

Political Leniency and Moderation in Islam

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Abstract

In sum, we shall know that a theme like "Political Leniency and Moderation in Islam" is an important theme and general concern that outlines the ways, regulations and the conditions in which the Muslim world takes in account when dealing and treating politically or non-politically with the non-Muslims' nations. Those conditions and regulations are fully based on the Islamic Teachings, the Holy Qur'an recommendations and the says of the Prophet, Allah's messenger (Peace and Blessings of God be upon him). Thus, the duty of the Islamic State is, not to violate the instructions of Islam in all its agreements and treaties.

Keywords: Political leniency; Moderation in Islam; Political relation; Islamic law

Introduction

Praise be to Allah we praise Him and seek His help and ask His forgiveness, and we seek refuge with Allah from the evils of ourselves, and our misdeeds, Whoever Allah guided no one can mislead him, and Whoever is misled no one can guide him, and I bear witness that there is no deity but Allah alone with no partner, and I bear witness that Muhammad is His servant and His Messenger.

*You who believed and gave credence to the Prophet's mission, revere Allah in the manner appropriate to His Absolute Sovereignty. Entertain the profound reverence dutiful to Him and adhere to Allah's system of faith and worship so that when death lays his hands on you and you go through its door, you will have conformed your will to Allah's blessed will*¹ [1]. *(O you people: revere Allah your Creator, and entertain the profound reverence dutiful to Him, Who brought you -into being from one single soul-Adam- and from him did He create his mate -Eve-, and from joining both in matrimony did He propagate multitudes of men and women. And revere Allah Whom you invoke for aid and protection and to Whom you appeal in witness that a statement or the like is true, and revere the wombs. That bore you and regard them as having a divine and sacred character; Allah has always been Raqibun (Omnipresent), He has always kept a vigilant eye upon you)*² [2]. *(O you who have conformed to Islam: Fear Allah and entertain the profound reverence dutiful to Him. When you express your thoughts in words and when you make a statement or a declaration, do see that your words are a disclosure of facts, apposite, appropriate, relevant and to the point. So that Allah steers you by His guidance to the right doings and actions and blesses your deeds and makes them agree with your words and forgives you your sins. And he who obeys Allah and His Messenger will have gained great victory and obtained supremacy)*^{3,4} [3,4].

Afterwards: God, to whom belongs might and majesty has already written for the religion of Islam the remaining and perpetuity until He inherits the earth and what is upon it. He even made this religion the best of religions, the more perfect and the more completed, where He – Great and Almighty – said: *(Forbidden unto you are carrion and*

*blood, flesh of swine and flesh of the animal found strangled and the slaughtered under the invocation of a name other than Allah's Name, flesh of an animal beaten to death and the one that died by a fall, the gored to death and the victim to a carnivore unless it be slaughtered in time, and the flesh of the animal sacrificed on the altars –idolism-. And you are forbidden to divide meat among you by divination and raffling by arrows, this is indeed impiety. This day have the infidels lost hope of alienating you from Allah's purpose and divine principles, Therefore, do not fear them but fear Me. Today have I complemented for you your religion and made all grace abound in you. And I have chosen for you Islam as the acceptable system of faith and worship But he who is forced, by reason of hunger and want of lawful food, to eat of the forbidden, and not by willful transgression of Allah's commandments nor does disobedience reside in the intention, shall find Allah Ghafurun (Forgiving) and Rahimun (Merciful)*⁵ [5].

It is based on the fixed Principals and well-established rules, with its rightness of every time and place, and its coverage for all what is adequate for this nation's concern in its religion and its worldly existence. And among the issues brought and motivated by Islam: Having knowledge of the religion, He - the Almighty -said: *(Nor should those who conformed to Islam go forth all at once to the Messenger, but only a group from each community should go to learn from him practical divinity and jurisprudence and convey back such divine knowledge to their people and caution them against provoking Allah's indignation that they may heed)*⁶ [6]. And the Prophet – God's blessing and peace be upon him and his household – put among the signs of wishing good for Muslim his apprehension in Allah's religion, the prophet – God's blessing and His complete approval be upon him – said: "whoever that Allah wills with goodness, He apprehends him in the religion"⁷ [7]. And God – He is exalted - Has guaranteed the protection

⁵Surat Al-Maida, verse: (3)

⁶Sura of Repentance, verse: (122)

¹Surat Al-Imran, verse: (102)

²An-Nisa, verse: (1)

³Al-Ahzab, verse: (70,71)

⁴This is the "need" sermon that the Prophet (pbuh) taught to his companions, God bless them Directed by al-Tirmidhi in his Sunan: 3/413-414, and Al-Nessayee in his Sunan: 3/104-105, and Ibn Majah in his Sunan: 1/609-610, and Haakem in Mustadrak: 2/182-183, and Bayhaqi in Major Sunan: 7/146, from Abdullah ibn Masud version, narrated by Ibn Majah, and approved by Al-Albany, see: Saheeh Sunan al-Tirmidhi: 1/320-321, and Saheeh Sunan Ibn Majah: 1/319.

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of His religion, and that by protecting its primary source represented in the Holy Qur'an and the prophetic purified Sunna, at which Allah – to Whom belongs might and majesty – said: (*We have sent down the Quran featuring the virtuous divine message of truth which shall never suffer eclipse nor shall its spiritual power ever be on the wane and its preservation against loss and corruption is indeed Our concern*)⁸ [8]. God has predestined to this religion expert jurisprudents and honest scholars who wrote down codes, and compiled compilations about serving the nation in the care of the fundamentals of Islamic law, and elucidating belief and doctrinal issues, and related provisions.*And Suffice I am keen to request the right thing, and with a good intention, I did my best - unsupported slip, and nor innocent of inattention, the perfection is for only God. I ask Him - the Almighty – to spread His forgiveness over me, my parents, and all Muslims, and that He makes more pious our hearts and makes our doings purely for His sake, for He is the Omnipotent and is over all things. The methodology of the international relations' study (politics) in Islam derives from the two basic sources of Islam (the Holy Qur'an and the Sunna of the Prophet) and it's that methodology which forms a frame of reference and a general standard supposed to be based on the theories and visions that Islamic states adopt in their international relations, though Muslims urgently need to know the legitimate politics, and jurisprudence of dealing with non-Muslims; so as not to exceed the cleansed law of God either by excessively or neglectfully, and Islamic law is valid for every time and place, and for each coming issue a rule in conformity with the Legislator's evidences, His purposes, and jurisprudential principles⁹ [9]. And the viewpoints of jurisprudents of Islamic political system are in accordance that one of the most important functions that The Islamic states carry out: The leniency, no compulsion in religion, and based on the call to Islam, and spreading its doctrines among humans, the Islamic state is of course a global trend state, transcends regionalism and racialism based on certain nationalism. And the research which I am about, titled "Political leniency and moderation in Islam" which is considered as one of the important field of research; for its linkup with the result and the impact that this Leniency emanated from Islamic law will have on people and nations.

Contents

Introduction to the importance of the research.

The first topic: the impact of political relations in the future of nations

And it is composed by four subjects:

- The first subject : The rule of international treaties and its benefits
- The second subject : Is it necessary for international treaties to be subject to Islamic law.
- The third subject : The rule of observance of international customs.
- The fourth subject : The root in international relations in Islam.

⁷Directed by sheikhany from the Hadith of Moaweya with this version. See: Sahih Bukhari 1/39, number (71); and Sahih Muslim 3/95, number (2439).

⁸Al-Hijr, verse: 9.

⁹There are many books, including: the great Seyar, for Shibani; Sultani provisions, for Maurdi; Islamic politics, for Ibn Taymiyyah; provisions over dhimmis for Ibn Al-Khaym; and jurisprudence dealing with non-Muslims, for Jibreen; and the jurisprudence of financial transactions with the dhimmis, for Atiyyah Fayyad.

The second topic: the impact of the lack of political leniency in the future of nations

And it is composed by two subjects

- The first subject: Among the effects of the lack of leniency on the future of nations.
- The second subject: The necessity of being free from racialism and extremism at the world level.

Praying God the almighty for success and rightness by word and deed.

- The first topic: The impact of political relations in the future of nations.

And it is composed of four subjects:

- The first subject: The rule of international treaties and its benefits.
- The second subject: Is it necessary for international treaties to be subject to Islamic law.
- The third subject: The rule of observance of international customs.
- The fourth subject: The root in international relations in Islam.

The first subject: The rule of international treaties and its benefits.

First: the rule of international treaties:

The Islamic State is subjected to two types of dealings, the first is an interior dealing with its citizens, and the second is an exterior dealing with other countries. And by dealing with its nation it carries on a lawsuit to the legislation of Islamic law (Sharia) and honesty, as to its dealing with other countries, it refers to the treaties and interests. In view of the fact that the other countries are not generally Islamic, the Islamic country was not able to compel these countries to litigate to Islamic law, and based on this, the reference in international relations was "the treaties" Whether was these treaties general, such as the United Nations Organization, or special treaties with a very country, and the sections of these treaties are placed according to common interests, and the ability of each country to impose its condition. And the legitimacy principles of international treaties : it is not required in its sections to be in conformity to the rules of the Islamic law (Sharia) - as it will follow in this topic¹⁰ [10].

Second: the benefits of the treaties

Muslims benefit from making treaties with non-Muslims in leaving fighting, the person who thinks deeply about the benefits of Hudaibia conciliation which achieved with a lot of hesitations from the companions in its feasibility at the beginning, certainly knows that in making, the rightness comes across opportunity for propagation which may not be available in case of war¹¹ [11].

Issue :The most important tools of international relations in Islam during peacetime:

1-The exchange of the Apostles and embassies as a tool in Islamic state's foreign relations.

¹⁰Of interest: See the tolerance of Islam in non-Muslim treatment, Abdullah bin Ibrahim al-Luhaidan, P/437; and an article: International Relations in Islam, for Saud Al Sarhan, Al Riyadh Newspaper, the date 06/04/2003; see Report: Kingdom of Saudi Arabia's efforts in the fight against terrorism, Saeed Bin Ayed Al-Zahrani, P/7 and beyond.

¹¹See: Raheeq Al Maktum, P/194.

2-Trade and economic exchange as a tool in Islamic foreign Relations.

3-The negotiation as a tool in Islamic countries' foreign relations.

4-Negotiating a treaty as a tool in Islamic countries' foreign relations¹² [12].

In summary: The duty of the Islamic State is, not to violate the instructions of Islam in all its agreements and treaties, and the policy of the Kingdom of Saudi Arabia is to be taken as an example, the Kingdom has often declined of accepting some of the terms of these treaties and agreements issued by the United Nations or one of its institutions; due to their discrepancy with the Islamic constants, and the Custodian of the Two Holy Mosques may God protect him – underlines in more than one position saying “no bargain in religion and the nation”.

Issue: The legitimacy of treaties : And to demonstrate the legitimacy of making treaty with unbelievers and polytheists Allah said: (If they incline to reconcile themselves with their own hearts and with Allah and make peace, then be willing to incline thereto, and put your trust in Allah; He is AL-Sami' (Omnipresent) with unlimited audition, and AL-'Alim)¹³ [13]. And as for the legitimacy of that in Sunna - as we shall see - what is shown in Hudaibeya conciliation and other¹⁴ [14].

The second subject: Is it necessary for international treaties to be subject to Islamic law ?

It is not required in these international treaties to be subject to law of Sharia (Islamic law) ; however they must be in accordance with what the responsible manager sees for the benefit of Muslims, and that's testified by the Prophet and his companions' deeds - peace be upon him - whereas the prophet made peace with Quresh in Khudaibiya conciliation, and concurred with them in things that were of benefit, but were not subject to the law of Sharia among Muslims,¹⁵ [15] in Hadith (report) of Khudaibiya conciliation the long one reported that Suhail bin Amr said to the Prophet : “Get me, write between us and you a writ of treaty, The Prophet, peace be upon him called the writer and said : In the name of God the Most Gracious, the Most Merciful. Suhail said : As for Rahman (the Most Gracious), by God! I don't know what it is, but write “In your name O God “as you used to write before. Muslims (the prophet's companions) said: By God! We don't write it other than “In the name of God the Most Gracious, the Most Merciful. The Prophet - peace be upon him - said: write “In your name O God”, then he said: this is what Muhammad the messenger of Allah has sued for. Suhail said:by God, if we had known that you are the Messenger of Allah we would have neither prevented you from home nor would we fight against you., but write “Mohammed bin Abdullah” (Mohamed, the son of Abdullah). The Prophet, peace be upon him said : By God, I am the Messenger of Allah and even if you refused to approve that, write “Mohammed bin Abdullah” said the prophet. And among their agreement in that reconciliation: that Muslims return and don't perform the Umrah (minor pilgrimage to Mecca) until next year, and that any renounced person who went back to the Idolaters will be protected and won't be sent back to Mohamed peace be upon him and that any persons who embraced Islam and went to Mohamed and his Companions is to be sent back to the Idolaters, and the Prophet - peace be upon him agreed with those conditions and has sent back Abu Jandal and Abu Basir to the Idolaters¹⁶ [16]. This shows that the

thing which is to be taken into account in international relations is the country's interests and its circumstances. And the person who reads the history of Muslims, of Prophet's companions and those who came after them until today, He would find this history full of evidence on this issue¹⁷[17].

The third subject : the rule of observance of international customs

Taking into account the international values and norms, has a basis in Shariah (Islamic law), as the Prophet said to the two apostles of Musaylimah: (As for God, for the fact that one must not kill a messenger, if not I'd have killed you)¹⁸ [18]. So it was of the Prophet's Sunna not to kill a messenger, and his method was also not to keep the messenger with him if he chose his religion, according to the prophet's method, he must not prevent the messenger from joining back his people, but he has to return him to them¹⁹ [19]. The two apostles of Musaylimah were muslims and then forsook and joined the companions of Musaylimah - the liar, but the Prophet -peace be upon him- did not punish them for their renouncement, because he took into account the international norms of that time, the quoted above : “for the fact that one must not kill a messenger “means “in people's custom” if not, there is not a legitimate text implying not to kill them. The aforementioned show that the observance of the laws and international conventions and customs are parts of Shariah and don't express resorting to the idol [20]²⁰.

The fourth subject : The root in international relations in Islam:

A group of scholars showed that the root in relationship with non-Muslims, is peace, righteousness and premiums, not fighting [21].²¹

In modern times some authors and researchers went along affirming that the origin in the relations between Muslims and others is peace at all; we did not find any of our scientists and former scholars said what these contemporaries said, even those who have spoken on the issue of peace words did not focused on the ongoing general rule in relationships, but they just talked about the specific cases in which Islam calls for peace and reconciliation and the respect towards violators, and those words came at a time when Muslims was at the top of glory; and pride filled all over them however they found that the tolerance of the Islamic religion and principles of virtuous calls for it.

And as evidences for this:

God said: (If they incline to reconcile themselves with their own hearts and with Allah and make peace, then be willing to incline thereto, and put your trust in Allah; He is AL-Sami' (Omnipresent) with unlimited audition, and AL-'Alim).²² [22] and said: (*O you people whose hearts truly believe, enter into friendly relations with one another and promote Allah's requirement of peace and virtuous order and do not follow AL-Shaytan's footsteps nor walk in the footsteps of those with AL-Shaytan's characteristics; he is indeed your avowed enemy*)²³ [23] and said: (*But exempt from aforesaid prescriptive right are those of them -the hypocrites- who take refuge with or are related*

¹⁷See: Al-Raheq Al-Maktum, P/304.

¹⁸Narrated by Abu Dawood in his Sunan 2/92 number (2761) and Al-Albani approved it and said: true (true and weak Sunan Abi Dawood, 6/261).

¹⁹See Zaad Al-Maad 3/124.

²⁰See: Tabari, 9/447.

²¹See detail in the matter in: the provisions over the dhimmis, P/158 and beyond.

²²Al-Anfal, verse 61.

²³Sura, verse 208.

²⁴Nisa, verse 90.

¹²See: Explanation of the Great Seyar, for Sarkhasy, 3/424 and its afterwards.

¹³Al-Anfal, verse 61.

¹⁴See: Explanation of the Great Seyar (biographies), 1/198.

¹⁵See: Tabari, 4/255.

¹⁶Directed by Al-Bukhari, 2/974 number (2581).

to a people with whom you are bound by a covenant relating to peace, truce, alliance or the like or -those of them- who are perplexed by reason of their kinship to your opponents; they do not have the heart to fight on your side against their people nor to side with their people-against you. Had Allah willed, He, would have instigated them against you, and then they would have waged war against you. Therefore, if they are disposed to let you alone, proceed no further and offer you peace, then leave them alone; Allah does not commit you to any line of action against them)²⁴ [24] and said: (O you who have conformed to Islam: When you journey into a foreign land in Allah's cause, you must distinguish by the sight and by other senses the disposition of the people whether or not they have conformed to Islam lest you spoil your best designs by faulty actuation. Nor should you say to anyone who greets you: «You are not a Muslim;» prompted by selfish motive principles of considering him a fit subject for plunder, in quest of the fleeting and evanescent glory of life below when glory, valuables, possessions and all graces abound in heaven's realm. Remember, if he is not a believer in Allah, thus were you before but Allah graced you with guidance to His path of righteousness. Therefore, discern the truth from what is false; Allah is ever 'Alimun of all that you do)²⁵ [25]. These texts show that the root is "Peace". And the texts call to that, and warns of fighting without justification. Some scholars said: The root is "fighting", and not "peace"; But it should be noted that those scholars wrote their compilations through the reality they were living, so some of them sentenced that the root is fighting, and that's what the situation was in their period, but this was not by virtue of the Shariah, and the designation of some scholars a non - Muslim country as (war country), that was just a description of the reality which the world has been, in a continual war [26].²⁶

Illustration

War is required for self-defense, defense of money, national defense or defense of creed, and Islam itself is derived from peace, and Muslims' greeting is "Salam" which means "peace", and God is the peace, and Paradise is the abode of peace, and life does not flourish only in peace. And from that all, we can realize that the relationship of Muslims with others from other nations with different colors, languages and religions ; is in fact, neither the relationship of peace nor relationship of war at the beginning, and that the root is neither peace at all and nor the war at all, «but It is a call relationship; Muslim nation is a nation of global call which goes beyond all borders and barriers with belief, nobility and spontaneity, or a nation in front of which fall apart the other principles, whether if these borders and barriers are geographical or political or ethnical or linguistic. It thus opens the doors of heaven's mercy to all the people on the earth. And then the Muslims are not required to exercise coercion on those people; because premiums are incompatible with coercion. Rather, we say: that coercion is always contrary to the premiums, and even in war there must not be a coercion But He prohibits for accepting the religion. And we also say : If the dissenters stood against the Islamic Call (Dawa) with attitude of rejection, hostility and war, the verdict of that is the decision of the verse which says: (you from making a friendly intimacy with those who waged war against your religion and drove you out and ousted you of your homes, and supported others in effecting your ejection. and he who makes with them a friendly intimacy then. such persons are wrong-doers) [27]²⁷.

And the Sheikh Abdullah Al-Bassam – God have mercy upon him - held a chapter in a reply to those who said that Islam was spread by

fighting and bloodshed, and of which he said: "Islam religion took off basing on the wisdom call and good advice, and professed for peace, and called to it, peace is derived from Islam and the person who follows the texts of the Holy Quran and Sunnah, from which the commandments of the Prophet - peace be upon him - to the princes of his armies, including his - peace be upon him - biography in the invasions : this person will sure be aware that Islam came with wisdom, compassion, peace, and with harmony, and that it came to reform not to make wrong, Have a look to the following verses, God said: (*Compulsion is incompatible with religion, therefore let there be no compulsion in religion. Now the path of righteousness has been distinguished from the path of error and holiness distinguished from vindictiveness. Therefore, he who rejects false beliefs and turns his attention to Allah with a religious mind, will have firmly grasped the eternal, unchangeable and most secure handhold which shall never separate, nor shall it suffer a break, and Allah is Sami'un and 'Alimun*)²⁸, [28] and also have a look to: (Had Allah willed O Muhammad, He would have induced all people domiciled on earth to conform to His will and to His system of faith and worship. Would you then twist peoples' opinions into accordance with your party and force them to conform to Islam!)²⁹ [29] and: (And make the heart of your purpose to fight those who wage war against you in Allah's cause, but do not initiate transgression; Allah dislikes those who go beyond the limits prescribed by Him)³⁰, [30] and verses on this denotation are numerous, and as to the Sunnah: all the actions of the Prophet (peace be upon him) in the war and his commandments to his commanders express that [31]³¹.

And Shaykh al-Islam Ibn Taymiyyah has a thesis in this section, he investigated there that fighting the infidels : is due to their withstanding against Muslims, and their dissuasion for the call to the Almighty God, and he quoted on that with a lot of evidence from the book (Holy Qur'an), the Sunnah, the observation, and the words of scientists, and he said that it is the utterance of the whole predecessors and successors [32]³². And the matter in that reverts to the nation's scientists, the sedulous ones.

- The second topic : The impact of the lack of political leniency in the future of nations.

And it is composed of two subjects

- The first subject : Among the effects of the lack of leniency on the future of nations.

- The second subject: The necessity of being free from racialism and extremism at the world level.

Foreword

The foregoing, in the first section, makes evidence that the procedure adopted by Islam in political relations is the leniency and moderation by root; and nobody will become stringent on that except someone who acts according to his own wishes. Ibn Taymiyah said: "It has been said that mankind becomes perverted due to a group of people: half a speaker, a half jurist, a half grammarian, and half a doctor, the first spoils religions, the second spoils countries, the third corrupts the tongue, and the fourth spoils bodies, especially if one dealt with an

²⁵Nisa, verse 94.

²⁶See the issue in: Zaad Al-Maad, 3/143; Fath Al-Bary, 6/275 and beyond.

²⁷Al-Mumtahina, verse 9.

²⁸Al-Baqara, verse 256.

²⁹Surah Yunus, verse 99.

³⁰Al-Baqara, verse 190.

³¹Taysir Allam, explanation of Omdatu Al-Ahkam.

³²See: Majmu Al-Fataawa, 28/355.

³³The reply to Al-Bakry 2/730-731, Majmu Al-Fataawa, 5/118.

Form

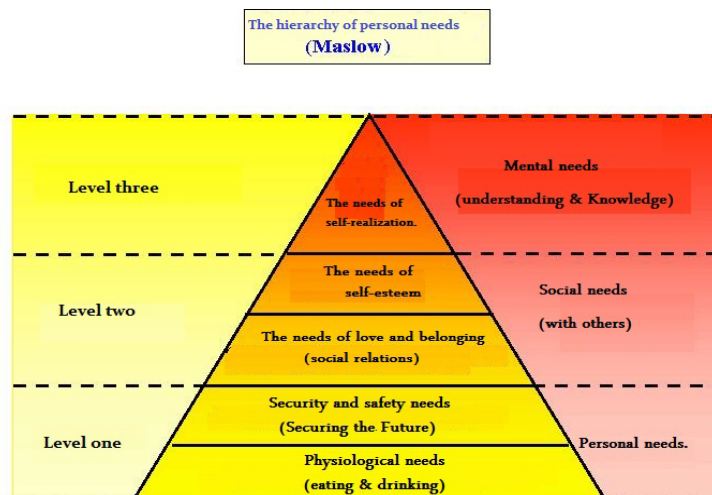


Figure 1: Hierarchy of personal Needs.

issue that no scientist preceded him on it and he copied it from nobody, and neither is among issues disputed by scientists where he just have to select one of the two opinions; but attacked for what violates the religion of Islam which is known necessarily for the Prophet “[33]³³.

The security and stability is the demand of peoples and nations all together; and the psychologists and sociologists were interested through public experiences in security aspect; as stated in the senescent hierarchy for human needs for “Maslow”, where came in the first level: personal needs; and these are physiological needs; like eating and drinking, and the needs of security and safety to secure the future, and came in second level: social needs with others; like the needs of love and belonging (to the family and nation) and from that the social relations, and like the needs of self-esteem, and in the third level: needs of mentality namely: understanding and knowledge; like the needs of self-realization (Figure 1).

If these three levels have been achieved in a nation, this nation is allied to the progress and prosperity God willing; but provided that this nation does not become hands-stained with peoples’ rights³⁴ [34]. And the Islamic civilization preceded this theory where it has collected between the three levels and between faith by respecting a mankind and save his rights no matter what his race, color or religion is, there is no compulsion in religion, and when the community was governed by safety and security, the Islamic civilization served the world with science and knowledge and progress in various field, Allah said: (He saved them from hunger and gave them the security they longed for)³⁵. And that authentic civilization was not based on the corpses of the innocents; but based on reviving human beings; by not to attack them, [35] by leaving them with their religion of choice and their properties, and by administrating the justice, good conduct and Islamic ethics which were launched by the prophet’s saying peace be upon him

(Indeed, I am sent to complete high moral standards)[36]³⁶.

The first subject: among the effects of the lack of leniency on the future of nations

Certainly it must be noted that the detriments of lack of leniency on the future of political nations are numerous and cannot be accounted for and of these effects by induction:

- 1- Collapse of most of things built by the States as supports and relationships on a global level, because of the negative and severe political attitudes.
- 2- The organized campaigns waged by some political forces, media and stronger security to tarnish the image of the weakest.
- 3- Attacking on the innocent minorities as a result of the political conflict.
- 4- Justifying aggression under the pretext of protecting the interests and staving off the aggression.
- 5- Lack of empathy with the issues of the attacked countries.
- 6- The decline of international treaties which leads to the loss of mutual interests.
- 7- Collapse of the safety and security of peoples and nations because of politicians and rulers’ injustice, being covetous in properties of the weak states.

The second subject: the necessity of being free from racialism and extremism at the world level

Hence comes the role of the official media demonstrating Islam leniency, its medial position and innocence of atypical thought on

³⁴See: motivation in life and levels of commitment - theoretical analysis and field-research for Azizah Al-Sayed, P/26-40.

³⁵Quraysh: verse 4.

³⁶Narrated by al-Bayhaqi in his Major Sunan, 10/191, number (20 571), and Al-Albany approved it in the abbreviated Correct Series, 1/112.

³⁷See: closing statement of the twelfth Conference for the Academy of Islamic Research in Al-Azhar Al-Sareef, P/3, the statement’s brochure supplement to Al-Azhar magazine, the third part, the seventy-fifth year, the first spring 1423 H/ June 2002.

³⁸See: Statement of the Council of Senior Scholars No. 148, and the date of 12/01/1409 H, P. 384, the Islamic Research Journal, No. 24, 1409, issued by the Presidency of the Scientific Research and Fatwas Directorate, Riyadh.

Muslim community as what happened from Muslim scholars in Islamic countries, which impacts positively on the international relations; just as highlighted by Muslim scholars everywhere of their absolute condemnation for what is perpetrated by some adventurers as crimes offending Islam and making Muslims everywhere exposed to retaliation and persecution. And they emphasized in their statements issued after the terroristic bombing occurrences that among the greatest sins forbidden by Islamic law and which the Shariah emphasized on its sanctity and stressed on the necessity of its avoidance: depriving people of security or comfort, as well as scaring and terrifying them, whether they are Muslims or non-Muslims [37]³⁷. Islamic law (Sharia) and international law disclaim all corruption and criminality as rejected by common sense. Whoever is religiously known to have done some acts of vandalism and mischief on the Earth which destabilize the security by assaulting people and private or public properties such as blowing up dwellings or mosques or schools or hospitals, factories, bridges and armories, and water and public supplies for treasury like oil pipe and blowing up aircrafts or hijacking them and so on, indeed, this person is sentenced to be under the penalty of death because the forensic evidences demonstrate that such corruption on earth requires shedding the corrupter blood. And because of the risk and lesion of this highwayman who encroaches upon someone and kills him or takes the person's money, and God has already given a verdict on this person as cited in verse on heraba³⁸. So any corruption and criminality, terrifying and terrorizing people; are prohibited by Islamic law, rejected by the common sense, and criminalized by the international laws. The international community must repudiate all those who want to disrupt the international relations whether by their acquiescence to colonial powers on terrifying people, or by leaving a ruler kill his nation; because the up-keeping of people's blood is an Islamic demand - which came to support the oppressed and disseminate the Justice - and is also a popular and international demand, and that's infringed by neither a religion nor a sect.

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