Intellectual Awareness of University Students Through General Preparation Courses: Study in Doctrine

Dr. Youssef Abdullah Al-Hazmi[1], Dr. Muhammad Ali Abu Hindi Al-Sayed[2]

Abstract

This is a research entitled: "Intellectual awareness of university students through general preparation courses, a decade-long study." It comes to clarify the role of departments of doctrine and contemporary doctrines as a scientific specialty in universities, in intellectual awareness of university students, as well as their role in intellectual security as a means and a societal goal. As for the research plan and its method of division and tabulation, it was presented in an introduction and two sections: Each topic consists of several topics, as follows: The first topic: The role of Islamic studies in the process of intellectual awareness through general preparation courses. The first requirement: The reality of intellectual awareness in general preparation courses, and the second: The parties to the intellectual awareness process as an educational process. The third: the role of doctrinal studies in intellectual awareness, the fourth: the role of Sharia studies in intellectual awareness, and the fifth: the role of Islamic culture in intellectual awareness. The second topic: developing general preparation courses to include areas of intellectual awareness. The first requirement: Intellectual awareness in light of the jurisprudence of educational priorities in the contemporary doctrinal lesson. The second: the role of intellectual awareness towards electronic media. Third: Balance in spiritual, cognitive, and material awareness (cultural development). The fourth: areas of intellectual awareness (a proposed vision for a course).

Keywords: *Intellectual awareness, educational process.*

Introduction

The intended thought in the desired awareness process is that which is concerned with instilling concepts that protect society from misguided and deviant ideas. It provides treatment for suspicious ideas that spread in society, through developing the role of the university at the level of teaching methods, such as: lectures, discussions and dialogues, or at the level of tools, such as which is academic content, such as: books or notes on which these courses depend.

Despite the abundance of contemporary writings on intellectual security and intellectual awareness; however, it did not address the concept or definition of intellectual awareness, and through the linguistic meaning that I explained at the beginning of this requirement. By describing awareness as a process that has its parties, methods, methods and goals, it can be said that intellectual awareness in the university educational field is the process that

[1] Associate Professor of Doctrine and Contemporary Intellectual Schools, Department of Fundamentals of Religion, College of Sharia and Fundamentals of Religion, Najran University

[2] Associate Professor of Doctrine and Contemporary Intellectual Schools, Department of Fundamentals of Religion, College of Sharia and Fundamentals of Religion, Najran University

is concerned with giving students awareness of the intellectual. Moreover, doctrinal issues that may affect their thinking positively or negatively, through a course or several courses that include topics that need awareness. Tribalism to prevent it. Topics that need further awareness to be addressed, through qualified scientific cadres and comprehensive curricula for issues of intellectual, psychological and social security.

General preparation courses in universities are those that all students in all colleges participate in studying, and aim to provide them with the linguistic skills and religious culture necessary for them at that stage. It differs from special preparation courses that are related to the specialization the student is studying. What I mean in my research is for the intellectual awareness course to be within the general preparation courses, which are currently called Islamic culture courses taught by specialists in Islamic sciences in general. According to one university. It aims to provide male and female students with an appropriate amount of Islamic concepts, explain to them the correct perception of the universe. In addition, life, explain to them the approach of moderation and moderation, warn them against the approaches of deviation, deviation, and dissolution, and bring to them the solutions in Islam to the problems of civilization and life (1).

The first topic: The role of Islamic studies in the process of intellectual awareness through general preparation courses

The first requirement: The reality of intellectual awareness in general preparation courses

Islamic culture courses, which fall within the general preparation courses, are the target of the research, despite their great role in doctrinal, intellectual, and behavioral formation. However, it did not give great importance to the issues of intellectual awareness in the sense that I explained in the introduction. For example, we find that the Islamic culture courses in the general preparation at Umm Al-Qura University, in its current plan, are limited to the pillars of faith, morals, introducing the Qur'an and its goals. Sources of legislation, the family system in Islam, the economic system, and the political system in Islam, allocating one item to the rights of the ruler (2). At Imam Muhammad bin Saud Islamic University, the general preparation course in Islamic culture includes in its current plan the concept of Islamic culture, its importance. And its components, the application of Sharia law, its definition, characteristics and purposes, its obligation and manifestations, the definition of human rights, their sources and foundations, public and private rights in Islam, then the concept of intellectual security. Its importance, components and challenges (3). In its current plan, Najran University has four courses: Introduction to Islamic Culture, Social System in Islam, Rights in Islam, and Biography of the Prophet.

Through a previous inductive statistical study, it was found that the most agreed upon terms in descriptions of culture in Saudi universities are the definition and concept of culture, its characteristics, its importance, its relationship with other cultures, and so on. The concept of the Islamic faith, its characteristics, pillars and importance, the pillars of faith and its contradictions, and so on. The concept of worship, its characteristics, motives, importance, ruling, conditions, and so on, and the sources of Islamic legislation, and Islamic systems in ethics, sociology, politics, economics, international relations, intellectual conquest, Orientalism, proselytization, Westernization, globalization, modernity, and the like. Human rights in Islam in terms of their definition, importance, sources and controls (4). It came under the main courses with the titles Introduction to Islamic Culture, The Social System in Islam, and the Economic System in Islam - The Political System in Islam. Some universities exclusively teach the topics of the jurisprudence of divine laws, the etiquette of the student of knowledge, Islamic society and its characteristics, its problems and their treatment (5). And the sources of legislation, fatwas and ijtihad, the penal system, Islamic society and its issues, dialogue of civilizations, human rights, extremism and extremism, terrorism, and youth problems (6).

The second requirement: the parties to the awareness process as an educational process

The intellectual awareness proposed to be part of the general preparation courses, which all university students study, is based on the moderation approach in the position on issues of intellectual security. Which relies on the doctrine in the awareness process as it stems from the doctrine of the Muslim person who relies on the moderation of Islam in the Qur'an and the Sunnah in forming the aspect of faith. . Its impact is in directing his behavior with himself, with his Lord, and with people. As an educational process, it depends on the curriculum, which is the science that establishes intellectual security, and those in charge of education, inculcation and upbringing, including professors, educators and teachers. The recipient, the young person, or the student, and the outcomes are the outcomes or fruits of efforts in education, inculcation, upbringing and guidance, which are reflected in the prevailing societal culture in society.

The third requirement: The role of doctrinal studies in intellectual awareness

By sectarian studies, I mean two things, the first of which is specialists in sectarian studies, and the other: the content of sectarian studies. What is the extent of the role of these specialists and the academic content they provide in the process of intellectual awareness? There is no doubt that many concepts or doctrinal reports are considered a basis for intellectual awareness, especially in issues of names and rulings. In addition, the wrong interpretations based on it by extremists, the issue of governance, the position towards non-Muslims, etc.

Among the issues that establish the concept of awareness is the concept of faith and its relationship to work, meaning that heartfelt faith is equal to the pillars of faith and action to the principles of Islam. Alternatively, the awareness formed within a person regarding contemporary issues has an impact on behavior. The desired awareness process also has an impact on student behavior on the one hand, and on societal behavior on the other hand. Just as faith is speech and action, it increases and decreases. It increases with obedience and decreases with disobedience (7). Likewise, awareness is a formation and behavior that becomes worse with a lack of corruption of awareness, but improves with an increase and goodness of awareness.

As for explaining the aspects that make up and constituting faith, which are the doctrinal, cognitive and spiritual aspects that make up faith. This is what is observed in Imam Ibn al-Qayyim's definition of faith as a truth composed of knowing what the Messenger, peace be upon him, brought with knowledge, believing in it by contract, acknowledging it verbally, submitting to it out of love and submission, acting inwardly and outwardly, implementing it and calling to it as much as possible. His perfection lies in love for the sake of God and hatred for the sake of God, giving to God and withholding from God, and for God alone to be his God and worshipper. The path to it is to follow His Messenger outwardly and inwardly. Moreover, closing the eyes of the heart from paying attention to anything other than God and His Messenger, and with God is success (8).

Islam is a doctrine, a law, and a way of life and the distinction in terms of subject matter between what is legislation and what is doctrine is only procedural. Faith is the fulfillment of belief, and belief is the basis of Sharia. However, what I mean here is the moderation of belief that falls within the moderation of faith, the approach of Islam in the Qur'an and the Sunnah in beliefs, legislation, and behaviors. Considering that, the Qur'an is the revealed curriculum, and the Sunnah is the applied curriculum. Faith includes there is no god but God (the revealed method), and Muhammad is the Messenger of God (the applied method of the revealed method in speech and action), and both of them are the method of life of a Muslim person.

Fourth requirement: The role of Sharia studies in intellectual awareness

By Sharia studies, I mean the fundamentals of jurisprudence in terms of the relationship between intellectual awareness and the objectives of Sharia, and the starting point for

awareness is through the objectives of Sharia, including moderation and the five necessities. This is what I address through the following two axes:

First: The relationship between intellectual awareness and moderation

Moderation belongs to the science of the objectives of Sharia, and it also falls within the methodologies and controls of the faith. That is, it is an indispensable methodological basis and is one of the ideological descriptions that distinguishes the nation of Islam from other nations, and separates it from the doctrine. It is a claim to separate the Qur'an and Sunnah from the science of doctrine, and this represents a great danger to the contemporary study of doctrine. On this, it is a doctrine and purpose in that it:

1-   A controlled methodology in understanding the Qur'an and Sunnah.

2-   A basic control of a Muslim's behavior in his dealings, attitudes and opinions towards others.

3-   An approach to the work of the educator and preacher in faith formation, and in guiding and educating Muslim youth and the entire nation.

4-   A moral value that is manifested through the practical behavior of the average (formed) Muslim person.

Second: The relationship of intellectual awareness to the objectives of Sharia

One of the purposes of religion is to address doctrinal deviations and protect human minds from misguided ideas at the level of ideas and practices. The establishment of laws is for the interests of the servants in both the immediate and the future, and what is relied upon is that we have inferred from the law that it was established for the interests of the servants, an induction that is not disputed (9). Through this axis, we understand the doctrinal aspect of the objectives of Sharia and its relationship to the doctrinal lesson and intellectual security. In that, the Sharia is everything that God has legislated in terms of beliefs and rulings. The legitimate purpose of it is to remove the accountable person from the caller of his whims, so that he becomes a servant of God by choice, just as he is a servant of God by necessity (10). The costs of Sharia law are due to preserving its purposes in creation (11). These objectives are no more than three categories:

1-   Necessities: religion, soul, lineage, money, and mind.

2-   Needs: They are lacking in terms of expansion and relief of distress, which often leads to embarrassment and subsequent hardship by missing what is needed. If this is not taken into account, the taxpayers will be subjected to total embarrassment and hardship. It is common in acts of worship, customs, transactions, and crimes. Likewise, in customs, it is permissible to enjoy good things that are permissible, such as food, drink, clothing, and housing, and in transactions such as loans and Musaqah.

3-   Improvements: It means adopting the good habits that are appropriate, and avoiding impure conditions that are repulsed by more correct minds, and this is included in the category of good morals (12). The greatest goal in the three demands is security, i.e. protection. That is, preserving the first of them, which is the necessities section. From there, it was respected in every religion, such that the religions did not differ in it as they differed in the branches, for they are the foundations of the religion, the rules of the Sharia, and the universals of the religion (13).

Accordingly, the intellectual security process includes protecting and preserving:

-       Religion (belief and Sharia).

-       The human soul (individual and society).

-       Mind (thought and culture).

- Protecting religion: This involves resisting opposing religious thought, which aims to distort the correct Islamic faith, as well as resisting customs and fatwas that contradict the purposes of Islamic law.

- Protecting the individual and society: from everything that leads to their destruction, or corruption by all harmful means, and it is a common point between intellectual security and criminal security.

- Protecting the mind: from all misguided ideas and misleading cultures of the minds of Muslims.

The relationship between the security of ideas and cultures and the objectives of Sharia is evident in the fact that they are among the highest objectives of Islam because acting on the original objectives makes obedience greater. If she is disobedient, her disobedience is greater. Protecting these five necessary goals constitutes, taken together, the foundations of spiritual and human development in the Islamic world in particular, and the human world in general. These goals, of all kinds, constitute the nation and the homeland, and the processes of preserving them together form the concepts of national and national security. Which is the ability of the social system, whether a state or a nation, to confront internal and external threats (14). It was added to it in a way that leads to the preservation of ideological and moral constants, the protection of lives, property, and honor, the cohesion of society's entity, its identity, and its territory, and the security of its resources, and its internal and external relations at the ideological, cultural, social, economic, and political levels.

From the above, it becomes clear the relationship of the intentional and doctrinal lesson to intellectual security as an organized process, upon which those concerned with education undertake teaching, formation, inculcation and guidance, and those concerned with its protection and guarding, prevention and protection. Likewise, the relationship of the doctrinal lesson to thought and culture becomes clear, as they are components of intellectual and cultural awareness that affect the innate origin of man.

Fifth topic: The role of Islamic culture in intellectual awareness

There is no awareness without culture and thought that guide the awareness-raising educational approach, taking into account the innate origin of man in that he is positively and negatively affected by the environment surrounding him, especially the pedagogical and educational environment. Based on the above, this issue will be presented in several axes, the first of which is the innate search for knowledge, and the second is the role of ideas in forming human awareness and directing behavior. The third is the relationship between intellectual awareness and thought and culture. The second is the relationship between intellectual awareness and culture. The third is the concept of culture and its role in forming behavioral awareness.

The role of thoughts in forming human awareness and directing behavior: As for thought, it is generally the sum of mental activity of thinking, will, conscience, and emotion. In particular: A- The mental actions through which thinking occurs. B-The highest form of mental work, including analysis, synthesis and coordination (15). The idea in general is: (what is on the mind, which is the subject of thought, and what is meant in particular is the precise, abstract idea that indicates the subject of the thing, such as the idea of goodness and happiness) (16). Likewise, ideas, whether they are correct or corrupt, may turn into beliefs, through: (embracing an idea and accepting its validity, and it is based on social, emotional, or mental considerations, the strongest of which is firm and decisive, which is certainty) (17). Accordingly, thought of its various types, whether sound or erroneous, is creativity or systematic innovation, and the founding and guiding visions it produces. An author, thinker, school of thought, party, sect, or group, with the aim of providing solutions to the problems prevailing in society, or attracting followers and supporters, and by spreading these ideas in any form of publishing and broadcasting, they become a societal,

factional, or sectarian culture, etc. Affecting segments of society at the age and institutional levels. This means that the idea is a foundation, and working on it, crystallizing it, structuring it, and systematizing it turns it into a theory, while spreading it and calling for it in society turns it into a culture.

The concept of culture and its role in forming behavioral awareness: The definition of culture in the philosophical dictionary of the Arabic Language Academy is that which enlightens the mind, refines the taste, and develops the faculty of criticism and judgment in the individual or in society. It includes knowledge, beliefs, art, morals, and all the abilities that characterize an individual in his society. It has practical, intellectual and spiritual methods and models. Each generation has its culture, which it derived from the past and added to it what was added in the present, which is the title of human societies (18). Based on the previous definition, culture includes two aspects, the first of which is the individual's culture, which is a set of moral traits and social values that affect the individual from his birth, and becomes an unconscious relationship that links his behavior to the way of life in the environment in which he was born. The second is the culture of society or nation, because when opinions, ideas, and trends branch out, multiply, and spread, they become culture. It forms the culture of the nation or group; which is the outcome of the doctrinal, cultural, or media lesson, etc., with a common amount of origins and branches, all immersed in the religion received when growing up. The culture of every nation is a mirror that brings together in its limited space everything that is scattered, dispersed, and distant from the culture of each individual of its people, regardless of their different backgrounds, backgrounds, sects, and entrances and exits in life.

Based on the above definitions or concepts of culture, it becomes clear that the culture formed within a person through the ideas around him that he derives from his family, social or educational environment. It is what forms his inner awareness that reflects on himself, his actions, practices, and behavior. Thought is culture before it spreads. Moreover, culture is thought after it spreads. So religious belief, all kinds of thought, and all kinds of culture. It is the component of the faith, doctrinal, value-based, and behavioral awareness that directs human actions, and this is one of the tasks of the contemporary doctrinal lesson.

The second topic: developing general preparation courses to include areas of intellectual awareness

The first requirement: Intellectual awareness in light of the jurisprudence of educational priorities in the contemporary doctrinal lesson

First: The difference between doctrinal lesson and intellectual awareness:

The integrated awareness lesson is not limited to mere description and indoctrination in the process of instilling beliefs and values among Muslim youth. Rather, one of his duties is to diagnose the areas and locations of extremism, and to explain its causes and aspects to all university students. It may be said that the contemporary doctrinal lesson in Islamic universities includes intellectual awareness, and this is an assumption that can be answered in several ways:

1- The religious lesson is taught by students in the departments of Sharia, Fundamentals of Religion, and Islamic Studies, and does not include all university students.

2- The issues that students study - in the previously mentioned sections - issues of intellectual awareness are not isolated to a special course or special study, but rather exposure to them is through presenting what is related to the issues of names and rulings and the issue of imamate, without investigating the suspicions associated with these issues according to the extremist trends.

3- The contemporary doctrinal lesson mostly focuses on issues of disagreement that are predominantly rhetorical, or doctrinal disagreement between sects, without addressing issues of intellectual security.

4-   The religious lesson tends to focus on the memorization mechanism only - sometimes - at the expense of understanding and formulation in the various stages of education.

5-   The contemporary doctrinal lesson - in addition to being limited to students in colleges of Islamic sciences - contains problems. Such as the generalization in doctrinal rulings, and the resulting reprehensible interpretation that leads to the permissibility of bloodshed, in the arrangement of the relationship between disbelief and the permissibility of bloodshed. The subsequent confusion in concepts such as faith, the concept of jihad and its transformation against societies and institutions are examples of this inference that faith is a protection for blood and money and its corruption necessitates their wasting (19). In the words of the Prophet, peace be upon him, "I have been commanded to fight the people until they bear witness that there is no god but God, and that Muhammad is the Messenger of God, and perform prayer and pay zakat. If they do that, they will be protected from my blood." And their wealth is for the sake of Islam, and their reckoning is with Allah." Likewise, it is said, "major polytheism destroys souls and wealth" (20). This is the generalization without distinguishing between the types of infidels who fight, those who covenant with others, and others (21). There is no doubt about the soundness of the scholars' intentions in presenting this issue in their writings. However, I mean that when presenting the concepts, the rulings must be detailed and not limited to brevity, especially since these works are what are taught at the university level.

Second: Priorities for developing the contemporary doctrinal lesson:

1-   Reformulating the school curricula in the Islamic faith to a degree that meets the correct upbringing of children and youth, at all educational levels. Paying attention to the appropriate amount of the Holy Qur'an according to each stage, and combining memorization, application, and imbuing it with values. That is, the Qur'an is transformed by its student into a behavioral and moral character:

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

2-   Changing the traditional method of selecting curricula and textbooks in universities, mosque lesson sessions, and scientific and training courses. In a way that takes into account the levels of understanding and reception among Muslim youth, as previously explained and represented.

3-   Consolidating, crystallizing, clarifying, or disseminating the legal approach to reasoning and deducing doctrinal rulings. This will help reveal the inferences of contemporary extremists by identifying the suspicions of religious and non-religious extremists and responding scientifically to them through educational and advocacy institutions. Publishing responses and teaching them through books to correct concepts.

4-   Combining teaching and awareness, through an awareness curriculum, which is based on educating young people about the means and methods of extremist sects and groups in recruiting and mobilizing followers. By gradually criticizing society, then rejecting it, and then denouncing it, by deceiving them by using current events and mixing concepts. Such as ruling according to what God revealed the return of the Caliphate, Islamic conquests, etc. Many works can be drawn from in this aspect. However, the most beautiful and comprehensive one in the Islamic world, from my point of view, is (Al-Nadir, a scientific discussion of the most prominent doubts related to the imamate, jihad, and atonement) (22). (The innocence of the Salafis from the approach of the Takfiri Kharijites) (23). (Modern suspicions of contemporary foreign affairs) (24). (Refuting the arguments of people of fanaticism and extremism based on the texts of the Qur'an and Sunnah) (25).

5-   Integrating education and belief, to establish a methodology for the science of doctrinal education. The reception curricula are based on the curriculum of the Qur'an and

Sunnah covering all aspects of human nature on the one hand. In addition, the total inclusion of doctrinal, moral, spiritual, and mental data on the other hand.

6-   Pluralism and freedom of opinion must be controlled by legal controls so that pluralism is within the circle of the Sunnis in jurisprudence and not in beliefs, postulates and constants. It should not be a promotion of division, heresies and whims.

These previous topics are considered a method of tribal prevention, which involves addressing the causes that lead to extremism of all kinds, whether for family reasons or for educational, pedagogical or social reasons.

The second requirement: The role of awareness regarding electronic media

Electronic media of all kinds, including social networking sites on the Internet. Despite its positive benefits in terms of advocacy, it has negative effects on Muslim youth, especially those who are not equipped with comprehensive and solid legal knowledge, based on a correct understanding of the approach of the nation's predecessors in belief and behavior. Within these sites, there are many suspicious institutions, centers, people and entities with virtual fictitious names. It aims to destroy Islamic societies and destabilize them, based on the psychological mobilization of young people by raising suspicions through which they convince them to declare Muslim societies infidels, and to use them to carry out crimes against their societies and homelands.

These misleading sites can be limited to the following types: The manifestations of contemporary intellectual delusion are represented by two manifestations of exaggeration:

Religious extremism: exceeding the limit of moderation in approach, belief, and behavior, in perceptions, judgments, and behavior. Which resulted in extremism and fanaticism in the name of religion for defending it. The resulting waves of intellectual terrorism and violence. This is what is known as belief exaggeration: (What is meant by belief is that which is related to the chapter of beliefs, which results in acting upon the limbs. Such as exaggeration in disavowing the sinful society, and declaring its members to be infidels and withdrawing from them) (26).

Irreligious extremism: abandoning religion in part or in whole, and the resulting moral deviation and partial and total atheism.

Second: The stages of forming extremist awareness and harnessing it to fight societies and nations on websites:

1-   Exploiting the stage of ideological, intellectual and cultural wandering: due to the exposure of young men or women to certain family circumstances, or an educational defect, as previously explained. Because of this, he searches for an outlet for his research, enthusiasm, and religious passion, to search for a suspected ideological concept, or to understand an idea that he does not understand, or a problem for which he seeks a solution. He finds this wide range of social networking sites, and searches for emotional sharing of his condition, and either falls into the trap of those with religious fanaticism. Alternatively, among those who adhere to atheism and permissiveness, and the dialogue at this stage is focused on intellectual acquaintance and choosing between continuing or discontinuing.

2-   Conviction and intellectual integration: After multiple conversations, the choice was made to engage intellectually with people or a group united around a specific thought. It is the stage of conviction, and in this stage, the methodology that establishes all types of thought, religious or non-religious extremism, is taught and understood. During this stage, followers are attracted by employing the doctrine of afterlife punishment for religious extremism. The worldly penalty is drowning in sexual pornography for pornographic atheists.

3-   Defending the exaggerated opinions he is convinced of: in the systems of religious and non-religious extremism. This stage is concerned with approval and support

accompanied by active participation at the level of dialogue and delving into doubts. Moreover, search for similar people and groups.

4-   Self-realization: At this stage, the full weight is given to the theses and ideas of extremism of both types, calling for them and promoting them in thought and practice, preaching about their advantages, and being strict in defending their symbols and ideas through websites and forums.

5-   Searching for the role of heroism and immortality: by being willing to sacrifice in word and deed for the sake of the sect, group, or faction. The imaginary punishment is for religious extremism, and declaring atheism and indulgence in lusts and permissibility is for non-religious extremism.

The third requirement: balance in spiritual, cognitive, and material awareness (cultural development)

In order for the awareness lesson to bear fruit, the educational aspects must be integrated in forming intellectual awareness, to keep pace with contemporary intellectual developments. The most important of which are issues of intellectual security, its problems and developments. Since the problems of contemporary religious study are primarily caused by the loss of methodological and educational balance, I envision developing areas of intellectual awareness to include addressing the problem of imbalance between its components. This problem results from the defect in the aspects of intellectual formation, which results from it. Alternatively, sometimes it leads to the emergence of a state of dealing with the Qur'an and Sunnah as if they were a text emptied of its spiritual and cognitive purposes, and the purposes of God's creation of human beings. On the other hand, deal with them unbalanced by focusing on one aspect over the others.

Among the evidence that clarifies my intention in the phrase "empty text" is what the Holy Qur'an expresses as separation, as in the Almighty is saying:

And recite to them, [O Muḥammad], the news of him to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. (Al-A'raf: 175)

In addition, what was stated in the hadith of Jabir bin Abdullah, might God be pleased with him: (Indeed, this man and his companions recite the Qur'an, but it does not go beyond their throats? They pass from it as an arrow passes from the target) (27)

The point is that the Qur'an did not influence in them any contemplation, jurisprudence, or understanding, where the mind is, nor fear, hope, love, or fear, where the heart is, nor understanding of the purposes of the Sharia, where the religion, the soul, and the mind were preserved, etc. Rather, they entered the religion and passed from it, but nothing of it affected them, neither in their hearts nor their minds. Rather, it remained a voice that did not reach the throats, and it was not coldness, peace, or love for Islam and Muslims. Meaning that they lacked the effectiveness of faith in the Qur'an, so faith did not go beyond their throats. As stated in the hadith of Ali bin Abi Talib, may God be pleased with him, on the authority of the Prophet, peace be upon him: (Their faith does not exceed their throats) (28).

   In order to achieve moderation of faith in the formation of the aspect of faith, which leads to a state of intellectual security, the advocacy, educational and educational discourse must be based on:

1. Balance between scientific (theoretical) training and spiritual training: (internal resistance - motivation - conscience).

It has receded, diminished, or decreased in many of the contents of the contemporary doctrinal lesson. In addition, the types of advocacy and educational discourse in official educational institutions, spiritual guidance from the heart, which includes mutual love and affection between man and his Lord. With an understanding based on the data of the Qur'an

and Sunnah in clarifying, consecrating and inculcating this concept. Moreover, the actions of the heart and its conscience related to it, such as humility, submission, and reverence, and its requirements: hope, fear, and longing, and the aspirations of the soul in turning toward God. The lack of interest in this aspect among some of those responsible for contemporary doctrinal studies often lies behind the obsession of falling into the extremism of Sufism. Which causes the young person to search for this aspect in other embraces, or to satisfy it through the ideas of the extremists who rely on the idea of salvation from sin through a heroic act that will lead to Paradise. Preachers and teachers do not excuse this obsession, as they ignore talking about the actions of the heart and the spiritual relationship between man and his Lord. Rather, what is necessary is to explain the concepts in the Qur'an and Sunnah that satisfy the Muslim person's desire to control his spiritual relationship between himself and his Lord, so that he does not fall prey to extremists in their perception and guidance of the spiritual aspect of all kinds. Alternatively, it falls into the exaggeration of those who say solutions, union, etc.

2. The balance between indoctrination and intellectual formation: (the aspect of conscious systematic thinking)

Likewise, in some types of advocacy and educational discourse among some preachers and teachers in official educational institutions, talk about the role of reason in understanding legal rulings has receded, diminished, or decreased. And the data of the Holy Qur'an in talking about the means of perception, such as the apparent senses, and the acts of perception, such as reasoning, contemplation, contemplation, jurisprudence, consideration, and foresight, without a legal framework that clarifies the difference between reason, inclination, deviation, and doubts. The phrase (prioritizing reason over transmission) became widespread, which partially or completely established that they are opposites or opposites. The truth is that there is no opposite of the Qur'an and Sunnah except disbelief, and there is no opposite of reason except insanity. The word "rationalism and rationalists" has become widespread in the internal intellectual arena. Hostility to reason was built on it, or so it was understood, or it was understood from it without the intention of the teacher or preacher, that Islam is hostile to reason and thinking. This is why it is necessary to clarify further that the mind is a thinking tool, guided by the Qur'an and Sunnah and not guided by them. Likewise, it is a tool for understanding the text, so if one approaches it and controls it, it becomes a desire. As for rationality, a Western word only means belief in what is tangible, denies the unseen, and relies for certainty on the tangible things. It is not permissible to include it when talking about the concept of reason, rationality, jurisprudence, jurisprudence, and contemplation with the Quranic prophetic concept. Because the widespread aversion to rationality and contemplation of the verses of the Qur'an and Sunnah in accordance with legal controls may or may lead to young people and youth resorting to misguided intellectual incubators that distort their concepts and ideas, and lead them into intellectual misguidance. Moderation of faith requires clarifying the position of reason and its role in understanding the text. The difference between the mind and its function in the Qur'an and Sunnah, and rationality in its Western sense, is in order to achieve the preservation of the mind as a legitimate goal, from all doubts or stray thoughts that affect it.

3. The balance between studying doctrinal concepts and forming developmental and civilizational concepts in the Islamic faith: (work and development aspect):

By this, I mean a conscious understanding of the inclusion of the concept of work in the Qur'an and Sunnah, so that religious work includes acts of worship, transactions, and morals. It includes good deeds in their absolute sense based on the concept of moderation of faith, goodness of the nation, and succession on earth. In addition, the related concept of good citizenship, based on love and cooperation in righteousness and piety. All of this constitutes the development goal of the Muslim nation at the individual and societal levels. Through the combined effectiveness of the previous elements, civilization is formed, which in its simplest meaning is presence in the path of God Almighty. So that he finds you, where

he commands you, and misses you where he forbids you, a constant and uninterrupted presence of obedience, and a presence of awareness, knowledge and work. There is no presence of the body of a hollow heart whose voice does not go beyond the throat, nor the presence of fragmentation and heedlessness. Rather, it is present in all topics of Qur'anic and Prophetic guidance, all of which aim to serve humanity in knowledge and action, eloquence, clarification, and explanation, in terms of advocacy. It is an addition to the global human capital in terms of technological contribution to civilization and innovation in the field of various technical sciences. Official educational institutions, in their development plans and programs in the Islamic world, must take into account the relationship between faith and development, encourage developmental innovation, and take into account human material, spiritual, and intellectual needs.

4. Balance between the revealed sciences and the data of the era (civilizational interaction).

Among the problems in contemporary doctrinal study: Terminology problem. This includes concepts such as "modernism" that have spread in some contemporary Islamic books. It is a name that is not in its intended place, and a name for something without its name. It suggests, prepares, imagines, or teaches young people, intellectuals, and students of knowledge that Islamic law rejects every modern thing. This is contrary to religion's doctrine and law, and is an inappropriate generalization for students of knowledge. This does not mean that secularists use the word, or call on them to adopt everything that is modern at the level of ideas and things. This does not mean that we should go along with them, especially as we are in charge of contemporary doctrinal study according to the method of the righteous predecessors. Cultural interaction lies in the modernity of the world of matter, objects and tools. Such as the technical and natural sciences and the development of technology through them, the engineering of cities and industries, the foundations of success and innovation, good planning, and successful management are a necessity of life and legitimate objectives. It falls under wisdom, which is what the believer seeks. As well as the applications of these sciences through which the physical reality is developed in contemporary Islamic societies, and adopting this in neutral sciences must be with conscious caution from the philosophy of applications. Here is the difference. For example, the facts of mathematical, physical, and chemical sciences, etc. One, but its applications vary according to faith and morals. There are those who use it to do good and good deeds according to the religious standard. There are those who use it in ways that contradict faith and morals, bombing and destroying civilians and innocent people.

5. Balance between preaching and knowledge for the teacher and preacher, and for students and youth.

One of the problems of contemporary doctrinal study in the Islamic world is the lack of distinction, lack of interest, or unintentional confusion between preaching and knowledge. Preaching is undoubtedly a necessity for preaching, but mixing it with systematic teaching of issues of belief through classification, explanation, description, analysis, and deduction is an unintentional confusion. Therefore, it must be made clear that relying on the sermon style turns the topics of the lesson into a sermon whose goal is to soften hearts, encourage them to obey, and intimidate them from disobedience. There is nothing wrong with this in terms of its purpose. Rather, I mean transferring the doctrinal lesson to a group of students. To preach is a waste of the efforts of the preacher and teacher on the one hand, and deprives the receiving student of systematically addressing issues of belief on the other hand. It follows from the above that there are two types of teachers: those who are dominated by worship are more inclined towards preaching, and those who are dominated by the synthetic, deductive, university (academic) method. To the scientific lesson in its true sense, it is more directive and systematic for its students.

Therefore, there is no problem with the encouraging or intimidating preaching method in the field of doctrinal guidance in the mosque pulpit. The problem is in mixing them together when studying the doctrine that deals with the chapters of the Islamic faith. There is no

doubt that the fruits of these lessons include faith formation on the one hand and scientific cognitive formation on the other hand. Encouragement to adhere to the correct belief, and intimidation against corrupt beliefs, are necessary, but the goal is that the tendency to preach should not overpower the teaching methodology. Thus, my purpose becomes clear, which is to differentiate between the level of public discourse to the public, in terms of its style, methods, and known artistic means. It differs from the level of a specific scientific lecture, in other words: a doctrinal lesson, and differs from sermon guidance. My intention is to rely on the integrated, systematic, doctrinal lesson in a plan that is objectively and temporally targeted. It explains the purpose of the teacher or teacher in terms of the curriculum, and shows the content on which the study and evaluation depend, the target age group, and the ultimate goal of teaching that curriculum.

6. Balance by distinguishing between fatwa and belief.

One of the problems that results from confusion between the preacher or worshiper and the scholar, in teaching and advocacy, is the confusion that occurs between fatwa and belief. A fatwa is a problem, an issue, an idea, or a thought that insists on the questioner searching for an answer. In his response, the mufti must take into account the situation of the person asking the question, especially with regard to issues of faith, and the rulings and outcomes that result from them, which are programmed by the questioner according to his hidden mentality. Such as repentance for major sins, ruling on God's law, attitude toward non-Muslims, etc. Examples of this include what may be imagined as expiation for sins and heresies, and that disbelief is the basis of killing, without distinguishing between peaceful and non-peaceful people. The rulings pertaining to the guardian, the tasks pertaining to the individual, etc.

Fourth requirement: Areas of intellectual awareness: (proposed scenario)

Our goal is for intellectual awareness to be part of the general preparation courses for university students and not just awareness through forums or public lectures that take place at quarterly or annual meetings on national and other occasions. All students may attend it, but not all students may attend it. This is why the research envisions intellectual awareness to be through an in-person academic course. It entails tests and assessments like any other course the student studies.

First: Course objectives:

1-   Introducing intellectual awareness and the concepts and terminology associated with it, and forming intellectual awareness of its subject, importance, goals, controls, fields, and components.

2-   Intellectual awareness of the correct Islamic position on the Muslim dissenter, and this is related to the topics of disbelief, atonement, and the one who commits a major sin. The impact of the misunderstanding of these names on the earthly and afterlife rulings they entail, the interpretation based on them regarding the permissibility of bloodshed according to contemporary extremist groups, and the doubts associated with that.

3-   Intellectual awareness of the correct Islamic position towards non-Muslims and this is related to the topics: the prohibition of attacking non-Muslims, and peaceful coexistence. The difference between affection in religion, and the benevolence that is commanded towards all people.

4-   Preventive intellectual awareness of the methods of extremist trends in attracting young people towards their destructive ideas, not submitting to them, and how to resist them. Paying attention to their use of social networking sites and others to achieve this purpose.

5-   Intellectual awareness of Islam's position on belonging to sects and groups.

6-   Intellectual awareness of the concept of homeland and citizenship and consolidating this is one of the ideological approaches to raising awareness of the values of belonging and citizenship.

7-   Raising awareness of the concept of using doctrinal approaches in explaining the role of rulers in caring for the country and working for its progress, and the necessity of obeying them, praying for them, and not rebelling against them.

Second: Course learning outcomes: The student should be able to:

1-   Knowledge:

-       Knowledge of the basic concepts, principles, and terminology related to intellectual awareness.

-       Clarifying the topics of intellectual awareness, and understanding their issues and evidence.

-       Classification of areas and components of intellectual security.

2-   Skills:

-       Using intellectual security controls and concepts in treating intellectual issues.

-       Applying the rules of legal foundation in analyzing and addressing intellectual and doctrinal doubts.

-       Analysis of legal texts in responding to violators and the ability to draw inferences and deductions from them.

-       Comparing and distinguishing misguided trends, groups, and signs of their deviation, and warning against them.

3-   Competencies and values:

-       It contributes to explaining the moderation of Islam and its moderation in society.

-       Possesses professional and practical tools in the process of intellectual awareness.

-       Calls for Islamic values and morals and practices them with members of society.

-       He gives lectures to spread security awareness in accordance with Sharia regulations.

Third: Teaching strategies and evaluation methods:

1-   Teaching strategies: lectures, doing exercises, managing discussions, writing articles, presentations, etc.

2-   2- Evaluation methods: periodic and final tests, discussions and dialogues, work papers, etc.

Fourth: Content: (course vocabulary)

1-   Unit One: Rooting Concepts: (Legal Rooting of Concepts):

-       Introducing the concept of intellectual awareness:

-       Its topics, importance, objectives and controls:

-       Concepts related to intellectual awareness: their topics, importance, goals and controls:

-       Moderation, intellectual security, national security, social security, concepts related to descriptions of intellectual deviation and its means, extremism, extremism, terrorism, and violence.

2-   Unit Two: Reasons for falling into suspicion:

- The desire to achieve greater closeness to God, while ignoring the straight path to that.

- The loss of educational role models in the field of general religious guidance due to the shift in most of its arenas to focus on issues of verbal disagreement at the initial levels of doctrinal study. As well as expanding criticism and attacks in discussions of controversial issues.

- Relying on oneself to acquire knowledge, and receiving and receiving from incompetents, non-specialists, or extremists who incorrectly exploit their intelligence and minds to achieve their goals of sabotaging societies.

- Emptiness and lack of insight in free reading.

- The temptation of the afterlife in religious extremism, the temptation in this world and absorption in pornography and materialism in non-religious extremism.

3- Unit Three: Methods of detecting and treating suspicions:

- Definition of suspicions and their types.

- Fields of polarization: websites, wrong family upbringing, books, uncontrolled advocacy speech, and bad companions.

- Entrances to doubts: doctrinal approaches, intellectual approaches, intentional approaches, interpretive approaches.

- Sharia principles in confronting suspicions: correct knowledge, correct reasoning, argumentation and persuasion.

4- Unit Four: Some suspicions that extremists attach to justify their violation of the provisions of Sharia:

- Suspicions related to takfir, suspicions related to jihad, suspicions related to bombings and assassinations.

Results

The research revealed the need for an intellectual awareness course to be part of the general preparation courses for all university students. This course must be undertaken by specialists in Islamic sciences who receive systematic training in teaching it according to modern scientific methods in teaching strategies. And the desired inputs and outputs for this proposed course.

It is clear that contemporary religious study is related to intellectual awareness, and that it should be one of its priorities. The concept of moderation among the Sunnis and the community is based on the Qur'anic and Prophetic principles, and that its formation is based on combining the faith of the heart and the work of the heart and limbs. The role of educational institutions in its formation is based on inculcating its components, which are concerned with raising certainty. It is the concept of constituted faith, and it is not merely a moral or improvement value, but rather it is a doctrine in that it is a controlling method on the one hand, and a doctrine in that it means balance in everything related to the instillation of doctrinal faith.

It turns out that intellectual awareness includes the security of thoughts and beliefs, and the security of souls and symptoms. It is the basis of belief in Sharia law and its purposes. The relationship of belief, thought, and culture to intellectual security is strong, in that the security of ideas is the security of cultures, ideas, and beliefs. Which aims to preserve religion and reason.

It also shows the impact of electronic media and its role in intellectual, religious and non-religious misinformation. In addition, its role in forming hidden societies and destroying

the healthy network of social relations in the countries of the Islamic world. By using ideology to distort ideas and beliefs, manipulate minds, and covertly recruit into extremist factions.

In conclusion, I do not mean, at all, generalization or defamation in this research and the insights and criticism it entails. Because the demand for stability, the shedding of Muslim blood, and the progress of nations and societies cannot be achieved except by force in self-criticism on the one hand, and decisiveness in scientific resistance to scientific deviations on the other hand. Especially in those days when scholars must cooperate and join hands against everything that threatens the stability of Islamic and human countries and societies.

Acknowledgement

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