

Legal Frameworks and Policies Undertaken by Saudi Arabia to Foster Moderation, Safeguard Stability, and Combat the Ideological Foundations of Terrorism: A Domestic and International Analysis

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Abstract

As a nation guided by divine instruction to embrace moderation, we embody a balanced approach in our faith, societal attitudes, and intellectual framework. Straying from this path of moderation constitutes a form of intellectual deviation, particularly when it fosters misconceptions or ideologies that conflict with the principles of true religion. This intellectual imbalance forms the basis of this study's inquiry. Terrorism, at its core, seeks to undermine efforts to foster dialogue and peace, distancing societies from balanced intellectual affiliations. A key finding of this research is that Saudi Arabia has established a consistent and balanced approach in its domestic policies and international engagements, adhering to the agreements and conventions it has signed. The Kingdom's efforts reflect a commitment to addressing terrorism through legislative measures and diplomatic initiatives designed to promote peace and counter extremist ideologies. The study explores critical questions, such as defining intellectual affiliation and terrorism, and examining the legislative and international measures Saudi Arabia has implemented to renounce terrorism and uphold intellectual and societal moderation. The significance of moderation, institutional frameworks, and their effectiveness is emphasized, highlighting how neglecting this balanced approach fosters intellectual divergence and facilitates the emergence of poorly grounded affiliations with extremist groups or ideologies.

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The Moderation, Opinion, The Thought, The Affiliation, The Terrorism, The Extremism.

1. Introduction

As Al-Nahari et al. (2022) point out, the departure from the method of Allah, glory, and moderation in religion in adequate Al-Hayat is common 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. This is shown by the youth's strong inclinations for satellite channels and the Internet, as well as their willingness to listen to all forms of media and publications, both positive and negative, without distinction. This has resulted in rebellion in Islamic classrooms. With the rise of these trends among young people, the role of Islamic religious discourse which is aimed at this constructive group and the foundation of society has become inadequate to fill the voids in people's souls and the devil's doors because it no longer draws their attention and they do not find the pleasure of good in it because they are more interested in things that are deeper and more expansive, even if they are extremist. In their opinion, this keeps up with the times and fortifies the personality (Amin, 2017). Conscience is no longer influenced by the preaching, which exhibits radical thinking in both the moderational style and the basic comprehension of the legal and systemic text that is aimed at both the person and society. After multiple attempts to curtail and suppress terrorism in its various forms through a number of prior international agreements, including the European Convention on the Suppression of Terrorism of 1977 and the Geneva Convention of 1937, intellectual extremism spread to a number of countries, necessitating the completion of the United Nations Convention against Terrorism. This is what the Kingdom of Arab States' efforts in the 2019 Mecca Document represented.

2. The Kingdom's Initiatives to Foster and Uphold Moderation

Moderation, often described as the balance that aligns with human nature, is fundamental to the principles of Islam. Humans naturally gravitate between extremes—strength and weakness, health and illness—making the concept of moderation essential for harmony and balance (Kamali, 2015). The Islamic Ummah is an embodiment of this principle, as it is a middle nation in terms of law, prophecy, and the message of Islam (Helmy et al., 2021). This ideal is evident

across all facets of Islamic teachings, underscoring the universal value of moderation. The Kingdom of Saudi Arabia has made significant efforts to enshrine moderation in its policies and societal framework. This commitment is explicitly articulated in the Mecca Document of 2019, which emphasizes equality and humanitarian values. The document's foundational principle recognizes human diversity while asserting the importance of universal equality. The Quran reinforces this through verses like *Surat Al-Baqarah* (2:143), which calls Muslims to be a middle nation, upholding justice and fairness. Saudi Arabia firmly rejects false notions of moderation that compromise religious principles or blur the line between right and wrong (Ali & Rafeeqe, 2018). Instead, the Kingdom upholds a form of moderation rooted in Islamic authenticity, avoiding extremes on both ends of the spectrum.

This commitment to moderation is deeply integrated into Saudi Arabia's governance, both domestically and internationally. The Saudi government, guided by its leadership and people, has worked tirelessly to combat extremism and uphold the values of balance. This approach is evident in multiple domains, such as adherence to Islamic law, promotion of Sharia-based education, and extensive efforts to serve pilgrims and visitors to the Two Holy Mosques. Furthermore, the Kingdom champions just cause, including the Palestinian issue, while actively confronting extremist ideologies. Through these initiatives, Saudi Arabia has positioned itself as a global advocate of moderation. The Kingdom's promotion of moderation extends beyond religious and cultural spheres to its legal and institutional framework. For instance, the King Abdullah Bin Abdulaziz International Center for Interreligious and Intercultural Dialogue (KAICIID) was established in 2012 in collaboration with Austria, Spain, and the Vatican. Based in Vienna, the Center aims to foster dialogue among followers of diverse religions and cultures, promoting mutual respect and understanding. It addresses contemporary societal challenges, such as combating violence and persecution in the name of religion, while advocating for global justice and peace. In alignment with Vision 2030, Saudi Arabia continues to embed moderation into various government initiatives. The Ministry of Tourism has embraced tolerance and coexistence by welcoming tourists from diverse cultural and linguistic backgrounds. This fosters a global exchange of ideas and values. Similarly, the Ministry of Industry contributes to promoting moderation through investment and trade relationships, reflecting the Kingdom's fair values and pursuit of shared human interests. Saudi Arabia's active membership in the G20 further highlights its influential role in shaping the global economy. The Kingdom's economic policies, supported by one of the largest sovereign wealth

funds, underscore its status as a safe investment destination and a key player in international markets.

Moreover, the Kingdom has demonstrated its commitment to moderation through its education system, which prioritizes teaching tolerance, respect for diversity, and rejection of extremist ideologies. Educational curricula are carefully designed to promote these values, equipping young Saudis with a balanced worldview rooted in Islamic principles and modern understanding. Universities and schools have also introduced programs and activities aimed at fostering interfaith dialogue and cultural exchange, encouraging students to embrace diversity as a strength. Another notable initiative is Saudi Arabia's emphasis on media and cultural diplomacy as tools for promoting moderation. The government supports media platforms that broadcast messages of tolerance and coexistence, countering extremist narratives. Saudi filmmakers, artists, and cultural ambassadors actively participate in global forums to showcase the Kingdom's rich heritage and its vision for a harmonious world. These efforts amplify the Kingdom's moderate voice on the global stage, reinforcing its role as a bridge between civilizations and cultures.

3. Kingdom's Endeavors to Strengthen Moderation

Integrity without deviation in belonging and the rejection of racism are the foundations of the noble religion that forms the basis of the Kingdom of Saudi Arabia's policies. The Kingdom's endeavors are reflected in the second sentence of the Mecca Document, which was signed at Mecca in 2019 and states: "Reject racist phrases, slogans, and denounce abhorrent claims of superiority." The most obvious model of belonging to psychological notions is national affiliation, which entails listening and approaching in collaboration or exchange with another. One example of this aberrant association was ISIS (Amin, 2017). His Royal Highness Prince Mohammed bin Salman, the Saudi Crown Prince and Minister of Defense, clarified that the coalition forces want to eradicate the extremist association symbolized by the extremism pandemic that ISIS displayed. A propensity to belong may encourage someone to adopt a particular social and intellectual framework in return for other social and intellectual frameworks, as well as to advocate for and defend it while adhering to its norms and regulations (Batool et al., 2022). Belonging may be used to connect a person to his state (for example, being a member of a country) or to a group (for example, a family). Accordingly, intellectual affiliation is the sense of interconnectedness and integration with the ocean to which it belongs. From the standpoint of some, intellectual affiliation can take many different forms, including

doctrine and sect, which is the most common form (Saleh, 2014). This group is very harmful due to its rapid growth since it does not need a specific location to thrive or spread (Al-Me'aaytt, 2020).

According to our understanding, this is a broad connection; a sense of loyalty to a society, idea, or state unites people's souls in support of these causes. Similar to what Daesh (ISIS) did to its members, the Arabic kingdom rose against her in Syria in 341 in an effort to put an end to terrorism and promote stability across the abandoned nations.

In numerous instances, the Quran has made reference to intellectual affiliation. Its methods have ranged from calling the mind to think and desire it as a declaration of its virtues and benefits, such as reason, consideration, foresight, consideration, and understanding, to other methods highlighting its advantages. The Quran has put it this way: Thus, God shows you the signs so that you may think in the world and the Hereafter. According to El-Bassiouny et al. (2022), permitted intellectual affiliation is what was made on moderation based on the power of proof and argument to be acceptable to reassure souls and minds. 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. This is guaranteed as long as it is within the scope of preserving religion, worship, and morals. If that freedom goes beyond the bounds of its practice and purpose, it becomes an assault. To propagate the moderation of Islamic thinking, the Kingdom has established several Islamic centers and institutions in countries like Argentina, Bosnia and Herzegovina, Djibouti, Uganda, Senegal, and Cameroon, to mention a few. Additionally, Mecca's documentary supports this in its fourth peer in the text: "1659 Human societies' religious and cultural diversity does not excuse conflict and confrontation; rather, it calls for the development of a constructive civilizational partnership, effective communication that turns diversity into a bridge for communication, understanding, and cooperation for the good of all, and competition for the good of man and his happiness, as well as the search for inclusive participants and their investment in the creation of an inclusive citizenship state founded on just values, freedoms, respect for one another, and a love of good for all. Therefore, from the requirement of equality in truths and liberties, just as these truths and liberties must not graduate about the average legitimacy reconciled legitimate texts and officers and orderliness, the affiliations far about the middle distance as dictated by her Saudi decision, the regime in intellectual incrimination (El-Bassiouny et al., 2022). According to the ruling, anyone who engages in hostilities outside the Kingdom in any capacity, is a member of extremist religious or intellectual currents or groups, is categorized as a terrorist organization

domestically, regionally, or globally, or supports or adopts their philosophy or method faces a minimum sentence of three years and a maximum sentence of twenty years in prison. The following is what the Royal Order says: A/44 Date: 3/4/1435AH

We are the Abdullah Bin AbdulAziz family of Saud, the Arabic King of Saudi Arabia, with the assistance of Allah Almighty, in the name of Allah, the Most Gracious, the Most Merciful. With regard to the group, the struggle, and the fight for the truth, in Allah's glory, everything was split after departing from the goals of Islamic law, which were to preserve the country, its debt, and its security, united, and harmonious. The king declared, "This is my straight path, so follow me and do not follow the paths." Following Sharia law, he set the necessary safeguards to protect the state entity from anyone who goes beyond the established constitutional approach in the Kingdom of Saudi Arabia, which stands for its public order and upon which its citizens unite. The kingdom follows God's guidance and wisdom, guided by the truth. Additionally, it is our responsibility to prevent the pretexts that lead to the targeting of our legitimate curriculum and the hearts of incoming approaches to it. These pretexts transcend the boundaries of freedom in the abstract adoption of ideas and jurisprudence to actual practices that disrupt order, target security, stability, tranquility, and public tranquility, and damage the Kingdom's reputation in the Arab world (Monawer et al., 2021). Islamic, global, and its interactions with other nations, including being subjected to mistreatment and its representations, Royal text No. A/44, dated 3/4/1435 AH, is as follows. The Kingdom of Saudi Arabia is ruled by the Merciful Abdullah bin Abdulaziz Al Saud, in the name of Allah. Following Islamic Sharia's goals of protecting the country from rivalry, division, and conflict while maintaining its religious identity, security, unity, and harmony. "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," Allah stated, adding, "And hold fast to the means of access to Allah, all to gather and do not be disunited." implementing Sharia law by establishing the safeguards required to protect the state from any infractions of the constitutional strategy authorized by the Kingdom of Saudi Arabia, which stands for the overall framework within which its security is based. It is governed by God's direction and the wisdom that brings forth justice and truth, and its people are unified around it. In keeping with our responsibility to prevent the pretexts that allow the new curricula to target our legitimate curriculum and win hearts toward it, they go beyond the boundaries of freedom in the abstract adoption of ideas and jurisprudence to actual practices that disrupt order, target security, stability, tranquility, and public tranquility, and damage the Kingdom's standing in the Arab, Islamic, and international worlds as well as its relations with the rest of the world. After reading

the eleventh, twelfth, thirty-sixth, thirty-eighth, thirty-nine, forty-eight, and fifty-fifth articles of the Basic Law of Governance published by Royal Order No. (A/90), you may proceed. In accordance with the laws of interest provided in our jurisprudence, based on the public interest, and after examining the relevant regulations and directives. We place our orders for the future. First, anybody found guilty of any of the following offenses faces a minimum sentence of three years and a maximum sentence of twenty years in jail (Shaikh et al., 2017). any of the preambles to this topic that include involvement in wars beyond the Kingdom. Supporting, adopting, or sympathizing with extremist religious and ideological groups or those that are classified as terrorist organizations on a national, regional, or worldwide level, or giving them material or moral support, or inciting, encouraging, or promoting something similar verbally or in writing, is all considered affiliation with these groups. The punishment is imprisonment for a minimum of five years and a maximum of thirty years if the individual is older than thirty and includes military commanders in war overseas. Second: No punishment specified by law or regulation is affected by what is mentioned in this order's first clause. Third: The Terrorism Crimes and Financing Law, which was issued by Royal Decree No. (M/16) on 24/2/1435 AH, contains laws pertaining to arrest, inference, investigation, prosecution, and trial. It is applicable to the offenses listed in this law. Fourth: assembling a committee of representatives from the Public Prosecution and Investigation Commission, the Ministry of Justice, the Board of Grievances, the Ministry of Islamic Affairs, the Ministry of Foreign Affairs, the Ministry of Endowments, Call and Guidance, and the Ministry of Interior. A list of the streams and groups mentioned in Clause 2 of Clause 1 of this Order must be prepared (and updated on a regular basis) and submitted to us for approval. assembling a group of representatives from various government departments with radical ideologies.

Fifth: Any instances involving the arrest, custody, investigation, and prosecution of the offenses listed in this order's first paragraph must be promptly reported to us by the interior minister. Sixth: -30 days from the date of publication in the Official Gazette, the provisions of the preceding paragraphs of this order will become operative. Al Saud, Abdullah bin Abdulaziz. He talks about the severe penalties meted out to belligerent commanders in foreign armed forces, which ranged from three to twenty years in jail for the average civilian and from five to thirty years for members. This is a result of the military's authority, both internal and external, which attests to the Kingdom of Saudi Arabia's concern for social and security cohesion as well as the legitimacy of intellectual association. Thus, we remember King Salman's concern for social security both at home and abroad in 2017, when he established the

Presidency of State Security, whose duties included fighting terrorism and gathering intelligence to promote peace and community cohesion, as attested by the Makkah Document. The final thing is honor. Understanding this universal Sunnah and approaching it with the logic of reason and wisdom in a way that promotes harmony and human peace is preferable to its arrogance and confrontation. The differences among nations in their beliefs, cultures, nature, and ways of thinking are a divine example imposed by the great wisdom of God (Shaikh et al., 2017). Therefore, the Kingdom's attempts to foster a feeling of citizenship and belonging among young people demonstrate that they do not adhere to an extreme ideology that plunges society into the abyss of terrorism.

4. The Kingdom's Initiatives to Promote Stability

Beginning with the Medina Charter, also known as the Constitution, the Kingdom of Saudi Arabia was established on the moral and legal precepts of the Prophet's attitude to non-Muslims in a setting of comfort and peaceful coexistence between Muslims and outsiders. As God Almighty said, "God does not prevent you from those who do not fight you in religion and do not expel you," non-Muslims should be treated with respect and their ties with Muslims should be organized in a peaceful, reasonable, and tolerant way based on the genuine faith. God likes people who behave justly, which is why you are away from your homes and from being just and upright to them. The so-called Makkah Al-Mukarramah Document, which was published by more than 1,200 Muftis of Islamic nations in May 2019 CE, was completed under the reign of King Salman bin Abdulaziz. According to God's statement, "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), any religion serves as a historical constitution to achieve peace and uphold the values of moderation, especially in Islamic countries. Combating terrorism, injustice, and oppression; denouncing violations of human rights and dignity; and strengthening the principles of interfaith, intercultural, interracial, and intersect coexistence within the Islamic world were among the objectives outlined in the text. 1,200 Muslim leaders from different Islamic sects from 139 countries gave their approval to the text. It also represented the fact that the convention that produced that agreement was sponsored by King Salman bin Abdulaziz. In order to accomplish the objectives and ambitions symbolized by the Kingdom of Saudi Arabia as the Islamic reference, the Kingdom and its leadership's resolute support for collective Islamic activity strengthens unity and collaboration among Islamic academics. At a time when attacks on Islam,

religion, civilization, and culture increased and the phenomenon of Islamophobia spread in a sick way, the document was final. Its 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. With its paragraphs that condemn extremism and stress tolerance for Islam and the principles of moderation and mutual respect, the path is against them. In keeping with the goals and tenets outlined in the organization's charter, which is based on Sharia and tolerance with Islam, the paper emphasized the significance of the values of tolerance and mutual understanding amongst peoples of various cultures and legal systems. This entails creating an intellectually secure society and refraining from the exploitation of religious culture that undermines the objectives of the Kingdom's Vision 2030. In front of 4,500 researchers, thinkers, academic sects, and cultures, 1,200 muftis and scholars representing 27 sects and sects from 139 countries signed the document, which gained significance from the consensus and approval of nations, Islamic organizations, think tanks, and educational institutions. In addition to gaining the faith of Islamic nations, organizations, and institutions, this document's Islamic directions also garnered the respect of the people who oversee the King Faisal International Prize, who gave it to the King because they were pleased with its results. 2020 Faisal International Award for Islamic Service Both documents recognize that individuals have a common ancestry and are equally human. Honoring the values of religious and cultural diversity, a noble consolidation of moral values, and the immunization of Islamic societies, as well as rejecting the hateful, arrogant accusations and racist slogans, fighting terrorism, injustice, and oppression, and confronting the practices of injustice, aggression, the clash of civilizations, and hatred (Syed Ismail et al., 2017). The significance of the call was shown by the document's indication that he does not seal the affairs of the Islamic country and speaks in its behalf about its religious problems and everything associated with them, as well as its reputable experts, a group like the conference of this document. Pointing out that faiths and sects are not responsible for the risks posed by their adherents and claims is crucial for polite discourse. Furthermore, the fifth item of the Makkah Al-Mukarramah Document affirms that the monotheistic faiths have a same origin the belief in God and that its rules and practices are the same. There are many, and it is unacceptable to associate religion with the improper political behavior of its adherents. as well as stating that Muslims may make several beneficial contributions to human civilization that mankind needs, advocating for women's rightful empowerment, and opposing the marginalization of their position. The manifesto did not

overlook the fifteenth item, which emphasized non-interference in state matters, rejected political dominance tactics, and emphasized that the phenomena of Islamophobia resulted from a lack of accurate awareness of the reality of Islam. while advocating for the need to create an international forum with an Islamic program that addresses youth issues generally, centered on fostering young communication with all people, both worldwide and inside Islam. We are well aware of the significance of comprehending the function of community discourse, particularly with regard to this significant social group. A council and a general secretariat for the document were established to handle all of its affairs, including its executive function, in order to activate the document's contents and clauses and keep it from becoming a theoretical or official procedure that was approved by the Syndicate's Supreme Council. Along with highlighting the necessity of achieving the equation of coexistence and security among all religions, it also clarified how to eradicate extremism by immunizing Islamic societies a task entrusted to educational institutions, civil society, and platforms of influence, particularly the Friday pulpits. Referring to the assault on houses of worship as a criminal crime that necessitates a robust legislative reaction as well as strong political and security assurances, the ethnic and cultural components call for the collaboration of global leaders and international organizations. In order to address the underlying causes of extremism and the pathways that lead to it, the Kingdom of Saudi Arabia is working hard to promote tolerance. One of the primary organizations in the Kingdom that strives to counter extremism is the Presidency of State Security, which studies and analyzes its many origins, identifies its forms, images, characteristics, and sources, and develops professional counterstrategies.

In an effort to foster a culture of openness and tolerance and to disseminate the spirit of tolerance in society, the Kingdom of Saudi Arabia has endeavored to promote the ideals of peaceful coexistence and tolerance both domestically and internationally. To promote debate on interfaith and intercultural fraternity, civilized discourse and the rejection of intolerance, extremism, intellectual isolation, and all forms of discrimination against individuals are needed. As well as strategies for advancing these ideals across the world, combating extremism and its detrimental effects, and enhancing interpersonal relationships so that they are founded on tolerance for diversity for the purpose of world peace and harmony. As a result, it addresses everyone in an effort to convey a single message about the value of interfaith communication and peaceful coexistence as well as the need to prevent terrorist and extremist organizations from taking advantage of differences. The purpose of religion is to incite hate and bloodshed. The Kingdom's attempts to combat terrorism are centered on official policy and lack a nation,

religion, or geographical boundaries. Some of them are faithful to them in the fifty-two paragraphs that describe the characteristics of governance, explain the Islamic state's internal policies, and create the state.

Every attempt is made to activate and enhance the machinery for the promotion of virtue and the prevention of vice in order to seize criminals' hands, given the crucial role that young play, whether as a target group for terrorist ideology or as the foundation of society. In addition to attempting to exclude protection, the paper called for the development and defense of Muslim youth identity based on its five pillars: religion, country, culture, history, and language. 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. Instead, she called for civilized dialogue through the sixth clause, stating 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." It is a component of all religions, beliefs, and human beings, and it is quite different from society's infidelity and reason. The definition of terrorism may be derived from paragraph (b) of Article Two of the International Convention for the Suppression of the Financing of Terrorism, which was accepted and sent to the UN for ratification, signature, and accession. It is also the objective standard by which to judge whether or not this conduct qualifies as terrorism! A specialist on the definition of terrorism. According to this proposal, member states like France, Venezuela, and Greece, as well as African and Arab nations and the Non-Aligned Group, have already submitted definitions. These definitions include the idea that terrorist acts are defined as acts of violence and other forms of oppression committed by foreign, racist, or colonial regimes. opposed liberation movements and their rightful claim to independence, self-determination, human rights, and other essential freedoms; nations that refuse to support the surviving fascist groups or mercenaries that commit acts of terrorism against other sovereign governments. persons or groups of persons perform violent acts that violate basic freedoms or put the lives of innocent people in peril. people or groups of persons for their own benefit, which is not restricted to the realm of a state's conflict with another state. The 1988 definition of terrorism, which states that any illegal act against another nation or its citizens with the intention of inciting fear among individuals, organizations, or people, may be included in the International Legal Commission's Declaration.

"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," reads the royal decree number (m/21) issued on 12-2-1439h by the Saudi regime in its fight against terrorism. The text also states that crime is the third part of the substance. Moreover, any actions that violate the Kingdom's commitments under any international conventions or protocols pertaining to terrorism or its funding, to which the Kingdom is a party, or any of the acts mentioned in the International Convention for the Suppression of the Financing of Terrorism's appendix are prohibited. Thus, in our opinion, terrorism is a mentality that results in violent actions (Medhat and Alnajjar, 2019) or the threat of violence (Al-Maaytah, 2020) with the intention of frightening people (Rabie, 2021). Thus, we may make many inferences regarding what distinguishes terrorism, which we condense into the following:

1. Both national and international laws and agreements address terrorism as a kind of criminal activity.
1. Acts against people are exempt from the applicability of the Convention as they are intended either directly or indirectly against the state.
2. The purpose of the terrorist activities was to incite fear and dread in the minds of certain individuals or groups of individuals in the general public.

The definition of terrorism is also clear from the second paragraph of Article 1 of the Arab Convention for the Suppression of Terrorism, which was signed by the League of Arab States in Cairo on December 25, 1418 AH. It states 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."

In addition, the Kingdom has established two facilities to focus on those detained and accused of terrorism offenses:

Security services around the world and their officials paid close attention to the Prince Mohammed bin Nayef Center for Counseling and Care, one of the unique models that reflects the quality of care and attention provided by the Kingdom to the detainees. Many of them visited the center and requested to benefit from this unique model.

Established in Riyadh with a US-Gulf partnership, the Adal Center for Combating Extremist Ideology is the first of its kind to track and combat the sources of terrorist financing, whether at the level of individuals or organizations. It does not make decisions until all founding parties have shared information. This is the first time that individuals from across the globe have come together to discuss the reasons for intellectual extremism and to monitor the languages and dialects that extremists most often utilize. Along with working to prevent intellectual extremism in all of its manifestations, they also maintain a record of all their material and monetary sources and in-kind properties.

In light of this, we think that the Kingdom of Saudi Arabia has not only established the definition of terrorism and its activities, as well as the fact that its constitution is based on Islamic Sharia, but it has also sought and still seeks to make organizational and legislative leaps both domestically and internationally in order to highlight the rejection of terrorism and its intellectual ties. According to Article 11 of the Mecca Document, which affirms this, "Fighting terrorism, injustice, and oppression, rejecting the exploitation of peoples' capabilities and violating human rights is the duty of all, and it is not permissible to discriminate or favor; 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."

As a result, it demonstrates the scope of the Kingdom's methodical efforts both domestically and abroad to develop a comprehensive plan to counter terrorism and intellectual affinities with terrorist ideology, which we see as a dual social and even security obligation.

5. Prohibiting Intellectual Associations with Terrorist Organizations

Among the several agencies the Kingdom has worked to build, the General Administration for Combating Extremism is the most significant. The problem occurs when someone who is primarily involved in society broadcasts their thoughts to a particular group of people, like young people, in an attempt to attract them intellectually. They then attempt to create a discord between the new and righteous ideas until the new idea replaces the righteous idea and drives it out of their minds. This is why terrorist organizations brainwash our young people. The individual may only be associated with his thoughts to a particular orientation or a particular thought for him as a personal point of view. The Islamic foundation for raising children and the role of the family in monitoring and guiding them back to the intersection of a true affiliation with the true religion, free from the bad plankton that troubled the community with

actions dangerous to the individual and society, represented in the formation of terrorist groups, both reflect the importance of a good upbringing and true religion. Each of these groups has criminalized and even increased the penalties for any crimes committed by terrorist or organized groups.

Any communication between a militant and a higher authority or governmental body is considered terrorism. Terrorism is a kind of psychological warfare in which terrorist groups use their random acts to try to forcefully overthrow political regimes. According to these theories, extremism and extremism turn into weapons of war that are used to undermine society's foundations. Terrorism uses the media and press platforms to propagate its culture and ideas. It also receives support from the media when it focuses on how to gain access to the ideas of young people who jeopardize society's security out of a pervasive subversive mindset and attempts to use those ideas to persuasively defend his actions. Concurrently, terrorism persuades them that it is simple to halt his activities if they give in to him. This has a detrimental effect on governments' attitudes toward safeguarding their youth and their beliefs in the strength of terrorism, their capacity to alter laws, and the ability of violence to accomplish this, which helps to strengthen young people's belief in this extremist ideology.

As a result, society's responsibility to combat extremism by increasing awareness and taking preventative actions is seen as terrorism. They want to set up electronic networks that infect young people, a sizable segment of the population, with intellectual poison in order to protect a future characterized by moral conduct.

6. Conclusion

The attempts of the Kingdom of the Arab States to reject what it means to belong to a nation in general or to an extreme orientation or attitude in particular were covered in the paper's conclusion. It also examined its attempts to criminalize intellectual association with terrorism and to draw attention to the significance of defining the notion of terrorism and the factors that influence young people to become intellectually extremists who commit acts of violence. That led to a number of outcomes, chief among them being this:

1. The Kingdom's initiatives addressed the need of communal discourse that strengthens intellectual capacity.
2. The growing need to raise security awareness among society's members, particularly the youngest and most impressionable,
3. The kingdom's endeavors demonstrated the value of religion.

4. The Kingdom underlined that we must be reasonable in order to preserve the wonderful Sharia.
5. Intellectual allegiance is framed by moderation.
6. Makes certain that radicalism beyond the typical level
7. The kingdom's Vision 2030 of a safe society has been realized via its efforts to condemn terrorism in both speech and deed.
8. As part of a diligent, comprehensive effort to prevent intellectual linkages to terrorism, the Kingdom of Saudi Arabia has taken all necessary steps to make such ties unlawful.
9. The mosques' crucial function in eradicating the debt's conceptual distortions
10. The kingdom's efforts in the Mecca document demonstrated that orthodox Islamic law is appropriate for all political contexts and eradication of extremism.

Based on these findings, we provide the most crucial suggestions:

1. The need of promoting religious dialogue
2. Aside from the rotating center for activation of reconciliation
3. The need that curricula at all educational levels be prepared to oppose terrorism and its intellectual association
4. Encouraging the security media to play a part in promoting civic engagement.
5. The request to focus its efforts on the comprehensible association of coherent notions, rather than only the evident branches of Islamic collaboration.

The idea of moderation and the rejection of extremism and terrorism should be taught in all Islamic countries at all educational levels and in all forms of education using the same methodology. 6. To urge the Islamic States to update their cooperation documents, such as the Mecca Document, to include a unified concept of terrorism.

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