

Renewal of the Religious Discourse and Confronting Intellectual Deviation "An Analytical Critical Study"

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Abstract

Islamic preaching discourse stands as the backbone of this virtuous religion, conveying divine guidance to humanity. The call for renewal within us is essential to keep pace with the flexibility and universality of Islam, suitable for every time and place. When people deviate from the essence of Sharia, the call for renewal becomes vital to counteract such deviations. Hence, our study, titled "Renewal of Islamic Preaching Discourse and Confrontation of Intellectual Deviation: A Critical Analytical Study," addresses the challenge of grappling with these issues. Both preaching and discourse have suffered emptiness and decline in reality and theory, making the task difficult for those concerned. There is discomfort among individuals involved in these matters and discussions related to renewal and intellectual deviations. This dilemma leads to questions: Does preaching require renewal? Are there elements within preaching that necessitate renewal? Can preaching restrain intellectual deviations? Our study endeavors to answer these questions.

The first section discusses the concept of preaching and discourse, equating them with dissemination and positioning them as a form of knowledge akin to other sciences. Discourse reflects ideas and visions, interwoven together, necessitating authenticity alongside contemporarity. It emphasizes the necessity of renewing preaching discourse, as it is founded on issues intrinsic to Islam, which inherently allow for renewal. Moreover, it addresses the complex nature of conflicting ideas in the current reality, the potential linkage between the present and the future, and outlines the criteria for renewing preaching discourse, distinguishing acceptable from unacceptable forms of renewal.

The second section delves into the practical aspect of renewal, exploring the concept of intellectual deviation, its domains, manifestations, causes, remedies, and how discourse renewal can resist it. The research concludes by summarizing the primary findings and recommendations, comprising twelve results and five recommendations.

Keywords: *Preaching, Discourse, Preaching Discourse, Discourse Renewal, Extremism, Thought, Intellectual Deviation, Confronting Deviation, Critical Study.*

1. INTRODUCTION

Praise be to Allah, in a manner that befits His majesty and perfection, for His grace and blessings. May peace and blessings be upon our master Muhammad and his family, a prayer and peace that attains the servant the pleasure of Allah in their state and destiny. Following that,

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This study is titled: "Renewal of Preaching Discourse and Confronting Intellectual Deviation - A Critical Study." The reason being that renewal in all spheres of life has become imperative and essential to keep pace with increasing changes, remarkable scientific advancements, and the rapid strides defining today's world. Through renewal, humanity preserves its dignity and distinction, rising above all other creatures on Earth. It fulfils the divine saying: "Indeed, We have honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created with [definite] preference." One of the characteristics of this monotheistic religion, and indeed one of its greatest, is its suitability for every time and place. Wherever it spreads across the earth, it blossoms and flourishes, not for any reason other than being the final divine law and the everlasting religion until the Day of Judgment.

Thus, by the decree of this divine religion and the concluding divine call, Allah mandated His Prophet to invite people to this final message through direct commands, signifying the immense responsibility entrusted to him. Furthermore, it emphasizes a matter of utmost importance, that the core of this message, its backbone, and its essence is the call itself. It was through this call that caravans journeyed to the farthest corners of the lands to convey their Lord's religion to people, transmitting the noble teachings from the heavens to Arabs, non-Arabs, humans, and jinn. Allah, in His glory, commanded His Prophet, peace be upon him, with the call, stating: "O Messenger, announce that which has been revealed to you by your Lord, and if you do not, then you have not conveyed His message.

Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Surah Al-Ma'idah 5:67). He also said: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." (Surah An-Nahl 16:125). Additionally, Allah stated: "For every religion, we have appointed rites which they perform. So, [O Muhammad], let them not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance." (Surah Al-Hajj 22:67). And He also said: "And do not be diverted from the verses of Allah after they have come to you and invite [people] to your Lord. And never be of those who associate others with Allah." (Surah Al-Qasas 28:87).

Upon reflecting on these noble verses and similar ones that command calling people to Allah and clarifying the truth to creation, one will find that the caller to Allah should never be hindered or restricted in any way from the call. Similarly, all callers and reformers in this era and others must be driven by the task of conveying the truth to people, regardless of their opposition, resistance, or deviation.

The caller, to the best of their ability, should strive to rectify the world around them, devoting themselves solely to the salvation of people and inviting them to what ensures their well-being in this life and the Hereafter. From this perspective, the Prophet, peace be upon him, fulfilled the duty of inviting people to Allah, and his honoured companions followed in his footsteps, whereby Allah rectified both the people and the lands through them. The light of the divine message spread through their hands, and the call reached the farthest horizons, shining the guiding light of the message of Muhammad across the world.

Importance of the Study:

The importance of this study lies in revealing the nation's need to renew its call and discourse to confront the intellectual and behavioural deviations that pose serious threats and tribulations to Islam and its people. The significance of renewing religious discourse lies in its pivotal role tied to societal development, shaping behaviour, and upholding its values. Therefore, it aids in shaping collective thinking among people, contributing to the stability of public life by reinforcing national identity amidst various scientific, practical,

and livelihood developments that societies face. Moreover, religious discourse is employed in political and developmental spheres in all their forms. It urges reconstruction and continuous efforts to achieve the desired sustainability in both human and material aspects.

Reasons for the Study:

Since the dawn of the message, Islam has occupied the psychological domain of the masses, their emotional fabric, and their value system. It formed a vibrant circ

2. Previous Studies (Related Studies Bibliography):

The subject of renewal in advocacy and discourse has garnered ample attention in various studies. I will present those studies that closely relate to the subject under examination:

Raad Hameed Tawfeeq: "Renewal of Contemporary Religious Discourse and its Reflections on the Intellectual Security of Society between Political Adaptation and Legal Utilization." This research discusses the issue of renewing contemporary religious discourse by examining political trends and orientations through political and party life. The structure of the study is as follows:

First Section: The distinction between legitimate and distorted renewal and the concept of intellectual security.

Second Section: The political adaptation of renewing religious discourse.

Third Section: Renewal of religious discourse and its practical approaches in the Iraqi reality.

Upon reviewing these sections, it becomes evident that this study is more aligned with sociological studies rather than philosophical or intellectual studies. The second part of the study discusses intellectual security, which is an educational, preventative, and punitive measure to protect the country and its citizens internally and externally.

In our research, we presented and discussed an idea, revealing inconsistencies in concepts and ideas. In the second section, Raad Tawfeeq discussed the political utilization of renewing religious discourse, focusing on Islamic political movements. This contrasts with our study, which aimed for a broader, foundational perspective on renewal. Raad Tawfeeq did not address the terms of advocacy and discourse, as we did, in relation to the necessity of renewing discourse, indicating a clear difference in perspectives. When Raad's research defines renewal, it applies to political and party groups, unlike our research, which views renewal as an independent vision and its role in countering intellectual deviation.

In the third chapter, Raad explicitly differs from our study by delving into his view of renewal within a specific environment, the Iraqi reality. Our discussion was foundational regarding issues and matters that experienced deviation. Thus, we discussed the concept of extremism, intellectual deviation, the characteristics of sound thinking, and how the necessity of renewal in advocacy applies to those deviant concepts and the roots of extremism, past and present, along with extremist groups' emergence causes.

Mohamed Shakir Al-Sharif: "Renewal of Religious Discourse between Foundation and Distortion," in *Al-Bayan Magazine*, 1425 AH (Vol. 2). The first chapter addresses renewal from a foundational perspective, discussing the principles, limitations, and efforts of reformers. The second chapter deals with distortion, exploring the methods of modern reformers and stages of reformist deviations, providing examples. While the title and subject seem similar, there's a genuine difference in content and essence. This research doesn't touch upon how renewal addresses intellectual deviations; it solely addresses the

issue of deviation within the concept of renewal itself. The distinction is evident when examining the topics of both studies.

Dr. Mohammed Amara: "Religious Discourse between Islamic Renewal and American Dissipation," published by Al-Shorouk International Library, 1428 AH/2007 AD, Cairo. Dr. Amara discusses renewal as an art, focusing on Islamic renewal as a practice and law. He explores the diversity of religious discourse within Islam and presents American dissipation of Islamic renewal, secular degradation regarding its extremes and interpretations of religion. This research significantly differs from our study in terms of elements, ideas, methodology, and approach.

There are other studies related to our research topic in title but differ in content, methodology, or both. However, I haven't come across a study that specifically addresses the renewal of advocacy discourse in relation to countering intellectual deviation, extremism issues that have affected Islam, tarnishing its image, and attracting adversaries.

In conclusion, our study stands unique in its title, subject matter, and methodology. It addressed the renewal of advocacy discourse by controlling intellectual and moral deviations.

3. METHODOLOGY OF STUDY:

As for its plan and structure, it is as follows:

Introduction: It covers the aforementioned, along with a breakdown of the research. The study is divided into two sections, each containing two parts, detailed as follows:

First Section: Concept of advocacy discourse, necessity of its renewal, guidelines for renewal, and its outcomes. This section contains three subsections:

1. Concept of intellectual deviation, its forms, and manifestations.
2. Causes of intellectual deviation.
3. Scientific and practical steps to maintain intellectual unity, renew advocacy discourse, and confront intellectual deviation.

Conclusion and Key Findings, followed by a list of the most important sources and references.

4. CONCEPT OF ADVOCACY DISCOURSE, NECESSITY OF ITS RENEWAL, GUIDELINES FOR ITS RENEWAL, AND ITS OUTCOMES.

First Subsection: Concept of Advocacy and Discourse, Necessity of Its Renewal:

Firstly, the Concept of Advocacy and Discourse:

Concept of Advocacy:

Advocacy is a means of establishing this religion. Hence, the Prophet Muhammad, peace be upon him, sent his companions to various regions to teach people about their religion with wisdom and good counsel. This was to demonstrate the impact of advocacy on the souls of those addressed. To highlight the importance of advocacy, let's delve into some of its concepts that reflect its significance and danger. Let's start by examining the meanings of advocacy in language and terminology:

Advocacy Linguistically:

Ibn Faris in his dictionary "Mukhtar al-Sihah" under the section "Dal and Ain and What Triplicates Them" defines "Da'w" as the triply repeated letters Dal, Ain, and a distorted

letter indicating the leaning of something towards you by sound and speech emanating from you.

Advocacy in Terminology:

There are several definitions for advocacy, including: "Disseminating a specific idea to persuade others, using argumentation, logic, and sound reasoning. This idea is often religious, doctrinal, or political in nature."

Another definition sees advocacy as a method of influencing public opinion, creating persuasion based on two principles: truthfulness and belief. It rejects lies because it involves communicating a particular belief to someone who might believe or already believes in it (Abdel Halim, page 14).

Through the clear definition of advocacy, it becomes evident that advocacy is the backbone of the religion, its support, and its construction. Without it, the Sharia becomes in urgent need of those who carry and convey it to the masses for their benefit and the enlightenment it provides. Advocacy represents Islam itself; its subject matter is Islam, which Allah revealed to His Messenger, Muhammad, peace be upon him, in the Qur'an and the purified Sunnah.

Concept of Discourse:

Discourse Linguistically:

Ibn Faris states: "Khutbah" — the letters Khaw, Taa, and Baa are two roots: one is speech between two, and when one addresses the other, it is called "Khatabahu" or addressing him. The "Khutbah" is derived from this (Mukhtar al-Sihah: 2/198).

Ibn Duraid mentioned: "Al-Khutbah is the act of addressing" (Jamharat al-Lughah: 1/291).

Ibn Sida said: "Al-Khitab is the review of speech" (Al-Muhit fi al-Lughah: 293), while Al-Zubaidi explained: "Al-Khutb is the action in which addressing occurs" (Taj al-Arus min Jawahir al-Qamus: 2/370). In another context, he mentioned, "Al-Khitab is directing speech towards others for understanding" (Taj al-Arus: 1/70).

From the linguistic definitions, it is clear that discourse refers to directing speech for understanding, between two parties: the one addressing (with a kasra) and the one addressed (with a fatha). It involves a review in speech, and it is an action where addressing takes place.

- Discourse idiomatically:

It is taken from its definition in language. Allama al-Manawi said: "A speech is a saying from which the addressee understands something" (Definitions: 1/316).

Ibn al-Najjar (may Allah have mercy on him) defined it by saying: "The speech is a saying from which whoever hears it understands something absolutely useful" (Sharh al-Kawkab al-Munayir: 1/339) and al-Amidi said: "It has been said in it: It is the speech from which the listener understands something. Then he (may Allah have mercy on him) said: "It is not forbidden, for it includes speech that the speaker did not intend to understand the listener, for it is according to what was mentioned from the limit, and not a speech, and he said: The truth is that

The humble word on it is intended to understand who is ready to understand it, and then he explained that and said_: (The word) is a precaution against what the placement occurred on it from the movements and signs understood, and (humble it) to guard against neglected words, and (intended to understand) to guard against what is stated on the first limit, and we say: (for those who are ready to understand it) to guard against speech for those who do not understand, such as the sleeper and the fainted and the like" (Crown of the Bride: 1/70).

Which shows that the definition chosen by Imam Al-Amidi (may Allah have mercy on him) is the correct definition, because he mentioned in explaining the definition of guarding against movements and signs that are understood, because the Holy Qur'an is the word of God Almighty with which he addressed his servants, and that is the case for God Almighty on its way of arrest, and he left delving into what was more than that, whether it was proof or denial.

The understandable signs that are guarded against are hand signals and the like, which are understood by the interlocutors, and it is not intended to guard against the significance of the sign that the graphists and the people of the origins talk about, and that is to guard against neglected words and the like, because the Holy Qur'an is free from that.

As well as what he guarded about by saying: (intended to understand), the speech of the People of the Book in the Holy Qur'an is intended to make them understand, because they know what is in the previous books of good tidings of the new and complete religion, and the final Prophet and his attributes, and that it will reveal the dispute to those who believe in the law of God. As well as what he guarded about by saying: (For those who are ready to understand it), the speech of the People of the Book in the Qur'an is directed to those who are ready to understand them at all times and places, the Almighty said: }And those proverbs we multiply for people and only the worlds make sense of them{ Surat Al-Ankabut Verse: (43).

Accordingly, the speech is to confront others with words that may be in the form of a message, lecture, recording, or a specific text, and speech may go beyond symbols, and its forms vary, including verbal that uses language as a tool for it, and non-verbal that uses signs, signs and suggestions, and this term comes synonymous with many words such as speech, language, message, talk, thesis, text, saying, and narration, and some define it as a message provided by a sender, and received by a recipient.

There is no doubt that the concept of religious discourse, a term that has become frequent a lot in recent times on the ears of people, a term that has become preoccupied with those concerned with advocacy, science and reform because the majority of people are fed up with repeated speeches sometimes and sometimes contradictory and contradictory at other times, and in that says Dr. Ibrahim Salah Al-Hadid: "In fact, we are in front of multiple religious discourses and say - if you want - stubborn and this is not new to the nation, I have found multiple religious discourses since the first era Between a speech closed understanding when the apparent text without understanding the purposes and contexts and the result of this closed speech atonement of the violator and the result of atonement permissible blood and symptoms and remained this discourse between activity and coolness throughout history dis active in one time and active in another (Judgment in the origins of provisions, :1/136).

In view of the definitions and the reality of advocacy discourse today, it is found that the advocacy discourse today reflects a state of fragmentation and division, and our recognition of this is not an ignorance of the context required of the call as much as it is a realistic treatment of the reality of advocacy crisis, as the call is received by multiple speeches, including the far right, including the far left, including the centre.

One of the meanings of the speech is that it is a reflection of certain ideas and visions, "The discourse is synonymous with the perception or position of a person or group on the issue at hand, and it is thus an expression of the ideology of individuals and groups, as the ideology is a regular and interconnected set of ideas, provisions and beliefs of a group in its view of reality and other groups, and the multiplicity of discourses is an expression of the conflict of competing ideologies, and the call is the way to highlight that discourse as the final product (renewal of Islamic discourse from the pulpit to the Internet, : pp. 26-27).

The Islamic call is not immune from the struggle of these multiple discourses at times and different at other times, and the duty of the advocates of moderation to distinguish between these different types of discourse because such speeches, if left like this in order to spawn in their followers, their contents, it will be really difficult to uproot those ideas from the brains of people except with a great effort that was first by - that is, this effort - to establish the minds of the masses and attract them in a sound advocacy incubator with a good goal, destination and purpose, and the goal is correct destination and takeout, away from the structures of the road and away from the advocates Ignorance, shallowness and strife, and therefore the link between the call and the concept of discourse is inseparable: it is a set of ideas and visions, and this discourse may be an image, an idea, television media, ideas and ideologies.

In order to follow the Islamic discourse the correct path and the right approach, "the Islamic discourse is related to the mechanisms of transmitting, adapting and processing Islamic thought linguistically, advocacy and media in order to suit the means, methods and techniques used to communicate it to the masses, whether these means are Friday sermons, a religious lesson, a newspaper, a television program or a website." *Renewing Islamic discourse from the pulpit to the Internet*, : pp. 27-28).

The concept of religious discourse is important because religious discourse is a set of ideas and beliefs, and therefore "the concept of religious discourse refers to that construction of ideas and beliefs that are of social importance that stem from their association with a religion and then their impact on the formation of the perception of the recipients of the discourse of believers in this religion about the world in which they live and determine how they behave towards this world (*Islamic discourse and development in Egyptian society*: p. 17).

As passed, the speech may be closed and may be open to permanent and continuous interaction with the urgent issues of the nation, so it addresses them and stands at the shortcomings to amend them and still follows the reality studying him refuting the issues until he reaches satisfactory solutions to them from the reality of the origins and constants of this great religion and the teachings of the wise Lord Almighty.

The Islamic discourse that we hope for is one that contains originality and contemporaneity that does not disavow the old and is inseparable from the contemporary, but rather it is the proper projection of the text on reality and extracts the appropriate and appropriate judgment for the nature of that time and this development in the world in which people live.

The Islamic discourse is a discourse that varies and varies with the diversity of the environment, there is a discourse related to jurisprudential rulings, there is a discourse related to intellectual issues, a discourse related to political matters, a discourse related to behavioural aspects, and a discourse that addresses doctrinal issues, and in each of the above different topics, ideas, visions, and even the method of presentation as well as the category addressed to that discourse.

Second: The necessity of renewal of the advocacy discourse:

The Islamic call and the advocacy discourse are in dire need of renewal that harmonizes with the times and keeps pace with that development without abuse or blasphemy of the origins, constants and stable rules of Sharia, and therefore the need to renew the advocacy discourse is based on very important issues that we list in points as follows:

A. The nature of Islam: The nature of Islam we feel that renewal is subjective because Islam in its general sense is a message from God to people

All of them, and this message came to change the life of man and society and reform and take the hand of the individual and society alike towards progress and development has been achieved that special through the message of the Prophet peace be upon him and his

law, which came universal to all humanity was able to move the Arabs from fragmentation and dispersion to one nation and get them radical change as well as did he did in the hearts of his followers as he turned the hearts of his steel steel into hearts thin pet compassion, and this if it indicates it indicates the subjectivity of the tendency to renew in The law of the great Islam.

Renewal is a dynamic process and the Holy Qur'an has emphasized the law of continuous renewal in the life of the individual and the group through its emphasis on the continuous renewal process as the Almighty said: "God does not change what people until they change what is in themselves" (Al-Ra'd / 11) and this divine law is a continuous dynamic process and a motivation for the nation towards developing itself and renewing its reality and present in a way that returns to the future with advancement, civilization and the expected supremacy.

B. The reality of contradictory ideas: if it is decided that the nature of Islam is a renewal nature that always tends to change and contributes to

Getting people out of stubbornness and hardship as well as seeking to reconcile what is material and what is spiritual and what is mental so that the Muslim does not feel that he is immune from the world around him without effectiveness, product or movement, if so, the reality has become rippling with a torrent or less torrents of ideas that want or seek to stop that great tributary of the tributaries of the survival of religion and Sharia sometimes by ignoring the role of the mind in foreseeing the future in a way that has a kind of dependence or Failure or a kind of empty religiosity that frames its owners frames to get out of reality in abhorrent isolation, the whole world around us is moving and changing, and some want us to stagnate and rely on deadly ideas of energies that disable capabilities, and who carries the thought of these currents should quickly catch up because in this dwarfism and obfuscation of religion is a great corruption.

C. The possibility of linking the present and the future: It is a matter of pride, pride and openness to the chest that this law has allowed

And guaranteed renewal because it makes us understand reality and the future through the understanding of the old Valjorj will not find problems or shocks or obstacles hinder him from walking in the path of love straight misses the secrets of the past to awaken reality and the future without the slightest embarrassment or damage to the texts or constants, but still the same human scattered between the past belongs to him and the present struggling with his concerns and the future approaching him at times and feared at other times and these three dimensions represent cohesive spaces in which the human fluctuates in confusion and insomnia And worried, but the appropriate and renewed advocacy discourse relieves the Muslim of that trouble and confusion.

Second Requirement: Controls for Renewal of Advocacy Letter:

The advocacy discourse and the claims of renewal picked up by many hands, including those who wanted to revive religion through it and spread the religious spirit in the hearts of the people and the purpose of the renewal of advocacy discourse is the integrity of the condition of the people in their pension and their return and no greater good than that if the good is not achieved in people let us all know that this distorted advocacy speech truncated severed link, and there is no doubt that the good all the good in following the teachings of heaven revealed by God Almighty to His Holy Messenger has The Almighty said: "Pain that book is undoubtedly a guidance for the pious" (Al-Baqarah / 1-2) The Qur'an is undoubtedly and there is no doubt in its proof and authenticity for that is guidance and good for people if they followed it and guided by its guidance and the Almighty said: "And we sent you the book to clarify everything and guidance and mercy and good news for Muslims" (An-Nahl/89).

The discourse that does not sponsor the side of Sharia is seeking to reduce it and its value is in fact a corrupting and destructive discourse, and therefore there are controls for renewing the advocacy discourse in order to be acceptable and not rejected:

1. Renewal in constants, faculties and assets:

There is no room for renewal in the overall constants, principles and rules because they determine provisions that do not change with the change of time and place and are not affected

Customs and traditions, which are therefore not an area of research and diligence, and it is not permissible for a Muslim to say a word in terms of obligation or prohibition or in terms of its validity for human life in every era and Egypt, monotheism is something that does not change because it is a fixed asset as well as the overall rules of religion is not an area for renewal and this is in order not to penetrate the mind a field that will not return it with some benefit and waste energies in something fixed that does not change and in order not to be concerned with man in changing what is fixed, so do not Prejudice to peremptory issues in the proof and significance or in something known from religion necessarily, this is not a confinement to the mind as much as it is the development of a law to control the mind, "The arrogance of the human mind and its intrusion into the world of the unseen or the field of peremptory and constants in the legal rulings backfires on it with intellectual turmoil and lack of access to scientific decisions that have an impact on the leadership of human life Rational leadership process It is not surprising that the research of metaphysical philosophers Shtahat and illusions and our suspicions did not yield in the world of knowledge only confusion and intellectual anxiety (Renewing the Understanding of Religion : p. 139).

The phenomenon of cautious Islamic extremism and treatment methods: 2/613

Ibid.: 2/618.

2. The starting point of renewal is the doctrine of monotheism:

The starting point of renewal of the advocacy discourse is the doctrine of monotheism and belief in the divine revelation brought by the Prophet (peace and blessings of Allaah be upon him) as a guide to creation and a complete approach - in its origins - for human life in its various fields and the diversity of its habitats and eras until the Hour. The task of religious renewal is to achieve the supremacy of Islamic legislation in the real world and the success of this task is entrusted with the link between the means of renewal and the Islamic faith, this link is the one that earns renewal the status of legitimacy and avoids all deviation from this attribute so that people do not visit it, they always accept it with a sincere desire and great keenness that the concept of faith is not limited to matters in kind, but includes in addition to these things everything that distinguishes the Islamic message from other messages that have been devoid of before it" (Renewal of Understanding of Religion: p. 140).

Third: the renewal of advocacy discourse must take knowledge and science Vrddh things to the people of remembrance, each in the field of specialization renewal of the discourse needs a variety of scientific disciplines as it faces calamities and innovations before cutting them must be there must be a variety of disciplines needs the science of medicine, economics and sociology as well as the science of Sharia until the visions are completed and crystallize provisions and result in rational mental maturity to be used in addressing issues and issues.

I. Reliance on Islamic civilizational and cultural heritage:

Renewal will not be based only on the leg of fixed assets as well as we will not achieve renewal advocacy until we anticipate the reality and the future of our civilization and our heritage full of rules and great assets help to overcome the tribulations and obstacles of life capacity and genius and wisdom there is Islamic jurisprudence with its comfort and

capacity and there are texts of the book and the Sunnah in which the divine world arrives and wanders to extract what comforts people from their trouble and still verses virgin and inexhaustible helper of solutions and answers to heal what troubles humanity and get it out of its depression.

That flexibility is reflected in the overall rules under which hundreds of thousands of issues fall: the renewal of religious discourse will not be concerned with exploring and formulating solutions as much as it needs to be searched and demonstrated.

There are purposes of the Sharia and rules such as measurement, approval and reclamation, all of which are the rules of the human mind to set off in the horizons on the way.

II. Benefit from the experiences of previous renovators:

The most important thing in the issue of renewing the discourse is not the philosophical or scientific theorizing frozen as much as it is to transform the efforts of the innovators and reformers into a practical reality in its practical application instead of the large number of repetitions that have no benefits other than writing and transmitting, and seeking to apply the efforts made in order to apply those jurisprudence in the field of renewal of the discourse is to confirm its validity and benefit as well as reveal the gaps and weaknesses that need us to stand on them and address them and make their mistakes and then crystallize these efforts Let us create an edifice that everyone who follows will build on it.

The third requirement: the fruit of renewing the advocacy discourse:

The fruit of the renewal of the advocacy discourse lies in the eradication of sedition created by those with improper intentions, in order to corruption, corruption and breach the national fabric, so that thorny issues arise on the scene that occur endless conflicts that affect Egyptian national security in the first place, and deepen the discord between the owners of the same house, and therefore the discourse has become strongly directed towards constructive dialogue that accepts partnership and participation in the renaissance of the country and the consolidation of its pillars, there is no room for bidding above the higher interests of the homeland, and no outlet to achieve special goals carried by agendas Under vague or declared names, the unity of the national ranks is not surmounted by unity, and this is consistent with the true faith and its practical applications, and is in harmony with the lofty humanitarian, societal and ideological values, and in explicit words we cherish all the sects that make up the national fabric, including the Copts of beloved Egypt.

The renewal of advocacy discourse is also useful in defeating conflicts between civilizations or religions, as the forces of global culture contributed to obliterating identity, absencing positive thought, and working systematically to marginalize and dwarf the other for goals that have become declared, foremost of which is transforming the tolerant and moderate image of Islam into a different image that carries brutality, fanaticism, backwardness, terrorism and violence, and these forces relied on the policy of interpretation and distortion, and took economic influence as a major tool in achieving their goals, and then we had to adopt rational and systematic thought that contributes strongly to Demonstrating the idealism of the message of the Islamic religion to the whole world, which is based on peace, coexistence and reconstruction according to a real dialogue adopted by religious institutions on a global level, to reach the facts, help get rid of the hidden sediments and address the forms of discrimination, racism and intolerance.

The fruit of the renewal of the advocacy discourse is growing in the awakening of the unwary, and the advancement of determination towards reconstruction and addressing the infirmities that afflicted the nation as a result of the takfiri discourse that alienated the Muslim and others, and was the cause of the slide of thought and practice towards cruelty

and separation from reality, which caused a setback, weakness and decline in various areas of life. And its capabilities in a way that has been witnessed far and wide.

There is no doubt that the renewal of advocacy discourse resulted in reaching understandings in light of the simplicity of the proposal and the distance from the sober jurisprudential language in which the text was formulated, as it needs to be studied and carefully studied by researchers who possess the elements of understanding it, and not others, hence the employment of techniques was taken into account in simplifying presentation and stimulating thought, understanding and comprehension among the public and private, not to mention the development of reflection and reflection in the read and visual, as well as opening the door for ijihad according to its requirements.

We can invest technology in its diversity in spreading the moderate advocacy discourse, as its tools and platforms represent a striking force in developing correct awareness, and achieve successes that are difficult to count, because its philosophy is based on strengthening conscience and nourishing hearts through the entrances to audio and visual understandings combined or unique, to make an effective impact on the individual and the group.

5. INTELLECTUAL DEVIATION - ITS CONCEPT - MANIFESTATIONS - CAUSES AND METHODS OF TREATMENT.

The first requirement: the concept of intellectual deviation, its forms and manifestations:

First: The concept of intellectual deviation:

In language: deviation in language means: inclination from the_ middle and moderation, so every inclination from what is familiar is considered a deviation. You see deviation in the law: it is lawlessness and non-compliance with laws. Deviation in sociology is the behavior of an individual contrary to the society in which he lives. Even in medicine. The deviation exists like a strabismus Visual defect as a result of a deviation of one eye.

In the terminology: intellectual deviation has not been defined and specific terms so far, for many reasons, including that intellectual deviation has become synonymous, including extremism, extremism, freezing and terrorism. Putting him many aspects, there is a religious intellectual deviation and political intellectual deviation and media intellectual deviation ... But with the many differences and lack of specificity, but its manifestations and effects are clear.

Second: Forms and manifestations of intellectual deviation:

Intellectual deviation has clear forms of manifestations that we can see and verify, some of which are mysterious and cannot be known and discovered, and the most important manifestations are:

a. Ability to mislead and deceive:

It is not afraid that some deviant intellectual symbols mislead and deceive young people and ignorant people from the public and deceive them by using emotional language to influence them and change them and are keen to raise them and teach them from a young age to create the conviction in them that what this sheikh or this leader says is a given and is not negotiable.

During psychological studies and interrogations of some of the deceivers and their personal confessions, it became clear that they were raised to obey this. The spiritual leader as religious symbols without verifying the validity of the information and learning that what he says from thoughts as commands and goals is not discussed.

b. Distorting facts:

Deviant thought is always characterized by its ability to overturn concepts, distort and blur facts, provide insufficient or contradictory evidence and proofs, and use words with vague meanings that are not specified or with fluctuating and different meanings.

c. Justification of Objectives:

The legal perception is based on the assignment to comply with the orders of the street and avoid its prohibitions, but otherwise they advise their leaders or followers using any available means in the struggle for power and justify bloodshed as jihad for the sake of God or disbelieve people to take their blood and honor. God forbid.

d. Disruptive simplification:

This appearance appears by treating things and things with an unbalanced view, looking at trivial matters seriously and rigorously and seeing the greatness of events superficially and trivially.

As evidence of this simplification, what Imam Ahmad ibn Hanbal narrated with his isnaad from Ibn Abi Na'im who said: A man came to Abu 'Umar while I was sitting, and asked him about the blood of mosquitoes. He said to him, "Who are you?" He said of the people of Iraq. He said: Ha! Look at this, he asks about the blood of mosquitoes, and they killed the son of the Messenger of Allah (peace and blessings of Allaah be upon him). (I mean Al-Hussein, may Allah be pleased with him) and I heard the Messenger of Allah, peace be upon him, say:

"They are my winds in this world" and history is full of many examples. As mentioned in the behavior of the Kharijites, they were characterized by harshness and arrogance on the Muslims and bloodshed, and they have mercy on the enemies of Islam and idolaters, and there are many examples that there is no room to mention.

e. Propensity to discord and conflict:

The wisdom of God Almighty required that people's opinions and ideas differ in matters of life, and the reason for this is that they created a different basis in moods, tendencies and desires, and this is a fact that only those with sound minds can realize. The right thought recognizes the multiplicity of dimensions and visions and works to communicate with others and openness to the world, and benefit from its experiences and ideas without conflict or trivialization, while deviant thought tends to disagree and clash with others when the spectrum of any disagreement arises. There are many examples such as thought Marxist. And whoever has any examples, please cite them for discussion.

f. Intellectual-behavioral contradiction:

This is because they are their Sunnah and their ideology that they spread says one thing and their actions say something else that is completely different and contradictory. This is one of the characteristics of hypocrites by not being consistent in thought and behavior, such as hiding feelings of hatred for Muslims and showing faith if they are found among them and say that they follow the orders of Sharia and apply them, but they violate incest and commit crimes.

This is reflected in the hadith of the Prophet (peace and blessings of Allaah be upon him): "For the most knowledgeable people from my ummah will come on the Day of Resurrection with good deeds such as the mountains of Tihama Bayda, and Allah made them in vain scattered." Thuban said: "O Messenger of Allah, describe them to us, most of them are for us to be among them and we do not know." But they are your brothers and from your skin, and they take from the night as you take it – but they are strong, if they break the prohibitions of Allah, they violate them.

Second Requirement: Causes of Intellectual Deviation:

Intellectual deviation has reasons that we mention in points as follows:

1. Immemorial scientific weakness and the emergence of ignorance of rulings as well as learning whose effects have destroyed the country.
2. Rushing reading is not correct until the texts were interpreted hasty and this hasty interpretation was followed by the projection of this hasty interpretation on people's lives.
3. The deviant mentality that carries a preconceived deviation even from reading are confused, unjust, ignorant judgments in the minds of their owners, fermented with a misunderstanding of the texts and lack of insight into them, so the consequences were dire.
4. Classifying people on the basis of deviant fanatical concepts without differentiating between what is the right of the violator and the jurisprudence of the dispute, so unfair classifications appeared.
5. Lack of different understandings Minds have varied in understanding the textual religious meanings according to their interpretive and hermeneutical approaches.
6. Trying to frame people on their ideas by verbal force sometimes and the power of armed terrorism at other times, and all this was only the cause of a corrupt speech that did not take into account the difference and did not watch over Muslims except for dhimma, and in fact these intellectual deviations are not only born of this late time, but these deviations existed even in advanced times when the Kharijites appeared, so they disbelieved Muslims and killed them, but they were reluctant to kill flies and mosquitoes and do not hesitate to kill believers in ignorance, foolishness and intellectual and scientific idiocy And systematic corruption terrible and terrible, and then appeared Islamic teams rival each of them infidel the other interpretations arbitrary texts even wrote these in the writings of these people and transmitted people to this day numbered broadcast in books and then appeared sectarian nervousness and this was late something carried people stubborn announced the necessity of sectarianism and then blocked the door of ijtihad as passed, and those calls in fact carry an intellectual deviation caused ruin and destruction occurred in Muslim countries.

These reasons are due to two factors:

First factor: the intellectual vacuum resulting from ignorance and people's distraction from science, which spreads in people corrupt ideas, superstitions and misconceptions, and there is no doubt that this is an apparent intellectual deviation in Muslim societies.

The renewal of the advocacy discourse as it has passed seeks to return people to their pure beliefs, to reject heresies, to establish the Sunnahs, to renounce superstitions, bad returns, charlatanism and sorcery.

Second factor: the intellectual chaos, which has now spread because of those open spaces that are uncontrollable, corrupting people's minds, so the invalidator showed his falsehood and deviation.

Third requirement: scientific and practical steps to maintain intellectual unity, renew advocacy discourse, and confront intellectual deviation:

A. Scientific and practical steps to maintain intellectual unity:

Working to preserve the unity of thought and derive it from revelation in the shadow of this reality full of deviant contrary ideas, we should follow deliberate and balanced steps and market them as follows:

1. Purification of thought from the intruder:

This is done by purifying it of ideas that are alien to our environment and contrary to our beliefs, society, origins and constants, and there is no doubt that the advocacy discourse carries a great guarantee of that, and that endorsement is in three steps.

- The first step: It is to isolate the Muslim community from the ideas, cultures and morals of the contrary societies, but to benefit from others in what is acceptable to us and in our culture, not what contradicts what is with us.

- The second step: It is to vaccinate the Muslim community and its members against these malicious, decadent and deviant ideas by criticizing and refuting these deviant ideas and then explaining their falsehood and religious, cultural and material bad as well.

- The third step: purification of Islam in all its fields of thought alien to it has been attributed to him because of some of these deviants and this step is of great importance because Islam has been hit by some of the harms of those misconceptions exaggeration in militancy and exaggeration in leniency alike and the absolution of Islam from them This is a great burden on preachers and those in charge of renewing religious discourse because this issue will not be achieved except by a flood of books, scientific publications, sermons and preaching lessons, as well as the work of the media channels responsible for broadcasting Correct concepts about Islam and its legislation.

2. Purification and treatment of behavior:

By spreading science among members of society and recommending and developing the faith factor in the hearts of children and adults and maintaining the safety of the family from any deviant thought that corrupts the family or disturbs its peace and there are gaps that may be the cause of spoiling it, which is what is on the pages of communication and Internet networks, it is necessary to activate self-monitoring among young and old alike and permanent monitoring of all the transformations of young men and girls casual towards certain ideas in any of the issues, so the conflict now has become an intellectual conflict First-class.

B. Scientific and practical steps to renew advocacy discourse and confront intellectual deviation:

1. In the field of correcting thought: addressing, criticizing, refuting and responding to these ideas without bullying or coercion.

2. In the political field: by giving supporters of extremist groups and deviant religious thought a gate to express an opinion, with vigilance and attention to this matter, as it is very dangerous, and that is more important if they give a gate to express an opinion, their number may increase, and their duration swells, their mental arguments are sometimes strong, and with knowledge they may speak, - an example of this is what the Kharijites did in the days of Ali Ibn Abi Talib, may God be pleased with him, and Abdullah Ibn Abbas, may God be pleased with him, went out to them to debate them, and refute their arguments - and it is noticeable that the listeners are not They have a high degree of knowledge and knowledge, and how much they are deceived by it will be dragged behind their ideas, so God bless you for this paragraph well, as it is a slip of pens that causes a foot slide.

In this regard, Dr. Mahmoud Abdel Fadil says: "It is necessary to work to end the state of political alienation of supporters of extremist religious thought by giving them scientific platforms for political work and presenting their ideas to the public so that they get rid of the complex of "oppression" or political "vulnerability", as in the absence of democracy and freedom of speech and assembly, young people and supporters of extremist religious thought resort to isolation and political alienation (The phenomenon of cautious Islamic extremism and treatment approaches: 2/613).

In the social and economic field: This is by working to correct the glaring contradictions in economic and social life, on top of which is the disconnect between wages and productive work, and between the size of sacrifice and the amount of reward, the climate of discontent and social injustice is what generates an increasing sense of frustration among educated young people who come from modest social origins and find in front of him only closed doors against his hopes, as well as the absence of distributive justice in wealth, income and power, and all this generates rejection, violence and rebellion (The phenomenon of cautious Islamic extremism and treatment methods: 2/618).

6. RESULTS:

1. The research revealed the concept of advocacy discourse and intellectual deviation.
2. The research showed the seriousness of the great call matter and the need for the nation to adhere to it.
3. It is showing the terminology of the study and removed the conscious confusion on them from the misunderstanding of those terms with the fence of the deviants and these terms are renewal, thought and extremism.
4. The purposes of some decomposed from the constraints of explanation towards their renewal discourse.
5. The research showed the need for renewal of advocacy discourse due to the nature and subjectivity of Islamic law.
6. The research showed types of acceptable and rejected renewal.
7. The research showed the controls for renewing the advocacy discourse.
8. Between the research - the fruit of the renewal of advocacy discourse
9. Article revealed a crisis experienced by contemporary advocacy discourse and tried to solve it.
10. The research clarified the methods of extremism and intellectual deviation.
11. The research showed the scientific and practical steps to maintain intellectual unity as well as the steps to renew the advocacy discourse and confront intellectual deviation
12. The research presented the social, psychological, economic and cultural problem of extremism, including the foundations of this intellectual deviation.

Recommendations:

First: Establishing media platforms specialized in responding to intellectual deviations.

Second: Allocating a column or periodicals in Sharia scientific journals to discuss issues of advocacy renewal of Islamic discourse.

Third: Providing preachers and preachers with books that are rooted in doctrinal issues and issues of intellectual deviation.

Fourth: Approving the courses of Sharia and media colleges and centers related to advocacy discourse, and indicating the danger of intellectual deviation.

Fifth: Creating integrated, specialized, and joint postgraduate study programs between Sharia and media colleges.

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