

Intellectual Security: Its Importance and Threats from a Social and Islamic Perspective

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Abstract

In this scientific paper entitled “Intellectual Security: Its Importance and Threats from a Social and Islamic Perspective”, the researcher confirmed and highlighted the necessity and importance of intellectual security. Despite the variety of security fields addressed by several scholars and researchers, starting from security in the political, economic, social, and military fields, food security, water security, information security, facilities security, and other security fields, the world recognized the importance of the intellectual security and its role in achieving the security in all aforementioned fields, and a critical factor in achieving the societies stability and prosperity. In this scientific paper, the researcher highlighted the concept and importance of intellectual security and addressed its threats and impacts on society. She explained the structure of intellectual security in Islam, as well as the stand of Islamic Sharia towards it, and cases from Sunnah of the Prophet confirming its importance. She also clarified played by the community organizations in promoting intellectual security, especially the family, which is the nucleus of society, where social organizations seek to fortify the individuals' minds against intellectual invasion, while thought the main pillar of human behaviors and actions. The intellectual deviation is the opposite of intellectual security and the most important threat thereto, especially in the age of the information revolution and the dominance of globalization. The researcher aimed to interpret the topic from a sociological perspective depending on Robert K. Merton theory of social structure (anomie) to explain the role of the Social organization in maintaining individuals' thoughts to avoid intellectual deviations. The researcher highlighted the KSA's role locally and internationally in promoting intellectual security and mentioned examples of the sectors responsible for protecting it and the programs and seminars held in this regard.

Keywords: *Intellectual Security; Social Perspective and Islamic Perspective.*

Introduction

Security is a major need of all societies, a goal pursued by all humanity and an ultimate goal for those seeking stability, development, and progress, and human life is only enriched by it and with it. Intellectual security is one of the most important types of security, as it relates to the intellectual and mental structure of humans, which determines their goals, principles, behavior, attitudes, beliefs, and relationships with others. Hence, it is an integral part of general security, and is the basis for any security, and a fundamental pillar for achieving societal stability. On the other hand, the imbalance of thought often leads to an inconsistency of conduct and beliefs, which is directly reflected in the breach of national security (Ali, 2019).

Despite countries' interest in achieving security in all of its forms, they have paid special attention to the issue of intellectual security, as it is the primary pillar of building

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comprehensive security, and it represents the crucible through which members of society integrate to achieve their overall goals. As a result, countries have begun to fortify and defend their intellectual security in the face of globalization's challenges, which has used modern means of communication as a tool to reach all members of society to take away their true belonging to their nation, endangering the entity of the nation and the country.

The flow of the intellectual security concept in our contemporary world does not deny that it did not exist in previous times. This is because history tells us that human societies since their inception have been keen to consolidate their thought, customs, and traditions in the hearts and minds of their children and considered not abiding thereby a crime deserving punishment that may reach exile or killing. We infer this from what the Quraysh did with the Prophet (PBUH) when he stated calling to Islam, which they considered a threat to their intellectual unity. As a result, they did everything they could to oppose and repel it so that they tried to kill the Prophet to ensure the continuity of their intellectual unity, then their social unity, and other consequences. If we look at the Middle Ages, history will tell us what the Church did with the scholars whom it accused of heresy. Thus, previous societies knew the concept of intellectual security before using it as a newly created term (Abed, 2021).

In this academic paper, I will discuss the notion of intellectual security, its relevance to society and individuals, and the most important threats thereto, as well as the stand of Islamic Sharia towards it. From a sociological standpoint, we examine the importance of societal institutions in strengthening intellectual security, the anomie theory to explain intellectual deviations, and lastly the Kingdom of Saudi Arabia's attempts to improve intellectual security locally and globally.

Intellectual Security Concept

Intellectual security is one of the newly used terms despite the interest in Islamic history and heritage. It is modern as a term and ancient as a concept. It began to be used after societies suffered from a kind of intellectual disorder resulting from religious extremism and cultural pollution. As a result, some refer to it as cultural security, because culture is the product of thought and its conclusion, and perception of it changes according to the diverse ideologies of academics, and therefore the definitions that attempted to clarify it varied.

Security: It is "a feeling of safety and reassurance, the disappearance of the causes of fear for human life, and the interests that this life aims to achieve."

Intellect: is defined as "the whole mental activity and the highest forms of mental work, including analysis, composition, and coordination."

Defining intellectual security as a composite term

"It is the country's and society's joint activity and measures to save individuals from doctrinal, intellectual, or psychological defects that cause deviations in behavior, ideas, and morals from the truth."

It was defined as "the people living in their countries, homelands, and among their societies, securing the components of their authenticity, their specific culture, and their intellectual system" (Al-Omari, 2020).

It is also defined as "intellectual immunity against various intellectual deviations that violate the doctrine, identity, values, or interests of society, and that immunity is established by procedures carried out by the individuals and society represented in its organizations" (Ibrahim, Matar, 2020).

Through these definitions and others, it is clear that intellectual security is required to achieve the full protection of the human mind and thought from deviation, and deviance from moderation and temperance.

The importance of intellectual security:

- Relationship to the mind: The importance of intellectual security lies in the importance of the mind and its status. The mind is the engine of the human and the leader of their directives.
- Link to other types of security: Its importance stems from its close association with other forms of security, and its functional relationship therewith, as the imbalance in intellectual security will lead to deviation in aspects of security without exception, and result in behavioral deviations that threaten security and stability.
- Preserving the identity of the society: It preserves the doctrine of society, its identity, constants, and values. It stems from its association with the religion of the nation, which is represented in the integrity of the doctrine and the integrity of behavior, and the proof of loyalty and belonging thereto, as it leads to the unity of cohesion and interdependence in society.
- Damages resulting from its breach: Its significance is reflected in the significant results and negative effects expected from its breach, which are not limited to one individual or group, but rather pervade the entire society, individuals, and groups, in contrast to the expected harm when breaching criminal security, which is linked to the victim only not the others.
- Relationship to the crime: Improving intellectual security prevents crimes, lowers their rates, and thus lowers the expenditures assigned to combat these crimes, allowing resources to be used in building initiatives that benefit society economically and allow people to live in progress and prosperity.
- Its role in development: Achieving intellectual security is the true gateway to society's civilization and culture's creativity, progress, and expansion because society can only advance its development plans with the assistance of its members who have the necessary skills and competencies, i.e., those having a sound mind (Al-Bahi, 2016).

Threats to Intellectual Security

1. Fourth Generation Warfare: They are wars that use modern technology from the Internet and various forms of social media, and place their strategies around young people, to direct their ideas and gain their loyalty and affiliations to the culture of theology and are based on distortion and deformation of their religious and cultural beliefs.
2. Radicalization and Religious Extremism: The transgression of the limits of moderation and temperance and the tendency to deviate in the understanding of religious matters, which leads to the mixing of thought among young people and deviation from moderation. Exaggeration and extremism are a way to fragment any structure of society, especially if it affects its youth.
3. Intellectual Fanaticism: Intellectual fanaticism is a form of closing the mind, self-isolation, and closing the door of dialogue with others, which makes them vulnerable to deviation and extremism.
4. Social Exclusion: Social exclusion in its various forms, deprives young people of participation in social and political life, marginalizing their role in decision-making and participation in economic and social development, as well as feeling frustrated as a result of a lack of job opportunities, are all major reasons for the society's lack of loyalty to its national identity.

5. **Poverty and Ignorance:** Poverty plays a major role in shaping the value and cultural pattern of the neediest classes, due to the deterioration of their financial conditions, which is reflected directly in the cultural and educational aspects of their children. This deterioration may lead to the emergence of their subculture, of which alienation, negativity, and low cultural and religious awareness are the most important characteristics, posing a threat to the security and thought of the people of this class, and generating many cultural and social problems, which are reflected in illegal immigration, religious and moral extremism at most of times (Ali, 2019).

Intellectual Security in Islamic Sharia

In various places, the Holy Quran emphasizes the necessity of security in its overall concept. Allah Almighty has endowed humanity with security, indicating that it is a tremendous blessing worthy of praise and preservation, as the Almighty said: {And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know}. Allah the Almighty has granted security to the people of his sanctuary, as the Almighty said: {Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away} Then, with this enormous kindness, Allah reinforced the Quraysh. Allah, the Almighty said: {Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear}.

Sheikh Al-Saadi, may Allah have mercy on him, said in his interpretation: (So, the sustenance and security from fear are among the greatest worldly blessings that necessitate thanking Allah Almighty). Because of the immense importance of security in human life, Ibrahim, peace be upon him, requested that his Lord extend security to Makkah, as Allah Almighty said: {And [mention, O Muhammad], when Abraham said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols}.

The Prophet (PBUH) explained that security is the greatest demand of the Muslim in this life and that by its occurrence, it is as if the Muslim has won pleasures, appetites, and happiness of the world and everything he wants within the circle of Halal. Salamah bin Abdullah bin Mahsen al-Khatimi reported that his father said that: The Messenger of Allah (PBUH) said, ("Whosoever begins the day feeling family security and good health, and possessing provision for his day is as though he possessed the whole world") (Alfifi, 2016).

- Keeping the mind is a Sharia purpose that achieves intellectual security, As Islamic law has raised the mind to the highest level, and it is one of the greatest divine blessings to man, it is no surprise that keeping the mind is one of the five Sharia purposes, without which man's goodness cannot be imagined, alongside preserving religion, self, offspring, and money. However, its link with the mind is closer because the access to intellectual invasion is more extensive than limited, particularly in an era of openness to the various modes of communication through which intellectual invasion infiltrates. The breach of national security is simpler since intellectual invasion is not as evident as physical violence. Therefore, the enactment of Sharia legislation ensures the health and vitality of the mind and also sets penalties that limit deviations of all kinds (Al-Omari, 2020).

- The Holy Quran vilified exaggeration extremism and following whims. Extremism manifests itself among the people following whims and misguidedness. They are an extremist group that deviates from moderation and temperance. Exaggeration: Treating extremely and excessively with the topic, and if the matter is related to the religion, it exceeds the limit of revelation sent down to what the souls desire, and as making the prophets and the righteous lords help or hurt the depending on the power of the unseen over Allah's laws, the Almighty said: {Say, "O People of the Scripture, do not

exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way"}.

- The Call to Knowledge is the most important component of intellectual security, and many verses thereon have been mentioned in the Holy Quran, as the Almighty said: (Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do) [Al-Mujādilah: 11], and the Prophet (PBUH) said: (The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion).
- Fortifying thought with security fortifications to protect the method of verification and avoid spreading rumors. The method of verification in the narration and transmitting news is the protection of ideas from accepting any saying or phrase, the Almighty said: (O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful) [Al-Hujurat: 6] (Garmk, 2021).
- The Sunnah's position on error diagnosis and correction, the call of the Prophet (PBUH) is based on sound foundations, and great purposes, seeking to consolidate security and stability in the soul, family, and society. Those prophetic origins include diagnosis and treatment of errors, with mercy and justice, wisdom and honesty, and among those situations in which the Prophet (PBUH) corrected a wrong perception that almost makes companions fall into ungrateful actions, which is the story of the three who considered their worship insignificant: Anas bin Malik (May Allah be pleased with him) reported: Three men came to the houses of the wives of the Prophet (PBUH) to inquire about the worship of the Prophet (PBUH). When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet (PBUH), while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (PBUH) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still, I observe fast and break it; perform Salat, sleep at night, and take wives. So, whoever turns away from my Sunnah does not belong to me" (Al-Dulaimi,2023).

Building Intellectual Security in Islam

Islam has placed a high value on instilling intellectual security in its young people. We show how to build the intellectual identity through which Islam melted its followers despite their different races and the divergence of their homelands in one identity in which their feelings are united, which is what the Prophet expressed by saying: (The believers in their mutual kindness, compassion, and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever", and their strength is united in opposing those who attack them, as he says: (The blood of every Muslim is equal, they are one hand against others. The asylum offered by the lowest of them in status applies to them (all)), and under this, we can say: Islam has established its intellectual character in two ways:

First: Source Unity: The Islamic faith has limited the sources of receiving among its adherents in the Holy Quran, and the true Sunnah of the Prophet, where the Prophet said: (I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet.) Limiting the sources of reception and demonstrating their superiority was just a preamble to validating Muslims'

intellectual identity by confirming the fact of the split in which the two identities, the identity of religion and the identity of disbelieve, do not meet.

Second: Subject Unity: The unity of the subject received by the members of society is one of the most important foundations that enshrine the identity of any society, because "the unification of belief leads to the homogeneity of the feelings of individuals, and if this belief is consistent with the divine instinct, this makes them a coherent, concerted and interdependent force, but if the belief is multiple, the society has been split apart and its members have been dispersed, their feelings and loyalties are competing, deteriorating their condition and ruining their life." The Islamic faith achieved this goal when it imposed on every member of society the belief in the pillars of faith, the Almighty said: {The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers}, as his denial of all or one of them ejected him from the circle of the people of faith to the circle of the people of disbelief and misguidedness, and in this he says: {And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray}.

Based on the foregoing, we can say that the Islamic faith has consolidated the rules of intellectual security by building a special and independent identity in the form and content of the people of this society, by unifying the sources of reception, and instilling the same in the members of society, and then unifying the subject of reception, which is the crucible through which the feelings integrate to achieve its noble goals that are the way of salvation in this world and the Hereafter. This is what calls us, especially in light of the domination of the colonial powers that take globalization as a way to control others, to take serious actions inspired by the doctrine's approach in consolidating the intellectual security to fortify our societies through the formulation of a new modernity through which we maintain the constants without excess or negligence (Abed,2021).

The role of community organizations in achieving intellectual security

Role of the Family:

- Providing children with religious knowledge and religious culture, which are based on correct premises. This is because the ignorance of the young person is a major cause of delinquency.
- Raising children to be moderate and to follow the principle of temperance in all aspects of religion and the world, and to avoid what contradicts extremism, fanaticism, or negligence.
- Parents are keen to set a good example in front of children.
- Activating the supervisory role of the family on children.
- Use children's spare time wisely by developing their passions, involving them in various sports and cultural activities, and connecting them to various vocations.
- Teaching youngsters critical thinking skills so that they will not accept ideas and perspectives until they have scrutinized, criticized, and understood their contents (Al-Murshid, 2016).

Role of Educational Institutions:

- Monitoring all student activities closely to ensure that they are not used to propagate intellectual and doctrinal deviations.
- Educating young people about the hazards of blasphemy and extreme religiosity, as well as strategies to avoid them.

- Developing students' sense of belonging and citizenship by emphasizing the Kingdom's religious, economic, social, and political qualities. It is critical to discover indicators of intellectual deviance in young people early to treat them effectively (Al Shahry, 2019).

The role of curricula and courses in achieving intellectual security:

1. **Strengthening Religious Scruples:** Including content in the curriculum that awakens the internal censor of faith that exists in every follower of this religion, such as demanding to observe Allah Almighty in speaking and working, both in private and in public, to be a deterrent to every Muslim.
2. **Deepening the Concept of National Loyalty:** Security can only be achieved when everyone feels responsible for the homeland, because one of the prerequisites of belonging to the country is pride therein, protecting it, assuring its safety, standing with its rulers, being a part of its community, and honoring its scholars.
3. **Prevention of Crime and Delinquency:** This is accomplished through instilling in them responsibility for their social acts and behaviors, ensuring their safety, the safety of their colleagues, and the safety of social institutions; and instilling in them the value of Sharia, order, and understanding the aims of Sharia (Suphi, 2022).

In this regard, (Al-Khulewi, 2018) referred to the Finnish experience of crime prevention: This experience summarizes in that the inclusion of crime prevention as a core subject in the curriculum, taught by a uniformed police officer with the assistance of a teacher from the same school. This subject aims to clarify the role of the police in society, and the nature of the relationship between the policeman and the citizen. Statistical data showed a significant decrease in crime after the application of this method.

This experience shows the strength of the role played by the curriculum in guiding students' behavior and instilling healthy values and principles therein.

Role of Mosques:

- It is important for the authorities concerned with supervising mosques to choose imams and preachers according to precise criteria with the continuity of follow-up, evaluation, and development of appropriate programs to raise the level of religious, political, and social culture of imams and preachers to contribute to the intellectual security of young people and members of society in general.
- Consolidating the moderation of Islam and the temperance of its principles in society and introducing deviant ideas to warn young people against falling into them and considering that mosques should not be a springboard into extremist ideas.
- Achieving the comprehensive mission of the mosque, so that it transcends its religious role to the social, cultural, educational, security, and other important and necessary roles.

Role of the Media:

- Influencing young people's positive attitudes, promoting the ideals of loyalty, belonging, and patriotism, and correcting misconceptions.
- Media awareness is the best preventive tool against many types of deviations in thought and behavior, especially in light of the world's intellectual chaos and double standards, and the importance of awareness is growing amid anomalous and deviant intellectual products produced by some individuals, which is unusual in our Arab and Islamic societies.
- In light of the spread of the phenomenon of rumor and its penetration into various aspects of life, the importance of media is emphasized, as it has become necessary to

address this dangerous social scourge and confront it by various means and methods, as it is a necessity of security and safety for individuals and societies due to its close relationship to the identity of this nation and its civilizational personality (Al Shahry, 2019).

Anomie Theory

Social theories have offered a variety of justifications for intellectual deviations, which pose risks to society's intellectual security on their own.

Émile Durkheim pointed out in the light of Anomie Theory that social change leads to a change in the social structure caused by population density and the multiplicity of occupations and roles, which leads to a change in the previous structure of society, particularly if the change occurs quickly enough that cultural standards become weak, to the point where they lose their ability to control and guide individual behavior, and these cultural standards become ineffective when the characteristics of the group change, creating the state of anomie with which deviant behavior increases.

- Merton explained that an anomie occurs when specific social goals conflict with the standards governing the attainment of these goals.

- Merton provided a classification of the patterns of responses in individuals or their adaptation to that disparity or dichotomy between desired and culturally defined goals (i.e., success) and the methods available to achieve these goals, and these five patterns are:

1. Compliance Pattern: Individuals accept and comply with cultural goals and accept legitimate approaches to achieving these goals.

2. Innovation Pattern: Individuals accept the goals of success but reject legitimate approaches to success.

3. Ritualistic Pattern: This pattern of adaptation consists in abandoning cultural goals for individual success, while at the same time remaining compulsively committed to legitimate methods of achieving the goals.

4. Withdrawal Pattern: Withdrawal abandons both the objectives and the methods set by the pattern. Such as Alcohol and drug addiction.

5. Rebellion Pattern: This pattern is distinguished by the rejection of acceptable aims and techniques, as well as the desire to replace the existing social system with another that incorporates other cultural standards for success and other ways to attain it (Al-Gharib, 2023).

- The theory can be used to explain the current topic in terms of the lack of intellectual security in society may be the result of the spread of some forms of intellectual deviations among members of society, particularly young people, who are exposed to the state of anomie referred to by Durkheim and Merton. This is because they are experiencing specific frustrations or problems that they are unable to resolve as a result of community institutions' failure to perform their supposed tasks in this framework in terms of encouraging loyalty and national belonging therein. After all, other parties exploit technology and the information revolution to spread their toxins in the hearts of young people, and destabilize and question their religious and social beliefs, which represents a real danger that must be addressed.

Saudi Arabia's efforts to enhance Intellectual Security

At the National Level:

- The establishment of the Intellectual Security Department in the Ministry of Interior in 2007, within the administrative organization of the Ministry of Interior to assume the tasks of enhancing intellectual security according to the scientific and security strategies, where confronting and addressing thought with thought.
- Establishing the "Mohammed Bin Nayef Center for Counseling and Care" to expose the philosophical suspicions held by the proponents of violent terrorism that lead to brutal terrorism and combating those suspicious thoughts through a process of discussion and persuasion.
- Establishing a permanent committee within the Saudi Arabian Monetary Agency (SAMA) and other local banks in the Kingdom of Saudi Arabia to ensure that the banking system is not used for money laundering or terrorist funding in any manner and joining the Egmont Group's investigation unit.

Saudi Arabia's Educational Institutions efforts to enhance Intellectual Security:

1. Prince Nayef bin Abdulaziz Chair for Intellectual Security Studies at King Saud University: It is considered one of the most important research chairs at the local and regional levels that contributed to spreading the culture of intellectual security.
2. Naif Arab University for Security Sciences (NAUSS): It aims to uncover the best ways and means to combat and counter terrorist ideology, as well as to identify ways and means to face spreading of the terrorist ideology among young people.
3. Prince Mohammed bin Nayef Chair for Detainees Studies, Counseling and Care at Imam Mohammad Ibn Saud Islamic University: It aims to support the efforts of the Prince Mohammed Bin Nayef Center for Counseling and Care, through studies, research and consultations.
4. Intellectual Security Department at the Ministry of Education: It makes great efforts represented in seminars and scientific forums, including:
 - The Conference on Terrorism" Between the Extremism of Thought and the Thought of Extremism, under the patronage of the Minister of Interior, Prince Nayef bin Abdulaziz, may Allah have mercy on him, was held on the campus of the Islamic University of Medinah in 2010.
 - Imam Mohammad Ibn Saud Islamic University organized a scientific forum entitled "Cyber Terrorism: Danger and Ways to Combat It" in 2014.
 - Imam Mohammad Ibn Saud Islamic University, represented by the Intellectual Awareness Unit, organized the second forum, under the title "Our society is safe, no extremism" in 2016.

At the regional and international level

- The Kingdom of Saudi Arabia was the first country to sign the Convention on Combating International Terrorism in the Organization of Islamic Cooperation (OIC) (formerly Organization of the Islamic Conference) in 2000 and called on the international community to adopt comprehensive action within the framework of international legitimacy.
- The Kingdom of Saudi Arabia hosted the International Conference on Combating Terrorism in Riyadh in 2005, with the participation of more than 50 Arab, Islamic, and foreign countries, resulting in the establishment of an international center for combating terrorism between the Kingdom of Saudi Arabia and the United Nations Organization.

- Crown Prince Mohammed bin Salman announced the formation of the Islamic Military Counter Terrorism Coalition of 34 countries to fight terrorism, saying that its formation came in the interest of the Islamic world to fight this disease, and to be a partner for the world in fighting this disease as a group of countries. The Center for Intellectual War was established at the Ministry of Defense in the Kingdom of Saudi Arabia.
- The Kingdom of Saudi Arabia hosted a global conference entitled "Islam and the Fight against Terrorism" under the auspices of the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud at the headquarters of the Muslim World League in 2015 (Al-Dahmash, 2019).

Researcher Point of View

Security is one of the most important basic needs of the individual and one of his/ her most basic rights, such as clothing, drink, and food, as found in Maslow's hierarchy of needs theory, showing the importance of security for human life. Security needs were placed in second place after physiological needs, which are the base of the hierarchy. Intellectual security is an integral part of people's security, stability, and the integrity of their lives, as it protects the entire society from extraneous destructive ideas.

The researcher agrees with what was mentioned by (Al-Bahi, 2016) that achieving intellectual security is the real entrance to creativity, development, and growth of society's civilization and culture. Man is a prisoner of his thoughts and beliefs, and his conduct and attitudes reflect his ideas and beliefs. All human orientations are driven by thought. Man's thinking, if sound and fortified, is a guide for him in the direction of construction and progress.

The importance of community institutions in reinforcing individuals' minds is made clear by the establishment of awareness programs that promote sound principles, and values, such as national belonging, participation, transparency, and social responsibility, to operate as a reinforced screen against erroneous notions that would affect the minds of humans, particularly adolescents, who are the most impulsive group and absorb everything new. Because the outlets of intellectual invasion are no longer as limited as they once were, it is difficult to rely on prevention and filtering methods in light of this age of technology and rapid changes. It is vital to secure the creation of legitimate principles based on solid foundations established from Allah's Book and His Messenger's Sunnah, as well as to improve individuals' critical thinking skills to evaluate each thought before adopting and embracing it.

In addition to the awareness role of community institutions, they must also invest in the minds of individuals by paying attention to the field of scientific research. Scientific research is one of the most prominent elements of the Kingdom's Vision 2030, which aims to move the national economy from dependence on oil and shift to the knowledge economy. It has become universally recognized that scientific research is a viable and long-term investment, and the cornerstone of building any economy based on innovation, and a basis for generating new knowledge.

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