

EDUCATIONAL IMPLICATIONS OF INTELLECTUAL SECURITY IN ISLAM

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Abstract

The research aimed to clarify the concept of intellectual security in Islam, its importance in human life and its foundations, and then deduce these implications, and highlight the role of community institutions in strengthening it. The researcher relied on the descriptive and inductive approach; where educational implications were extracted through texts of Islamic legislation sources. The most important results were the following:

1. Security, and intellectual security in particular, are among the basic demands that Islam came to achieve in human societies.
2. The mission of intellectual security is to provide safety and protection against intellectual trends that contradict the Islamic faith.
3. A society in which its members feel that the sanctity of religion, life, mind, money and honour are preserved and protected is a safe society in the view of Islam.
4. Among the most important educational implications derived are the following: faith, praise and victory, mercy, righteousness and kinship, supplication and remembrance, sincerity to God Almighty, mind and thought, peaceful coexistence, gratitude, admonition and exhortation, moderation, and economic significance.
5. The importance of community institutions in enhancing intellectual security, as each institution is assigned a role that it must perform.
6. Intellectual security in society stems from the community's belief in its values and adherence to them.

Keywords: Intellectual security, sources of Islamic legislation, educational implications.

Introduction

Security in general is a vital requirement that no human being or living creature can do without. Since security has an impact on people's lives, Abraham, peace be upon him, prayed for it for Mecca, the best of places. God Almighty said: "Recall that Abraham said, O my Lord, make this land peaceful, and keep me and my sons from

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worshiping idols." (Ibrahim 35)

Therefore, it is obligatory for the entire nation to unite in protecting it, and it is a demand of all peoples without exception, and the matter is especially severe in Muslim societies, which if they believe, they are safe, and if they are safe, they grow; security and faith emerge from them, as there is no security without faith, and no growth without realistic guarantees against what disturbs the serenity in the atmosphere of daily life. His Eminence Sheikh Dr. Saud Al-Shuraim mentioned in a sermon on intellectual security on Friday, 20/5/1430 AH: It is a security concern for every society, and a valve for opening or closing the material of disrupting security in this era, as it is a protector of the minds of societies and a protector from falling into chaos, and from greedily indulging in lusts, or wallowing in the furnace of moral degeneration that tears apart innate and legal modesty.

God Almighty has prescribed for man what will improve his entire life so that he may live in peace and happiness. God Almighty said: He said, "Go down from it, altogether; some of you enemies of some others. But whenever guidance comes to you from Me, whoever follows My guidance, will not go astray, nor suffer. But whoever turns away from My Reminder, for him is a confined life. And We will raise him on the Day of Resurrection blind." (Ta-Ha/ 123-124)

In following the Sharia of Islam, a person will find security and guidance in this world and happiness in the hereafter. He will neither go astray nor suffer. Turning away from the Sharia of God Almighty leads to hardship in this world and misery in the Hereafter. The Messenger of God (peace and blessings of God be upon him) has commanded us to adhere to the Book and the Sunnah. On the authority of Habib bin Abi Thabit, on the authority of Zaid bin Arqam, may Allah be pleased with both of them, narrated that the Messenger of Allah (peace and blessings of God be upon him) (PBUH) said: "Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me. One of them is greater than the other: The Book of Allah is a rope extended from the sky to the earth, and my family — the people of my house—and they shall not split until they meet me at the Hawd, so look at how you deal with them after me." (At-Tirmidhi, 1418 Ah, Chapters On Al-Mandaqib, Hadith No. 3788)

When we adhere to the Sharia of God Almighty, security will be achieved in accordance with the words of God Almighty: "Those who believe, and do not obscure their faith with wrongdoing—those will have security, and they are guided. (al-An'am/ 82)

The infiltration and corruption of thought had its beginning during the era of the Prophet (PBUH), so he warned the nation against these extremist corruptors, and he defined their descriptions clearly and distinctly so that every individual could know them. Abu Dawud narrated in his Sunan on the authority of Abu Saeed Al-Khudri, who said: It was narrated that Aba Sa'eed Al-Khudri said: "Ali sent a gold nugget still in its dirt to the Prophet (PBUH) and he divided it among four people: 'Al-Aqra' bin Habis Al-Hanzali Al-Mujashi'i, 'Uyainah bin Badr Al-Fazari, Zaid Al-Khail At-Ta'i, who was one of Bana Nabhan, and 'Alqamah bin 'Ulathah Al-Amiri, who was one of Bant Kilab. The Quraish and the Ansar got angry and said: 'He is giving to the chiefs of Najd, and not to us.' He said: 'It is only to soften their hearts.'" Then a man with deep-set eyes, high cheekbones, a prominent brow, a thick beard, and a shaven head came forward and said: 'Fear Allah, O Muhammad!' He said: 'Who will obey Allah if I disobey Him? Allah has entrusted me over the people of the earth but you do not trust me.'" A man asked if he should kill him — I think it was Khalid bin Al-Walid — but he did not let him. When he left, he said: 'From the stock of this man — or from his offspring — will come people who will recite the Qur'an but it does not go beyond their throats. They will pass out of Islam like the arrow passing through its target. They will kill the Muslims but leave the idolaters alone. By Allah, if I live to see them, I will kill them as 'Ad were killed.'" (Abu Dawud, n.d., Vol. 4, Hadith No. 4764, 243)

This authentic prophetic text confirms to us that if members of society stray from correct knowledge and established scholars and do not have a clear correct vision based on the guidance of the Book and the Sunnah, then their thoughts will be crowded with emotions and intellectual impulses, in which right and wrong, truth and falsehood will be mixed. Hence, it is necessary to spread awareness of the importance of intellectual security and to connect people with great scholars whose knowledge is trusted; they are the true men of intellectual security through whom Allah protects the nation from extremist, deviant, and alien thought, which aims to ruin and disperse the nation and open the doors to doubts and desires.

Trustworthy Muslim jurists have deduced from the sources of Islamic Sharia what is good and beneficial for us to follow, and what is harmful and hurtful for us to avoid, and they have put that in a harmonious and integrated system called: the objectives of Islamic Sharia, which are represented in preserving life, preserving religion, preserving the mind, preserving honor, and preserving wealth. If these five are preserved for a person, he will have a safe life in this world and happiness in the hereafter. Turning away from the Sharia of Allah and applying man-made methods leads to misguidance, misery, a life of

hardship, violence, and crime. By achieving the five objectives of Islamic Sharia, a person is protected from disbelief, polytheism, deviation, perversion, excess, negligence, following whims, and walking in the pitfalls of evil and what harms people. Security was achieved for a person when Islamic Sharia was applied, and a person began to live without fear for himself.

It was said to Omar bin Al-Khattab: "You ruled justly and you brought security." When a person sleeps secure in his home, healthy in body and with his daily sustenance, he is happy, and the whole world has been given to him. There is no peace of mind, no health, and no life without security, and no stability or development without security. Security is life, and I believe that those who try in vain to destabilize security and stability in countries have not understood the reality of security. On the authority of Abdullah bin Buraidah, on the authority of his father, who said: The Messenger of God (PBUH) said: "The killing of a believer is greater in the sight of God than the loss of the world." (Al-Nasa'i, 1421 AH, Vol. 3, Hadith No. 3438, 417)

Intellectual security is of great importance, as it achieves the security and stability of society by confronting intellectual influences and deviations. The importance of intellectual security stems from the importance of comprehensive security for the state and society. The issue of intellectual security is not new, but rather it is an issue that has existed throughout the ages and times, but it has emerged more recently as a result of several internal and external factors.

It is a primary requirement for a secure and stable life; the human need to live in security is one of the essential needs that cannot be dispensed with in all aspects of life. The need for intellectual security that Islam brought to preserve Muslims' religion in word, deed and belief is considered one of the most prominent and important needs in our current era.

This is because the multiple motives for committing crimes, including the terrorist crimes that are widespread in the world and that the Kingdom has suffered from for years, stem from human thought and the nature of their perceptions and convictions, especially with the increase in intellectual influences after the great progress in communication and media technologies and electronic means of communication, as this era is characterized by successive developments and innovations in various fields, which paved the way for rapprochement between societies and peoples, and led to the openness of cultures to each other, mutually influencing and being influenced by each other, which facilitates the entry of imported intellectual trends with their positives and negatives. We also find that religious extremism and fanaticism that arise as a result of a misunderstanding of the true religion represents an intellectual deviation that is comparable in its impact to what is done by negative imported intellectual trends. These intellectual influences and the negative effects they leave on society and its individuals make the issue of intellectual security an inevitable and urgent necessity.

Problem Statement

The character with which the Islamic nation was dyed since the dawn of Islam was clear and defined, and therefore the first generation was distinguished from other generations of humanity. The reason for this distinction was their adherence to the Book of God and the Sunnah of His Prophet Muhammad (PBUH). Accordingly, returning to the origins and examining the texts of the Sharia to reach a comprehensive Islamic vision of the subject of intellectual security achieves soundness of thought and soundness of belief.

Research Questions

The current research attempts to answer the following questions:

1. What is the concept of intellectual security in the sources of Islamic legislation: the Qur'an and the Sunnah?
2. What are the educational implications of intellectual security in the sources of Islamic legislation: the Qur'an and the Sunnah?
3. What is the role of community institutions in promoting intellectual security?

Research Objectives

The research objectives are crystallized in the following points:

1. Clarifying the concept of intellectual security in the Qur'an and Sunnah and its importance in human life and its foundations.
2. Deriving educational implications from verses and hadiths mentioned in intellectual security.
3. Highlighting the role of community institutions in enhancing intellectual security.

Research Importance

In light of modern global changes, cultural globalization, and the free transfer of ideas, beliefs, and cultures, the subject of intellectual security gains special importance as it is "the basis for the psychological and social security of the nation, and it is the wall at which the arrows of cultural penetration and civilizational alienation are shattered, thus preventing confusion in thought and dysfunction in action." (Badi and Shuqar, 1430 AH, 5) The value of this scientific research is represented in a set of determinants, the most important of which are:

1. The importance of the topic in itself due to its connection to the Book and the Sunnah, as achieving intellectual security is a protection of constants, as it stems from its connection to the religion of the nation represented in the soundness of belief, uprightness of behaviour, and proving loyalty and belonging to it; as it leads to unity of cohesion and connection in society.
2. Optimal contemplation of the Qur'an and the Sunnah in a way that accurately follows the verses of the Qur'an and the hadiths of the Messenger (PBUH) by studying one of the topics included in them.
3. The importance of the topic in the temporal context; as the Islamic and global nation is witnessing intellectual and ideological deviations, and a threat that affects the foundations of belief, and even a transition from corruption of thought to corruption of the earth, by raising weapons and aggression against creation.

Research Methodology

Looking at the study, we find that the appropriate method is the descriptive-deductive method. The descriptive method is known to focus on describing phenomena as they are without interference, by collecting and analyzing data in an organized and accurate manner to describe the phenomenon from all aspects. The deductive method is the process of extracting results and conclusions by analyzing the available data based on scientific and logical thinking to reach conclusions that can be generalized. Accordingly, the descriptive-deductive method is a scientific method that combines description and deduction, by describing the phenomenon as it is in reality, and then extracting and analyzing the results with the aim of reaching scientific conclusions that can be generalized.

Literature Review

There are some previous studies that dealt with different aspects of the topic of intellectual security from different angles, including:

(Fares, 1433 AH):

This study was entitled: "Intellectual Security in Islamic Sharia ". It aimed to explain the concept of intellectual security, its legitimacy, importance and ruling through the Qur'an, Sunnah and jurisprudential rules, with a statement of the incubators of intellectual security, the means of achieving it and its controls. One of the most important results of the research was: Intellectual security has a legitimate origin, and is achieved by the reassurance resulting from understanding the spirit of God Almighty's Sharia and what this leads to in terms of the individual and the group not deviating from the moderation of this Sharia. Among the incubators of intellectual security are: the mosque, education and the media. Among the means of achieving intellectual security are: enjoining good and forbidding evil, consultation, Islamic knowledge, and preventing immigration to non-Muslim countries.

(Fath Allah, 1440 AH):

Titled: "The Values of Intellectual Security in the Content of the Book of Pulpit Sermons by Sheikh Abdul Rahman Al-Saadi (may Allah have mercy on him) An Analytical Study". The study aimed to prepare a list of the values of intellectual security and the requirements for members of the Islamic community in light of the literature, research and related educational studies, and to analyze the pulpit sermons of Sheikh Abdul Rahman bin Nasser Al-Saadi (may Allah have mercy on him). This was to identify the extent of the availability of intellectual security values in them and to clarify their order. The results of the study showed that the values of intellectual security came in five dimensions: the rights and duties of the individual in Muslim society, commitment to the ethics of Muslim society, belonging to the homeland and bearing responsibility and positive participation, preserving public and private resources, and cultural and civilizational belonging. The study also revealed the diversity of intellectual security values included in the content of sermons.

(Daghman, 1440 AH):

Titled: "The Role of Educational Institutions in Establishing the Principles of Intellectual Security". The study aimed to clarify the concept of intellectual security and the relationship that links it to educational institutions. The results of the study were to clarify that intellectual security in educational institutions is the ability and preservation of the integrity of correct ideas and beliefs among individuals while providing them with research tools,

knowledge and clarifying correct ways of thinking. This is complemented and completed by the path of literature, education and good communication. This can only be achieved by achieving two basic conditions: preserving the cultural product of ideas, opinions, patterns and behavior that society has accepted, and its keenness to transmit them from one generation to another through socialization, and bringing about the required social change according to the variables and developments surrounding society, but in a gradual and studied manner so that this does not lead to causing an imbalance in the values of today's societies. In order to establish the principles of intellectual security, educational institutions must play three basic roles: the constructive role, then the preventive role, then the therapeutic role.

(Awad Al-Karim, 1442 AH):

Titled: "The Concept of Faith in Sahih Al-Bukhari and Its Impact on Intellectual Security." The study aimed to clarify the status of faith and explain it, and clarify its pillars and its origin in the souls of people, which has an impact on intellectual thought in the souls of the nation, individuals and security groups. Among the results of the study is the statement that the intellectual is for people to live between their confinement and their homeland, safe and reassured about the elements of their authenticity and their unique culture and their system of intellectual property rights, and the reassurance of paradise and security that its system of copyright and morality and its values, which consequently the relations between members do not currently exist from a foreign imported thought, with reassurance of the safety of thought from the deviation that always remains for the homeland or one of its modern and doctrinal, cultural, moral, and constructive components. The study recommended focusing heavily on the issue of intellectual security; it is the safety valve from intellectual terrorism that the sons of Islam consider.

(Jarmak, 1443 AH):

Titled: "The Concept of Intellectual Security, Its Features and Characteristics in the Holy Quran". The study aimed to define the concept of intellectual security, explain its importance, reveal its features and explain its characteristics in the Holy Quran. The results of the study were that the term intellectual security is a new term; This is due to the difference in points of view in defining it due to the differences in societies in their beliefs and ideas. Intellectual security is important in the life of every Muslim; It determines his understanding of texts and contemplation of God's cosmic verses, and his perception of life and his existence in it. And that by achieving intellectual security, intellectual deviation can be eliminated, which is one of the most important threats to security and public order. And that intellectual security works to instill moral and behavioral principles that in turn work to preserve the personality and its freedom and prevent its dissolution. The features of intellectual security in the Holy Qur'an are great, broad and multiple, including: belief in God Almighty, preserving sound nature, adhering to the Qur'an and Sunnah, fortifying thought with fortresses of security to protect the method of verification, not spreading rumors, calling for knowledge and holding a person responsible for the crimes of his mind and limbs.

(Al-Johani, 1443 AH):

Titled: "Features of Intellectual Security in the Holy Quran and the Prophetic Sunnah through Sahih Al-Bukhari." The study aimed to clarify the features of intellectual security in the Quran and Sunnah. The results of the study showed that the features of intellectual security include the moderation of Islam, mercy in its various aspects, the importance of understanding the objectives of Sharia in rulings, and clarifying their connection to interests and harms. The study also emphasized the prohibition and warning against extremism in religion and avoiding extremism. The study showed the danger of encroaching on inviolable blood and money.

(Abdul Ghani, 1444 AH):

Titled: "Intellectual Security in Islamic Sharia and Its Role in Strengthening National Belonging and Combating Extremist Thought- An Analytical Study". The study aimed to present the role of Islamic Sharia in caring for intellectual security and providing all the reasons for its protection, integrity and preservation, and to present Islamic Sharia's treatment of the causes of intellectual security imbalance in society. The study adopted the inductive and analytical approach. The research concluded that intellectual security achieves the nation's most important characteristics, by achieving cohesion and unity in thought, approach and purpose, and protecting childhood from the negative effects of rapid changes that resulted from multiple factors, such as women entering the workforce, or the alienation or separation of parents, which resulted in a lack of family care, and protecting Muslim society from the high rate of crime, violence, extremism and terrorism, all of which are the result of a deviant and crooked thought, and protecting thought from outlets of intellectual invasion or cultural colonialism that aims to harm beliefs and principles, and developing the economy and preserving the wealth and resources of society, and investing them in what benefits it, which it brings security and stability to the citizens.

(Boudawoud and Belabbas, 1444 AH):

Titled: "Arab Intellectual Security: Its Components, Dimensions, and Threats". This research aimed to shed light on Arab intellectual security, by defining it and highlighting its most important components in the Arab world, in addition to the civilizational interaction between societies to spread the values of peace, security, and stability. As for the dimensions of Arab intellectual security, they are mainly represented in the doctrinal, theological, ideological, and moral dimensions, and the political dimension that is manifested in cooperation and integration between various religious, intellectual, and political movements within Arab societies. Among the most prominent threats to intellectual security are intellectual deviation and extremism in its various forms, corruption in its various forms, the lack of necessary intellectual oversight, weak educational curricula, poor educational, social, and economic conditions, and the influences of the media and social networking sites.

(Al-Zubaidi, 1445 AH):

Titled: "The Responsibility of Preachers in Promoting Intellectual Security". The study aimed to demonstrate the importance of intellectual security, its effects, and to identify the responsibility of preachers in promoting intellectual security. The study followed the inductive survey method. Among the results of the study are that love of the homeland, preserving its capabilities, listening and obeying the rulers, loving work, and being keen to master it, are among the topics of intellectual security. Among the means used to promote intellectual security are: education on moderation, and staying away from extremism and fanaticism, through preaching and guidance, mentioning the hadiths that indicate this, and warning against suspicious places that call for extremism and terrorism.

The relationship between previous studies and the current study

After reviewing the previous studies and knowing what each one of them aimed for, it can be said that the current study agrees with previous studies in the following:

1. Defining intellectual security, its importance, ways to achieve it, and its relationship to Islam.
2. That intellectual security is one of the most important requirements for preventing, confronting, and treating intellectual deviation, and thus protecting national, regional, and international security from its dangers.

However, the current study differs from previous studies in its treatment of the educational implications included in the concept of intellectual security in the sources of Islamic legislation.

Theoretical Framework of the Study

The First Topic: Intellectual Security in the Sources of Legislation

First Requirement: The Concept of Intellectual Security in the Qur'an and Sunnah

Islam came with goodness, moderation and balance that gives the mind freedom to think and does not hide the truth from it. Intellectual security is what guarantees a person peace of mind regarding his thinking path to be moderate between excess and deficiency. It is the foundation of an effective and influential nation that fulfills its civilizational role to make man and humanity happy. Security and safety in the language are two sources that mean peace of mind and lack of fear. Ibn Manzur said: (Security and trust mean I have felt secure, so I am secure and I have made others feel secure from security and safety, and security is the opposite of fear) (Ibn Manzur, 1414 AH, vol. 13, 21).

In language, the word "thought" means: "applying consideration to something" (Al-Fayruzabadi, 1426 AH, Vol. 1, 484). In terminology, security at the societal level is: "the state in which a feeling of reassurance, calm, stability, and distance from anxiety and disorder prevails." (Al-Majdhub, 1408 AH, 53). As for security at the individual level, it is "reassurance, lack of fear, and a sense of confidence in satisfying the individual's basic needs, which is a basic requirement or motive of the motives of living beings in general and humans in particular" (Taha, 1423 AH, 1226).

The term "intellectual security" is a recent term, and therefore points of view differ in defining it due to the differences in societies' beliefs and ideas. Several definitions of intellectual security have been formulated in Islam, where it has been defined as "preparedness and security, by preserving the five necessities from any aggression against them. Everything that indicates the meaning of comfort and tranquility, and providing happiness and advancement in any aspect of life is security" (Al-Huwaimel, 1421 AH, 9).

It was also known that "Muslims live in their countries in safety with the components of their authenticity, their unique culture and their intellectual system emanating from the Book and the Sunnah" (Al-Turki, 1423 AH, 66).

It was defined by (Al-Tala'a, 1419 AH, 13) as "preparing the individual with a correct intellectual preparation by adopting the Islamic faith as a source for that preparation, true knowledge as a spring, useful knowledge as a home, and the noble and honorable goal as a guide and director, and fortifying that structure with a strong fortification by building a solid intellectual fence that enables the individual to criticize, distinguish, sort and scrutinize all the modern trends that he encounters with intellectual and non-intellectual characteristics, the goal of which is to demolish that upright entity and replace it with another entity that serves its mean and deviant goals."

It was defined as "the soundness of a person's thought, mind, and understanding from deviation, and departure from moderation and balance in his understanding of religious and political matters, and his perception of the universe in a way that leads to exaggeration and extremism, or to atheism and comprehensive secularism (Al-Wada'i, 1418 AH, 50). It was defined by (Al-Ubaidan, 1405 AH, 38) as "the soundness of belief and behavior from every foreign thought."

Therefore, intellectual security means the reassurance resulting from hesitation and contemplation of the heart and mind, in light of transmission and reason at the individual and collective levels. It does not mean self-isolation and non-interaction with the culture and thought of others, but rather it means participation and dialogue, so that a person ultimately reaches the level of intellectual immunity that prevents him from falling into multiple intellectual disturbances. The intellectual security of every society aims to preserve its identity, as in the life of every society there are constants that represent the foundation upon which it is built and are the link that connects its members, determines the behavior of its members and adapts their reactions to events and gives the society its independence and distinction, and ensures its survival among other nations. It also aims to protect minds from intellectual invasion, cultural deviation, and religious extremism. Rather, intellectual security goes beyond all of that to be one of the security necessities to protect gains and stand firmly against everything that leads to undermining national security.

The researcher defines intellectual security in the Qur'an and Sunnah as protecting the minds of Muslims from every flawed thought and false belief that contradicts the teachings of Islam and leads to deviation from the upright behavior that God has chosen for us, whether this deviation from the upright Islamic religion is by deviating from its teachings, or deviating from it through extremism and fanaticism.

The Second Requirement: The importance of intellectual security in the Qur'an and Sunnah:

Due to the importance of security in the Holy Qur'an, God Almighty has bestowed security upon people, and this indicates that it is a great blessing that deserves thanks and preservation, as God Almighty said: "And they say, 'If we follow the guidance with you, we will be snatched from our land.' Did We not establish for them a Safe Sanctuary, to which are brought all kinds of fruits, as provision from Ourselves? But most of them do not know." (al-Qasas/ 57)

Ibn Kathir (1419 AH) says in his interpretation of this verse: "And the Most High's statement: (And they said, 'If we follow the guidance with you, we will be snatched from our land.) The Most High says, informing about the excuse of some of the disbelievers for not following the guidance, as they said to the Messenger of Allah (PBUH): 'If we follow the guidance with you, we will be snatched from our land.' That is, we fear that if we follow the guidance, you have brought and we go against it, those around us from the polytheistic Arab tribes, that they may intend to harm us and fight us, and kidnap us wherever we are. Allah the Most High said, answering them: (Did We not establish for them a Safe Sanctuary?) meaning that what they have made an excuse for is a lie and a falsehood; because Allah the Most High has placed them in a secure country and a respected and secure sanctuary since it was established, so how can this sanctuary be secure for them in the case of their disbelief and their polytheism, and it will not be safe for them when they have submitted and followed the truth? And the Almighty's saying: "to which are brought all kinds of fruits" meaning from all the fruits around it from the Taif and other places, and likewise the shops and the goods, as provision from Us, meaning from Us, but most of them do not know. And for this reason, they said what they said." (Ibn Kathir, 1419 AH, vol. 6, 222)

Indeed, the Qur'an made absolute security a reward, recompense and honor from Him to His faithful followers. Allah the Almighty said: "Those who believe, and do not obscure their faith with wrongdoing—those will have security, and they are guided." (al-An'am/ 82). This includes security in this world and the Hereafter. Allah made security a companion for the people of faith in this world and the Hereafter, if they abide by Allah's Sharia in the most perfect manner. In this life, God Almighty said: "Allah has promised those of you who believe and do righteous deeds, that He will make them successors on earth, as He made those before them successors, and He will establish for them their religion—which He has approved for them—and He will substitute security in place of their fear." (an-Nur/ 55). And in the Hereafter, God Almighty said about

the believers: "Whoever brings a virtue will receive better than it—and they will be safe from the horrors of that Day. (an-Naml/ 89)

In the Sunnah of the Prophet, we find the Prophet (PBUH) describing the true believer as one from whose evil people are safe, and this makes the believing community enjoy security on all personal, financial, intellectual, and social levels.

On the authority of Amr ibn Malik al-Junbi, that Fadala ibn Ubayd told him that the Prophet (PBUH) said: "The believer is the one whom people trust with their wealth and themselves, and the emigrant is the one who abandons sins and wrongdoings." (Ibn Majah, n.d., vol. 2, hadith no. 3934, 1298)

On the authority of Sulayman ibn Surad, that a Bedouin prayed with the Prophet, (PBUH), and he had a horn with him, and some of the people seized it. When the Prophet, (PBUH), finished the prayer, the Bedouin said: Where is the horn? It was as if some of the people laughed, so the Prophet, (PBUH), said: "Whoever believes in Allah and the Last Day, should not frighten a Muslim." (Al-Tabarani, 1415 AH, Vol. 7, Hadith No. 6487, 99).

From the previous verses and hadiths, it is clear that the importance of intellectual security comes from the fact that it derives its roots from the nation's creed and its axioms contained in the Qur'an and Sunnah. Therefore, intellectual security is at the top of the pyramid among other types of security; it occupies the first place. It is the core of security and its major pillar.

The importance of intellectual security in Islam is evident in the following points

1. Through intellectual security, the identity of the nation is protected, as well as the greatest necessities and most important gains; as "security and intellectual security are among the lofty goals that society and its individuals seek, and among the great blessings that God has bestowed upon His servants. With security, life is stable and preserved, and blood and homelands are preserved" (Al-Baqmi, 1430 AH, 9).
2. The connection between intellectual security automatically ensures the achievement of other types of security: "Man is a prisoner of his thought and belief, and man's work, behavior and actions in the reality of life are nothing but an echo of his thought and mind." (Al-Ashqar, 1423 AH, 92) And what Islamic societies suffer from "the spread of sedition, the loss of security, the emergence of sects, the occurrence of unrest, and the assault on people in their minds, souls, money, honor, and gains, in addition to distorting the image of Islam and alienating people from it, and attributing terrorist acts to it, of which it is innocent" (Al-Jahni, 1426 AH, 186), all of that and more is the result of the disruption of intellectual security.
3. Intellectual security is important in the life of every Muslim, as it is "determined through his understanding of the texts, contemplation of the cosmic verses of Allah, his perception of life and his existence in it, the purpose of that, his relationship with his Lord and his relationship with others, and his duties." (Al-Maghmsi, 1425 AH, 28)
4. Intellectual security is complex and intertwined. While other forms of security are not like that; "The dividing line between wisdom, which is the lost property of the believer, and the thought that is harmful to the nation may be hidden from most people, and may even be hidden from some students of knowledge." (Al-Luwaihaq, 1426 AH, 61)
5. Intellectual security protects societies from falling into intellectual chaos that is not controlled by the reins of wisdom and knowledge, based on the sharia of the true Islamic religion.
6. Intellectual security works to instill moral and behavioural principles that in turn work to preserve the Islamic personality and its independence and prevent it from dissolving into others.
7. By strengthening the intellectual security of the sons of the nation, they can engage in dialogue with the world with confidence.

From the above, it becomes clear to us the importance of security in the Book and the Sunnah, so it must be given special priority, given its position among the types of security, and the danger of neglecting it for the identity of the nation and its future, especially in the era of globalization characterized by the knowledge explosion, cultural openness, and rapid development in the means of communication and contact, which has led to a threat to cultural specificities and intellectual identity. Today, more than ever, duty requires us to care and pay attention to intellectual security.

The Third Requirement: The words of security and its derivatives in the Holy Quran and the pure Sunnah

First: The words of security and its derivatives in the Holy Qura

After tracing the word "security" in the verses of the Holy Quran, the researcher

found that the word "security" with this word was repeated five times. It came in three places with the definite article "al", and in two places without the definite article "al", while its derivatives came in forty-one places.

Among the derivatives of security mentioned in the Holy Quran are: "security, he feels secure, securely, they made him secure, they are secure, you are secure, reassured, she is reassured, our security, his security, your security, the trustworthy."

The word "security" was mentioned three times in Surat an-Nisa, verse 83, and Surat al-An'am, verses 81-82.

- The word "believe, be secure" is mentioned six times in Surah al-A'raf, verses 97-99, Surah Yusuf, verse 107, and Surah an-Nahl, verse 45.
- The word "we believe" is mentioned six times in Surah Al-Baqarah, verse 126, Surah al-Imran, verse 97, Surah Ibrahim, verse 35, Surah al-Qasas, verse 57, Surah al-Ankabut, verse 67, and Surah Fussilat, verse 40.
- The word "safe, reassured" is mentioned once in Surah an-Nahl, verse 106.
- The word "they made them secure" is mentioned once in Surah Quraysh, verse 4.
- The word "Amineen" (i.e. secure) was mentioned eight times in Surah Yusuf, verse 99, Surah Saba', verse 18, Surah al-Hijr, verse 46, verse 82, Surah ad-Dukhan, verse 55, Surah ash-Shu'ara', verse 146, and Surah al-Fath, verse 27.
- The word "Aminun" (i.e. safe) was mentioned twice in Surah an-Naml, verse 89, and in Surah Saba', verse 37.
- The word "Amantum" (i.e. confident) was mentioned five times in Surah al-Isra', verse 68 and verse 69, Surah Al-Mulk, verse 17 and verse 18, and Surah Al-Baqarah, verse 196.
- The word "Tatam'en" (i.e. reassure) was mentioned three times in Surah al-Imran, verse 126, Surah al-Anfal, verse 10, and Surah ar-Ra'd, verse 28.
- The word "Ma'manah" (i.e. place of safety) was mentioned once in Surat at-Tawbah, verse 6,
- The word "Amanakum wa Amanatum" (i.e. trust) was mentioned once for each of them in Surat Yusuf, verse 64,
- The word "Amana" (i.e. sanctuary) was mentioned twice in Surat Al-Baqarah, verse 125 and Surat an-Nur, verse 55,
- The word "Amanah" (i.e. security) was mentioned twice in Surat al-Imran, verse 154 and Surat al-Anfal, verse 11,
- The word "Mut'minun" (i.e. in peace) was mentioned once in Surat al-Isra, verse 95,
- The word "Al-Amin" "honest." was mentioned twice in Surat at-Takwir, verse 21 and Surat Al-Qasas, verse 26.
- The word security and its derivatives were mentioned in the Sunnah of the Prophet in many places, including:
 - On the authority of Ibn Abbas, who said: The Messenger of Allah, (PBUH), said: "Security and well-being are two blessings that many people are deceived about." (Al-Haythami, 1414 AH, Vol. 10, Hadith no. 18084, 289),
 - On the authority of Ubayd Allah ibn Muhsin al-Ansari, on the authority of the Prophet, (PBUH), who said: "Whoever wakes up secure in his family, healthy in his body, and has his food for the day, it is as if the world has been gathered for him." (Al-Bukhari, 1418 AH, Hadith no. 300, 126),
 - On the authority of Ibn Umar, may Allah be pleased with him, who said: Whenever the Messenger of Allah, (PBUH), saw the crescent moon, he would say: "Allah is Greatest. O Allah, let it appear to us with security and faith, safety and Islam, and success in what our Lord loves and is pleased with. Our Lord and your Lord is Allah." (Al-Darimi, 1412 AH, Vol. 2, Hadith no. 1729, 1050),
 - On the authority of Abu Dawud, on the authority of Sakhbarah, who said: The Messenger of Allah (PBUH) said: "Whoever is given something and is grateful, is tested and is patient, is wronged and seeks forgiveness, and is wronged and forgives," then he was silent. They said: O Messenger of Allah, what is wrong with him? He said: "Those will have security and they are [rightly] guided." (Al-Tabarani, n.d., vol. 7, hadith no. 6613, 138),
 - On the authority of Al-Ash'ari, that the Messenger of God, (PBUH), said: "Before the Hour comes, there will be chaos." They said: What is chaos? He said: "Killing." They said: More than what we kill. We kill more than seventy thousand every year. He said: "It is not your killing of the polytheists, but your

killing of one another." They said: Will we have our minds on that day? He said: "The minds of the people of that time will be taken away, and only a few people will be left behind, most of whom will think that they are on something, but they are not." (Al-Shaibani, 1421 AH, Vol. 32, Hadith no. 19492, 241)

The Fourth Requirement: The foundations of intellectual security in the Book and Sunnah

The first foundation: The foundations of faith related to the individual's faith and belief, such that intellectual security stems from the teachings of the true Islamic religion and from the correct, firm beliefs, in line with the objectives and rulings of the Sharia, achieving interests and warding off corruption.

The second foundation: Scientific foundations based on thought, by taking from correct sources, and taking from divine scholars, and achieving moderation and balance as understood by the Companions, the righteous, and the great imams, with the aim of preserving the culture of the nation and the components of its authenticity and values, defining its identity, highlighting its personality, and relying on a language of dialogue with its two aspects, constructive and preventive.

The third foundation: Social foundations, which is through enjoining one another to the truth, which is social solidarity on truth, faith, knowledge and enjoining one another to it. God Almighty has gathered them in one Surah, which is Surah al-Asr. By achieving the social foundation, security is achieved in its comprehensive concept.

The Second Topic: The educational implications of intellectual security in the Book and Sunnah

The First Requirement: The educational implications

- **The Significance of Faith:**
 1. The reality of faith that fulfills God's promise is a great reality that encompasses all human activity.
 2. Salvation can only be achieved by resorting to God, and feeling the greatness of faith in God, and that it is a bond that rises above all else.
 3. The necessity of believing that sustenance is from God, because that generates reassurance in the heart with what God has decreed.
 4. The most deserving of security in this world and the hereafter are the believers who did not mix their faith with injustice (i.e. polytheism), they have security and they are guided, meaning that faith and not polytheism are two basic conditions for achieving security in this world and the hereafter.
 5. The most deserving of security from fear is the one who believes in God and does not associate anything with Him.
 6. Understanding the laws of Allah that are in effect for the destruction of nations and oppressors, and being wary of Allah's deception, for none feel secure from Allah's deception except the losing people. If a nation feels secure from Allah's deception, it prepares itself for loss and it befalls it. The believer performs acts of obedience while he is fearful and afraid of not being accepted, and the wicked person commits sins while he is reassured and secure, not fearing their consequences.
 7. Explaining the importance of obeying Allah and His Messenger, and its effect on empowering the nation.

The significance of praise and victory

1. The grace of Allah, the Highest, in making the House a place of gathering and security for people, requires that every believer praise Allah.
2. Allah's victory for the believers does not depend on their ability and readiness alone, but rather victory may come with a small number and poor equipment, as long as faith in Allah and reliance on Him is strong, and after taking the necessary measures as a method in dealing with matters.

The significance of reason and thought

1. It is not wise to seek what you are unable to achieve.
2. The believer watches his Lord in every movement and thought.
3. Sensing the danger of security that suggests heedlessness of Allah, His power and His destiny.
4. Good deeds and piety are the basis of closeness to Allah, the Almighty.
5. Standing on the images of the pious while they are in the gardens of their Lord, reassured in their gatherings.
6. If a Muslim receives an important matter or public interest related

to the security and happiness of the believers, or fear of a calamity, they should verify it and not rush to spread that news, but rather refer it to the Messenger and those in authority among them, from the people of opinion, knowledge, advice and reason.

7. The Messenger (PBUH) explained that those who mislead people in their thinking are useless people, of no benefit, who believe that they are right, but they are not right.

The Significance of righteousness and kinship

1. The parents' concern for their children, and their good care, advice and guidance to them in a way that guarantees their security, safety and happiness.

The Significance of mercy

1. The mercy of Allah and His care for His believing servants after the horror and panic of defeat, as they were overcome by drowsiness to which they surrendered, reassured, and tranquillity was poured into their hearts as comfort was poured into their being. This is from the grace of Allah, the Highest, upon the believers.

2. The believer is reassured by his Lord, and hopes for His mercy and grace, and fears His punishment.

The significance of supplication and remembrance

1. The effects of remembering Allah Almighty include peace of mind, tranquillity of heart, and contentment with Allah as a Master and Supporter. Therefore, a Muslim should frequently remember Allah in all circumstances.

2. Ibrahim's supplication for Mecca for security indicates the importance of the blessing of security for man, and the great impact it has on his senses due to its attachment to man's concern for himself.

The significance of sincerity to Allah Almighty

1. Those who are sincere to Allah Almighty deserve a secure and reassuring position in the vicinity of Allah Almighty, the Generous.

2. Reassurance is in the heart and tongue together.

3. Security and stability can only be in the protection and vicinity of Allah, neither at sea nor on land.

The significance of peaceful coexistence

1. Understanding the nature of the final legislation for international relations as stated in the Holy Quran; Islam protects its conscience. Whoever seeks security from the polytheists, it conveys it, until he reaches the home of his people without treachery or coercion.

The Significance of gratitude

1. Being arrogant and not thanking for blessings leads to loss of security.

The Significance of the lesson and sermon

1. Consideration and admonition from the destruction of previous nations.

2. Understanding the laws of Allah that are in effect from the destruction of nations and oppressors, and being wary of Allah's deception, for none feels safe from Allah's deception except the losing people. If a nation feels safe from Allah's deception, it prepares itself for loss and it befalls it. The believer performs acts of obedience while fearing that they will not be accepted. The wicked person commits sins while feeling secure and safe, not fearing their consequences.

3. To know the blessings that Allah reminds the Quraysh of from the mission of the Messenger (PBUH) so that they may awaken from their worship of other than Allah with Him, and He is the Lord of the House, next to whom they live, safe and well-fed. He reminded them and then guided them to thank Him for the great blessings by making Him One in worship.

The significance of moderation

1. The believer observes God in his actions and behaviours, so he does not become arrogant or tyrannical, and does not get angry for his own sake, but rather gets angry for the sake of his Lord and his religion.

The Economic significance

1. The poor economic situation of the family forces some of its members to turn to people of deviant intellectual trends to meet their basic needs, and they take deviant ideas from them, which do not achieve intellectual security for them. As for the good economic situation of the family,

it gives its members security and reassurance, in accordance with the saying of the Messenger (PBUH) referred to previously: "Whoever wakes up secure in his family, healthy in his body, and has his daily food, it is as if the world has been gathered for him."

The Second Requirement: The role of faith and moderation in strengthening intellectual security

True comprehensive security can only be achieved by believing in God as Lord, Creator, Owner, Disposer of affairs, and God who alone deserves to be worshipped, and as the Most Compassionate, Most Merciful. This belief is the path that leads to security, safety, and salvation, because it is a straight path with no crookedness. As for other paths, they lead to loss, confusion, and disorder, and call for fear for one's life, money, and property. "Whenever true faith prevails in a nation; intellectual security prevails in it. If a nation loses faith, corruption spreads in it, values are wasted, and its affairs become chaotic" (Al-Haidar, 1423 AH, 385). Moderation is also closely related to intellectual security; moderation in thinking makes a person's thoughts safe from deviation toward excess or neglect, or extremism and fanaticism.

There are a number of points that should be taken into consideration to build a generation that is intellectually secure, including:

1. Raising the young in a way that does not separate belief from behaviour. Everything that is believed in regarding religious matters must appear in their behaviour, morals, and dealings.

2. Focusing on preserving religion in all stages of education and teaching; so that the young are God-fearing and the motivation, motive, and incentive to adhere to the commands of God Almighty are generated in them.

3. Raising the young to be a conscious generation that is aware of the obligations required by the correct belief. The nation's condition will not improve except by following this belief and proceeding according to its approach.

4. Raising the young with a conscious intellectual upbringing on the thought of the righteous predecessors, deepening the correct concepts in their souls, and warning them against wrong ideas and concepts.

5. Raising the young to be aware of the conditions of the contemporary world at the present time, and the plots and conspiracies of the enemies against Islam through intellectual invasion and other means.

6. Establishing the moderation of our Islamic religion in the thought of the young, motivating them to adhere to the method, and to stay away from extremism and its people.

7. Following the path of moderation in thought achieves balance in it, and thus establishes the faith in souls.

8. Establishing the principle of moderation in the minds and thoughts of the young enables them to stand on the errors of imported intellectual approaches, and look at them with the eyes of a conscious critic, not an imitative Muslim.

9. Following moderation in thought makes a person return in disputes and disagreements to the agreed upon constants of religion.

10. Raising the young on a pure belief free from delusions and superstitions.

11. Raising the young to use the mind in everything available to them, which does not contradict religion, with mental flexibility.

If we are able to build a generation that has these specifications, it will be, God willing, a generation that enjoys sound thought. Faith-based and moderate education, when adhered to in life, achieves intellectual security, God willing. The individual will have the ability to distinguish between the unsound and the correct incoming cultures and ideas, and will have immunity that protects him from being carried away by corrupt claims that deviate from the path of truth, as "preserving thought and its security achieves a balance for the Muslim individual in his private and public life, and keeps him away from causes of anxiety and contradiction, and thus achieves security for society and the state." (Al-Asmari, 1424 AH, 111)

The Second Topic: The role of community institutions in enhancing intellectual security

The First Requirement: - The role of the family in enhancing intellectual security among youth

This can be achieved by the family doing the following

1. Training children to worship and connecting them with good company.

2. Strengthening the family relationship between parents and their children, and ensuring that children are raised on the foundations of sound belief and achieving moderation; it is the impregnable fortress against dissolution and deviation, and it is the protector from extremism and fanaticism.

3. Part of raising children well is instilling in them a love of learning and keenness to seek knowledge, and taking it from its people, while developing thinking until they achieve intellectual security.

4. The family should investigate our inherited customs and traditions, to exclude the negative ones and activate the positive ones. It is also necessary to scrutinize the newcomer as a result of the openness of cultures and deal with him according to the standards of Islam. We accept what is consistent with our belief, and we warn against what corrupts thought and belief.

5. The family should correct the wrong concepts of children, whether about themselves or the life around them; so that their thinking is not disturbed and their understanding is not distorted.

6. Protecting children from watching media materials that call for vice, violence or deviant behaviour, which are broadcast through satellite channels or websites.

7. Monitoring children in their readings and visuals, and enlightening them about the duty of adhering to the orders of religion and warning against falling into error, or being permissive with some blind imitation of everything they watch and see.

8. Creating the appropriate atmosphere within the family, opening the door to purposeful dialogue, answer children's questions, and staying away from the policy of suppression and intellectual exhaustion in dealing with children.

9. Accustoming children to bearing responsibility, and making them feel the concerns of the nation and their responsibility towards it.

10. Paying attention to the physical and spiritual satisfaction of children.

The Second Requirement: The role of the school in enhancing intellectual security among the youth

This can be achieved by the school doing the following

1. Paying great attention to preparing a good teacher, and making him aware of the topics of intellectual challenges facing the Islamic nation, and how to deal with them, and the best way to present and discuss them with students, each according to the age stage he is going through.

2. Working to qualify students to live with developments in all areas of life, and forming critical thinking in them; so that they can distinguish between what is consistent with their belief and what contradicts it.

3. Ensuring the development of creative thinking among students, and accustoming them to scientific thinking so that they are able to participate effectively in their society.

4. Emphasizing through the curricula the importance of security and its causes, and that it is one of the goals that the heavenly messages came to achieve for the individual in this world and the hereafter.

5. Keenness to support the spirit of belonging to the nation and homeland, and that their homeland is distinguished by its keenness to implement Sharia.

6. Instilling values in the souls of students through curricula and classroom and extracurricular activities, and the necessity of resorting to Sharia, and commitment to the Sharia texts and presenting them over personal whims, and that the weight of words and actions should be in the balance of the Qur'an and Sunnah.

7. Opening the door to dialogue with students, and encouraging them to express their opinion and correct wrong concepts; so that they are steadfast in the face of deviant intellectual trends, which try to make them doubt their constants and keep them away from the straight path.

8. Raising students to be grateful for blessings, the most important of which is the blessing of security, and making them feel that violating it is a great sin that indicates ingratitude for these blessings.

9. Educating students about the dangers of Takfirism, and the seriousness of the consequences resulting from it.

10. Diversifying student activities to enhance their security culture.

11. Confronting intellectual and ideological deviations broadcast through various media outlets.

12. Showing films and visual slides on the effects of the destruction of the nation's gains as a result of adopting deviant thought.

13. Building school media programs to confront deviant ideas.

14. Guiding students on ways to search for correct information and encouraging them to do so.

The Third Requirement: The role of the media in enhancing intellectual security among young people

This can be achieved by the media doing the following

1. Preparing good media programs emanating from our authentic Islamic culture, prepared by specialists whose thinking is reliable.

2. Serious evaluation and continuous, accurate monitoring of media programs and social media content, and limiting the negative programs that affect the intellectual security of young people.

3. Working on presenting purposeful programs that respect the viewer's mind within the framework of the culture and values of Muslim society, and do not underestimate his mind or make him feel dependent or inferior.

4. Working on intensifying awareness programs on the Internet in an attractive manner and with beloved, influential and intellectually balanced personalities.

5. Emphasizing through media programs the importance of preserving the gains, rights and property of others.

6. Emphasizing through media programs the absence of fanaticism, by establishing the right wherever it is found and working with it; because fanaticism leads to wasting the rights of others, which is a cause of division among the members of the same society.

The Most Important Results

1. Security in all its forms, and intellectual security in particular, is one of the basic demands that Islam came to achieve in human societies.

2. The importance of intellectual security due to its position among the types of security, and the danger of neglecting it for the identity of the nation and its future, especially in the era of globalization characterized by the knowledge explosion, cultural openness, and rapid development in the means of communication and contact.

3. The mission of intellectual security is to provide safety and protect against intellectual trends that contradict the Islamic faith.

4. Intellectual security for the rest of the types of security is like the head of the body, if the head is disturbed, the other parts of the body are disturbed with it.

5. The society in which its members feel that the sanctity of religion is preserved and protected, as well as the sanctity of souls, minds, money, and honor is a safe society in the view of Islam.

6. The Muslim society in the reality we live in today is in dire need of protecting its intellectual security; as enemies have ganged up on them, trying to distance them from the cultural scene.

7. Among the most important educational implications derived from the verses and hadiths mentioned in intellectual security: the implication of faith, the implication of praise and victory, the implication of mercy, the implication of righteousness and connection, the implication of supplication and remembrance, the implication of sincerity to God Almighty, the implication of reason and thought, the implication of peaceful coexistence, the implication of gratitude, the implication of a lesson and sermon, the implication of moderation, and the economic implication.

8. In the age of globalization and tremendous cultural openness, the members of society need intellectual security so that they can deal with changes and developments consciously, enabling them to benefit from everything new in accordance with the Islamic faith, and to leave what contradicts it.

9. The importance of community institutions in enhancing intellectual security, as each institution is assigned a role that it must perform.

10. Intellectual security in society stems from the community's belief in its values and adherence to them.

11. The individual acquires the ability to sort out foreign thought and remove it from the environment in which he was raised, then from the educational curricula and educational methods to which he was exposed, and thus the individual is armed with the weapon of knowledge, culture and

behaviour, and is not affected by foreign thought.

Recommendations

1. Developing well-studied mechanisms and plans that help consolidate intellectual security among young people by all community institutions.
2. Coordination and cooperation between community institutions, directing them to integrated education, and focusing on what enhances intellectual security among young people.
3. Preparing educators, teachers, parents, and others, to deal with emerging issues and problems in society, and young people must be made aware of their dangers and how to deal with them in sophisticated educational ways.
4. Organizing educational awareness campaigns on the concept of intellectual security and its importance in building a stable and cohesive society.
5. Including educational curricula that enhance the correct understanding of Islamic sharia and the values of tolerance and moderation, and encouraging constructive intellectual discussions.
6. Directing the media to address topics that enhance intellectual security, and reject extremist thought and rumors that may destabilize society.
7. Providing training programs for workers in various fields to enhance their understanding of intellectual security and how to apply it in their professional and personal lives.
8. Supporting research and studies that address intellectual security topics and encouraging researchers to develop new strategies to confront contemporary intellectual challenges.
9. Directing efforts towards the youth, as they are the pillar of the future, to enhance their awareness of the values and principles that contribute to building an intellectually secure society.

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