The Role of The Contemporary Doctrinal Lesson in Fostering the Values of Centrism and Moderation and Its Impact on The Intellectual Security

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Abstract

This is a research entitled: "The Role of the Contemporary Doctrinal lesson in Fostering the Values of Centrism and Moderation and Its Impact on the Intellectual Security"; it is made to clarify the role of belief in terms of being a centrist religion and a scientific specialty in fostering the values of centrism and moderation, and its role in intellectual security as a social tool and target. As for the research plan and its method of division and categorization, it is provided in an introduction and three themes, each them consists of three topics, as follows: First theme: The relationship between the Doctrinal lesson and centrism, moderation and intellectual security. First topic: Concept of the contemporary Doctrinal lesson. Second topic: The relationship between the Doctrinal lesson and centrism and moderation. Third topic: The relationship between the Doctrinal lesson and intellectual security. Second theme: The role of contemporary Doctrinal lesson in diagnosing the reasons for exaggeration and its types. First topic: Pedagogical reasons for intellectual delusion. Second topic: The jurisprudence of pedagogical priorities in contemporary Doctrinal lesson. Third topic: The role of Doctrinal lesson towards the electronic means. Third theme: Development of contemporary Doctrinal lesson in treating the issues and problems of intellectual security. First topic: Pre-treatment: Balance between study of spiritual, perceptual and material (civilizational developmental) aspects. Second topic: The role of contemporary Doctrinal lesson in post-treatment of intellectual delusion.

INTRODUCTION

Pursuant to this prophetic guidance, I turn to Allah (the Almighty), Whose greatness cannot be described by describers, and without His virtue, guidance and help, this research would not have been made and would not have been in this form. So, I extend thanks and good praise Him. In addition, I extend the best thanks and gratitude to Najran University in Kingdom of Saudi Arabia, represented by the Scientific Research Deanship, for its support of this research entitled "**The Role of the Contemporary Doctrinal lesson in Fostering the Values of Centrism and Moderation and Its Impact on the Intellectual Security**" until it was produced in this form.

I supplicate to Allah, the Generous, the Lord of the Great Throne, to make this work purely dedicated to Him and a tool for salvation on the Day of Recompense. We also supplicate to Allah to accept this work and to make it beneficial for me and for Islam and Muslims, as He is All-Hearing, near and capable of fulfilment. O Allah, send you peace and blessings upon our Prophet Muhammad and upon his family, companions and followers until the Day of Recompense.

In the name of Allah, the Most Gracious, the Most Merciful

Praise to Allah is the opening of each goodness and supplement of each favor, and may peace and blessings be upon the most noble creature and messenger our Prophet Muhammad and upon his family and companions and those who follow him in good conduct until the Day of Recompense.

The Problem of the Research

The problem of the research can be formed in the current main inquiry: what is the role of contemporary Doctrinal lesson in fostering the values of centrism and moderation, and its impact on the intellectual security?

This main inquiry is branched into the following sub-inquiries:

1. What are the concepts of: The contemporary Doctrinal lesson, centrism, moderation and the intellectual security?

2. How can the contemporary Doctrinal lesson foster the values of centrism and moderation?

3. What is the relationship between the contemporary Doctrinal lesson and intellectual security?

4. What is the role of contemporary Doctrinal lesson in achieving the intellectual security?

The Targets of the Research:
Based on the inquiries of the research, the targets of the research can be worded as follows:

1. Clarification of the concepts of: The contemporary Doctrinal lesson, centrism, moderation and the intellectual security.

2. Clarification of the role of contemporary Doctrinal lesson in fostering the values of centrism and moderation.

3. Clarification of the relationship between the contemporary Doctrinal lesson and intellectual security.

4. Clarification of the impact of contemporary Doctrinal lesson on achieving the intellectual security.

The Importance of the Research:
Theoretical importance: The theoretical importance of the research is manifested in renewal of the Doctrinal lesson and linking it to the foundations of intellectual security, namely: centrism and moderation.

Importance in terms of application: The research's importance in terms of application is manifested in clarifying the practical role of the Doctrinal lesson in teaching and instilling the values of centrism and moderation and their impact on intellectual security.

Methodology of the Research: The nature of study required the use of the analytical method, in order to clarify the relationship between the contemporary Doctrinal lesson and centrism and moderation, culture and intellect and intellectual security, and its role in fostering them, as well as diagnosing the reasons for exaggeration, while adopting the critical method of some problems of the contemporary Doctrinal lesson. The foundations of analysis of criticism are based on the principles of Qur'an and Prophetic Sunnah, apart from structural and rhetorical expressions.

Limits of the Research: The objective limits of the research are the role of the contemporary Islamic Doctrinal lesson, whether the academic in the university, or the one related to Da'wah (in the mosque), or the family-oriented. As for the time limits, they are the current contemporary Doctrinal lesson (in the last ten years).

The Plan of the Research: As for the plan of the research and its method of division and categorization, it consists of an introduction and three themes, each theme consists of three topics, as follows: First theme: The relationship between the Doctrinal lesson and centrism, moderation and intellectual security. First topic: Concept of the contemporary Doctrinal lesson. Second topic: The relationship between the Doctrinal lesson and centrism and moderation. Third topic: The relationship between the Doctrinal lesson and intellectual security. Second theme: The role of contemporary Doctrinal lesson in diagnosing the reasons for exaggeration and its types. First topic: Pedagogical reasons for intellectual delusion. Second topic: The jurisprudence of pedagogical priorities in contemporary Doctrinal lesson. Third topic: The role of Doctrinal lesson towards the electronic means.

Third theme: Development of contemporary Doctrinal lesson in treating the issues and problems of intellectual security. First topic: Pre-treatment: Balance between study of spiritual, perceptual and material (civilizational developmental) aspects. Second topic: The role of contemporary Doctrinal lesson in post-treatment of intellectual delusion. Then, there are the conclusions, recommendations and references of the research.

First theme: The relationship between the Doctrinal lesson and centrism, moderation and intellectual security.

First topic: Concept of the contemporary Doctrinal lesson.
The Doctrinal lesson is: The lesson which is concerned with teaching the Islamic belief in universities or religious schools in Islamic countries, whether at the level of teaching methods, such as: Lectures or discussions and dialogues, or at the level of tools, such as: The academic content, such as: Books or notes upon which these lessons rely.

Topic two: The relationship between the Doctrinal lesson and centrism and moderation.

The process of fostering the values in Islam is based on gathering the theoretical knowledge and heart faith on one hand, and through the pronunciation of the heart and the deeds of the heart, and the pronunciation of the tongue and the deeds of senses on the other hand. It is also manifested through clarifying the impact of: - the direct social environment: Such as the family and friends.   -The institutions concerned with Da'wah, such as (the mosque).

-   The educational institutions, such as: The school and university. -The indirect social environment: Such as media,

Social media. Etc. Which have a great effect on the values and behaviour.

Faith in terms of Islam clearly depicts the relationship between belief and practical behaviour. There is a saying transmitted from the companions, the imams of Tabi'un and the majority of Salaf, according to the doctrine of People of Hadith, that: "Faith consists of words and deeds, and it increases and decreases. It increases by acts of obedience and decreases by acts of disobedience." [1] This is according to the entire stand of the general People of Sunnah. We are not concerned here with the theoretical disagreement about this matter. It is sufficient that the Qur'anic and Prophetic method regarding it is clear.

As for clarifying the aspects constituting and produced by faith, they are: The belief, cognitive and spiritual aspects of faith. This is what is observed according to the Imam Ibn al-Qayyem in his definition of faith as: "A compound fact from the knowledge of what the Prophet (may Allah's peace and blessings be upon him) has brought in terms of awareness, accepting it in terms of belief, acknowledging it in terms of pronunciation, adhering to it in terms of devotion and submission, applying it internally and apparently, enforcing it and calling to it as possible. Its perfection is love for the sake of Allah and hatred for the sake of Allah, giving for the sake of Allah and withholding for the

sake of Allah, and that Allah, alone, is their God and their Deity worthy of worship. The way to Him is to purely follow His Messenger internally and apparently. Besides, the eye of the heart should be blinded from turning to anyone but Allah and His Messenger. May Allah guide us to goodness." [2]

Linking the centrism and moderation to faith does not mean that I prefer belief to faith. Rather, the belief is the foundation of faith. We believe in the centrist faith to include the behavioural practical aspect, which is among the products of the heart faith. Faith in terms of Islam Is: Belief in the gardens (in paradise), pronunciation by the tongue and implementation of elements (of religion). Centrism and moderation are among the values emanating from a proper belief. They are only derived from: "The moderation of pedagogical instilling" as it is a cognitive heart aspect on one hand, and a behavioural practical aspect resulting from the belief education on the other hand.

Third topic: The relationship between the Doctrinal lesson and intellectual security.

The relationship between the Doctrinal lesson and intellectual security is clarified through the fact that ideas are the outcome of beliefs embraced by the human being, or which he learns and which affects his culture and behaviour. Security as an organized process which aims to keep the human mind from deviation, is also among the objectives of the Doctrinal lesson. In this relationship, the efforts of educators and teachers are combined on one hand with those of officials in charge of protecting the society on the other hand.

First pivot: The relationship between the Doctrinal lesson and intellect and culture:

First: The role of ideas in forming the human awareness and directing the behaviour:

As for intellect, it is: "In general, the entire brain activity, such as thinking, will, conscience and passion. In particular: A. the

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[1] See: Ibn Taymiyah: Majmu' al-Fatawa (Faith), Part 7/ page 505.

[2] The Imam Al-Hafiz Shams al-Din Mohammad Ibn Abi Bakr Ibn Ayyoub al-Demashqi al-Hanbali, nicknamed Ibn al-Qayyem al-Jawziyya, passed away in 751 AH: Al Fawaid: Page 140, Edition 7, Dar al-Nafaes, Beirut 1986 AD.

brain acts with which thinking is done. B. the highest form of brain action, including analysis, composition and coordination." [3]

The idea in general is: "What comes to mind, which is the subject of thinking. It means in particular the accurate abstract idea which signifies the subject of the thing, such as the idea of charity and happiness." [4]

The ideas are the same, either correct or corrupt, as they may turn into beliefs, through (embracing an idea and accepting its correctness. It is based on social, conscientious or mental considerations. It has grades, the most important of which is the decisive firm one, i.e., certainty.) [5]

Therefore, this intellect, with its different types, proper and misguided: Is the methodological creation or invention, and the established and oriented visions, which are produced by an author, thinker, intellectual school, a party, a sect or a group, in order to provide solutions for the problems prevailing in the society, or to attract followers and advocates. Through the spread of such ideas through any tool of publication and dissemination, they become a social, group or sectarian... etc. culture, which affects the classes of the society at the levels of age and institutions.

This means that the idea is the foundation, working on it, crystallizing, theorizing and systematizing it, is the intellect. Through its spread among people, it becomes culture.

Second: The concept of culture and its role in forming the behavioural awareness:
Culture includes two aspects: First: The culture of the individual, which is a set of moral attributes and social values which affect the individual since his birth and unconsciously becomes: The relationship which links his behaviour to the lifestyle in the surrounding in which he was born. Second: The culture of the society or nation, since the opinions, ideas and trends when they branch,

multiply and spread become a culture, and form the culture of the nation or group, which is the collection of the belief, cultural, media... etc. lesson, with a common number of origins and branches, all of which are submerged in the religion received while growing up. The culture of each nation is a comprehensive mirror in its limited space, whenever the culture of each individual of those who belong to it diffuses, scatters and becomes apart, regardless the difference of their amounts, sources, doctrines, inputs and outputs in life.

Based on the foregoing definitions or concepts of culture, it is clear that: The culture produced inside the human being through what surrounds him of ideas, which he derives from his family, social or educational environment. It forms his internal awareness which is reflected on himself and his conduct, practices and behaviour. Intellect is the culture before it spreads. Culture is intellect after it spreads.

Therefore, the religious belief, the intellect with its types, and the culture with its types are the components of the belief-related, value-related and behavioural religious awareness, which directs the conduct of human being. This is one of the tasks of the contemporary Doctrinal lesson.

Second pivot: the relationship between the Doctrinal lesson and intellectual security through clarifying the belief aspect of the targets of Sharia
Through this pivot, we identify the belief aspect in the targets of Sharia and its relationship with the Doctrinal lesson and the intellectual security, as the Sharia is all what Allah prescribed of beliefs and provisions [6]. Its Shari target is: "Taking the assigned person out of the scope of his driving desire, so that he would be a servant of Allah optionally, as he is a servant of Allah obligatorily." [7] The assignments of Sharia: Are dedicated to

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[3] The Philosophical Lexicon : Academy of the Arabic Language, page 137.

[4] The Philosophical Lexicon : Academy of the Arabic Language, page 137, 183.

[5] The Philosophical Lexicon : Academy of the Arabic Language, page 16.

[6] review: Al Aajri, Abi Bakr Mohammad bin Al Hussain, passed away in 360 AH: Sharia, Part 11, page 1384, studied and scrutinized by: Dr. Abdullah Omar Suleiman Al-Dumaiji, Edition 1, Dar Al Watan, Riyadh, 1418 AH, 1997 AD.

[7] See: Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 128/2

keeping its targets in the creatures. These targets are not beyond three sections:

1. The necessities: The religion, the soul, the offspring, the money and the mind.

2. The requisites: Which are needed in terms of expansion and alleviation of distress, which often leads to difficulty and hardship subsequent to missing the needed thing. If they are not observed, the assigned persons in general will suffer difficulty and hardship. They are applicable to acts of worship, customs, transactions, and felonies. Their example in customs is allowing the enjoyment of good things of what is legitimate, in terms of food, drink, clothing, housing, and in transactions, such as Qirad and Musaqah.

3. The improvements: It means adopting what is appropriate of good customs, and avoiding the defiling conditions which are disdained by the prudent minds. This is collected in the Noble Manners section. [8]

The greatest target of the three topics is security, i.e., protection, i.e.: (Keeping the first of them, i.e., the necessities section. Therefore, there are observed things in all religions. They are not a matter of difference among religions as the religions differ regarding them in branches. They are the origins of religion, rules of Sharia and entireties of religion) [9]

Accordingly, there is a relationship between the targets of Sharia and intellectual security. The definitions of intellectual security are multiple in the field of Islamic intellect. They aim in their entirety to achieve a state of safety and social security, based on components, starting from keeping the firm aspects of religion. They include what concentrates on the psychological aspect, such as what is defined as: (Being assured that the intellect is free of deviation, which constitutes a threat against the national security, or one of its intellectual, belief, cultural, moral and security components) [10]

They also include what concentrates on the practical aspect, by describing the activity of the intellectual security process and the role of individual and society in it, such as what is defined as: "Joint activity and measures between the state and the society, in order to make the individuals and groups avoid belief, intellectual or psychological defects which cause the deviation of behaviour, ideas and morals from the right path, or which lead to destruction" [11]

The intellectual security, according to its aforementioned concept, is a religious, Shari, belief and faith-related duty, which is included in keeping the targets of Sharia, and which aims to protecting the individual and the society from everything causing to them damage, which is direct or apparent, or which is certainly expected, due to the fact that: "The necessary targets in Sharia are origin of the required and improvement targets. If the necessary is absolutely disturbed, both of them will be absolutely disturbed by its disturbance. So, if the necessary is kept, the required shall be kept. If the required is kept, the improvement shall be kept, if it is proved that the improvement serves the required, and that the required serves the necessary, then the necessary is required." [12]

Bringing the interest and avoiding the harm are the targets of the creatures. The righteousness of the creatures is achieved by collecting their targets. The interest is: Keeping what the Sharia requires the creatures to do. They are five requirements: Keeping the

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[8] See: Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2- 7/9

[9] See: Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/ page 19

[10] Dr. Ibrahim Al-Zahrani Intellectual

Security: Concept, necessity and field. Working paper in the fifth periodic meeting of the staff, King Fahd Security College, 2011 AD, and see: Dr. Mahmoud Saeed Shaker, and Dr. Khalid bin Abdulaziz Al Harfash: Security Concepts, page 13, Public Relations and Media Department, Naif Arab University for Security Sciences, Edition 1, Riyadh, Riyadh, 1431 AH, 2010 AD.

[11] Dr. Mohammad Mohammad Nassir: Security and Development, page 12, Obeikan, Riyadh, 1413 AH.

[12] Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/ page 7

religion, the soul, the mind, the offspring and money. [13]

The interests of religion and the worldly life are based on keeping these five matters: "Keeping the religion, the soul, the mind, the offspring and money." [14] There is no doubt that those five necessities are the components of the nation, the state and country in the contemporary concept. Keeping them means guarding and securing them, and defending them. The fact that they are necessary means that: "They are inevitable for forming the interests of religion and the worldly life. So, if they are lost, the interests of the worldly life will not be carried out properly, but on the basis of corruption, illicit acts and missed lives. As for the Hereafter, salvation and bliss will be missed, and manifest loss will be achieved." [15]

Keeping them is achieved by two tools: "The first one: What establishes their pillars and fixes their bases. This is through observing them in terms of existence. The second is: What makes them avert the actual or expected disturbance. This is through observing them in terms of non-existence." [16] This means observing them to maintain their existence and protecting them from what may cause their non-existence or elimination.

Those necessary targets in terms of their source: Are the ones which the assigned person have not contributed to their creation and ordaining, as they are established with absolute general interests, not concerned with a certain condition, not concerned with a certain image, and not concerned with a certain time. As for **maintaining, protecting and observing them**, they are divided into two types: Individual necessity and collective necessity:

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[13] See Ghazali: Abu Hamed, passed away in 505 AH. Al-Mustasfa min 'ilm al-usul, Part 2, page 481, Edition 1, Al Madinah Al Munawwarah. Without date.

[14] Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/page 8, 13

[15] Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/ page 7

[16] Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/ page 7

- Individual necessity: It means that: "Each assigned person has duties related to himself. He is ordained to keep his religion in terms of belief and implementation, to keep himself by assuming the necessity of his life, to keep his mind in order to keep the source of speech from his Lord to him, to keep his offspring, so that his successors will maintain this life. And to keep his money as a tool which assists him to establish those four aspects." [17]

As for being collective: "As they are entrusted with the others, they should be assumed in general by all the assigned persons, so that the general conditions, without which the private ones are not established, will be proper. The fact is that he is the successor appointed by Allah upon His servants according to his ability and what is prepared for him of that. Any person is not able to repair himself and sustain all his relatives, not to mention his sustenance of a tribe, not to mention his assumption of the interest of the people in Earth. So, Allah made the creatures successors to establish the general necessities, until Sovereignty is established in Earth." [18]

Types of Security Protection of the Necessary Original Shari Targets:

The process of intellectual security is included in the worship in its comprehensive concept. It starts with the pedagogical role of parents, the educational institutions, and the Da'wah and security institutions, since: "Building on the original targets turns the actions of the assigned person entirely into acts of worships, whether they are belonging to worship or customs, because if the assigned person understands the objective of the Ordainer from the composition of the worldly life's conditions and proceeds with working pursuant to what he understood, he only does what he is required to do, and avoids working if he is so required. He always assists the creatures in what they are involved in in terms of establishing the interests by hand, tongue and heart:

By hand is apparent in the aspects of aids.

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[17] Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2- 134/135

[18] Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/ page 135

By tongue: By preaching and reminding of Allah, so that they obey Him and do not be disobedient to Him, by teaching them what they need in this regard, such as repairing the intentions and deeds, by enjoining what is right and forbidding what is wrong, any by supplicating for the righteous and disregarding the faults of the wrongdoers.

And by heart, not to conceal evil for them, but to believe that they are good, describe them with the best attributes with which they are characterized, even if Islam only, magnify them and despise himself regarding them, and other heart-based things related to servants (of Allah). [19]

In this regard, he should not limit it to the human beings, but he should feel sympathy for all animals. So, he should only treat them in the best manner, as signified by the saying of the Prophet, may peace and blessings be upon him: "There is a reward for every one with a moist liver." [20], in addition to the Hadith which tackles punishment of a woman because she fastened a cat [21], and the Hadith which reads: "Verily Allah has prescribed perfection for every Muslim. So, if you kill then kill well." [22] The Hadith. As well as similar Hadiths. [23]

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[19]   Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/page 145, 155

[20]   Narrated by Al-Bukhari: Sahih Al-Bukhari: Book of Oppressions and Anger, Chapter of Wells in the Roads if They Do not Cause Harm, No. 2334, with the text "with a liver". And narrated by Muslim: Sahih Muslim: The Book of Greetings, the Chapter of the Virtue of Watering and Feeding the Respected Animals, No. 1761, with the text "a reward for every one with a moist liver".

[21]   Narrated by Al-Bukhari: Sahih Al-Bukhari, the Book of Military Expeditions led by the Prophet (Al-Maghaazi), the Chapter of The arrival of Al-Ash'ariyun and the people of Yemen, Hadith No. 4384, and narrated by Muslim: Sahih Muslim, the Book of Greetings, the Chapter of the Prohibition Of Killing Cats, Hadith No. 2242

[22]   Narrated by Muslim: Sahih Muslim, the Book of Hunting, Slaughter, and what may be Eaten, Chapter: The command to be proficient

Renewal of the Relationship between the Doctrinal Lesson and Intellectual Security:

It has been previously stated that: The targets of Sharia are limited to five targets, namely: Keeping the religion, the soul, the mind, the honour and the money. Keeping and securing these targets are among the necessities of human life and the Hereafter. They should be governed and kept by the assigned persons of the people of Islam in general, and those in charge of teaching them, of teachers, preachers and scholars, and those in charge of securing their interests of rulers.

Ideas and cultures have a very great impact on these targets. People of jurisprudence and fundamentalists have tackled the issues of souls, honour and money, and the relevant jurisprudence provisions, in terms of their provisions and regulations, as well as criminal provisions, in terms of breaching them. Also, the fundamentalists, belief scholars and Theologians, have tackled the role of mind in assignment, and its role in recognizing the Shari provisions, regarding things as good or bad, and the relevant matters, issues and disagreements.

However, I mean here the connection between keeping the religion, the soul and the mind on one hand, and the intellectual security in its contemporary concept on the other hand, it is observed that: **Religion** in its belief and legislative meaning, the **soul** as the absolute man, and **the mind** as a tool for thinking and reception of ideas, all of them are closely related to the intellectual security (the religion and the mind) and the collective national security (the souls, the honour and the money).

Therefore, the process of intellectual security includes the protection and maintenance of:

- The religion (belief and Sharia). _ The human soul (individual and society). - The mind (intellect and culture).

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in slaughtering and killing, and to sharpen the blade, Hadith No. 1955, and in Sunan at-Tirmidhi, the Book on Blood Money, the Chapter of Forbidding Al-Muthla, No. 1409, both of them include the text "Verily Allah has prescribed perfection in all things..."

[23]   Al Shatibi: Al-Muwafaqat fi usul al-shari'ah, Part 2/ page 155

And the protection of religion: Is done through the resistance of the contrary religious intellect, which aims at distorting the correct Islamic belief, as well as the resistance of legislations, customs and Fatwas contrary to the targets of Islamic Sharia. **And the protection of the individual and society:** From everything leading to their destruction or corruption with all harmful tools, which is a common point between the intellectual security and criminal security. **And the protection of the mind:** From all misguided ideas and cultures deluding the minds of Muslims.

The relationship between the intellectual security and cultures and the targets of Sharia is clarified through the fact that they are among the supreme targets of Islam, since working to achieve the original targets makes the acts of obedience greater, and if they are infringed, then the relevant acts of disobedience would be greater:

As for the former: The person who behaves according to them behaves for the reform of all creatures and making them the avert evil absolutely, since he is either intending all of that actually, or he is limiting it to himself in order to abide by the order whose intention includes all what the Ordainer desires through that order. If he does so, he will be rewarded for each soul kept alive by him, and for each general interest intended by him. There is no doubt that this deed is great. Accordingly, whoever keeps the soul alive is similar to the one who keeps all people alive, and everything seeks forgiveness for the scholar, even the whale in the sea. Rather, if he does not behave according to it, then his reward will reach the limit of his intention, since the deeds are based on intentions. Therefore, whoever has a more general intention, his reward will be greater. If his intention is not general, his reward will be limited to that extent. It is apparent.

As for the latter: The person who behaves to infringe them behaves for public corruption. He is contrary to the person who behaves for public reform. It is mentioned that intending the public reform makes the reward greater. Thus, the person who behaves to the contrary will have greater sins. Therefore, the first Son of Adam has a share from the burden of killing the respected soul, since he was the first to start the tradition of murdering. Whoever kills one soul bears the burden of sin as if he killed all people. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it [24].

Protection of these five necessary targets collectively consist the pillars of spiritual and human development in the Islamic world in particular, and the human world in general. These targets, of all types, consist the nation and the country. The processes of keeping them collectively form the concepts of national security, which is: The ability of the social system, whether a state or a nation, to confront the internal and external threats [25]. I add to it: What leads to keeping the belief and moral firm aspects, and protecting the souls, properties and honour, the coherence of the society, its identity, territory, and securing its resources and internal and external relations at the levels of belief, culture, society, economy and policy.

Based on the foregoing, the relationship between the Doctrinal lesson and intellectual security as an organized process is clarified. It is a process assumed by those in charge of education in terms of teaching, formation, instilling and orientation, and those in charge of protecting and guarding it. In addition, the relationship between the Doctrinal lesson and intellect and culture is clarified, as they are among the components of intellectual and cultural awareness, which affect the natural origin of human being.

Second theme: The role of contemporary Doctrinal lesson in diagnosing the reasons for exaggeration and its types.
The integrated Doctrinal lesson is not limited to mere description and indoctrination in the process of instilling beliefs and values. Rather, among its objectives is diagnosing the places of exaggeration, and stating its reasons and aspects. The content of this theme is not an accusation of intentions and persons, or a generalization outside the foundations of

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[24] Al-Muwafaqat, Part 2, page 157.

[25] Dr. Miloud Amer Haj: Arab National Security and Its Future Challenges, page 24 and the following pages, Naif University Publishing House, Riyadh, 1438 AH, 2016 AD.

criticism and methodologies. The People of Sunnah are pure and intellectually centrist, pure in terms of behaviour, fond of their countries and keen on them. In this theme, I stress some points for prevention and self-criticism, in order to protect and raise awareness against committing exaggeration which is promoted by the enemies of Islam and its countries, using every means to distort the ideas and beliefs, and to recruit followers to fight societies and countries.

The manifestations of contemporary intellectual delusion consist of two manifestations of exaggeration:

Religion Exaggeration: Exceeding the limit of centrism in terms of methodology, belief and behaviour, in conceptions, judgements and behaviours, which resulted in extremism and exaggeration attributed to religion for the purpose of defending it, which led to waves of intellectual terrorism and violence. It is called the belief exaggeration. "What is meant by belief the aspects related to beliefs, which produces deeds of senses, such as exaggeration in renouncing the sinful society, labelling its members as disbelievers and avoiding them." [26]

The non-religious exaggeration: Abandonment of religion in part or in whole, and the consequent moral deviation, and the partial and total atheism.

The next three topics include the explanation of the reasons for both these types of exaggeration:

First topic: Pedagogical reasons for intellectual delusion.
By the pedagogical reasons, I mean the reasons which result from reasons in the manner of displaying the Doctrinal lesson, as they have a basic role in forming the faith and intellectual aspects of the Muslim children. Most of the pedagogical problems related to that consist of the lack of instructional pedagogical balance in the family environment and the educational environment.

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[26]   Dr. Abdulrahman bin Mu'alla Al-Luwaiheq: Exaggeration in Religion in the Contemporary Life of Muslims, page 70, Edition 4, Ar-Resalah Institution, Beirut, 1417 AH, 1996 AD.

1. The Family Environment: As it is the first incubator of the belief orientation of the child, whether through the direct methods of display and explanation, or the indirect learning, such as the behaviours and cultures of the family. Among the problem of that:

A. The culture of the family. By it I mean customs, behaviours, ideas and conceptions of the family and their reflection on the child, which affects his belief psychological formation, which forms his conceptions towards the other negatively or positively.

B. The young people's lack of those who care about, appreciate and listen to them, especially while the family neglects the situations passed by them, or the ideas faced by them. So, they are forced to search for that in the virtual world or the direct friends.

C. The initial education by toughness and oppression is reflected on the psych of the child. So, they grow taking into account that this is the proper behaviour with people. Therefore, it is reflected on their ideas and behaviours.

2. The educational institutions: Sometimes, they witness pedagogical problems, such as:

A. Generalization of the Belief Provisions, which results in detested interpretation leading to bloodshed, according to the relationship between labelling people as disbeliever and bloodshed, which entails confusion of concept, such as faith, and Jihad and turning it against the societies and institutions.

B. Problems of the Academic Content: Between dictations, explanations, commentary and lack of writings prepared for university teaching, and mixing the groups targeted of writing in the field of belief in particular. It is necessary to distinguish between the public levels, the students of initial stages and the students of post-graduate studies, and the consequent abandonment by some students of those academic subjects, and resorting, for the purpose of acquiring or obtaining the information, to other incubators and sources, which fulfil their desire to look at the easy knowledge of the matters of belief, in spite of the free lessons, not restricted by the official educational institutions, inclusion of problems in the scientific formation of those in charge of

them, as well as the problems of the academic content.

3. Concentration on the mechanism of memorization only, sometimes, at the expense of understanding and adoption in the different stages of education.

In the next part of this topic, I clarify a model of the problem of content:

Results of the Previous Pedagogical Reasons:
Through the previous clarification of some problems of the contemporary Doctrinal lesson, it is necessary to clarify the results of those problems and their impact on the Muslim children, including:

1. The desire to get closer to Allah, while not being aware of the proper path to that.

2. Loss of the pedagogical role model in the field of general religious orientation, as most of its arenas turned to concentrate on the verbal disagreement issues in the initial levels of the Doctrinal lesson, in addition to expansion of criticism and attack in discussing the disputed issues.

3. The problems of the Doctrinal lesson may lead some young people rely on themselves in acquiring knowledge and receive information from those who are not competent or not specialized or from the people of exaggeration who use their intelligence and minds improperly to achieve their targets to destroy the societies.

4. Leisure time and lack of insight in free reading.

5. Temptation by the Hereafter within the religious exaggeration, and temptation by the worldly life and indulging in illicit acts and materialism within the non-religious exaggeration.

Topic two: The jurisprudence of pedagogical priorities in contemporary Doctrinal lesson.

First: Re-forming of the academic curricula which tackle the Islamic belief to an extent fulfilling the correct raising of children and young people in all the educational stages, while caring about the appropriate amount of the Holy Qur'an according to each stage, and joining the memorization and application, as

well as adoption of values, i.e. The Qur'an becomes for the person who studies it a behavioural and moral characteristic:

⟨ [And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."⟩ (Al-Baqarah: 138)

Second: Changing the traditional method of selecting the academic curricula and books in schools, universities, the mosque lesson circles, and the scientific and training courses, in a manner to observe the levels of understanding and reception of the Muslim children and young people, as previously stated and exemplified.

Third: Dedication, crystallization, clarification or dissemination of the Shari method for inference and deduction of the belief judgements, which helps uncover the deductions of the contemporary people of exaggeration, through identifying the misconceptions of the religious and non-religious people of exaggeration and refuting them through the educational and Da'wah institutions, and publishing and teaching the refutations through books in order to correct the concepts.

Fourth: Joining the teaching and raising awareness, through a raising-awareness method working on raising the awareness of young people about the means and tools the exaggeration sects and groups which they use to recruit and direct followers: By grading from criticizing the society, then rejecting and labelling it as disbeliever, through deceiving them using the current events, and mixing the concepts, such judging by what Allah has revealed, the return of Caliphate and Islamic conquests ...etc. The books from which ideas of this aspect can be derived are many. However, the most entire and comprehensive of them at the level of the Islamic world, from my point of view, is "An-Nathir: Scientific Discussion of the Most Eminent Misconceptions Relating to Imamah, Jihad and Takfir" (²⁷) "Salafists' Dissociation from the

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(²⁷) Author: Dr. Majed Al Mersal, foreword: Sheikh Saleh bin Abdulaziz Al ash-Sheikh, published by Ministry of Islamic Affairs, Endowments, Da'wah and Guidance, Kingdom of Saudi Arabia, Riyadh, 1431 AH. One volume

Method of Takfiris Khawarij" (²⁸) "Contemporary Misconceptions of Contemporary Kharijis" (²⁹) "Refutation of the Conclusions of the People of Exaggeration and Extremism with Texts from the Qur'an and Sunnah" **(³⁰)**

Fifth: Merging the education and belief, in order to establish a methodology for the science of belief education, which is based in the reception methods on the inclusion by the method of Qur'an and Sunnah of all aspects of the human nature from one hand, and the entire inclusion of the belief, moral, spiritual and mental facts on the other hand.

Sixth: Multiplicity and freedom of opinion must be controlled by the Shari regulations: So that the multiplicity within the scope of the People of Sunnah is in Ijtihad not in beliefs, presuppositions and firm aspects, and is not a tool for promoting factionalism, invented ideas and desires.

The aforementioned pivots are deemed of the previous prevention tools, which is carried out by treating the causes of exaggeration of all its types: either family-related, educational, pedagogical or social causes.

Third topic: The role of Doctrinal lesson towards the electronic means.
The electronic media of all their types, such as social media websites via the Internet, although they have positive benefits in terms of Da'wah, but they have negative impacts on the Muslim young people, especially those who are not equipped with the solid comprehensive Shari science, which is based

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(²⁸) For Sheikh: Mohammad Omar Salem Bazmoul, Dar Al Mirath An-Nabawi, Algiers, 1436 AH, 2015 AD, in two volumes.

(²⁹) For Sheikh: Hammoud bin Ali Al-Amri, Thabat Center for Research and Studies, Riyadh, 1436 AH, 2015 AD. A book consisting of 143 pages, whose importance lies in concentrating on the psychological aspects in the people of exaggeration.

(³⁰) Author: Dr. Ahmad Hamad Jailan, review and introduced by: Dr. Mohammad bin Abdulkarim Al-Eisa: Published by the Intellectual Warfare Center in the Ministry of Defense of Kingdom of Saudi Arabia, in four volumes, Riyadh, 1439 AH.

on the correct understanding of the method of the Salaf of the Ummah in terms of belief and behaviour. Among those websites, there are many institutions or centers, and suspicious persons and entities for virtual fake names, based on the psychological mobilization of the young people by arousing suspicions through which they are convinced of labelling the Muslim societies as disbelievers, and used to commit crimes against their societies and countries.

First: Those delusive websites can be limited to the following types:

Websites Representing Religion Exaggeration:
1. **Takfiris:** Such as ISIS, Boko Haram, and groups similar to them. They have ideas based on misconceptions about: Faith, Jihad, Caliphate, international borders, return of Islamic conquests, and judging by the Sharia of Allah.

As for the tools of attraction: Attracting the followers by the dialogue about criticizing the Muslim society, then labelling it as ignorant, then rejecting it, then labelling it as disbeliever. Then the dialogue reaches its peak by searching for solutions and seeking a way to reform that disbeliever society according to the point of view of those participating in the dialogue. In this stage, the deceived young people are recruited for a certain act.

2. Enemies, fighters, not the People of Sunnah: The exaggerator Shiites across the world. Their misconceptions are clear and known, with which they confuse people in the name of religion, through broadcasting and communication websites: Among their tools is the use of the dialogue about the Family of the Prophet, may Allah's peace and blessings be upon him, and the event of Al-fitnah Al-kobra.etc.

3. Factionals and sectarians: They rely on employing the Islamic concepts to serve the faction or sect with its ideologies, such as: The concept of rights of their different types, especially the right of intellectual freedom, and the freedom of expressing the opinion, even if it is contrary to the Islamic belief and firm aspects of religion and contrary to the stability of the Muslim society.

Websites Representing Non-Religion Exaggeration:

- Atheists and libertines: Their misconceptions with which they confuse the young people are about: Creation and existence and attributing them to those other than Allah, denial of the existence of Allah, resurrection, account, and retribution, which leads to the absolute illicit behaviour in all aspects of life, either sexual liberty, and the consequent committing of illicit acts, violation of honour, or the material liberty, which entails violation of properties and souls.

Their tools for that purpose is casting doubt in the foundations and elements of Islamic belief, leading to the stage of belief astray full of despair of repentance and indulging in illicit acts of all their types.

Third: Ideology of exaggeration and its role in deluding the intellect and forming the extremist awareness:

Ideology is a western term, which means in its French origin the science of ideas [31], it means: "A coherent set of ideas, whose coherence increases or decreases, and those ideas lay the foundation of the organized political activity" [32]. They affect the social and political life through: "Introducing a perspective through which the world is understood and interpreted. So, the people do not see the world as it is, but as they expect it to be. In other words, they see

it through a veil of inherent beliefs and assumptions, as each person embraces, either with or without their awareness, a set of beliefs and political values which guide their behaviour and affect their conduct." [33]

Ideology is accompanied by pragmatism, which is: "The behaviour which is formed according to the circumstances and practical goals, not according to the ideological goals." [34]

Accordingly, when we say: "Someone regards the things ideologically. We mean that he selects the things and construes the facts in a way which always shows them as identical to what he believes as the truth" [35]

Therefore, we can state that the ideology: Means the beneficial employment of beliefs and ideas, in a way to serve the faction, sect, current.etc., and is based on establishment of the thought, as a pattern or methodology, disseminating it as a culture, and urging for it as a target.

The foundation on which the formulation of ideas and insights constituting the exaggeration of its different types is based is ideologization: Which means the use of the ideological tools in dedication and inauguration of exaggeration. In a clearer sense: Employment of the religious concepts to serve the faction, sect or group for the religious exaggerators, and the use of the intellectual concepts of western doctrines, such as Marxism and Communism for the non-religious exaggerators.

Third theme: Development of contemporary Doctrinal lesson in treating the issues and problems of intellectual security.

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[31] Dr. Abdullah Al A'rwi: The Concept of Ideology, page 9, Edition 3, the Arab Cultural Center, Casablanca, Morocco, 2012 AD. My reliance on it to define the ideology does not mean my agreement with him in his entire intellectual project, since he is a historicist thinker with Marxist tendency, see: Dr. Mohammad Sharouf: Modernity in the Intellect of Al Jabri between the Liberalism of Concept and Marxism of Methodology, page 42 and the next pages, page 82 and the next pages, a Master's in Philosophy, University of Algiers, Faculty of Human and Social Sciences, Department of Philosophy, 2006 AD.

[32] Dr. Andrew Heywood: (a British author who held the position of vice principal of Croydon College, southern Britain): An Introduction to Political Ideologies, page 21, translated by: Dr. Mohamed Safar, General Egyptian Book Organization, Cairo, 2012 AD.

[33] Dr. Andrew Heywood: An Introduction to Political Ideologies, page 11, translated by: Dr. Mohamed Safar, General Egyptian Book Organization, Cairo, 2012 AD.

[34] Dr. Mohamed Safar: The margin of his translation of the book: An Introduction to Political Ideologies, page 12, General Egyptian Book Organization, Cairo, 2012 AD.

[35] Dr. Abdullah Al A'rwi: The Concept of Ideology, page 10, Edition 3, the Arab Cultural Center, Casablanca, Morocco, 2012 AD.

Due to the importance of the contemporary Doctrinal lesson, by which the Muslims in mosques, schools and universities are affected, it must be developed at the level of methodological ways, the pedagogical approaches and objective aspects in order to keep pace with the contemporary intellectual afflictions and novelties, among the most important of which are the issues of intellectual security, its problems and novelties.

Whereas the basic reason for problems of the contemporary Doctrinal lesson is the methodological and pedagogical imbalance, I think that its development and renewal are centralized around the following aspects:

First topic: Pre-treatment.

Balance between study of spiritual, perceptual and material (civilizational developmental) aspects.
Among the unintended problems in the field of education and Da'wah, in the contemporary Islamic world, is the imbalance in some types of the Da'wah or educational discourse in relation to the human aspects mentioned, in the title of the topic, which results in or lead to, sometimes, to the eminence of a state of dealing with the Qur'an and Sunnah as if: "a text emptied of its (spiritual and perceptual) targets", and the targets of Allah's creation of human beings, or an imbalanced dealing with both of them by concentrating on one aspect other that the remaining mentioned aspects.

Among the evidence which clarify my intention by the phrase "text emptied" what the Holy Qur'an expresses with detachment, as Allah, the Almighty, says: ⦗And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so, Satan pursued him, and he became of the deviators.⦘ (Al-A'raf: 175). In addition to the Hadith narrated by Jabir Ibn Abdullah (may Allah be pleased with him): ("This man and his companions would recite the Qur'an but it would not go beyond their throat, and they swerve from it just as the arrow goes through the prey.") **(36)**

The meaning is that the Qur'an did not affect them in terms of contemplation, jurisprudence

or understanding, where the mind is, or in terms of fear or hope, love or fear where the heart is, or in terms of understanding the targets of Sharia, where the keeping of religion, soul and mind if. Etc. Rather, they swerve from it without acquiring anything from it, neither in their hearts nor in their minds. However, it remained a voice not going beyond their throats, and not an aspect of peace or love for Islam and Muslims, i.e. They lost the effectiveness of belief in the Qur'an, so it did not go beyond their throats, as the Hadith narrated by Ali ibn Abi Talib, may Allah be pleased with him, from the Prophet, may Allah's peace and blessings be upon him: "their faith will not exceed their throats." **(37)**

Those who attack Islam and label it as terrorism and reactionary employ those who have spiritual, mental and belief emptiness, in order to promote their accusation and distort the belief and intellectual method of the Salaf in particular, and the Sunnah world in general, in order to destabilize the Islamic approach in terms of faith, and the gradual replacement with what is called liberalism and modernity.

In order to achieve the faith centrism in forming the faith aspect, which result in a state of intellectual security, the Da'wah, educational and pedagogical discourse must be based on:

First: Balance between the scientific (theoretical) formation and the spiritual formation: (The internal abstention-inhibition-consciousness).
The heart-based spiritual orientation retreated, faded or decreased, in many of the contents of the contemporary Doctrinal lesson, and the types of Da'wah and educational discourse in the official educational institutions. This orientation includes: Love and affection exchanged between man and his Lord, with an understanding based on facts of the Qur'an and Sunnah in clarifying, dedicating and instilling this concept, and the related deeds of the heart and its conscience: Submissiveness, subjection and fear, and its requirements: Such as hope,

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(³⁶) Sahih Muslim, the Book of Zakat, Chapter: The Khawarij and their attributes, No. 1837.

(³⁷) Sahih Al-Bukhari: The Book of Virtues, Chapter: Signs of Prophethood in Islam, No. 3446. And narrated by Muslim: Sahih Muslim, the Book of Zakat, Chapter: The Khawarij and their attributes, No. 1772.

fear and longing, and the spirit's aspiration to turning to Allah.

The obsession of committing the exaggeration of Sufism often lies behind the lack of interest in this aspect by some of those in charge of the contemporary Doctrinal lesson, which makes the young people search for this aspect in other incubators, or for a fulfilment of it through the ideas of exaggerators which rely on the idea of redemption through a heroic act making them enter Paradise. The preachers and teachers are not released by taking this obsession as a justification in terms of disregarding the talk about the heart-based deeds and the spiritual relationship between man and his Lord. Rather, it is necessary to clarify the concepts included in the Qur'an and Sunnah which fulfil the desire of the Muslim person to adjust his spiritual relationship with his Lord, in order not to become prey for the exaggerators and their orientation of the spiritual aspect of all types, nor to commit the exaggeration of those who believe in Hulul (incarnation) and Ittihad (union). etc.

Second: the balance between indoctrination and intellectual formation: (the side of conscious systematic thinking)
Also, in some types of invocation and educational discourse between some preachers and teachers in formal educational institutions, the talk about the role of the mind in understanding Sharia provisions , the Holy Qur 'an in talking about the means of perception from visible senses, and the acts of perception as reasoning, thinking, contemplation, comprehension, consideration and insight, without any Sharia impediments explaining the difference between reason, whim, deviance, and suspicions, so the phrase "Mind before the Legalism" Which has been established - partially or wholly - that they are opposites or contradictions, but the truth is that there is no contradiction between Qur'an and the Sunnah except stop doing same, There is no antithesis to the mind except madness, In the intellectual arena, the word "rationalism" and "the rationalists" has become widespread, and anti-reason was built on it, or so it was seen, it was understood unintentionally by the teacher or the preacher, that Islam is anti-reason and thinking. For this reason, more clarification must be made that the mind is a tool of thinking, directed by the Qur'an and Sunnah and not directed by them. Likewise, it

is a tool for understanding the text, so if it is applied to it and controlled, it becomes a whim. As for rationalism, it is a Western word that only means belief in what is tangible and denies the unseen. it relies on certainty on sensibilities, so it is not permissible to interject it when talking about the concept of reason, rationality, jurisprudence, reflect on the Prophet's Quranic concept, because the prevalence of aversion to reasonableness and manipulation of any Koran and Sunnah in accordance with Shariah regulations may or may lead youth and young people to adopt misguided intellectual incubators that distort their concepts and ideas. As for the moderation faith, it requires clarifying the role of reason in understanding the text, and the difference between reason and its function in the Qur'an and Sunnah. Rationalism in its western sense, in order for the mind to be preserved as a Shariah objective, from all suspicions or stray thoughts affecting it.

Third: the balance between the study of doctrinal concepts and the formation of developmental and civilizational concepts in the Islamic faith:

(Work and development side):
I mean the comprehensive understanding of the inclusion of the concept of work in the Qur'an and Sunnah, so that it includes: worship work, acts of worship, transactions, and morals, which includes good deeds in its absolute meaning based on the concept of moderation of faith, the best nation ever to be brought forth for people, succession [to authority] upon the earth and the associated concept of good citizenship, based on love and cooperation with righteousness and piety and all of this constitutes the development goal of the Muslim nation at the level of the individual and society.

By combining the previous elements, civilization is formed, which is in its simplest sense reaching the approach of God Almighty, so that you obey him where he commands and prevent you, and you always ready for obeying Allah with consciousness, science and action and Despair not of the Mercy of Allah, not the presence of a hollow heart whose voice does not go beyond the larynx,

nor the presence of fragmentation and inattention, but rather to obey all topics of Quranic and Prophetic guidance, all of which aim to serve humanity in knowledge and action, and communication, statement, and explanation according to preaching. In addition to the human scientific outcome in terms of civilizational contribution, it is technical and innovative in the field of various technical sciences.

The contemporary doctrinal study must take into account in its programs and plans the relationship between faith and development, as well as the official institutions in their development plans and programs in the Islamic world, and encourage innovation in it, and these programs also take into account the response to the material, spiritual and intellectual needs of man.

Fourth: the balance between the sciences of revelation (Quran and Sunnah) and the data of the age (civilizational interaction).
Is civilization and modernization among the objectives of the message of Islam a statement outside the context of the Qur'an and Sunnah? Or outside the objectives of studying contemporary faith? It is noted in the preaching, and educational guidance - sometimes - that this issue has disappeared, diminished, or devoid of it, depending on each place, or the preaching and educational environment, perhaps due to lack of interest in it, or because of fear of occidentalization or obsession with secularization and modernization.

The Muslim scholar as preacher or teacher, must deal consciously with this issue, so his obsession does not lead him to rely on Prohibition of what may lead to committing sin, to justify ignoring the clarification of this issue. Accordingly, it is necessary to adhere to the doctrinal, legal, and moral constants of the Islamic nation, and protect them from one side, and deal consciously with the cultural and intellectual data of the age from the other side.

Among these problems in the study of contemporary faith; The problem of terminology, including what has spread in some contemporary Islamic books of concepts such as: (modernism) which represent incorrect meaning, naming thing without its name, suggesting, preparing, imagining, or

consecrating to young people, intellectuals, and students that everything modern is rejected by Sharia, and this is contrary to religion, belief and Sharia, and an inappropriate generalization for students. It does not mean that the secularists use the word, or their call to adopt everything that is contemporary at the level of ideas and things, it does not mean that we go along with them, especially those of us who are in charge of studying the contemporary creed according to the methodology of the righteous predecessors.

Civilizational interaction in the modernity of the world of matter, things and tools, such as: technical and natural sciences and the inventing of technology through them and the engineering of cities and industries, the foundations of success and innovation, good planning, successful management are a necessity of life, objectives of Sharia. It falls under the concept of "The wise statement is the lost property of the believer, as well as the applications of those sciences by which the material reality is developed in contemporary Islamic societies, and adopting this in neutral sciences should be with conscious caution from the philosophy of applications, and here the difference is, for example, the facts of mathematical, physical, chemical sciences, etc., are the same, but their applications differ according to belief and morals. There are those who dedicate it to what is lawful, good, and good deeds according to the religious standard, and there are those who dedicate it in what contradicts belief and morals, in bombing and destroy civilians and innocent people.

If modernity or (modernity) means following the data of Western civilization in terms of systems, values, methods, ideas, customs and traditions, and trying to employ and apply them at the level of thought and behaviour in the countries of Muslims as a result of this follow-up. There's no doubt that what the Islamic faith rejects and avoids, is due to Islam has its own beliefs, values, behaviours, and principles. Therefore, a balance must be made between adhering to doctrinal specifics, and adopting the legitimate foundations of modernity, in other words, preserving the principles, and interacting with what is common to humanity.

Fifth: the balance between kind preaching and knowledge for the teacher and

preacher, and for students and young people.

One of the problems of the contemporary doctrinal study in the Islamic world is the lack of distinction, lack of interest, or unintentional confusion between preaching and science. Preaching is a necessity for Dawaa but confusing it with the systematic education of issues of belief in terms of classification, explanation, description, analysis, and deduction is an unintentional confusion. For this reason, it must be stated that reliance on the preaching method transforms the topics of the lesson into a sermon whose aim is to soften the hearts, encourage them to obey, and frighten them from disobedience, and this is not wrong in terms of purpose. Rather, I mean that converting the mosque lesson that is not from the pulpit - for a group of students - into preaching is a waste of the efforts of the preacher and the teacher from one side, and the deprivation of the student from systematically addressing issues of belief from the other side.

According to the above, there are two types of teachers: one is dominated by worship, so he looks like preacher, and who is dominated by the deductive, university (academic) synthetic method, so he is looks like scientific educator with directive and methodical approach for his students.

Therefore, there is no problem with the exhortative or intimidating preaching method in the field of doctrinal guidance, the mosque pulpit, but the problem is in confusing them when studying the doctrinal study that deals with the chapters of the Islamic faith. There is no doubt that the fruits of those lessons are faith formation from one side and cognitive scientific formation on the other side. The encouragement to adhere to the right belief, and intimidation from wrong beliefs, are two necessary things, but the point is not to overpower the tendency to preach the methodology of teaching.

Accordingly, the clarity of my goal is differentiation between: The level of public discourse to folk, in terms of its style, methods, and well-known technical means, and the level of a specific scientific lecture. In other words: the doctrinal lesson differs from preaching guidance. I mean to rely on the integrated methodological doctrinal lesson in an objectively and temporally targeted plan that shows the teacher's purpose in terms of the curriculum, and shows the content on which the study and evaluation are based, the age group targeted, and the ultimate goal of teaching that curriculum.

Despite its importance of preaching, it a temporary effect on emotions. As for persuasion, education, education of certainty, and formation of faith, it does not pass through emotions, story-telling, anecdotes, exhortations and intimidations, as much as it passes through the methodology of presentation, branching out on issues, the realization of reason and consideration, thanking and analogy, looking at similarities, tightening control over topics, knowing the goals of outcomes, and the relationship of rulings to each other.

Perhaps the incompetent preacher lives in a state of psychological duplicity, or is affected by his own psyche and his experience of commitment, or a complex, which is reflected in his guidance to the young, so he falls into the problem of immersing himself in idealism on the one hand, and exaggerating in blaming and rebuking the young who wish to repent and follow the straight path towards God Almighty.

The second requirement: the role of the contemporary doctrinal lesson in the post-treatment of intellectual delusion.

The doctrinal lesson produces and affects when the desired balance is achieved in its inclusion of the spiritual, perceptual and developmental aspects, by paying attention to purifying the educational content, according to the jurisprudence of educational priorities, as previously explained in the two previous requirements, which can be called pre-treatment. As for the post-treatment, I mean by it that stage in which the intellectual deviation occurs, and the treatment it needs must be available to it: 1- Therapists. 2- A therapeutic methodology for different cases of intellectual deviation. 3- Description of treatment.

First: Those who advocate treatment and advice analyze manifestations of exaggeration and propose solutions. They vary into:

1- **The Balanced Moderator Therapist**: treatment of extremism and misguidance of all

kinds based on impartiality, sincerity, integrity of belief, and comprehensive consideration, using scientific methods, controls, and legitimacy in confronting suspicions of extremists of all kinds, learning about the psychology of crime, methods of extremists in attracting young people, knowing the origins of their suspicions, and their consequences And the response to it, and the statement of the correct moderate Islamic proposition to it, and the Kingdom of Saudi Arabia is considered one of the first countries that took this approach that was realized great success, returning 92% of the intellectually deviant to moderate thought (), the Kingdom has a pioneering role in the formation of advisory committees, and legitimate scientific institutions that are dedicated to it, such as: Advising Administration of the Muhammad bin Nayef Center for Counseling and Advice and other institutions such as: Naif Arab University for Security Sciences, and its role in the emergence, development and prosperity of scientific research and literature in addressing issues of extremism and misguided thought. ( ) And in Egypt, Al-Azhar has a pioneering role in this issue, whether through literature (), or through direct advisory committees.

2**- The therapist using the method of reaction and confronting extremism with counter-extremism, and losing the jurisprudence of advice**: There is no doubt that the method of reaction generates reflexive efforts and the exchange of action with an opposite action, and it is one of the methods that has proven its failure. Thought is confronted only by thought, and evidence is only by evidence. As for confronting extremism by extremism in the therapeutic aspect, it increases the adherence of the extremists and those who are deceived to their ideas, Containment, discussion, proof, and arguments have a great impact on modifying thoughts and moderating behavior, and it affects their hearts and minds, so they return to their societies and their moderate and correct religion.

3- **The non-religious therapist**, that is, the one who does not rely on religion (belief and Sharia) in treatment and advice, because he carries a reform model that differs from the approach of the Sunnits, and he aims to exploit the deviation of some young people due to

misunderstanding to withdraw that deviation from all Sunnits. He may see that praying in the mosque is an extremism in the religion, and the wearing of a headscarf by a Muslim woman on her head is a crime punishable by law, and this method is the most common in some of the country's media of a secular character, with the exception of the Kingdom of Saudi Arabia, as previously explained in the first type.

Accordingly, the post-treatment is by means of moderate therapists in belief and thought, professional scholars for dialogue with extremists in knowledge and practice based on balance according to impartiality, sincerity, soundness of belief, comprehensiveness of consideration, and skill in understanding the paths, origins and origin of suspicions and responding to them, and clarifying the moderate Islamic discourse that differs from it. This is with the distinction between the types of religious and irreligious extremists, the takfiris and others, the ignorant and the educated, those who interpret and those who do not, and the fighters and the non-combatants, and treating each case according to its degree of extremism and the possibility of suspicions from it. Therefore, it is necessary and assumed the necessity of moving from polemical preaching responses to archaeological (cognitive) investigation and digging into the origins of the extremists' beliefs. To demonstrate the invalidity of the claim that it is Quranic and prophetic, and to demonstrate its contradiction with the Qur'an and Sunnah, and for the analysis and dismantling of those opposing beliefs, in order to demonstrate their invalidity, to be based on systematic Sharia grounds, without relying on traditional preaching that focuses on judging the belief of those who say without saying them, and without caring about analysis and explaining the origins of sayings.

Second: Controls in the post-treatment: and the different methods of combating or treatment for each type:

- Differentiate (clearly) between adhering to religion and the Sunnah (which is true) and between exaggeration and extremism (which is false).

- Distinguish between expiatory exaggeration and exaggeration that is not expiatory. Differentiate between

exaggeration in partial matters and in general matters.

- Differentiate between extremists based on knowledge and lack of knowledge. Distinguishing between a mujtahid by mistake and an imitator of one of the extremists.

- Differentiate between the extremists who interpret and those who are not interpreted. - Differentiate between extremist combatants and non-combatants.

And dealing with each case according to the type of disease from the previous cases.

Third: Most of what the people of intellectual misguidance arguments are based on illusions, , assumptions, rumors, and deceit, and then this led to emigration and estrangement between them and scholars, thinkers, and statesmen, so it is necessary:

1- Confronting foreign parties that spread violence and work to provoke it, by exposing their sources and purposes.

2. Provide the opportunity for the extremists for more directed and extensive reading in every place they are located, as this has the effect of modifying their thoughts and behavior, and reversing their exaggeration.

3- Serious dialogue and argument in the best way, with the jurisprudence of repentance through the Sharia texts and the rules considered by well-established specialists who are respected by the interlocutors and recognizes their merit.

4- Providing containment over blaming, and exerting all effort for advice and correction.

5- Then the seriousness in dealing with the causes of exaggeration after establishing the argument and exposing clearly the places of deviation.

6- Revealing facts, transparency, serious dialogue, and direct meeting, while adhering to the etiquette of dialogue.

CONCLUSION

The relationship of the contemporary doctrinal lesson with moderation, and intellectual security, and that it must be among its priorities in the contemporary lesson, and that the concept of moderation among the Sunnits is based on the Quranic and prophetic principles, and that it is based in its formation on combining the faith of the heart and the work of the heart and body organs. the role of educational institutions in its formation is based on inserting its components, which are concerned with the education of certainty, which is the concept of faith, and that it is not just a moral value, or improvement, but rather it is a belief in terms of being a disciplined approach, and a belief in that it means balance in everything What is related to the inculcation of ideological faith.

It turns out that the concept of intellectual security: the security of ideas and beliefs, the security of oneself and honor, which .is the basis of belief in the Sharia and its objectives. the relationship of faith, thought, and culture with intellectual security is a close relationship, in that the security of ideas is the security of cultures, ideas, and beliefs, which aims to preserve religion and reason.

The obligations of the contemporary doctrinal lesson are to reveal intellectual deviation, whether it is related to family guidance, or in various educational institutions, such as generalizing in ideological rulings and not controlling them with Sharia controls, and the Problems of school and university academic content All of this leads to reliance in religious reception or the acquisition of knowledge on oneself or on non-scholars.

It also shows the impact of electronic media and its role in intellectual misinformation, religious and non-religious. its role in forming hidden societies and destroying the network of healthy social relations in the countries of the Islamic world, by using ideology to distort ideas and beliefs, manipulate minds, and hidden recruit into extremist groups.

It has been shown that addressing the causes of intellectual misguidance is in its pre-emptive aspect by balancing memorization, indoctrination, and spiritual, perceptual, mental, and developmental data in the Qur'an and Sunnah. As well as the balance in addressing the problems of the contemporary doctrinal lesson between the books of al'amali wa lhawashi, the production of contemporary trustworthy scholars, and taking into account priorities in the selection of curricula, and the balance between sermon and science for the teacher, the preacher, the public, the students,

and the young. Each of them has its place, scope and framework, and not to confuse the fatwa (jurisprudential opinion) and the belief of advice seeker.

Statements on open data, ethics and conflict of interest [38-42]

1. Data can be accessed by contacting the authors [43-47].

2. No agreements of any type were needed as all participant students were enrolled in a course that researchers of the study were teaching [48-52].

3. The authors declare that they have no conflict of interest [53-55].

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