

THE MUSLIM'S WORLD IN THE INTERNATIONAL AFFAIRS: AN ANALYTICAL APPROACH WITH REFERENCE TO SAUDI ARABIAN LEADERSHIP ROLE TO THE MUSLIM UMMAH

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Abstract

The Study is about the Relationship between the Western world and the Muslim world couple with understanding the role of Saudi Arabia in its leadership to the Islamic world. It analyzes the perceptions of Muslims especially in the Middle East and Sub-Saharan Africa. It takes on a background of Islam and Saudi Arabia from earliest period to date. The study has been limited by understanding the perception of Muslim in relation to Saudi Arabian Leadership role. Time, Money and other resources constraints frequent demands.

Keywords: Muslim World, Saudi Arabia, Organization, Leadership, International affairs

Introduction

Leadership is a great quality and every great organization's success besides other factors owes its credits to the leader who led its glory. For example, state, empires, organization, small group, families, the Muslim World and even the world at large need good governance and leaders that can lead their respective people to success. Saudi Arabia as a centre of worship for the followers of Islam, is a place where all Muslim Nations gather every year to become one unified Nation {Ummah}. Hence, this made the Muslim to expect Saudi Arabia to play the role of an Islamic leader, I.e. to serve as a guard/ watchman of Muslim as well as their commander, servant and king, in important matters of Muslim World affairs. Even though, Saudi Arabia played roles which need improvement in the Muslim World. Such roles relate to financial support, building of thousands of Mosques, establishment of major Islamic universities, distribution of millions of copies of the Qur'an and the herculean enlargement of Mosque at Mecca and Medina. Founding member of the United Nations plays a prominent role in the International Monetary Fund, the World Bank, Islamic Development Bank, Arab and Islamic Financial and Development Assistance Institutions. One of the largest donors in the World, it also serves as the headquarters of the secretariat of the Organization of Islamic Conference {OIC} and its subsidiary organization. Still the central challenges to the Muslims World remains underdevelopment, poverty, illiteracy and oppression. Since the Muslim's encounter with the contemporary Western World through colonialism, its aftermath weakened and disoriented them politically. Another issue of weakness in the Muslim World is also manifested in disunity among Muslims and alliances with the west by some individual states which include Saudi Arabia, Iraq, Yemen and Afghanistan. Although the belief of the Muslim World leaders is that they could solve the problems of their individual countries and those of the Muslim at large by enthusiastically relying on International Forums such as the United Nations and its associated agencies, instead of using Organization of Islamic Conference {OIC} where they have to appeal to the conscience of the World. This in spite of the fact that they should have realized right from the start of industrialized countries, especially the Western countries control the affairs of the United Nations and other international agencies. But it has been generally observed that the problems of the Muslims World stem from lack of positive public policy tradition. The institution of a Nation State as a tool of public policy maximizing public good is a Western innovation. Thus, the Nation – State shifts allegiance from God to state. In return, it promises its citizens the benefit of socio-economic development in this life. Hence, Islam has not been mobilized for economic and social development, and Islamic societies were not developing oriented. How can the universalism of Islam be reconciled with the Nation-State and the embodiment of modernity, this could possibly be solved only through good leadership, unity and positive relationship among the Muslim Countries? Subsequently, leadership plays a crucial role in the smallest as well as the largest possible human organizations. Even when two persons, travel together, the one who has better leadership qualities generally assumes the role of a leader. Leadership however symbolizes the ideas, values and hopes of people and creates a unified state of mind and body needed for a desired social change. It provides direction, vision and confidence to a people about the destiny of its members. It symbolizes Unity, Consolidation, and trust {Amanah} needed to overcome hurdles and difficulties in the uphill movement toward success {Ahmad. 2002:55}. Therefore, the Quran condemns any act of disorder and anarchy {2:25}. Moten argues that almost every notable Islamic scholar of note has stressed the need for organization and authority in a Muslims society.

Relations Among Muslim States

In the international system, any relation among states would definitely revolve around foreign policy and diplomacy. Thus, foreign policy take effect by the use of diplomacy. Therefore, “Diplomacy” as a term customarily refers to the whole process of political relations of states. This diplomacy can be practically effective if there is a governmental organization to carry out the job and the diplomat in action who were entrusted with the basic responsibility for the conduct of foreign affairs {Hartman, 1973:87}. However, Al-Maudidi argues that the legal foundation of foreign relation in Islam is based on Shariah. The original sources of Sharia are Quran and the prophetic tradition {Sunnah}. Derived from Shariah is the Fiqh or Islamic Jurisprudence which covers the Myriad of problems and issues that arise in the course of man’s life. Therefore, the basic assumption underlying Islam’s external relations is the principle that only the community of believers is subject of Islamic legal and ethical system, while all other communities are the object of that system, although the later communities are by no means denied certain advantages of the Islamic system. The ultimate objective of Islam was to establish peace within the territory brought under the pale of its public order to include the entire world {Kadduri, 1965:24-25}. Muslim jurists have developed different opinions about the organizing principle of foreign relations in Islam. Some {hereafter referred to as traditionalists} who were influenced by realistic tendency in Islamic state, particularly during the period of conquest, believe that foreign relations in Islam originally depend on the attitude of non-Muslim group or state toward Islam and Muslims. Therefore, the basis is fight, but under certain conditions. In contrast, other jurists {Non traditionalists} believe that the origin of foreign relations in Islam is peace, because the Qur’an unambiguously states that: *There is compulsion in religion {Qur’an 2:256} Saleem {2009}*.

Methodology

This study will purely focus on adopting a secondary form of data collection, the secondary data are essentially gathered through documentary research, that is to say, such data are sourced from books, journals, conference and seminar papers, dissertations, articles from magazines, newspapers and web sources. The study intended to review a considerable number of documentary literatures, where the writers’ perception will be reviewed, analyzed and interpreted, through appropriate data presentation in the light of research objectives and assumption raised.

The Political and Governmental Structure of Saudi Arabia

Kechichian {2000:47} observed that since 1932, when various tribes in the Arabian Peninsula were united by Abdulaziz bin Abdurrahman, the Al-Saud has ruled over their Kingdom with skill and perseverance. The guardianship of the holy mosques at Mecca and Medina has conferred on all Saudi rulers an unparalleled degree of legitimacy, since they retained, in addition to their temporal posts, the title of supreme religious leaders. Indeed, not only were they successful in creating a modern state, where only tribal politics had dominated; they also developed a unique legitimizing framework for their rule. Therefore, since the death of king Abdulaziz, succession in Saudi Arabia has, with minor exceptions passed to his sons in order of seniority {Henderson, 1994:25-30}. In a break with no long-standing tradition, the ruling family published an explicit order of succession for the first time in 1992 {Henderson, 1994: 31-37}. Similarly, the kingdom is a state the king exercises ruling power. Political parties are banned and the opposition is organized from abroad. Therefore, Saudi Arabia is a monarchy based on Islam, the government is headed by a king, who is also

the commander in Chief of the Military. The king appoints a crown prince to help him with his duties, the crown prince is second in line to the throne. Thus, the king also appoints the council of Ministers {Cabinet} to advise him on the formulation of general policy and direct the activities of the growing bureaucracy. The king also appoints the consultative council {Majlis Al-Shura} to advise him on important issues to the nation. The council also proposes new laws and amends existing ones. King Fahd accelerated the establishment of the Majlis Al-Shura {Consultative Council} in 1993, the membership of the consultative council was expanded from 60-90 members, and again in May 2001 from 90 to 120 members, in 2005, membership was expanded to 150 members. Membership has changed significantly during expansions of the council as many members have not been reappointed. The role of the council is gradually expanded as it gains experience {Background note: Saudi Arabia, 2008}. On the other hand, the kingdom is divided into thirteen {13} provinces. Each is headed by a governor, who is appointed by the king and assisted by the deputy governor. Each province has its own council of advisors and deals also with the development of their various provinces. Therefore, in order to enhance efficiency in administration of the provinces and to promote a continued development as well as extensive social services programs, king Fahd in 1992 promulgated new by- laws for the provincial system. In another perspective, Kjeilen {1996:1} argues that the political system of Saudi Arabia, is to a large extent, the one shaped by King Faisal {1975-1994} where the king enjoys absolute power, but where the support of the ulama {which in Saudi Arabia is not professing to be divinely inspired} is central in upholding the legitimacy of the kings rule. The king position has grown stronger compared to the Ulama during the 30 years of this system. Saudi Arabia since 1992 had a written constitution and bill of right. In addition, the decision-making process within the royal family is a discreet affair, with senior princes discussing issues in private with the aim of eventually reaching a consensus, such a disagreement as may exist are never aired in public {Butt, 2005}. Subsequently, decisions affecting daily life in Saudi Arabia are taken by the council of ministers {Cabinet}. But here again, the royal family is strongly represented with the king Abdullah serving as Prime Minister and other senior figures in the house and interior portfolios {Butt, 2005}. Therefore, political reforms promulgated by King Fahd appears to represent a limited move toward democracy and protection of individual freedom. The “main law” announced by the king on March, 1, 1992, bans arbitrary arrest, harassment, or entry of individual homes without legal authority and specifies privacy in telephone calls and mail. On August 20, 1993, the King appointed a 60-member consultative council {Increased to 90 in 1997 and to 120 in 2001}, with limited powers to question cabinet member and propose laws. On the other hand, King Fahd has said that free elections are not suitable for his country; he stated on March 30, 1992 that elections “do not fall within the sphere of the Muslim religion, which believes in the Al-shura {Consultative} system and openness between a ruler and his subjects and which makes whoever is in fully answerable to his people” {Prados, 2003:12}. Therefore, since 1995, Saudi Arabia has made subtle changes in its governance structure. Concerns over balancing the various factions of the royal family led to the creation of new advisory groups and a slight diffusion of power. In 2003, the government announced a reorganization of the council of ministers and then planned to create municipal councils and to hold democratic elections. Originally scheduled for October 2004, the first stage of the Municipal election finally took place on February 10, 2005. In general, the candidates exhibited more enthusiasm than the voters. More than 1,800 candidates sought election to 592 seats, but only about 25 percent of eligible male voters {and possibly a few as 15-20 percent} cast votes. While some observers viewed the elections. as a mark of progress critics concluded that the poor turnout reflected a general dissatisfaction with the limited

extent of the legislative reforms {Saudi Arabia: Country Profile, 2006:4}. According to press report in January 2003, crown prince Abdullahi has proposed an “Arab Charter” advocating internal reforms, increased political participation, regional economic integration, and mutual security measures. This charter was to be submitted to a summit conference of Arab heads of State in March 2010.

The Economy and Oil

From the very early stages, King Abdulaziz realized that financial and economic resources are the keys to development and changing the pattern of life in the kingdom, He resettled nomads, developed available agricultural and animal resources and made optimum use of Hajj revenues to upgrade the economy despite the international recession during the period between the two world wars {Al-Farsi, 2000:29}. Therefor the GDP of Saudi Arabia was estimated in 2007 to be \$302.3 billion; annual growth rate \$4.7% per capita GDP {ppp 2007}; \$20,700; natural resources consist of hydrocarbons, gold, uranium, bauxite, coal, iron, phosphate, tungsten, zinc, silver, copper, agriculture, consist of product dates, grains, livestock, vegetable Arable land – 1.76% industries consist of petroleum, petrochemicals, cement, fertilizer. Light industry trade estimation in 2007; consist of exports - \$215 billion petroleum and petroleum products, import \$82.8 billion manufactured goods, transportation equipment; clothing and textiles, processed food products; major trading partners –China, France, Germany, Italy, Japan, Singapore, South Korea, Taiwan, UK, US {2006}, {Saudi Arabia: country profile, 2006:2}. Previously, Saudi Arabia discovered oil in 1930s by US geologists. Although, large scale production did not begin until after the World War II, oil wealth has made possible rapid economic development, which began in earnest in the 1960s and accelerated spectacularly in the 1970s transformed the kingdom. Prados {2003:14} argues that despite the immense oil revenue, a combination of fluctuating oil prices, domestics welfare spending, and military spending have caused periodic budget deficit. For example, the 1990-1991 Gulf War Cost Saudi Arabia approximately \$55 billion {including \$16.9 billion contribution to the United State to help defray expanses}. Although, the government was able to retire its external debt in May, 1995, it had to borrow \$4.3 billion again from external sources in December 1997 to finance purchase of air craft and had to resort to subsequent borrowing from both external and domestic creditors to cover other expenses. Since 1994, the government has instituted various austerity measures to deal with shrinking revenue.

Saudi Budget 2015-2019 {in Billion of US Dollars, at Exchange Rate of \$1.00. S.R.3.75}

| Category | 2015 | | 2016 | | 2017 | | 2018 |
|-------------|--------|--------|--------|--------|--------|--------|--------|
| | Budget | Actual | Budget | Actual | Budget | Actual | Budget |
| Expenditure | 49.3 | 62.7 | 57.3 | 68.0 | 53.9 | 60.0 | 55.0 |
| Revenue | 41.9 | 68.8 | 57.3 | 61.3 | 41.9 | 54.4 | 45.3 |
| Balance | -7.5 | 6.1 | 0 | -6.7 | -12.0 | -5.6 | -9.7 |

Subsequently, Saudi Arabia’s oil business began in 1933 when Standard Oil Company of California {now Chevron} was granted exploration and production rights in the nation. Other companies later joined, for example, SOCIAL which became ARAMCO in 1944. Therefore, the first field {DAMMAN} was discovered in 1938, but large –scale production did not begin until the World War II in 1945. And Ghawar, the world’s largest oil field was discovered in

1948. Many “giant” {EUR O.5BB0} fields have been discovered in the country, which is not completely explored, so they may have more. Thus, the oil industry provides 99% of the nation’s incomes. The Saudi government bought out ARAMCO in 1988 and Saudi ARAMCO {Ivanhoe, 2001:2}. Henceforth, the discovery of vast petroleum deposit led to significant changes in the role of religion. Since the 1950’s when oil revenues became abundant, Saudi rulers have sought to reap the economic benefits derived from oil resources while trying to minimize the political and social impact of change. Therefore, oil becomes a dominant factor in the Saudi Arabia’s economy. Because U.S Energy information administration argued that oil makes up 90-95 percent of Saudi Arabia, exports, 70-80 percent of state revenue and about 40 percent of the country’s GDP. It also becomes the largest Arab economy as well as a senior member of Gulf Cooperation Council {GCC}. It is also an active member of trade and economic organisation, for instance, World Bank, UN, the Arab league and a large number of Arab and Islamic Development Bank, Organisation of Arab Petroleum Exporting Countries, and organisation of the petroleum exporting countries {Saudi Arabia: Country Profile, 2006}. In view of the above analysis, the history of Saudi Arabia shows that it is a very conservative nation based on Islam and hereditary system of rule {Monarchy}. Thus, the long history of the Arab civilization makes the Saudi Arabia’s culture un-touchable by foreign influence. This strong cultural heritage ensures stability in the political system. More over high oil reserves boost its economic and political stability.

The Role of Saudi Arabia In Regional and International Affairs

This section intends to explain Saudi Arabia’s foreign relations first, benefit it proceeds to focus much discussion on the general and specific role of Saudi Arabia in regional and international affairs, its role in hosting pilgrims during Hajj period. Its humanitarian role, its role in charitable activities and its role in physical development and assistance to various countries in the world. Although, the full scope of the work of Saudi charities is difficult to trace accurately, since they do not have a tradition of formally reporting their activities [Barasi, 2005:3].

Therefore, Islam was a pervasive social and political force in Saudi Arabia, because there was no separation of religion and the state, the political role of religious scholars, or Ulama, was second in importance to that of the ruling Al-Saud family. The close association between the ulama advocating the strict Islamic interpretations of Muhammad Ibn Abdul Wahhab and the Al-Saud originated in the eighteenth century and provided the dynasty with its primary source of legitimacy. The Ulama acted as a conservative force in maintaining the traditional, social and political values that characterized Saudi Arabia in the early 1990s. Therefore, Qur’an as the constitution of Saudi Arabia provides an effective flexible ground for a governmental system, despite allegations from both East and West that after almost fourteen centuries, considering the commonly advance argument that, the Holy Qur’an may not be adaptable to modern conditions and that consequently, it would be best to resort to an organic secular constitution {Al-Farsi, 1986:96}.

The Recent Quest for Leadership Among Islamic States

The current Muslim world is faced with serious attempt and quest of overthrowing the assumed Saudi Arabian leadership, with the recent campaign by two major powers among Muslim states namely, Turkey and United Arab Emirate {UAE}. The campaign aims to establish Turkey as a leader of the Muslim world in competition with Saudi Arabia, the United Arab Emirates, and to a lesser degree, Morocco. As part of the campaign, Turkey has

positioned itself as a cheerleader for Muslim causes such as Jerusalem and the Rohingya at a moment when Saudi Arabia, the UAE and other Muslim nations are taking a step back. Although cautious not to rupture relations with Beijing, Turkey has also breached the wall of silence maintained by the vast majority of Muslim countries by speaking out against China's brutal crackdown on Turkic Muslims in the troubled north-western province of Xinjiang.

Analyzing Muslim's Perception on Saudi Arabia's Foreign Policy In Relation To Reserving The Integrity Of The Religion {Islam} And The Muslims' World As A Whole.

1- Leading and Hosting the Organisations of Muslim Leagues: Saudi Arabia is a founding member of several multinational organizations, including OPEC, the United Nations, and the Arab League. It is also a founding member of the Gulf Cooperation Council, Muslim World League, the Organisation of Islamic Cooperation, and the Islamic Development Bank all of which are headquartered in Saudi. The country plays a prominent role in the International Monetary Fund, the World Bank, and in 2005 joined the World Trade Organization. According to a UCLA history professor, Saudi Arabia recently has become much more active in terms of foreign and security policy for three reasons: the Arab uprisings of 2010 and 2011, the policies of the Obama administration and the collapse of oil prices.

Following the wave of early 2011 protests and revolutions affecting the Arab world, Saudi Arabia offered asylum to deposed President Zine El-Abidine Ben Ali of Tunisia and King Abdullah telephoned President Hosni Mubarak of Egypt (prior to his deposition) to offer his support. According to the FFGI at Goethe University Frankfurt, Wahhabis ideology is spread globally with organisations closely associated with the government of Saudi Arabia such as the Muslim World League (WML) and the World Association of Muslim Youth are actively participating. {Country Profile: Saudi Arabia, September 2006}

2- Peace Building with other Muslim Countries: Saudi Arabia ranks among the world's most densely armed nations, and it has ambitious plans to further upgrade its arsenal. In 2005 Saudi Arabia entered into an agreement with Britain to purchase 72 Eurofighter Typhoon fighter planes to replace its outdated Tornado planes. Additionally, Saudi Arabia plans to strengthen its National Guard by purchasing US\$1 billion worth of armored vehicles from the United States.

Saudi Arabia has its strongest diplomatic relations in the region with other members of the Gulf Cooperation Council (GCC): Bahrain, Oman, and the United Arab Emirates (UAE). In 2005, however, relations between these countries cooled somewhat when Bahrain, Oman, and the UAE each signed individual trade agreements with the United States. Saudi Arabia argued that the GCC should negotiate corporately and that the individual agreements violated the GCC's external tariff treaty. Saudi Arabia maintains a complex diplomatic position between the Middle East and the West. It has consistently sought to promote Arab unity, defend Arab and Islamic interests, and support a peaceful resolution of the Israeli-Palestinian conflict (insisting, however, that Israel must withdraw from the territories occupied in 1967).

On the other hand, Saudi Arabia has been a partner with the West in economic endeavors and the war against terrorism. Some in the Arab world castigate Saudi Arabia for its continuing relationship with the United States, viewed as Israel's most ardent protector. When Saudi Arabia called for military assistance following the 1990 Iraqi invasion of Kuwait, Yemen, Jordan, and the Palestine Liberation Organization (PLO) refused to support the Saudi

coalition. Not until five years after the Gulf War did Saudi Arabia normalize relations with the PLO or Jordan. Saudi Arabia has attempted to play the role of peacemaker, with mixed results. In 1981 King Fahd offered a “land for peace” initiative designed to ease tensions between the PLO and Israel, and in 2002 Saudi officials issued an updated version of the proposal known as the “Arab peace plan.” However, the Saudi initiative was sidetracked when the United States initiated its own “roadmap” for peace in 2003. In early 2005, Saudi Arabia pressured Syria to withdraw its forces from Lebanon and helped defuse a potentially violent situation. Regarding the election of Hamas extremists to the leadership of the Palestinian Authority (PA), Saudi Arabia has maintained diplomatic contact while urging that the new government honor former Palestinian agreements on Israel. Saudi Arabia has hinted that its aid to the PA will be contingent on continuation of a moderate stance. In July–August 2006, Saudi Arabia called on the United States to intervene in the conflict between Israel and Hezbollah forces in Lebanon.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This research has examined the relationship between Saudi Arabia and the Muslim world in terms of Leadership. It has analyzed and discussed how certain factors, including Islam and economic resources, have given advantage to Saudi Arabia to play key role in regional and international affairs including in the Muslim world. The research has also focused on the perception of some Muslim Scholars examine the leadership role of Saudi Arabia in the Muslim world.

The study has covered the history of the earliest period of Islam and Saudi Arabia to date. This is to enrich our knowledge and appreciation of the place of Saudi Arabia in the history of Islam and provide us with background against which to see the responsibility of Saudi Arabia as a leader in the Muslim world. Thus, our findings suggest that;

1. The problem of the Muslim world is as a result of disunity not only among the Muslim within states, but also among individual Muslim within a particular state.
2. The responsibility of hosting pilgrim during Hajj period greatly raises Saudi Arabia’s profile in the Muslim world.
3. The perception shows that, the relationship of Saudi Arabia and the west exposes the country to many challenges for it to secure leadership role in the Muslim world.
4. The leadership position of Saudi Arabia could be enhanced by its commitment to the establishment of cordial relationship with Muslim state.
5. The perception shows that, the Muslim world are supposed to cooperate and hold each other all over the world.
6. The position of Saudi Arabia in the Muslim world is prominent, due to the fact that Islam originated from the mecca city and Saudi Arabia is the location site of the two holiest Islamic mosques.
7. The impressions show that the performance of Saudi Arabia in piloting Muslim affairs is not effective.
8. The problems and challenges facing the Muslim world today are largely due to lack of capable leadership.
9. The impressions show agreement on the significant role Saudi Arabia ought to play in the Muslim world.

10. The prospect of Saudi Arabia's leadership role in future may be mixed because it can either be bright or bleak.
11. This situation of the Muslim world is generating more issues to the political agenda, and in turn need the responses of leaders and decision makers of the Muslim world.
12. With the recent kingship of Muhammad Ibn Salman, there will be likelihood of collapsing the diplomatic ties of Saudi Arabia with most Islamic states, thus might cause disunity in the Muslim world.
13. The coalition of strike action on Yemen Shiite Houthi rebels and the enforced damages on lives and properties of Muslims living in Yemen.

The major implication of leadership in the Muslim world, thus, is to create a good atmosphere for communicating the demand and expectation of the Muslim to the world stage.

5.2 CONCLUSION

The need of leadership in the Muslim world becomes very imperative because it is an essential element for averting civic and sectarian conflict. Although, Saudi Arabia is playing a role which is not effective, to be able to do away with all the problem of the Muslim world. The recent tussles in Saudi Arabian domestic affairs and their relation with international world under the leadership of the crown prince Muhammad bin Salman is alarming to continue quest for leadership of Muslim world. Many power states among Islamic countries are coming up stronger to possibly challenge Saudi Arabia. Further research on that field will serve as an objective means for solution to the problems of the Muslim world. Our analysis though simple and unique, is useful and interesting and may provide room for further research.

5.3 RECOMMENDATIONS

From the perceptions of the respondents, which are largely reflective of the situation of the Muslim world and leadership role of Saudi Arabia, I recommend that the leadership role in the Muslim world is not only an instrument for influencing major group, but it is the pre-requisition for the evolution, growth, development and survival of such a coordinated, interdependent and self-support world.

The Muslim should use the system of rule suggested by Islam, which lies between pure democracy and pure autocracy in the election of most suitable and most deserving country for the leadership of the Muslim world. The Muslim states need no any constitution, law, institution or any form of modern system of government, for they possess the noble Qur'an and the Sunnah of the prophet (S.AW).

The focal point of political thinking in Islam is the ideal of Allah. It is based on this principle that the religious community, Ummah, was established under the leadership of the prophet Muhammad (S.A.W). So, if the Muslim world want to succeed, it must follow this procedure and base its system on the rule of Qur'an, the practice of the prophet (SAW), and the precedents of his orthodox successors.

Thus, the relations among Muslims should be based on consultant; and the leaders of the Muslim world should govern with justice. In addition, there is the need for the unification of Muslim world in voice and action. And even Saudi Arabia and the Muslims in general should enhance a unique brotherhood among themselves which surpassed blood relationship. Because the awareness for the necessity of the Muslims to co-operate with one another will give room for improving the status of the Muslim world. It will also enhance unity and collaboration which would enable them to maintain their identity and form alliances that would equally challenge others. Furthermore, the leadership of the Muslim world should go beyond establishment of inter-governmental or non-governmental organization. They should form a confederation or platform or even big organization e.g. E.U which might be more effective than this inter-governmental and non-governmental organization. In addition, the power of the leaders should be exercised as a sacred trust on behalf of God. Thus, the rules and regulation or any decision in the Muslim world should serve as a guide to relations among Muslims and unite all Muslims together and aggregate all their interest. Subsequently, Saudi Arabia as a prominent country in the Muslim world should provide good leadership to the Muslim world. There is the need for improvement in the performance of Saudi Arabia, in piloting Muslim affairs, because this will give Saudi Arabia a chance to overcome challenges. Saudi Arabia as a leader should design institution that will help her to penetrate into the Islamic world economically, as the world powers do, through aid and global financial institutions such as the international monetary fund (IMF) and World Bank (WB).

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