



Media and its Effect in Confrontation Deviations Intellectual

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Research Summary:

This research deals with an important issue among the issues presented forcefully, which is the issue of intellectual deviation in all its forms and the effect of the media in combating and confronting it, and the extent of the media's influence in spreading straight and moderate thought and returning society to the moderate, middle-of-the-road thought that is not tainted by extremism or deviation. This research is entitled: (The Media and Its Effect in Confronting Intellectual Deviations).

The researcher divided this research into an introduction and two chapters: The introduction included the research objectives and reasons for choosing it, the research methodology and plan. As for the first chapter, it included a statement of what is meant by media, what is meant by protection from intellectual extremism, and combating extremism and its means. As for the second chapter, it is related to the media that influence intellectual protection. The first section: Launching channels and means of communication to confront intellectual extremism. The second section: Disseminating news and ideas of extremists and deviants and ways to confront them.

The research addresses the various media outlets in combating extremism and intellectual deviation, as well as forms of intellectual extremism and ways to confront it.

The researcher used the analytical inductive method to demonstrate the relationship between the media and confronting and combating intellectual deviation.

The researcher reached several conclusions, perhaps the most important of which are: that the means in Sharia are closely linked to the objectives of the Lawgiver, and that the media has an impact in confronting intellectual extremism, and that the means of the media in combating deviation is a legitimate means followed by the Prophet - may God bless him and grant him peace - and his companions - may God be pleased with them.

Keywords: Media - Media - Protection - Intellectual deviation.

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the introduction

All praise is due to Allah. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allah from the evils of our own souls. He whom Allah guides, none can misguide, and he whom He misguides, none can guide. I bear witness that there is no god but Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger.; Now then:

It is established in Sharia that the wise Lawgiver legislated His rulings for goals and purposes that He wanted to achieve through these rulings; because He, glory be to Him, did not legislate His rulings in vain, and He did not charge His servants for no purpose - God is exalted above that - to achieve the preservation of society and individuals from the spread of extremism and deviation among the members of society because of its dire consequences for the stability of society; therefore, Islamic Sharia - may God preserve it - paid great attention to this aspect, and outlined the correct path for shaping the thought of the members of the Islamic nation, and there is no improvement for the nation, rather there is no improvement for the entire world except by following this approach. He - the Most High - said: "And whoever turns away from My remembrance - indeed, he will have a depressed life. [124: Taha].

I preferred to name this research: Media and its impact in combating intellectual deviation) To express what I mentioned, and I will shed light in this research - God willing - on the means to achieve protection of the mind from intellectual extremism, and on the legal objectives that the intellectual protection of the mind affects in achieving, and an attempt to analyze this relationship with an appropriate analysis.

First: The research problem:

The problem of this research arises in answering several questions: -

First: What is the relationship between the media and confronting intellectual deviation?

Second: What are the media means through which intellectual deviation can be confronted?

Third: What is the impact of the media on the individual and society?

Second: Research objectives:

First: Clarifying the relationship between the media and combating intellectual extremism.

Second: Clarifying the media means to protect thought from deviation.

Third: The importance of the research:

The importance of the research lies in several things: -

First: Its connection to the issue of intellectual deviation that cast its shadow over society.

Second: Clarifying the impact of the media in protecting the individual and society from intellectual deviation.

Fourth: Research methodology:

In this research, I followed the analytical inductive approach, where I investigated the media outlets that achieve protection of thought, and then I analyzed their impact on protection from intellectual extremism.

Sixth: Research plan:

This research is divided into: an introduction, a preface, two chapters, and a conclusion.

the introduction: It includes: introduction, research objectives, importance, problem, methodology, and plan.

First: The first section: The meaning of combating extremism and its means

The first requirement: What is meant by protection is intellectual extremism.

The second requirement: The means and their ruling in Islamic law.

The second topic: Media that influence intellectual protection.

The first requirement: the legitimacy of the media to confront intellectual and behavioral deviation.

The second requirement: Establishing radio and visual channels to combat deviation.

The third requirement: spreading deviant ideas and exposing their misguidance.

Conclusion: It includes the most important results that I reached through the research.

Index: References and sources.

Chapter One: Explaining the meaning of combating extremism and its means

The first requirement: Clarifying the meaning of combating extremism

Intellectual protection of the mind: It is the protection of thought, which is the product of the mind, from deviation, as well as building the mind in a sound manner by acquiring knowledge from its sources and employing it correctly ⁽¹⁾

Thought can be protected from deviation in several ways: -

1. The presence of a healthy, sound environment and an intellectually upright society. It is known that a person is affected by his environment, and that it is a basic component of his personality, convictions, and ideas.
2. Receiving knowledge from its people, from among the respected scholars, and scholars explaining the objectives of the Lawgiver from the legal texts, especially those whose meanings are not clear due to their ambiguity or ambiguity and other things that require a deep understanding of their meaning.
3. Clarification that the legal texts are only viewed in light of other texts, taking into account the legal objectives, considering the consequences, and other things that only people of knowledge who are well-versed in it can understand.⁽²⁾

The second requirement: means of combating intellectual extremism

Section One: Definition of means in language and terminology

In the language: plural of means, and It is: the intermediary between two things. It was said: what is used to achieve something desirable or to repel something undesirable. Accordingly, the linguistic meanings of the intermediary do not go beyond being the reason that leads to a desired goal.⁽³⁾

In terminology They are: the paths that are taken to reach the intended goal, and the matters on which the rulings depend, such as requirements and conditions.⁽¹⁾

(1) See: Objectives of Islamic Sharia – An Urban Introduction Dr. Mazen Muwaffaq Hashem132– International Institute of Islamic Thought

(2)See: The Moral Preservation of the Mind, p.26.

(3) See: Lisan al-Arab by Jamal al-Din Ibn Manzur11/725–Dar Sadir ed. – Beirut–3rd ed. – 1414 AH, Mukhtar Al-Sihah by Al-Razi 1/338–T: Youssef Al-Sheikh Muhammad–T: Al-Maktaba Al-Asriya – Beirut–5th ed., 1420 AH / 1999 AD, Al-Tawqif ala Muhimmat Al-Ta'arif by Zain Al-Din Al-Manawi p. 337–Dar Alam Al-Kutub ed. –1st ed. –1410 AH – 1990 AD, Al-Kulliyat by Abu Al-Baqa Al-Kafwi Al-Hanafi p. 946–T: Adnan Darwish – Muhammad Al-Masry–T: Al-Risala Foundation – Beirut.

Explanation of the definition: His saying: “The ways” :Plural of method, which is everything that connects two parties.

And his saying: “which he takes from it”: A restriction to clarify reality; because there is no path that is not originally prepared for behavior, otherwise it is not called a path.

And his saying: “The intended meaning”: It means the desired goal to be achieved, and it is general in every intended thing, whether it is to bring benefit or to prevent harm.

And his saying: “And the matters that...”It is the plural of ruling, and it differs according to its subject, so it includes rational, linguistic, and legal rulings.

The third requirement: Types of means of combating intellectual and behavioral deviation.

The one who examines the means of protecting the mind from deviation and extremism, and even from being drawn into destructive calls or misleading, deviant ideas, sees that the means to achieve this are many and varied: -

First: Legal means.

Explaining and clarifying the moderation of religion and its rulings. Explaining the concepts of religion and its correct rulings and rules to young people and religious people is an important means of protecting the young from intellectual deviation, sectarian extremism, and exaggeration in understanding religion, because many extremists and extremists do not...

They understand this religion and its rules, but they do not understand its texts correctly.

As well as taking care of and learning Islamic sciences, because Islamic knowledge protects its possessor, by God’s grace, from deviation and misguidance.

Likewise, the moderate scholars took the lead. The leadership of those who were not scholars led to the emergence of extremist movements, who are characterized by ignorance, weak understanding of religion, and a small amount of knowledge in Islamic sciences, so they went astray and led others astray.⁽²⁾

This confirms that the Prophet When he warned of the Khawarij sedition and ordered their killing, he explained that they were brought about by their ignorance and lack of understanding, so they brought harm upon themselves and their nation. On the authority of Ali ibn Abi Talib: He said: I heard the Messenger of God He says: “At the end of time, there will emerge a people who are young in age and foolish in dreams. They will say the best words of mankind. They will recite the Qur’an, but it will not go beyond their throats. They will leave the religion as an arrow leaves its target. So if you encounter them, kill them, for in killing them there will be a reward for whoever kills them with God on the Day of Resurrection.” ⁽³⁾

(1)The Brief by Abdul Karim Zidane²⁴⁵ – T. Cordoba Foundation for Printing and Publishing.

(2)See: Intellectual Security: Concept and Foundations, p.72.

(3) Agreed upon. Sahih Al-Bukhari/ Book of Virtues/ Chapter of Signs of Prophethood in Islam4/200 – No.: (3611), Sahih Muslim, Book of Zakat / Chapter of Incitement to Kill the Khawarij 2/746 – No.: (1066).

If scholars take the lead and people learn their religion from them, their ideas and beliefs will be correct and in accordance with the command of God - the Most High - and the command of His Messenger. Without deviating from the right path or turning away from the straight path, God willing ⁽¹⁾

Second: Social media.

Social factors may push members of society to adopt opinions of a different nature, and this motivation may be self-inflicted due to personal inertia, such as social family care for youth, in accordance with his saying - "Is it not that each of you is a shepherd, and each of you is responsible for his flock? The ruler who is over the people is a shepherd, and he is responsible for his flock. The man is a shepherd over his family, and he is responsible for them. The woman is a shepherd over her husband's house and his children, and she is responsible for them. The slave is a shepherd over his master's property, and he is responsible for it. Is it not that each of you is a shepherd, and each of you is responsible for his flock?" ⁽²⁾

Family care is the basis for protecting the mind and thought, and it is the basis for preserving the entire society from intellectual extremism and mental deviation if the family performs its required role in the most complete manner.⁽³⁾

As well as achieving social justice. One of the most important reasons that have a major impact on the spread of societal and class hatred among members of societies is the widening gap between the classes of society; where the rich and the luxurious and the poor, this environment is fertile for the formation of intellectual deviation.⁽⁴⁾

Third: Economic means

Economic conditions have a clear impact on ideas at the local and international levels; the large gap between rich and poor countries

One of the causes of global terrorism, as well as at the local level, is the deteriorating economic conditions of some people.

(1) Prophetic Literature by Muhammad Abdul Aziz Al-Shadhili 278 – Dar Al-Ma'rifah ed. Beirut – Fourth ed. – Year 1423, see: Moral Preservation of the Mind in Islamic Law p. 113, Intellectual Security: Concept and Foundations p. 72, Doubts of Extremists of Takfir in Excommunicating Muslim Societies: Presentation and Criticism – Dr. Abdullah Musa Yaqoub Amin p. 8 – Conference on Refuting Doubts of Extremism and Takfir – Jordanian General Iftaa Department, The Impact of Islamic Knowledge in Confronting Violence and Aggression Dr. Abdul Aziz Al-Fawzan – p. 8 – Imam Muhammad bin Saud Islamic University

(2) Agreed upon. Sahih Al-Bukhari/Book of Rulings/Chapter 2 God Almighty says: "Obey God, obey the Messenger, and those in authority among you."–number: (7138) Sahih Muslim / Chapter on the Emirate / Chapter on the Virtue of the Just Imam, the Punishment of the Unjust, and the Urging of Kindness – No.: (1829)

(3) See: The Moral Preservation of the Mind in Islamic Law, p.126.

(4) See: Causes of Terrorism, Violence and Extremism: An Analytical Study – Dr. Asmaa bint Abdul Aziz 3 – Girls College in Riyadh.

To join the ranks of extremists to achieve economic gains to support themselves and their dependents, as poverty, need and want are among the causes of intellectual extremism. Therefore, achieving sufficiency for the members of society,⁽¹⁾

Likewise, people who reach this state are a fertile ground for planting harsh ideas, and they are also more likely to be submissive and more easily come under the control of others. Accordingly, achieving what satisfies the hunger and suffices the members of society is one of the most important means of protecting them from extremism, which is not self-inflicted, but rather motivated by others, and a reaction to their circumstances. .

From the above, it is clear and obvious that the means in Islamic law are closely and apparently linked to the fundamental rules; because the legal means - as I said - are matters that require the establishment of their rulings and the clarification of the basis of their ruling, and this is due - as is established - to the science of the principles of jurisprudence and its rules.⁽²⁾

Section Two: Media and its impact on combating deviation

The media machine in the world today is one of the most dangerous means of influencing and transforming ideas, and its influence on forming public opinion at all levels is clear and not hidden, and the influence of the media through its various means in directing and mobilizing, and even changing the ideas and convictions of media followers.

Since the media has this strong influence on public opinion, and pushes followers to what it wants, and even has a clear direct influence on the opinions and ideas of its followers, educational and academic institutions and programs have been allocated to the media at all levels, and global media institutions have specialized in political, economic and tourism promotion, and entities and institutions hire these media institutions to promote themselves, their products, and the services they provide to their beneficiaries.

Likewise, every intellectual, political, sectarian, or ideological trend has its own media channels and platforms that express its trends and ideas, promote its ideas, rally its supporters, criticize its opponents, and ridicule its critics.

Therefore, the impact of the media cannot be ignored due to its unlimited spread, to the point that it has made the world one room. It is the duty of the nation to exploit the media to spread correct ideas about religion and defend it against those who distort it. In this way, we achieve two things: the first: the duty of

(1) See: Youth trends towards unemployment and its connection to terrorism by Muhammad bin Abdullah Al-Ammar <http://www.al-jazirah.com/2007/20070321/cu7.htm> The reality of unemployment and its effects on the individual and society⁸. Unemployment and terrorism are a dual syndrome that threatens the peace of Arab societies – an article published in Al-Arab newspaper on 2/22/2016 – Ahmed Gamal <http://www.alarab.co.uk/?id=73743>.

(2) Notification of the signatories of Ibn Qayyim al-Jawziyya 4/553–T: Mashhour Al Salman–T. Dar Ibn Al Jawzi–First Edition–1423 AH, The Rules of Means in Islamic Law– Dr. Mustafa bin Karamat Allah Makhdam p. 223–T. Dar Ishbilila for Publishing and Distribution, The Moral Preservation of the Mind in Islamic Law p. 62, King Khalid University Edition, The Rules of Means in Islamic Law p. 382, Intellectual Security: Concept and Foundations p. 97.

communication that is obligatory upon the nation, and the second: protecting ideas from extremism and being carried away by those with whims. ⁽¹⁾Therefore, I decided to discuss three topics:

The first requirement

The legitimacy of the media to confront intellectual and behavioral deviation.

The truth is that whoever studies the texts of the true Sharia will find that informing people of incorrect actions or actions that contradict the correct approach is considered a Sharia principle, as the first person to do so was the Prophet. Where it was proven about him He said in more than one place: (What is wrong with) to announce this illegal and incorrect act among the people, and to show them that this act is not correct, and that it contradicts the will of God Almighty.

Among them is what was narrated that Anas bin Malik told them that the Prophet said: "What is wrong with me? They raise their eyes to the sky during their prayer." His words were so strong that he said: "They should stop doing that, or their eyes will be taken away."⁽²⁾

On the authority of Aisha, may God be pleased with her: The Messenger of God entered upon me. So I mentioned it to him, and the Messenger of God said: "Buy and free, for loyalty belongs to the one who frees." Then the Prophet stood up. In the evening, he praised God as He deserves, then he said: "What is the matter with people who stipulate conditions that are not in the Book of God? Whoever stipulates a condition that is not in the Book of God, then it is invalid, even if he stipulates a hundred conditions. God's condition is more valid and more trustworthy."⁽³⁾

Jabir, may God be pleased with him, narrated that he said: "We went on a military campaign with the Prophet." A group of Muhajireen joined him until they became numerous. There was a playful man among the Muhajireen who slapped an Ansari. The Ansari became extremely angry until they quarreled and the Ansari said, "O Ansari!" and the Muhajireen said, "O Muhajireen!" Then the Prophet went out. He said: What is the matter with the call of the people of ignorance? Then he said: What is their matter? Then he was informed of the blow of the Muhajiri Al-Ansari. He said: So the Prophet said: Leave her, for she is evil. Abdullah bin Ubayy bin Salul said: "They have conspired against us. If we return to Medina, the more honorable will expel the more humiliated from it."⁽⁴⁾

And it was narrated that he said: "O people, why does one of you marry his male slave to his female slave, then wants to separate them?! Divorce is only for the one who takes hold of the leg."⁽⁵⁾

And so did Omar bin Al-Khattab - may God be pleased with him - when he said: "What is the matter with men who isolate themselves from their female slaves? No female slave will come to me and her master

(1) See: The Moral Preservation of the Mind in Islamic Law, p.142.

(2) Narrated by Al-Bukhari1/261– Hadith No.: (717). Sahih Al-Bukhari by Abu Abdullah Muhammad bin Ismail Al-Bukhari Al-Ja'fi – Verified by: Dr. Mustafa Deeb Al-Baghdadi – Ed. (Dar Ibn Kathir, Dar Al-Yamamah) – Damascus – Fifth Edition, 1414 AH – 1993 AD.

(3) Narrated by Al-Bukhari2/981– Hadith No.: (2584).

(4) Narrated by Al-Bukhari3/1296– Hadith No.: (3330)

(5) Narrated by Ibn Majah. Sunan Ibn Majah (3/227– Hadith No.:) Sunan Ibn Majah by Abu Abdullah Muhammad bin Yazid al-Qazwini – Investigation: Muhammad Fuad Abdul-Baqi – Published by Dar Ihya' al-Kutub al-Arabiyya – Faisal Issa al-Babi al-Halabi.

will admit that he has had intercourse with her, except that I attribute her child to him. So isolate yourself after that, or leave it alone.”⁽¹⁾

It is apparent from these noble hadiths that the Prophet -He would announce the actions that violated the Sharia to the general public, and explain to them their error, so that the witness would inform the absent, and then it would become famous and known, and that was notification.

The second requirement

Establishing radio and visual channels to combat deviation.

It is a tangible and tangible sight that the media is the most dangerous tool used in shaping ideas, and that it is one of the most important tools that has positive effects that benefit the nation, as it is a tool for civilizational renaissance. On the other hand, the media is a tool of destruction if it is not used correctly, or if those in charge of it have ideas or orientations that they want to rally people towards, as it is the largest outlet for intellectually invading the nation.

Every trend, idea or direction has its own platforms that express the point of view of its owners and proprietors, and aim to achieve the goals of those who chart its path and finance it.

Since the message of Islam is to call for goodness, and the objectives of the Sharia are based on what achieves the interests of those charged with it, the media must revolve in this orbit, carrying the message of enlightenment, goodness and benefit, and be a tool for correcting ideas, establishing truth in societal reality, and enlightening people about what is good for their worldly and worldly affairs.

The role of the media may be an educational role, directing people to the sources of Islamic rulings, and the characteristics of scholars from whom knowledge is taken, shedding light on the correct concepts of religion, as well as morals and manners. Its role may be preventive, such as warning against extremism in religion and the world. Accordingly, the role of the media is an important role in securing the minds of the sons of the nation, and the nation must exploit the various media outlets for this purpose by seeking the assistance of specialists in this field to spread the correct thought drawn from the pure spring of this nation. This is considered one of the most important means of protecting the mind and preserving it intellectually, especially in this time in which the media and its tools have become the shaper of general thought in different societies, and even the entire world through the media materials it provides.⁽²⁾

The matter is not limited to creating satellite channels, but also includes various means of communication such as Facebook, Twitter, Instagram, Telegram and other means of communication, through which and through their media materials millions, even billions of people, especially young people, meet, and each one of them spreads his ideas, and some of these ideas violate the rulings, manners and morals.

The truth is that these channels and means of communication are among the most important means of spreading incorrect ideas, promoting misleading rumors, and recruiting young people with little knowledge to become members of organizations or promoters of deviant ideas.⁽³⁾

(1) Muwatta Malik – Narrated by Muhammad ibn al-Hasan al-Shaibani (p.185): Hadith No.: (551) Muwatta Malik narrated by Muhammad ibn al-Hasan al-Shaibani by Imam Malik ibn Anas ibn Malik ibn Aamer al-Asbahi al-Madani – Commentary and investigation: Abdul-Wahhab Abdul-Latif – Edition. Scientific Library.

(2)Look:Promoting the culture of intellectual security Sheikh Dr. Abdulrahman bin Mualla Al-Luwaihaq:<http://www.alukah.net/web/lwaiheq/0/100461/#ixzz4sbQjk7aW>

(3) See: Terrorism in Social Networks Prof. Dr. Ahmed Yousef Al-Rumaih – Al-Jazeera Newspaper<http://www.al-jazirah.com/2015/20150323/ar2.htm>

Since social media has become widely used on the scientific and cultural levels, it is necessary to exploit these means to confront these incorrect ideas and distorted opinions, and to correct misconceptions, by seeking the help of specialists in the technical and legal fields to correct the deviant ideas that exist on these sites.

The third requirement

Spreading deviant ideas and exposing their misguidance.

Defining and spreading deviant ideas as being contrary to the truth, and that their owner's ideas are contrary to the correct approach, is one of the most important means of preserving the integrity of society's ideas and preventing extremism and fanaticism. This is because people's knowledge of this makes them wary of taking from them, listening to their ideas, and even asking scholars about the validity of their statements if they hear them. This is not considered forbidden backbiting, because when they announced their ideas and spoke openly about them, it was necessary to warn people about them and their ideas, by introducing people to them and to them, so that no one falls prey to these ideas.

This image can be derived from one of the valid evidences of legitimacy, which is the evidence of public interests.⁽¹⁾Or the rule of blocking the means ⁽²⁾This is explained as follows:

First: The public interest: Defining extremist ideas and extremist individuals by mentioning their description and names is one of the interests for which there is no legal evidence; however, it achieves one of the necessary objectives, which is the objective of preserving the mind, as preserving the mind in the Sharia is not limited to physical preservation from intoxication and from being attacked, but also includes preserving ideas, their integrity, and their compatibility with the intent of the Lawgiver for His creation. Since defining extremists, their ideas, actions, and organizations achieves this objective, its legitimacy is based on the public interest.

Second: Blocking the means: This is because leaving out the definition of extremists and intellectual distorters and their sayings and opinions is a means to lead some to submit to them, and to recruit and follow those who cannot distinguish between what is correct and what is not, especially since the presentation of these ideas is not without some logic and deception that makes some believe in it, believing in it, due to their lack of knowledge, and there is no better evidence of that than the temptation of the creation of the Qur'an, and what was put forward by those who say that the Qur'an was created based on the fact that God Almighty is far removed from being described by any of the attributes of

(1)Al-Shatibi defined it as: the interests that the texts of the Sharia are silent about, and do not explicitly consider them or cancel them, but they must be compatible with the actions of the Lawgiver; such that the texts of the Sharia indicate them in general without specific evidence for them. See: Al-I'tisam by the scholar and researcher Abu Ishaq Ibrahim bin Musa Al-Shatibi.2/367 – Amr Al-Halabi Press – First Edition – 1414 AH 1994 AD

(2) Al-Shatibi defined it as: "The reality of means: resorting to what is beneficial to lead to harm." Al-Shawkani defined it as: "The issue that appears to be permissible, but through which one leads to a forbidden act." See: Al-Muwafaqat by Al-Shatibi.2/628, see: Irshad al-Fuhood ila Tahqiq al-Haqq min Ilm al-Usul by Muhammad ibn Ali ibn Muhammad ibn Abdullah al-Shawkani 2/193 – Investigator: Sheikh Ahmad Azou Enaya, Damascus – Kafr Batna – Introduced by: Sheikh Khalil al-Mais and Dr. Wali al-Din Salih Farfour – Published by: Dar al-Kitab al-Arabi – First edition 1419 AH – 1999 AD.

creation, and this thesis makes many who do not have good knowledge of Islamic law submit to it, and believe in it out of the purity of God Almighty.

Therefore, defining extremists and deviant ideas closes this door to the evil that appears in deceiving people, so this ruling is based on the principle of blocking the means.

Likewise, identifying the corrupt and extremists is not an innovation in speech, but rather the Companions preceded it. When Ali bin Abi Talib took a false witness, he would send to his clan and say: This is a false witness, so identify him, and identify him, then he would release him.⁽¹⁾

If it is on -- He has denounced the false witness, warning against him, although his danger is limited to the case in which he testified only, and does not extend to others, and is not comparable to the danger of those with extremist thought, as their danger is to the entire nation at all its levels. So if it is permissible to denounce the false witness, then those with deviant thoughts are even more so; because their danger is greater and more comprehensive; as it pervades the entire society and the servants are not safe with it and the country is not safe. We ask God for safety⁽²⁾

Conclusion

Praise be to God, by whose grace good deeds are accomplished. May blessings and peace be upon the most honorable of prophets and master of messengers, and upon his family and companions and those who follow his example until the Day of Judgment. Now then:

In conclusion of this research, I mention the most important results I reached, which are as follows:

Firstly: Islamic law has the means to remain eternal and perpetuate its objectives and means, and is suitable for all times and places.

secondly: The wise Lawgiver did not legislate His rulings in vain - God is far above that - but rather they were legislated for the purposes and objectives He intended from His legislation and rulings.

Third: All the provisions of Sharia law only serve the interests of those responsible in this world and the hereafter.

Fourth: The multiplicity of political, legal, social, media, and security means, all of which combine to preserve the mind and thought.

Fifth: Bringing scholars to the forefront and highlighting their role and position in society is one of the greatest means of achieving intellectual security.

Sixth: The family has the most important role in protecting children from extremism and deviance.

Seventh: The media and its means must be used to protect intellectual security.

Eighth: Extremist ideas must be confronted with sound mental construction of the members of society.

This is what God knows best, and our final supplication is: Praise be to God, Lord of the Worlds, and may God's prayers and peace be upon our Prophet Muhammad, his family, his companions, and those who follow his guidance until the Day of Judgment.

(1) Narrated by Al-Bayhaqi in Al-Sunan Al-Kubra/Book of the Etiquette of the Judge/Chapter: What to Do with a False Witness10/142.

(2) See: The jurisprudential efforts of Imam Ali – may God be pleased with him – a practical study of the principles of jurisprudence by researcher S.267.

Recommendations

After this study, we can conclude the following recommendations: -

First: That scientific institutions and advocacy associations provide intellectual security.

Second: The academic programs at all levels must include a course on protecting and enhancing intellectual security.

Third: Enacting appropriate laws and regulations to ensure the containment of intellectual extremism in all its forms.

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