Abstract

     We praise the Almighty God and thank him for what facilitated this research (applications Islamic politics at the Imam Muhammad bin Abdul Wahhab - may Allah have mercy on him) - have come when the front begun praise Allah as He deserves and bent in prayer and peace upon His Messenger - peace be upon him -, I pointed out that the desired destination of the policy is to achieve the legitimate public interests of the nation, and that this is not possible only by the governors is honest faithful to God, and then showed the meaning of the rulers when investigators from the scholars and scientists to be comprehensive and princes.

I also indicated that the greatest aims of Islamic politics is the achievement of slavery exclusive to God - the Almighty - and for that purpose back in the nation Handler worldly religion of God - the Almighty - according to approach prophetic innovators in the religion of Allah does not take them in God to anybody as long as at the time resolve some the country's loss and distance when the religion of Allah; and these innovators Imam Muhammad bin Abdul Wahhab, and espoused the al-Saud.   
Then showed that the Sheikh may God have mercy on him who work policy legitimacy in the applications process, but he urged his followers and his students all the advocate for the work of this, was in Excretory to that jurisprudence and political duty of the students of science, because of the Sheikh of the scientific standing is reflected in the drive to them calling for standardization of the Creator - almost all filled - and what to Sheikh significant role in the First Saudi State and walking to work according to Islamic politics.   
Then I came to the boot and included three sections: firstly to mention a brief translation of Sheikh Mohammed bin Abdul Wahhab - may Allah have mercy on him - and included the percentage of his birth and upbringing and his travels and scientific writings.   
Second: In the case of religious, political and social development in the twelfth century AH, in the religious situation said it is one which predominantly is ignorance of worship other than God Almighty Kalzbh of Mqpourin and prayers and appeals to them and making vows to them in order to Ishvawa to an actor when God, in the political situation reported the outcome of the leadership we find in the previous centuries until the twelfth century AH, and social situation according to the composition of the population and division of the Bedouin, attended together with the customs and traditions that characterize the community-Najdi.   
Third: show the concept of policy legitimacy and authority in the concept according to linguistic meaning of the policy and the difference between him and the measure, and then showed the concept of legitimate language and idiomatically, and then showed the definition of legitimate politics boat and reported some of the definitions in the doctrine of the Islamic sects of the four, as I explained the definition of political legitimacy when scientists latecomers and some specialists in this science.   
The authoritative policy has shown that the ancient and modern jurists did not differ in policy action should be legitimate, but they took her as a statement in their books and her abiding, or practical application of the facts and circumstances.   
Then she reached out to the first chapter, which regard politics internal process at the Sheikh has included four sections, the first section is at the policy-Sheikh in the area of ​​the ruler and with three demands, the first policy in dealing with the parent and included four branches of the first regime and indicated which position Sheikh God's mercy to the intended States, said its assets in and commitment to the existence of the Imam and Khalifa and that of the priorities of curriculum Sheikh may God have mercy on him till the victory between him and the Imam Muhammad bin Saud based on achieving the aim of the state establishment of religion, and save the country and the people and the call to the provisions of law argument and the sword, and a statement that this victory were not for the control, expansion and extension of the Sultan, but was on a religious basis of my contract and that God has power on earth to this day.   
In section II, the church and stated that the Treaty and advocacy between the Imam Muhammad bin Abdul Wahab and Imam Muhammad bin Saud were not enthusiastic in the sense the installation of the ruler and Caliph, but is to swear allegiance to the victory and strength through the statement of meanings of legitimacy in the pledge of allegiance as the Imam Muhammad bin Saud was the ruler of his country before the accession of Sheikh Mohammed God's mercy to his country, but it appeared the position of Sheikh Muhammad bin Abdul Wahab, may God have mercy on him from the church, which is the sense of the installation of the Governor through the scientific application and in the pledge allegiance to Imam Abdul-Aziz bin Mohammed bin Saud rule and the Imamate after his father, then stated the position of Sheikh God's mercy to swear allegiance to rulers in Riyadh, he worked under the interest and to ward off trouble that may occur and the fear that diverge the nation on the Imams and governors, and Section III is in the state of the Covenant which showed that it was of such procedures discretionary by the parent and which are not about them binding text, but taking into account the circumstances of the nation and the interests of people was the first to the Imam Muhammad bin Abdul Wahab may God have mercy on him pledge allegiance Saud bin Abdulaziz bin Mohammed bin Saud crown prince, and ordered the people of countries that Ibayaoh, it was Ibn Hazm stated that God's mercy that this road is the first than others. And Section IV in the appointment of governors and isolation have shown Policy Sheikh God's mercy in the appointment of governors and removed from selection of the fittest and best, and the inauguration of some people on their own people if worthy of the state, according to some applications and examples, in isolation if he feared treason and disobedience to the ruler and his mercy God in isolation and the appointment was aimed at achieving public interest of the nation.

The second requirement was stating the duties of the parish to sponsor and that obedience and support of the Governor and Jihad with him and advise the parent has shown approach Sheikh God's mercy in this and that approach to the Sunnis and the group that obedience is not absolute and it is a reasonable basis and that the triumph and struggle with him from cooperating in righteousness and piety, and it has emerged through the practice of the ages since the first moment of his meeting with Imam Mohammed bin Saud may God have mercy on him and then rolled advocacy to those who succeeded, and the second requirement, a position from the Ottoman State has shown the fact that the Ottoman state and it is not an Islamic caliphate concept when the Sunnis and the group and they State beating like any other country in its time so as not to provide the conditions stipulated by the scholars of Islam in the Islamic caliphate and it showed that the Caliphate has concepts first is the Islamic Caliphate full public and which are the Islamic nation where under one imam and one banner is the Imam of all Muslims, a notion that conditioned his scholars Terms Kalqrchip and stated that this condition was not different scholars may Allaah have mercy it, but the transfer of consensus on its requirements and that the Sheikh may God have mercy on him who finds its requirement, and the second concept of succession is the State that are independent from the others and its ruler predominating where independent of the others is that coconut scholars rounds of the name of the succession by proportion of the Felt governed by and indicated that the Sheikh who does not make such succession is a succession of full, but is Overcomer the ruler should be obeyed and that his rule of the Imam, which makes the Sheikh may God have mercy on him decide to say multi-Islamic state in this sense so as to free time from leading full and acting in accordance with Islamic politics, therefore, did not oppose the Imam Muhammad bin Saud on his rule was not calling for the establishment of the Great Imamate as that of the appropriate policy legitimacy in the coexistence with the discretionary variables to be a means to achieve the purposes of the legitimate ruler, the Saudi state was not subject to the Ottoman state.   
The second chapter has included policy Sheikh God's mercy in the judiciary, through the requirement directing judges to show the ethics of the judiciary and demand the implementation of the sanctions law has shown his God's mercy in the implementation of the border and through the implementation of the death of apostasy and the penalty for adultery and the emergence of jurisprudence Sheikh God's mercy in this, and that follow the Sunnah of the Messenger of Allah peace be upon him and that he ordered the Governor to begin the stoning of the adulteress and the practical application of policy legitimacy check interest, especially in the time and circumstances require the Governor to stand so that a situation where had a significant impact on the call and spread, as evidenced by the realization of God's mercy for some methods of proof, means and build it out because of their impact on the implementation of legal provisions and the recognition and work evidence, as indicated approach Sheikh Allah's mercy with the perpetrator of the large and he is a Muslim but a mistake and that appeared through his Ptgsayl adulterous woman and shrouding and burial in Muslim graveyards and prayer for her, and told him this a clear indication of his innocence and the innocence of his call Muftrellat and lies that Wuxi by his opponents, describing them as outsiders, and the sanctions punitive has shown the types of sanctions punitive that appeared to Sheikh Allah's mercy and it varied with the people and situations mismatch be punished with death and in his command to kill Suleiman bin Khweiter and so to ward off evil a great evil has been going on only to kill him since it was published a book written by Sulayman ibn Abd al-Wahhab's brother, Sheikh during his opposition to him, and that this act of Sheikh may God have mercy on him but is Iglaz the people of the evils and oppression to them is the work of the Sunnis and the community all calling for heresy as I mentioned scholarly in such cases, including also the ruler of demolition and destruction and the demolition of the Palace Muammar I'm for the elimination of Najd, which houses the largest Nahit advocacy, including Tazirp insulation for the state.   
The third chapter, a policy in the area of ​​Holland which included the three demands of the first policy in the prevention of innovation has shown interest Sheikh God's mercy in the fight against heresies through Artkazh three rules are: 1 - taking into account the order and legitimate hierarchy in the application: has shown the knowledge of God's mercy priorities and the homes of business and that his main concern God's mercy is the maintenance of faith and guide people to Islam and the fight against polytheism nectarines was first launched in the eyelet that is I'm Muammar demolition of the domes and mosques built over graves and logging seek blessing by ordinary people, in the light of this rule, the Shaykh God does not have to remove Walshrkiat and means only after the publication of letters and literature in the country.   
2 - Adherence to fill an excuse: it showed that the Sheikh was God's mercy Msthompska blocked everything that was connected to the disbelief and polytheism closed for maintenance for all his ways, Rev. Unification look in his letters and its practical applications.   
3 - balancing the pros and cons: has shown consistently Sheikh God's mercy in his call as this rule, and especially in the prevention of heresies that widespread in his time, if calculated on the innovation results in greater evil of interest expected does not Balaansab in that, although interest was the desired greatest from corrupting quick to calculation then was God's mercy has Jurisprudence in the provisions of accidents Colleges and doctrine in the same reality and conditions of the people around him gives reality equivalents due to Aidjal to be contrary to the reality of it is that it did not order the demolition of the Dome of the tomb of the Prophet peace be upon him to ward off evil superpower may get because of that and probably has gone the call and ruled it as the place of the Messenger of Allah peace be upon him and his mosque in the hearts of all Muslims and which does not allow for a dare to the mosque or his room was the Sheikh may God have mercy on him announce that he did not say that he wants to demolish the dome over the grave of the Messenger of Allah upon him, and so is Mtosia the Messenger of Allah peace be upon him.   
The second requirement has shown his policy in dealing with innovators through three rules: 1 - to protest the Qur'aan and Sunnah and scholarly consensus: that he was called to the violators. 2 - corresponding to the method of conflict with the Sunnis and the group: corresponds to the people was the fads and whims and likens them to refute the science, wisdom and fair preaching, and he with Imam Abdul Aziz bin Saud Abdulaziz hippocampus to send the world to Mecca to Mnazerthm scientists and to argue the truth. 3 - abandonment of the people of innovation and Mbaynthm: It was God's mercy Bahjarham order as in his letter to the people of Al-Qaseem stressing and that it must abandon the doctrine of posing as Ibn Arabi and Ibn Imposer and that only maintenance of law and to ward off the suspicions of the people of misguidance and deception. In the third requirement in the administration of his duties and the prevention of evils: and it is built on the first three rules are: knowledge and knowledge of evil. Second: the ability to change and the third is: Will the ethics of outward appearances injury.   
The fourth section His policy in the house of money and with three demands, the first requirement of its relationship with house money and indicated that he was supervisor for the money and had a big role and the first in the replacement system abscess tribal rules of Islamic finance, and the second requirement His policy on the taxation of the Muslims has shown that the resources the first Saudi state to graduate from the provisions established by the law which the state resources of the Islamic Zakat and the levy and tribute and shade and the five trophies and other things that required by the stakeholders and the assets of Islamic politics and the imposition of tax on Muslims has shown forensic evidence and scholarly in that it is permissible and that such interest if poor house wealth of the state or zero. Demand in the third position of tithes and tolls: It was shown the difference between them and the imposition of the tax as shown on the emphasis that God's mercy.   
The second chapter is the policy process of Foreign Affairs and the three sections, the first research position from the opposition and the two demands, the first requirement of his position of opposition Property (opponents) have shown most famous scientists opposing him in his time and the reasons for changing the attitudes of some scientists from the support of the opposition and vice versa, and showed the most dangerous methods pursued by scientists opposed to him, including contact with referees outside, we find that the Sheikh may God have mercy on him has gradually with them in the call by sending messages and fondling them and make the reasons and means to achieve Maiwdi to their integrity to be reached with them to the dead-end architecture of disbelief after a stronger state and that after the argument they what they are shirk and his promotion of non-repentance, and that in an atonement that is not offered the only unanimous in the nation on to fall like someone took a machine and peer Lord of the Worlds was God's mercy fights Uncle The argument that the scroll command to fight the sword, and dispute you in defense of monotheism.   
The second requirement His attitude of the armed opposition: that the scientists opposing the greatest impact in the ignited and fueled included both arms in the face of the invitation and headed by the princes and the ruler who had their leadership in fighting advocates and fight them in order to height in the ground, has shown greater liabilities which Dham Ben Dawas Governor of Riyadh at the time and stated the position of Sheikh traders who opposed stubborn and that they are apostates fighting men unification and call for boiled and are struggling to Shirk and his defense and was not treated them prostitutes in conflict with the Imam has demonstrated differences through the practical application of the Sheikh and linked to statements of scientists, it was not Fighting between supporters and opponents call after the emergence of state-based and enable them to deter opponents, but was intended to fight them closer to God Almighty,   
 The second chapter, His policy may God have mercy on him in the field of Jihad and the two demands, the first requirement of its policy in the fighting and the statement of the reasons for fighting and that he passed two stages the first fight payment is what scientists call the fight having and the second stage of fighting for the dissemination of sound doctrine and advocacy and the prevention of sedition in religion, and showed through text by Sheikh types of enemies who were fighting and who must fight and that was folding under the umbrella of infidelity and polytheism Almighty   
As indicated in the demand conditions of the fighting and the most important of the argument on the violator and is intended to call for unification before the fighting was between Sheikh that argument has on everyone and those who must carry the argument it is either new in Islam, or who grew up remote region or to be in question hidden, such as sewage and affection of types of magic, it does not atone until he knows the origins of religion and clarified by God and Ogmha the argument in his book God is the Koran, it has attained in his own language argument.   
The between-Sheikh that is not intended to be understood the argument as understand the speech of Abu Bakr and Umar, may Allah be pleased with, but enough of puberty and devoid of anything is an excuse such as not knowing the Arabic language.   
The second requirement Vmbeshrat Sheikh Jihad and a willingness and incitement to fight, and exemption from the fighting, and when there are interest desirable no doubt that such an act and it was just the legitimate politics, and policy in the distribution of the spoils has shown that the Sheikh may God have mercy on him is likely that the share blessings Allah be upon him and kin, a fifth five being in the interests of the Muslims, and that he was giving tender sincere thanks of the spoils, and perhaps gave it to two or three men and perhaps they were fighters when he sees the stakeholders have permitted that scientists provided interest not to the whim of the self.   
The third section is subject to two demands, the first conclusion of treaties with the offenders and to abide by has shown that the type of treaty, which was send blessings Sheikh and the imams of the first Saudi state is a truce and has been the emergence of the policy have been mentioned most treaties to which it has been for the palm of fighting and of what was, without identifying time is the view of the Sheikh Allah's mercy and santoor Investigators of the scholars that may be held truce at all, and temporarily as required by stakeholders and quoted statements of people Uncle in it, and a girl rule of complying with treaties and the Sheikh may God have mercy on him was very keen on that and not be compromised and denied severe of his followers from seeking other than interest and the truce, fulfillment of the Covenant of Tdberat policy and imperatives that may not be the Shuffle which was confirmed by Sheikh Allah's mercy that he may not be tolerated would. The second chapter in his dealings with the delegations, have shown interest Sheikh may God have mercy on him the delegates and the next to join the call and selling under the command of Imam Muhammad ibn Saud, was Sheikh keen to honor them and good reception and that his meeting with his brother Solomon came when repentant implies under the banner of monotheism.   
The conclusion and highlighted the most important findings from this research also addressed the most important recommendations Has returned in all of that in the study of this research mainly on books by Sheikh himself and his letters and books by his followers as well as scientists call it the most important history of Ibn Ghannam and Ibn Bishr date

 I ask God to guide us that which He loves and which pleases Him, and God's blessings and peace upon our Prophet Muhammad and his family and Oban.

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