THE ROLE OF SOCIETY IN COMBATING CRIME "COMPARATIVE JURISPRUDENTIAL STUDY"

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Abstract:

Since crime is a negative social phenomenon, committed in society as a negative and terrifying behavior, destroying society and disturbing its security and safety, destroying everyone from all sides, the necessity of combating and resisting it falls on society as a whole, as a role that must be played by all members of society in general, rulers and ruled, in order to eliminate criminal movements and ensure safety from their negative consequences, in accordance with the provisions of the pure Islamic Sharia. The study aimed to clarify the role of society and its duties towards criminal movements, in the light of Sharia and legal provisions. The problem of this study was limited to how to present various methods to alert members of society and remind them of their duties towards criminal movements. The study used the descriptive, analytical and comparative approach to determine the roles that everyone should play in order to eliminate the excessive criminal movements in human societies. The study reached the following conclusions: that being vigilant against and combating crimes is an individual obligation for all members of society, and that negligence and laziness in this regard are destructive and destructive to society. The researcher recommended that all individuals fully monitor and supervise society and its people for the sake of security and safety. The nature of the research required dividing it into an introduction, five chapters, and a conclusion. The introduction explains the reasons for choosing the topic, its importance, and objectives. The first chapter explains good neighborliness and its role in achieving social security. The second explains the role of educational institutions in combating crime. The third explains the duties of religious institutions and organizations toward society. The fourth discusses enjoining good and forbidding evil. The fifth highlights the importance of reconciliation. The conclusion includes a statement of the most important findings and recommendations, followed by references and indexes.

Introduction

Praise be to Allah who knew with the pen, man knew what he did not know. May God's prayers and peace be upon those who finished the prophet hood, our master and our prophet, our beloved, our leader, our example, and our guide to Allah, Muhammad bin Abd Allah, and upon his family of the good, the pure, and his companions, and upon those who followed their path until the Day of Judgment.

Then for the Islamic Sharia is based on wisdom, and consideration of the interests of the servants in life and return, which is all justice, and all mercy, and all interests, and all wisdom, for every matter has gone from justice to the essence, and from mercy to its antithesis, and from interest to the corrupt, and from wisdom to vanity, then it is not part of the Sharia in anything, even if it is entered into by interpretation.

Accordingly, the Islamic Sharia called for the curtailment of harm, taking the hands of the deviant, and good dealings between people, and cooperation in righteousness and piety for the sake of success and salvation among the needy, and it listed rights that must be exchanged between people, and they must fulfill them. From that: good neighborliness, enjoining good and forbidding evil, and establishing peace between people. Also, the Islamic Sharia has assigned certain parties to carry out tasks of this type as the responsibility of a national legal entity, such as schools, mosques, and religious and social organizations.

Therefore, we decided to collect some of the social security responsibilities that all members of society and its institutions are subject to in these pages as a scientific article, and we made its title: "The role of society in the fight against crime: The study is very important in reminding people and warning them of their duty towards the societies in which they live. May God, our Lord, raise nations with it and place others in it. And we ask Him, Glory be to Him, to make amends for our mistakes and to guide us to the right, for He is an answering relative.

The first topic: The role of enjoining good and forbidding evil in reducing crime:

The duty of enjoining what is good and forbidding what is evil falls upon all members of society, as a direct obligation on all of society, and it is sufficient for individuals, so that if someone does it enough, that obligation falls away from the rest, because of the Almighty's words: ﴿بِالْمَعْرُوفِ وَيَنْهَونَ عَنِ الْمُنَكِ. And if there is not enough in those who do it, then the public must do it to the best of their ability and ability, and this is the meaning of the saying of the Prophet, may God bless him and grant him peace: "Whoever among you sees an evil, let him change it with his hand, if he cannot, then with his tongue, if he cannot, then with his heart, and that is the weakest of faith." And it was said that the concept of (the hand) in the hadith means: "deterring, reprimanding and forbidding evil, as it means the use of power and all its apparatus for this purpose of informing, methods, conferences, writing books and printing them, and helping preachers and spending money for chastity and fighting corruption, and it does not mean only whipping and beating." And every one who is charged can perform this task to the extent of his knowledge that this is known and that is a negation, as well as to the extent of his strength, power, and ability to communicate the command or prohibition, if he is

strong in removing the negation with his hand or mouth, otherwise with the tongue, that is, to remove it by preaching and advice in wise ways, or by communicating the order to whoever is able to remove that negation by hand, or else with his heart, to hate the negation from his heart and leave his companions, that is the weakest faith.

And the researcher believes that this meaning is the truest of what was said about the obligation to enjoin what is good and to forbid what is evil is a specific obligation on all members of society, in accordance with the words of the Almighty: ﴿وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾. It means by that Jal Thanaa: And be of you, O believers, a nation, a group that calls people to goodness, that is: to Islam and its law that God has ordained for his servants, and enjoins goodness, that is: enjoins people to follow Muhammad, may God bless him and grant him peace, and his religion that came from God, and forbids evil, that is: and forbids disbelief in God and denying Muhammad and what came to him from God, by their jihad with their hands and their limbs until they obey you in obedience. And in general His saying: ﴾You are a good nation brought forth for people to command the known and refrain from denying ﴿. The address here is to the community of believers from the entire Ummah of Muhammad صلى الله عليه وسلم, and neglecting or neglecting this duty constitutes a serious danger to the entire Ummah, and that is by the wrath of God سبحانه وتعالى and his punishment upon it. And the proof is his saying, may God bless him and grant him peace: "There is no people who commit sins and among them is someone who is able to deny them, but he does not do so except that God is about to fill them with punishment from Him." And the hadith was narrated on the authority of the great companion Abi Bakr al-Siddiq, may God be pleased with him, in response to the suspicion of people's laziness and their failure in the duty of enjoining what is good and forbidding what is evil, and he said in a sermon to him: "O people, you read this verse and put it out of place": Those who go astray will harm you if you turn to God, to whom is your full return, and He will prophesy to you what you used to do. And I heard the Messenger of God, may God bless him and grant him peace, say: "Verily, when people see the wrongdoer, they do not take him into his hands or doubt that God will punish them with his punishment." And there is an example in the Holy Qur'an that clarifies the meaning of the hadith in an ideal and clear way, and that is in the Almighty's saying: They said excuse to your Lord, and perhaps they will be pious, for when they forgot what they were reminded of, we are those who turn away from evil And we took those ﴿ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ﴾. And the meaning of the verse is that when God Almighty forbade the children of Israel from attacking hunting on the Sabbath, they then separated into three groups, a group that disobeyed and hunted, and they were about seventy thousand, and a group that withdrew and did not disobey and did not disobey, and a group that withdrew and refrained from disobedience and stood up to forbid the aggressors from disobeying, and the second group that did not disobey and did not instruct the third group said: Destroy them or torture them with severe punishment? Al-Nahiya said: Our preaching to them is excused by Allah, so that they may be pious. So when the torment came, it spread between the disobedient and the silent groups, and God saved the preachers who groaned from evil. As Ibn Abbas, may God be pleased with him, said: They were three, one-third forbade and one-third said: You did not preach to the people of God to destroy or torment them with a severe punishment, and one-third of the people of sin survived except those who forbade, and the rest of them perished. Those who forbade evil one day in their meetings were inspecting the people in order not to

see them, so they closed their door on them, so they made them say that it is the people's business, so see what As for them, so they went out in their turn, so if the people have found monkeys in their homes, they know the man by his eye and that he is a monkey, and they know the woman by her eye and that she is a monkey.

The second topic: The role of educational institutions in the fight against crime:

By education is meant "everything that gives the individual new value and ideas", and education plays a large role in the formation of the individual's personality, since education refines and establishes the souls and develops in them adherence to the ideals and moral values that prevail in man's actions towards others and towards himself, it undoubtedly plays the role of insight into the value of the actions that the individual commits, and their effects on the individual himself and on society, for that means: Education makes the individual more accurate in choosing his behavior, more appreciative of the consequences of his actions, and more inclined to solve his problems and achieve his goals through legitimate methods, in addition to the fact that education creates a job opportunity for the individual, and then enables him to achieve his economic demand in the legitimate way, and also eliminates what may control the person's thinking from superstitions that are sometimes a motivation to commit the crime.

Just as one of the tasks of education is that it gives the individual the ability to plan his goals and helps him to succeed in achieving these goals in the scientific way, but that is: education is of no use if it is not accompanied by a rational religious education that regulates the values and morals of the learners, and guides them to choose good behavior in the reality of their lives. in them, so that the learned may be an example and good example among their people.

And if education is devoid of values and morals, then it has become a double-edged weapon, it may bring negative results to society, because the generation educated on this approach is in itself a danger to society, because it simply knows how to detect evil, crimes, and corruption, and knows at the moment the ways to escape from justice, and this is why some jurists said: And his deviation and then the destruction of his society."

Education is a necessity of the necessities of human life, and it is one of the most important means of success and survival in the Dariens, and it is the ladder of superiority between one person and another, or between another state, if you fail in science you fail in everything, and it is the secret of America's strength and superiority over many countries of the world, where they were determined to conduct effective scientific research as a way to reveal the secrets of the earth, both its exterior and interior, and in fact they achieved half of the success, while our brown continent was absent From her awareness to understanding and doing something from that, rather we were intent on politics and interest in political positions and inciting revolutions and internal sedition, and God is the Helper.

It is known that it is no secret to anyone who knows the history of Islamic legislation, that education and purposeful education are among the most important means that the Prophet, peace and blessings be upon him, relied on in ridding the nation of sedition and crimes, and in raising it to the top of morals and uprightness. The nation of Islam is a nation of knowledge, knowledge, values, and morals, just as the message of Islam is the message of

knowledge, insight, manners, and morals, and its first and last goal is to create a righteous man. He said, peace be upon him: Muslim». And he said: "Indeed, I sent for the best of morals." ﴾If God fears His servants the scholars, then God is forgiving and forgiving﴿. And what is meant by the scholars, that is: the scholars are those who have learned about his attributes, justice, and unity, and what is permissible for him and what is not permissible, so his greatness and destiny is the right of his destiny, and his fear is the right of his fear, and whoever increases in knowledge increases in fear. And the scholars are those who know the greatness of God Almighty through their knowledge of the signs of His power through seeking knowledge and attaining it, and the verse was quoted to urge and incite to look at the wonders of God Almighty, and the effects of His power so that this leads to knowledge of God's greatness and majesty, and knowledge leads to the fear of God Almighty.

Therefore, education must be based on a value that ensures it fulfills its duty of literacy and removing the ignorance that exists among many members of society, and this is done by supporting religious values and increasing Islamic awareness and spreading Islamic culture, and enlightening people with the rulings of Islamic Sharia by introducing Islamic jurisprudence materials into the teaching curricula for all levels of study, so that the Muslim has a complete knowledge of the matters of his religion, as one of the sciences that every Muslim must learn, and it is the duty of the state to pay these sciences more attention than its attention to other fields Sports, politics and others.

The third topic: The duty of religious institutions and organizations towards society:

Social institutions of all kinds, from mosques, schools, charitable organizations, regional associations, the media, etc., must seek and work to achieve the security of society and the sustainability of its health. Knowing that the main and basic goal of these associations and organizations is to assist the people with the types of services that are essential for stability, and it is clear that there is no stability without security.

This is because the pursuit of security is one of the most important things that each of these institutions should do, and make it one of the priorities that cannot be ignored in their presence.

And this will not be done until the officials of these institutions wake up and pay full attention to their responsibilities assigned to them, and that they work to achieve the goals for which these institutions were founded and established, for the mosques are, for example: the houses of God that were built for worship and closeness to God Almighty, and the first thing the Prophet, peace and blessings of God be upon him, did when he arrived in Madinah was to build the mosque, because of the importance of the mosque and its ability to build a healthy, complete and integrated society, and the task is Through the services that are held in it and what the prayers achieve from the unity and familiarity between the people by standing in the rows, listening to the useful sermons and sermons, and receiving the teachings, advice and instructions, conducting the shura and settling the disputes, and solving the religious, social, economic and other problems inside the mosque.

The mosque occupies the first place among the institutions that contribute to the integration of the Muslim community and the composition between its members, and their reunification, and the formation of their social culture, and their common perceptions. This is because the most important characteristics that distinguish the Muslim community is that it is a divine society based on faith in God, a law-giver and orderly for all its affairs, relationships and truth, causing and binding love and solidarity between its members and its groups, and the mosque is the habitat that God has set apart for the fulfillment of these meanings and others, and may the believers plead with their Lord, and come together to achieve His method and exalt His word, and may God raise it and praise its building and higher His place in the hearts. And he said: ﴿In the house God has permitted it to be lifted up and his name is mentioned in it. تجارةٌ وَلَا بيعٌ That the remembrance of God, the establishment of prayer, and the giving of alms, they fear a day in which hearts and eyes will turn (27) For God's sake What did he do, and what did he do, and God provides for those who wish to do otherwise (28) ﴾.

As well as the officials of the schools, organizations and associations, they must work to achieve their goals by providing cooperation services for righteousness and piety, which derive their legitimacy from the Almighty's saying: ﴿وَتَّعَاوَنُواْ عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُواْ اللّهَ إِنَّ اللّهَ شَدِيدُ الْعِقَابِ﴾. It is a command for all creation to cooperate in righteousness and piety, i.e. to help one another and urge one another to the command of Allah Almighty and do it, and to refrain from what Allah has forbidden from him, and to refrain from it, and the cooperation in righteousness and piety is in His face: it is the duty of the world to help the people with his knowledge and to teach them, and let the rich with his wealth help them, and the brave with his bravery in the cause of Allah, and let the Muslims demonstrate as one hand.

And do not work on their goals of financial benefits and personal interests, but on their goals that are known by custom, and they should fear God in that because God is severe in punishment as in the verse.

As well as the media, including all types of television channels and electronic networks, it must be on a system free from the disturbances that made its negatives almost outweigh its positives, so that its officials return to their growth, and turn towards truth and truth, and filter and purify the shows they present and observe the Islamic Sharia in all activities, and maintain the internal and external specifications of the announcers' employees, by training them to know the importance of politeness in words and actions and the dissemination of information The correct one whose validity is unquestionable, and their adherence to the legal clothing covering the aura is not embarrassing as they actually wear.

The fourth topic: The good neighbor and its role in achieving social security:

The responsibility of preserving and protecting society is not limited to the bonding of families and families and family and family cohesion, but rather the Islamic Sharia has made the responsibility of the security of society to all its members, in their various classes and classes, men and women, old and young, rulers and ruled, in order to cover the roles that the

individual with himself, or the family with its members, may be unable to include in the safety and integrity of the society.

In order to do that, it is necessary to improve the neighborliness and coexistence between the residents of the same environment, and to respect the rights of the neighbors, and for the neighbors to get to know each other, and for there to be trust and good dealings and solidarity between them, and to stand with each other in solving every environmental, health, and economic issue and all issues.

The neighbor is very important, Islam has given him status and status, granted him rights, and imposed duties on him, and the Lord, the Almighty, called for good dealings with the neighbor and benevolence to him in a text of the wise remembrance, the Almighty said: وَبِالْوَالِدِيْنِ إِشَانِ وَبِي القُرْبَى وَالْيَتَمَى وَالمساكين وَالجار زي القربَى وَالجار الجنُب وَالساحبِ بيجانب وَابْنِ السَّبِيلِ وَمَا You have lost your faith that God does not love those who are unfaithful and unfaithful. And those mentioned in the verse: Kindness to them is more certain than others, otherwise it is known that kindness is given to all people, as the Almighty said: That is: Speak to them kindly and let them be on one side, and it includes the good and forbids the evil.

And the verse did not leave any member of the community except to bind him to the other in the obligation to exchange kindness and social solidarity, for after the right of God Almighty to worship Him alone without a partner, and obeying His commandments, comes the talk about the rights of parents from righteousness and benevolence to them, then the rights of the next of kin, which is everyone who is related to you by kinship from brothers and sisters, uncles, aunts, uncles and aunts, and other relatives, then the orphan, and the orphan is the one who lost His father or both together, the mother and the father, whether he is a relative or someone else, his right is obligatory, then the neighbor is divided into two parts: the relative and the neighbor, the neighbor with the relation is the neighbor with whom you are related by kinship, he has three rights if he is a Muslim: the right of Islam, the right of kinship, and the right of the neighbor, and as for the neighbor neighbor, he is just the neighbor who is not related to you, he has two rights if he is a Muslim, the right of Islam and the right of the neighbor, and whether He was a non-Muslim There is only one right, and that is the right of the neighbor, and the right of the neighbor is a complete right, and it is the duty of the believer not to neglect or disrespect him, hence the importance of taking care of the neighbor when he is a non-Muslim as an encouragement to Islam and his guidance, and therefore it is necessary to know the neighbor, the right to know, to know his name, his lineage, his work, and his religion. And also know his strengths and weaknesses so that you can see how you can help him materially with financial aid, or morally such as sound instructions, and valuable instructions, or in all the ways in which a neighbor can help his neighbor.

And the Messenger, peace be upon him, commanded to honor the neighbor and be kind to him, and he said: "Whoever believes in God and the Last Day, let him honor his neighbor." And he said: "Whoever believes in God and the Last Day, let him do good to his neighbor." He also forbade صلى الله عليه وسلم from harming him and harming him, saying: "Whoever believes in God and the Last Day, should not harm his neighbor." And he said: «And God does not believe, and God does not believe, and God does not believe, it was said, O Messenger of God, who? He said: "He who does not believe in his neighbor's faith", and in a

narration he said: "He who does not believe in his neighbor's faith will not enter Paradise". And the bubbles are the evil and the victimization.

Good neighborliness is an obligation in Islamic Shari'a regardless of the level of neighborliness, whether it be at the state level, such as the neighborhood between a state and another, or at the regional level, such as the neighborhood between a state and another, or one country and another, or the normal neighborliness between neighbors in the same residence or in a different residence each has his own house and house. And the neighborhood is not only limited to the neighbor in the residence, but it is more general than that, the neighbor is respected in the store, the market, the farm, the office, the seat of the lesson, and so on.

The people of knowledge differed on the limit of the neighborhood that is considered Shariah, some of them said: "The limit of the neighborhood is forty yards from each side, and some of them said: it is ten yards from each side, and some of them said: that the one who heard the call is a neighbor, and some of them said: that the neighbor is the neighbor, and some of them said: that the limit of the neighborhood is those who are united by one mosque."

And in any case, one of the rights of the neighbor is to refrain from harming him and the possibility of harming him, to honor him and be kind to him, and to protect him, and I know that peace be upon him, he said: "Gabriel did not recommend the neighbor to me until I thought he would inherit it." And that was only a reference to the importance of the neighbor and the greatness of his rights in the Islamic law, and Hassan the neighbor was one of the customs that existed among the Arabs in Jahiliyyah, so when Islam came it strengthened and strengthened it and made it a means of connecting social brotherhood, Hassan bin Thabit said:

And not one of us has a reward for it اذاةً and no miser to him and he is returning

Because we see the neighbor's right to trust and the Holy One protects it from us.

The fifth topic: The importance of peace and its role in ending national conflicts:

The reform between the people is one of the important things that have prominent roles in solving the internal problems, and the conflicts that may lead to the breaking of the thorn of the nation and the distraction of their thoughts.

The Islamic Shari'a urged reform among people and showed its importance and virtue, and what is achieved by doing it in the society of everyone's safety and everyone's peace of mind. As several texts from the Book and the Sunnah clearly show this, one of which is the saying of the Most High in the statement of peace in general between people, whether individuals or sects, male or female, and he said: وَتُصْلِحُوا بَيْنَ النَّاسِ So the interpretation of the speech is then: O believers, do not make God a strength for your faith, and an argument for yourselves in your divisions in that you do not be righteous and do not be pious and do not make amends among people.

The introduction of the word ``people'' in the verse may benefit the legality of reform between people regardless of religion, race, etc., so it is permissible for us to reform even between us and the infidels and the people of the other nations if the interest calls for it, as the Prophet صلى الله عليه وسلم did right between him and the unbelievers of Mecca.

One of which is His saying of the Most High in obliging Muslims to reform themselves among themselves, and He said: And his saying: ﴿The believers are brothers, so make peace between your brothers and fear God so that you may have mercy﴾. And the Almighty's words in the declaration of peace between the spouses in what ensures the safety of the family: إِصلَاحً يُوَفِقِ اللهُ بَيْنَهُمَا نَّ اللهَ كانَ اِلِيمًا خَبِيْرً﴾. And he also said: ﴿And if a woman is afraid of her husband, for a reason or for a reason, then there is no room for them to make peace between them. ﴿خَيْرٌ. That is: Reconciliation is better than parting, and his saying: ﴿وَأُحْضِرَتِ الْنفُسُ الشُحَّ﴾That is, reconciliation with widows is better than parting, and that is why when Sudah bint Zam'a grew up, the Messenger of God, may God's prayers and peace be upon him, resolved to separate her, so he reconciled her to hold her and leave her day to Aisha, so he accepted that from her and kept her on that. Among them is the saying of the Almighty regarding peace between the two sects of the believers: Abu Ja'far said: The Almighty says: And two sects of the people of faith have fought, so reconcile between them, O believers, by invoking the ruling of the Book of God, and contentment with what is in it for them and upon them, and that is the reconciliation between them with justice.

And Jal Shashana said in explaining the virtue of reformation among people and the greatness of the reward therein, and he said: ﴿لكَ ابْتِغَاءَ مْرضَةِ اللهِ فَسَوْفَ نُؤْتِيهِ اجًْا عَزِيمًا﴾. And the Qur'anic text here excludes a type of najway "except from one who commands almsgiving or a well-known act or a reformation between people" and that is that the good man meets with the good man, and says to him: Let us give charity to him, for I knew of his need in secret, or let us go to a well-known one, and we should do it or encourage him, or let us make peace between so-and-so, for I knew that there was a dispute between them.

And in the hadith, his saying, may God bless him and grant him peace: "I will not tell you what is better than the degree of fasting, prayer, and charity," they said, but he said, "Repairing one's eyes, is the hindrance." We also find from the Prophetic Sunnah that he, peace and blessings be upon him, was keen on reconciliation between the disputants and that he did so himself, "On the authority of Sahl bin Saad, may God be pleased with him, that the people of Quba were killed until they were stoned, so he informed the Messenger of God, peace be upon him, about this, and he said: "Let us go and make peace between them." And as one of his gifts, may the peace and blessings of God be upon him, was that he urges his nation to reform among people and shows them that the reward in it is like charity, so he used to say: "Every peace of the people is a charity, every day that the sun rises between the two, a charity is given, and a man helps his animal, and carries it on it, or lifts his belongings on it, is a charity, and a kind word is a charity, and every step he takes to prayer is a charity, and removing harm from the road is a charity."

The peace between people, in light of what was mentioned in the previous texts, is on the level, either it is a normal peace between individuals by putting an end to the differences and disagreements that arise between them due to lusts and desires, such as peace between

spouses or friends. Or it will be peace at the level of the groups, such as reforming between two sects, or between a tribe and another, using all the methods and means that would end the differences and remove the antagonisms. Or whether the reform is at the level of the regions, the country, the state, or the continents, all of that has been indicated by the Islamic legislation and urged to be done, so praise be to the one who said:

From here the researcher says: that the intervention of the states in the affairs of another state suffering from security difficulties, for the purpose of reforming and restoring security in it by ending any of its political revolutions, or internal strife, or the conflicts existing between it and another state or between the tribes is a legitimate matter in the Islamic Sharia, and before it was recognized by the positive laws. But it is a matter that must be governed by rules and regulations, and the state under reform must prepare the means and all the requirements that peace needs, in what it seeks to achieve peace and security. Starting with warnings and alerts via phone calls and media devices. And finally by taking the necessary measures from the use of force and the army in solving those problems and conflicts. ﴿If a group of people rebelled against others, then kill those who rebelled until they obeyed the command of God. بِالْعَدْلِ وَاقْسِطُواْ إِنَّ اللّهَ يُحْبُّ الْمُسِتِينَ﴾.

Therefore, one of the conditions for reform between the people is the piety of God, and justice and fairness, as well as the use of the appropriate means for reconciliation, and in an appropriate manner, and that the face of God be sought in reconciliation without any other of the world's offerings.

International leaders and their organizations, such as the United Nations, must take these conditions into account in the face of international conflicts and disagreements, and purify all the means and devices they use for this, as well as all the bodies to which the reform is subject, to be represented by credible personalities whose competence and justice are not doubted globally, which does not bear negative interests in carrying out the reform, and does not intend to gain an opportunity against another state, or the same state in particular.

The conclusion:

Praise be to God, Lord of the worlds, this study has been completed and to God is perfect, and we have been successful in it with the praise of God, His help and His success. Whatever was right in it is from God, blessed be He, and whatever was wrong is from us, God and His Messenger are free from that, we ask God for forgiveness and forgiveness, and from our teachers for advice and guidance, and God is the guide to the path of guidance. So I completed the prayer and the bestowal was made upon the faithful of revelation, Muhammad bin Abd Allah, the Prophet and the Prophet, and upon his family and companions, a perpetual prayer and peace until the Day of Judgement. Below is a statement of the most important results of the study and the recommendations it recommends:-

First: the search results:

One of the most important results reached by the researchers during this study is the following:-

1- That being careful of crimes and combating them is one of the in-kind requirements for all members of society, and that neglect and complacency about it is a thing that destroys society and leaves it behind.

2- That it is necessary to bond and cooperate among all members of the community and to work in a team spirit in the face of all the security challenges that determine their path and the survival of their community.

3- Activating the role of educational institutions and voluntary organizations in awareness and guidance and enjoining good and forbidding evil is one of the necessities of society.

4-. All the members of the community, their rulers and ruled, are responsible for maintaining it, and preventing crimes and corruption in it to the best of their physical and moral strength and capabilities.

5- Embracing the Sharia of the Lord of the worlds and applying it on His land is the only solution to the nation's security and peace problems, and it is the one that prevents the increase of crime and its spread in the world.

Second: the recommendations:

1- The researchers recommend themselves and all members of the community to apply the sharia rulings related to the neighborhood in order to know its importance and rights and to get to know each other among the neighbors, and what this guarantees of safe living

2- This study recommends the need for reconciliation and reform between the members of society and their groups and tribes, especially if a tribal, sectarian, political or religious conflict occurs.

3- This study recommends to all members of the Nigerian society the need to monitor and monitor the society and its people for security and safety from all criminal behaviors.

4-. All the members of the Islamic community must strive for each Muslim to comply with the Islamic Sharia in the reality of his life, for the good that follows for him, and for everyone who lives around him, and to become far from all crimes in his life, and to be safe from the punishment of God after his death.

5- This study recommends the need to educate people and make them more aware of the importance of national security and peace, and everything that would bring security and safety to society.

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