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Saudi Arabia's Efforts in Promoting Moderation, Peace, and Countering the Intellectual Affiliation of Terrorism (Domestic and International Perspective)

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Abstract

Allah said, "So We made you a nation to be a witness over people, and We made the Messenger to be a martyr over you. We didn't make you a mediator over the Qibla so that you were led to God, and God didn't waste your faith, because He is a martyr over people, but He is a great martyr over the cow" (143:79). God commanded us to mediate and made us a nation of mediocrity, a religion of the middle, an opinion of the middle, and middle thought. Accordingly, deviation from the righteous approach to thought is an intellectual deviation, especially if it is directed to a misguided thought that contradicts what we have learned about the true religion, and this is the problem of research. According to this, terrorism aims at the search for discussion efforts of the kingdom in the consolidation of peace in the middle distance and intellectual removal from the affiliation. By attempting to answer the research questions about what constitutes intellectual affiliation and terrorism and what efforts have been made by the Kingdom of Saudi Arabia in legislation and internationally to spread peace and renounce terrorism and its intellectual affiliation, several results emerged, the most important of which is that the Kingdom has shown a policy of average legitimacy in all its systems internally and in accordance with the international hostilities that it has signed internationally. effectivity role of the center, Aalmnaasah, and moderation central. That ignorance in the middle distance the debt performs to the intellectual deviation in affiliation with any group or organizations that have a wrong thought.

Keywords

The moderation, opinion, the thought, the affiliation, the terrorism, the extremism.

Introduction

Indeed, the departure from method Allah, glory, and moderation in religion in adequate Al-Hayat is general and separates them from their dispersion and departure all to themselves and with themselves without observance of what is on him towards them, or towards the group to social paths of the extremism train, from whom does not come apart from intellectual separation and recession the thought far from the group and benevolent him (Al-Nahari et al., 2022). This is evident from the youth's tendencies towards satellite channels and the Internet strongly and listening to the media and publishing, whatever they may be and without discrimination, good and bad, which has led to dissent in the classroom in Islamic society.

The role of Islamic religious discourse, which is directed at this constructive group and the basis of society, but with the emergence of these trends among young people, the weakness of religious discourse has become unsuitable to fill the gaps of souls and the doors of the devil because it no longer attracts their attention and they do not find in it the pleasure of good because of their preoccupation with what is stronger in breadth and deeper thought, even if it is extremist, but in their view it keeps pace with the times and strengthens the personality (Amin, 2017). The preaching no longer drives conscience, showing extremist thinking not only in the style of moderation but also in the mere understanding of the legal and systemic text directed at both the individual and society. Intellectual extremism expanded to include a number of countries, which necessitated the completion of the United Nations Convention against Terrorism after several attempts to reduce and suppress terrorism in various forms through several previous international agreements, such as the Geneva Convention of 1937 and the European Convention on the Suppression of Terrorism of 1977. This is what was reflected in the efforts of the Kingdom of Arab States in the Mecca Document 2019.

Efforts of the kingdom in consolidation moderation

The center of the thing is protected by a hedge, and moderation is what suits the nature of man, who tends to apathy and laziness and loves comfort and supplication, as it fluctuates between strength and weakness, health and disease, and the middle comes in line with his situation. The Islamic Ummah is intermediate in the law, and in prophecy and the message (Kamali, 2015), and this concept is observed in all aspects and parts of Islam (Helmy et al., 2021).

The best thing is the middle, and moderation is the incorruption not inclined to this or to that, and the Kingdom's efforts to affirm moderation and equality were documented in the Mecca Document of 2019 with its text in the first item. Human

beings are different in their origins, belong to, and worry about being equal in humanitarian terms. As a result, they have made you a middle nation (Surat Al-Baqarah-143). Rejected moderation is the moderation of two contradictions, or of right and wrong, and it is the failure to take a legitimate position on which religion is obligated, so the Muslim stands between Sunni and heresy, and the people of this rejected moderation live on the waiver of its constants and the dilution of its religion in order to be described as intermediate advocates, so they have worldly gains (Ali & Rafeeqe, 2018).

This moderate approach was reflected in the Kingdom's policies, regulations, and internal and external policies; and its preservation of the moderate, generous approach; that the Saudi government leadership and people made strenuous efforts to consolidate the values of moderation and moderation and to reject hyperbole and extremism with all their energy and potential; and they appeared in more than one field, including: its adoption of Islamic law and the application of the teachings of Islam in various areas of social, cultural, and educational life; its sponsorship of scholars of Sharia and support for their efforts in spreading the moderate approach; and its tremendous efforts in serving the guests of the Most Gracious, pilgrims and visitors of the Two Holy Mosques, from various countries of the Islamic world; and its adoption of the just causes of Muslims; and its care and defense in international forums, foremost among which is the Palestinian cause; and its tireless efforts in combating the ideology of extremism, deviance, and extremism in all its forms; and its tireless efforts in combating the ideology of extremism, deviance, and its tireless efforts in combating the ideology of extremism in all its; and its tireless efforts in combating the ideology of extremism in all its; and its tireless efforts in combating the ideology of extremism in all its; and its tireless efforts in combating the ideology of extremism, deviance, and extremism in all its; and confronting the

The values of moderation have been adopted in many places and laws in the Kingdom of Saudi Arabia, such as:

The King Abdullah Bin Abdulaziz International Center for Interreligious and Intercultural Dialogue (KAISID) is an international organization founded in 2012 by the Kingdom of Saudi Arabia, the Republic of Austria, and the Kingdom of Spain, along with the Vatican as an observer founding member. The Center is based in Venna, the capital of Austria, and seeks to advance dialogue and understanding among followers of multiple religions and cultures, promote a culture of respect for diversity, and establish the basis of justice and peace among nations and peoples. The Center notes that religion is a powerful force for promoting a culture of dialogue and cooperation for the good of humanity; it works to address contemporary challenges facing societies, including addressing the justification of persecution, violence, and conflict in the name of religion and promoting a culture of dialogue and living together.

In addition to the manifestations of moderation and moderation are as a realistic approach in the Kingdom of Saudi Arabia, the roles exercised by

government ministries within the Kingdom of Saudi Arabia 2030 vision, which carries the contents of tolerance and coexistence and the rejection of hate speech and aggression, we find today that the Ministry of Tourism opens its doors to the other tourist who differs from it in language and culture and exchanges space.

The Ministry of Industry, in turn, plays a leading role in investment and trade exchange and presenting the human image in the fair values emanating from moderation and moderation, by opening new markets in other countries based on the common human interest, as well as through its active membership in the Group of Twenty of great exceptional importance, as it is the second largest sovereign investment fund in the world and among the strongest 20 economies around the world, in addition to its influential and positive role in the formulation of a global economic system, as it draws global economic policies that make it a safe haven for investments from various countries of the world.

Efforts of the kingdom in consolidation moderation

The origin of the noble religion on which the policy of the Kingdom of Saudi Arabia is based is integrity without deviation in belonging and the rejection of racism. This is what the efforts of the Kingdom have shown in what was confirmed by the Mecca Document, concluded in Mecca in 2019 in its second clause, that: "Reject racist phrases, slogans, and denounce abhorrent claims of superiority." Belonging to psychosocial concepts means listening and approaching in cooperation or exchange with another, and national affiliation is the clearest model. ISIS exemplified this deviant affiliation (Amin, 2017). The Saudi Crown Prince and the Minister of Defense, His Royal Highness Prince Mohammed bin Salman, explained that the coalition forces aim to exterminate the extremist affiliation represented by the epidemic of extremism that ISIS exemplified. Belonging as a tendency may push the individual to enter into a certain social and intellectual framework with the commitment to the standards and rules of this framework, his advocacy and defense in exchange for other social and intellectual frameworks (Batool et al., 2022). Belonging may link an individual with his state, such as belonging to a nationality, or between an individual and a group that has the meaning of a family. Hence, intellectual affiliation is the feeling of interdependence and integration with the ocean to which it belongs, and intellectual affiliation has multiple forms, images, and approaches from the perspective of some of them taking the form of doctrine and sect, which is the most prominent form (Saleh, 2014). This group does not need to be in a certain place to grow or spread, which is why it is so dangerous in how fast it is growing (Al-Me'aaytt, 2020).

This appears to us to be a general affiliation; the feeling of allegiance towards society, thought, or state consolidates spirits of the individual towards the defense of society, thought, or state. Just as Daaesh (ISIS) did in its individuals and the Arabic kingdom rose in (341) air rise against her in Syria in an attempt to stop the terrorism and spread the soul of stability in the countries discarded.

The Quran has mentioned intellectual affiliation in many places, and the

methods of the Quran have varied in summoning the mind to think and to desire it as a statement of its virtues and benefits, such as reason, consideration, foresight, consideration, and understanding, to other methods indicating its advantages, and the Quran has expressed it by saying: Thus God shows you the signs so that you may think in the world and the Hereafter.

Permitted intellectual affiliation is what was made on moderation stemming from the power of proof and argument to be acceptable to reassure souls and minds, and this approach on which the Quran was based, and whenever human thought was a broad point of departure, it was better and more useful to infect the right, and it is right based on the rule of no harm and harm, and it is guaranteed as long as it is within the scope of preserving religion, worship, and morals, and if that freedom goes beyond the limits of its practice and purpose, it becomes an assault (El-Bassiouny et al., 2022). This is what the Kingdom's efforts have shown in establishing many Islamic centers and institutes to spread the moderation of Islamic thought in Argentina, Bosnia and Herzegovina, Djibouti, Uganda, Senegal, and Cameroon, to name but a few.

And it's what confirmed by Mecca's documentary in its fourth peer in the text on that: "1659 Religious and cultural diversity in human societies don't justify conflict and confrontation, but requires the establishment of a positive civilizational partnership, and effective communication that makes diversity a bridge for dialogue, understanding, and cooperation for the benefit of all, and stimulates competition in the service of man and his happiness, and the search for inclusive participants, and investing them in building an inclusive citizenship state, based on legitimate values, justice, freedoms, mutual respect, and love of good for all. "

So, from the requirement of equality in truths and liberties; Just as this truth and liberties are required not to graduate about frame the average legitimacy reconciled legitimate texts and officers and orderliness and, from her Saudi decision, the regime in intellectual incrimination, the affiliations far about the middle distance dictated (El-Bassiouny et al., 2022).

The decision stipulates the penalty of imprisonment for a period of no less than three years and no more than twenty years for anyone who participates in hostilities outside the Kingdom in any way or belongs to extremist religious or intellectual currents or groups, or is classified as a terrorist organization internally, regionally, or internationally, or endorses or adopts their idea or approach.

The Royal Order reads as follows: A/44 Date: 3/4/1435AH:

With the help of Allah Almighty, in the name of Allah, the Most Gracious, the Most Merciful, we are the Abdullah Bin AbdulAziz family of Saud, the Arabic King of Saudi Arabia.

Departure from intentions of Islamic Law in conserving the nation, in its debt, and security, unified, harmony, and after about the group, and the fight, and the fight of the truth, in the glory of Allah, all followed divided.

The king said that this is my straight path, so follow him and do not follow the paths, and he parted how much from his path, and based on the rules of Sharia

by setting the necessary guarantees to preserve the state entity from every person who exceeds the established constitutional approach in the Kingdom of Saudi Arabia, which represents its public order and on which its people coalesce, it walks with guidance from God and insight, guided by the truth.

And out of our duty towards blocking the pretexts that lead to targeting our legitimate curriculum and the hearts of incoming approaches to it, that go beyond the controls of freedom in the abstract adoption of ideas and jurisprudence to practical practices that disturb order, target security, stability, tranquility, and public tranquility, and harm the Kingdom's standing in the Arab world (Monawer et al., 2021). Islamic, international, and its relations with other countries, including exposure to abuse and its symbols,

The following is royal text No. A/44 dated 3/4/1435 AH. In the name of Allah, the Merciful Abdullah bin Abdulaziz Al Saud, King of the Kingdom of Saudi Arabia. Proceeding from the purposes of Islamic Sharia in preserving the nation in its religion, security, unity, and harmony, and keeping it away from division, competition, and conflict. As Allah's said (and hold fast to the means of access to Allah, all to gather and do not be disunited); also Allah's said (and this is my path, which is straight, so follow it, and do not follow other ways, for you will be separated from his way) Proceeding from the rules of Sharia by setting the necessary guarantees to preserve the entity of the state from all violators of the constitutional approach approved by the Kingdom of Saudi Arabia, which represents the general system in which its security is established. Its people are united over it, and it is guided by God's guidance and the insight that leads to truth and justice.

Continuing from our duty to block the pretexts that lead to the targeting of our legitimate curriculum and the conciliation of hearts towards it by the incoming curricula, which transcend the controls of freedom in the abstract adoption of ideas and jurisprudence to practical practices that disturb order and target security, stability, tranquility, and public tranquility, and harm the status of the Kingdom, Arab, Islamic, and international, and its relations with the world. And after perusal of the eleventh, twelfth, thirty-sixth, thirty-eighth, thirty-nine, forty-eight, and fifty-fifth articles, from the Basic Law of Governance issued by Royal Order No. (A/90) on. And after reviewing the relevant regulations and orders, Pursuant to the rules of interest sent in our jurisprudence, based on the public interest. We order what is to come. First, whoever commits, whoever he is, any of the following acts shall be punished with imprisonment for a period of no less than three years and not exceeding twenty years (Shaikh et al., 2017). Participation in hostilities outside the Kingdom in any of the preamble to this matter. Affiliation with extremist religious and ideological groups and groups, or those classified as terrorist organizations internally, regionally, or internationally, or supporting, adopting, or sympathizing with them in any way

By any means or providing them with any form of material or moral support, or inciting, encouraging, or promoting something like that orally or in writing in any way. If he is over thirty years old and if officers from the military forces participate

in combat abroad, the penalty shall be imprisonment for a period of no less than five years and not exceeding thirty years. Second: What is stated in the first clause of this order does not prejudice any penalty stipulated by law or regulation. Third: It applies to the acts stipulated in the Terrorism Crimes and Financing Law issued by Royal Decree No. (M/16) dated 24/2/1435 AH, which includes provisions related to arrest, arrest, inference, investigation, prosecution, and trial. Fourth: forming a committee from the Ministry of Interior, the Ministry of Foreign Affairs, the Ministry of Islamic Affairs, Endowments, Call and Guidance, the Ministry of Justice, the Board of Grievances, and the Public Prosecution and Investigation Commission. The task is to prepare (periodically updated) a list of the streams and groups referred to in Clause 2 of Clause 1 of this Order and submit it to us for consideration for approval. forming a committee of several government agencies with extremist currents and groups.

Fifth: The Minister of Interior shall immediately inform us of the incidents of arrest, detention, investigation, and prosecution of the crimes stipulated in the first clause of this order. Sixth: -The provisions of the previous clauses of this order shall come into force thirty days after the date of its publication in the Official Gazette. Abdullah bin Abdulaziz Al Saud. He mentions a harsh punishment for combative officers in foreign military forces, where a prison sentence of three to twenty years was imposed for the ordinary civilian and increased from five to thirty years if he was a member. This is due to the control of the military forces, whether outside or inside, which confirms the keenness of the Kingdom of Saudi Arabia on societal and security unity and the validity of intellectual affiliation. Hence, we recall King Salman's keenness in 2017 on the security of society internally and externally through the establishment of the Presidency of State Security to be among its tasks to combat terrorism and intelligence to achieve community unity and spread peace, which was confirmed by the Makkah Document. Honor in its third item.

The difference between nations in their beliefs, cultures, nature, and ways of thinking is a divine example imposed by the great wisdom of God, and recognizing this universal Sunnah and dealing with it with the logic of reason and wisdom in the way that leads to harmony and human peace is better than its arrogance and confrontation (Shaikh et al., 2017). So, the Kingdom's efforts to make young people feel like they belong to their country and support their sense of citizenship show us that they don't follow an extremist ideology that drags society into the scourge of terrorism.

The Kingdom's Efforts to Spread Peace

The Kingdom of Saudi Arabia was founded on the legal and moral principles of the Prophet's approach with non-Muslims in an atmosphere of familiarity and peaceful coexistence between Muslims and others, starting with the Medina Charter, or the Constitution. To treat non-Muslims and organize their relations with Muslims in a peaceful, moderate, and tolerant manner on the basis of the true religion, as God Almighty said (God does not prevent you from those who do not

fight you in religion and do not expel you). You are away from your homes, from being righteous and just to them, because God loves those who act justly. During the reign of King Salman bin Abdulaziz, the so-called Makkah Al-Mukarramah Document, which was issued by more than 1,200 Muftis of Islamic countries in May 2019 CE, was concluded. Any religion, as God said (O humans, we created male and female and made you peoples and tribes so that you may know one another, rather the most honorable of you with God is the most honorable of you. (God knows best) represents a historical constitution to achieve peace and preserve the values of moderation and moderation in Islamic countries. The document stipulated combating terrorism, injustice, and oppression; rejecting the infringement of human rights and dignity; and consolidating the values of coexistence between different religions, cultures, races, and sects in the Islamic world. The document was approved by 1,200 Muslim personalities from 139 countries representing various Islamic sects and sects. And it reflected King Salman bin Abdulaziz's sponsorship of the conference that resulted in that document.

The Kingdom's and its leadership's strong support for joint Islamic action deepens harmony and cooperation among Islamic scholars in order to achieve the goals and aspirations represented by the Islamic reference represented by the Kingdom of Saudi Arabia. The document, whose rulings were inspired by the Al-Madina newspaper document, which was signed by the Messenger, may God bless him and grant him peace, more than 1400 years ago to consolidate the values of coexistence between the various sects and components of the city, came at a time when attacks on Islam, religion, civilization, and culture intensified, and the phenomenon of Islamophobia spread in a sick manner, and the document was conclusive. The way is against them, with its articles that reject fanaticism and emphasize the tolerance of Islam and the values of moderation, moderation and coexistence among all parties. The document stressed the importance of the principles of tolerance and mutual understanding between peoples of different cultures and laws, in line with the principles and objectives stipulated in the charter of the organization, whose charter derives from Sharia and tolerance with Islam. This means avoiding the exploitation of religious culture that harms the goals of the Kingdom's Vision 2030 as well as achieving an intellectually safe society.

The document derived its importance from the consensus and approval of countries, Islamic organizations, think tanks and educational institutions after it was signed by 1,200 muftis and scholars representing 27 sects and sects from 139 countries, in the presence of 4,500 researchers, thinkers, and academic sects and cultures. This document, with its Islamic directives, not only gained the confidence of Islamic countries, organizations, and institutions but also won the trust of those in charge of the King Faisal International Prize and their appreciation for its output, so they granted it to the King. 2020 Faisal International Award for Islamic Service The two documents acknowledge that people are equal in their humanity and that they belong to one origin. Recalling the necessity of confronting the practices of injustice, aggression, the clash of civilizations and hatred, combating terrorism,

injustice, and oppression, denouncing the hateful arrogant allegations and racist slogans, and the values of religious and cultural diversity, and a noble consolidation of moral values and immunization of Islamic societies (Syed Ismail et al., 2017). The document indicated that he does not seal the affairs of the Islamic nation and speaks in its name of its religious matters, and everything related to them, and its well-established scholars, a group like the conference of this document, indicating the importance of the call. For civilized conversation, it's important to point out that religions and sects are not to blame for the dangers that their followers and claimants cause.

In addition, the affirmation in the fifth item of the Makkah Al-Mukarramah Document that the origin of the monotheistic religions is one, which is the belief in God, a belief that has no partner, and its laws and methods are the same. Many, and it is not permissible to link religion to the wrong political practices of those who follow it. as well as affirming that Muslims are able to enrich human civilization with many positive contributions that humanity needs and calling for the legitimate empowerment of women and rejecting the marginalization of their role. The document did not ignore the fifteenth item, stressing that the phenomenon of Islamophobia came as a result of a lack of proper knowledge of the truth of Islam, stressing non-interference in the affairs of states and rejecting the methods of political domination. while recommending the necessity of establishing a global forum with an Islamic initiative that takes care of youth in general, based on building youth dialogue with everyone, Islamically and globally. Without a doubt, we know how important it is to understand the role of community dialogue, especially with this important group in society.

To activate the contents of the document and its clauses to prevent the document from turning into a theoretical or official procedure approved by the Syndicate's Supreme Council, a council and a general secretariat for the document were formed to carry out all its affairs, including its executive function. It also clarified the way to get rid of extremism by immunizing Islamic societies, in a responsibility entrusted to educational institutions, civil society, and platforms of influence, especially the Friday pulpits, and emphasized the need to achieve the equation of coexistence and security among all religions. The ethnic and cultural components require the cooperation of world leaders and international institutions, describing the attack on places of worship as a criminal act that requires a strong legislative response and strong political and security guarantees. The Kingdom of Saudi Arabia is making many efforts to promote tolerance to address the root causes of extremism and the means that lead to it. The Presidency of State Security is one of the main bodies in the Kingdom that works to combat extremism by studying and analyzing its various causes, identifying its forms, images, aspects, and sources, and developing strategies to confront extremism professionally.

The Kingdom of Saudi Arabia has worked to spread the principles of the Islamic religion by spreading the values of tolerance and peaceful coexistence in the country and abroad, in order to spread the spirit of tolerance in society and

establish a culture of openness and tolerance. Civilized dialogue and the rejection of intolerance, extremism, intellectual isolation, and all manifestations of discrimination against people in order to activate dialogue on coexistence and brotherhood between different religions and cultures. As well as ways to promote these values globally, confront extremism and its negative aspects, and strengthen human relations so that they are based on respect for difference for the sake of global peace and coexistence. Thus, it directs its discourse to all, with the aim of sending a unified message about the importance of peaceful coexistence and interfaith dialogue and not allowing extremist and terrorist groups to exploit differences. Religion is to spread violence and hatred. The Kingdom's efforts to renounce terrorism has no homeland, no religion, no physical borders, and its main goal is the policies of states. Some of them are loyal to them in fifty-two paragraphs in which the state was established, the features of governance were defined, and the internal policy of the Islamic state was clarified.

Given the pivotal role that youth represent, whether as a target group for terrorist ideology or as a basis for society, every effort is made to activate and strengthen the apparatus for the promotion of virtue and the prevention of vice to take the hand of criminals. The document also urged the promotion and protection of the identity of Muslim youth based on its five pillars: religion, homeland, culture, history, and language; and attempts to exclude protection. Rather, she called, through the sixth clause, for civilized dialogue, noting that "civilized dialogue is the best means of natural understanding with the other, identifying commonalities with him, overcoming life's obstacles, and overcoming related problems, which are useful in actual recognition of the other and his right to exist." and all of its legitimate rights, as well as with the attainment of justice and understanding between the parties, in a manner that enhances respect for their privacy and transcends what may be prejudiced against the hostilities of history that led to the escalation of the dangers of the theory of hatred and conspiracy, and the erroneous generalization of abnormal attitudes and behaviors, while emphasizing that history is in the hands of its owners and forms of intolerance are no longer acceptable. It is one of the components of any religion, belief, or human being, and it is far from the rationality and infidelity of society.

From here, we can derive the concept of terrorism from paragraph (b) of the text of Article Two of the International Convention for the Suppression of the Financing of Terrorism, which was adopted and submitted for signature, ratification, and accession under the United Nations. At the same time, it is the objective criterion for determining whether or not this act is terrorist! One specialized in defining terrorism.

The proposed definitions have already been submitted by member states such as France, Venezuela, and Greece, as well as African and Arab countries and the Non-Aligned Group in accordance with this proposal, including that they are considered terrorist acts as violence and other acts of oppression by colonial, racist, or foreign regimes. against liberation struggles and their legitimate right to self-

determination, independence, human rights, and other fundamental liberties. Countries that ignore any assistance to the remnants of fascist organizations or mercenaries who carry out terrorist acts against other sovereign states. Acts of violence are committed by individuals or groups of individuals that endanger the lives of innocent individuals or violate fundamental freedoms. Individuals or groups of individuals for personal gain, which is not limited to the scope within the scope of a state against another state. The Declaration of the International Legal Commission may include the 1988 definition of terrorism as all acts of a criminal nature committed against another country or its population with the intent to create terror among persons, groups, or people.

According to the text introduced by the Saudi regime for the war on terrorism, the crime is the third part of the substance, and the first of the regime issued struggle against terrorism in the royal decree number (m/21) on date 12-2-1439h, "All behavior straightens in him the criminal, or direct collectors in form or other than court usher, intends in him the general breach in the regime, or convulsion of security gathered and stability of the state, or the causing of death

As well as any behavior that constitutes a crime under the Kingdom's obligations in any of the international conventions or protocols related to terrorism or its financing (to which the Kingdom is a party) or any of the acts listed in the appendix to the International Convention for the Suppression of the Financing of Terrorism. "

Therefore, we believe that terrorism in itself is a deviation of thought that translates into acts of violence (Medhat and Alnajjar, 2019), or the threat of violence (Al-Maaytah, 2020), with the aim of terrorizing souls (Rabie, 2021). So, we can draw a number of conclusions about what makes terrorism different, which we summarize as follows:

1. Terrorism is a type of crime that is covered by international and national laws and conventions.
2. The act is directed directly or indirectly to the state and, therefore, acts directed against individuals do not involve the application of the Convention.
3. The terrorist acts were committed with the aim of provoking a state of terror and terror in the minds of certain people or groups of people in the public.

The second paragraph of Article 1 of the Arab Convention for the Suppression of Terrorism, concluded by the League of Arab States in Cairo on December 25, 1418 AH, clarifies that the concept of terrorism is evident in the characterization of its acts as well, stating that: "Any act of violence or threat of violence, whatever its motives or purposes, occurs in the implementation of an individual or collective criminal project aimed at terrorizing or intimidating people by harming them, endangering their lives, freedom or security, damaging the environment or a public or private facility or property, occupying or seizing them, or endangering national material."

The Kingdom has also paid great attention to people arrested and suspected of terrorist crimes, establishing two centers:

The Prince Mohammed bin Nayef Center for Counselling and Care, which is one of the unique models that reflect the quality of care and attention provided by the Kingdom to the detainees, received remarkable attention from the security services in the countries of the world and their officials, many of whom visited the center and asked to benefit from this distinctive model.

The Adal Center for Combating Extremist Ideology, which is the first center of its kind to track and combat the sources of terrorist financing, whether at the level of individuals or organizations, It was established in Riyadh with a US-Gulf partnership and does not issue decisions until after information is shared between all the founding parties. It is the first time that people from all over the world get together to talk about the causes of intellectual extremism and keep track of the most common languages and dialects used by extremists. They also keep track of all of their material and banking sources, as well as their in-kind properties, and work to stop intellectual extremism in all its forms.

Accordingly, we believe that the Kingdom of Saudi Arabia has not only stipulated the characterization of terrorism and its acts, and not only that its constitution is Islamic Sharia, but has sought and continues to seek and leapfrog legislative and organizational leaps internally and externally to emphasize the renunciation of terrorism and its intellectual affiliation. This is what emerged from its affirmation of this under the text of Article 11 of the Mecca Document, which states that: "Fighting terrorism, injustice, and oppression, rejecting the exploitation of the capabilities of peoples and violating human rights is the duty of all, and it is not permissible to discriminate or favour; fair values are indivisible, and to lift injustice and support just causes, and to form a global public opinion that supports and administers justice in them is a moral duty that cannot be reluctant to achieve, nor can it be forgotten."

Accordingly, it shows us the extent of the Kingdom's systematic attempts internally and externally to achieve an integrated strategy to combat terrorism and intellectual affiliation with the terrorist ideology, which we see as a societal and even security duty at the same time.

Criminalizing the intellectual affiliation of terrorist groups

The Kingdom has devoted its efforts to the establishment of several departments, the most important of which is the General Administration for Combating Extremism. The individual may be affiliated with his thoughts only to a certain orientation or a certain thought for him as a personal point of view, but the problem arises when this affiliation with the thoughts of a group or a person whose primary role is in society broadcasts this opinion to a specific group of society, such as the youth, for example, to attract them intellectually and then try to create a disharmony between righteous thought and new thought until the new thought replaces the righteous thought and expels it; hence the brainwashing process carried out by terrorist groups to control it in the minds of our youth. Here, the role of upright upbringing and true religion is reflected in the basis of Islamic upbringing

of children and the role of the family in supervising and following up on children, which takes them by hand and brings them back to the intersection of a true affiliation with the true religion, free from the bad plankton, which troubles the community with actions dangerous to the individual and society, represented in the formation of terrorist groups, each of which has criminalized and even increased penalties for any of the crimes that occur through terrorist or organized groups.

An act of terrorism is an act of communication between a militant and a larger governing body or authority. Terrorism is a form of psychological warfare in which terrorist organizations, through their indiscriminate attacks, attempt to impose political regime change by force. Within these ideas, extremism and terrorism become instruments of war that are used to destroy the basics of society. Terrorism exploits the media and press platforms to spread its culture and thought and is assisted by that same media when it focuses on the means of access to the thoughts of the young man who messes with the security of societies based on a pervasive subversive thought and works to justify his actions by convincing means of the young man's thought. At the same time, terrorism convinces them of the idea that it is easy to stop his actions when they appease him, which negatively affects the attitude of governments towards protecting their young people and their convictions of the power of terrorism, their ability to change policies, and the ability of violence to do so, which facilitates increasing the conviction of young people in this extremist thought.

Accordingly, the role of society in raising awareness and following precautionary measures to prevent extremism is thought to be terrorism. and work to organize electronic networks that spread intellectual poison in the minds of juveniles, a large group in society, in order to safeguard a future with righteous behavior.

Conclusion

The paper concluded by discussing the efforts of the Kingdom of the Arab States to reject what constitutes belonging in general to a country or belonging in particular to an extremist orientation or opinion. It also analyzed its efforts to highlight the importance of defining the concept of terrorism and what drives young people towards intellectual extremism towards terrorism and violence, as well as the efforts made to criminalize intellectual affiliation with terrorism. Several results from that, the most important of which was this:

1. The Kingdom's efforts discussed the need for community dialogue that fortifies thought.
2. The emergence of a keenness to develop security awareness for members of society, especially the youth and the newest,
3. The efforts of the kingdom presented the good importance of religion.
4. The Kingdom emphasized that the noble Sharia requires us to be moderate.
5. Adhering to moderation frames intellectual affiliation.
6. Ensures that extremism exceeds the usual threshold.

7. The kingdom's efforts to renounce terrorism in word and action have achieved the kingdom's Vision 2030 of achieving a secure society.
8. The Kingdom of Saudi Arabia has done everything it can to make intellectual ties to terrorism illegal as part of a hard-working, all-around effort to stop intellectual ties to terrorism.
9. The important role of the mosques in the elimination of the intellectual deformities of the debt
10. Efforts of the kingdom in the Mecca document confirmed that orthodox Islamic law fits for every time and place in politics, moderation, and the elimination of extremism.
According to these results, we show the most important recommendations:
 1. The need to activate religious discourse
 2. Extra from the reconciliation's activation rotary center
 3. The necessity of preparing educational programs to reject terrorism and its intellectual affiliation at all levels of education
 4. Activating the role of the security media in spreading the culture of citizenship.
 5. The invitation to go beyond the obvious vines of Islamic cooperation to bend its efforts in specification to the understandable affiliation of unified concepts.
 6. To call upon the Islamic States to update their cooperation documents like the Mecca Document to include a unified concept of terrorism;
 7. Using the same method in all Islamic countries, the idea of moderation and the rejection of extremism and terrorism should be taught in all levels and types of education in all Islamic countries.

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