

The Role of Intellectual Security in Countering Extremism and Terrorism

By

Dr. Nabil Ahmed Al-Jedaiah

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Abstract

Intellectual security was an explicit call to declare the war on terrorism, extremism, *takfir* infidelization, and other misconceptions. This study aims at exploring the concepts of intellectual security and its roles in combating intellectual deviation and countering extremism and terrorism as a result of it. It not only highlighted the means of achieving intellectual security but it also applied the Jordanian strategy in promoting intellectual security and counter-terrorism. Within this strategy, the study highlighted the *AmmanMessage* and the impact of the family, school, mosque and university in enhancing intellectual security and countering terrorism. This paper also highlighted the role of purposeful and constructive media in confronting the scourges of the age and issues of extremism, exaggeration, and terrorism. It is an established fact that intellectual security is the antidote for intellectual deviation. Furthermore, efforts must be joined to achieve the goals and comprehensiveness of intellectual security, in order to address issues of extremism and terrorism.

Keywords: Intellectual Security, Terrorism, Extremism, intellectual deviations, Moderation, Jordanian strategy

1.0 Introduction

The dangers of the fierce attack on Islam, with the aim of instilling doubts in the faith of the young people and compromising their religion and principles and as a result of the terrorists attacks against the security of our nation, and attacking the capabilities and properties of the nation by bombing, sabotage and destruction, are a proof of intellectual deviation from normalcy. Thus, there is the need for intellectual security to deal with such hideous criminal issues against humanity. However, “security is defined as the safety of human thoughts from deviation from moderation in his understanding of political, religious and social matters; thus, leading him to establish public order and achieve stability in his life” (Kaur, 2013).

Intellectual security was an explicit call to declare the war on terrorism, extremism, *takfir* infidelization, and other misconceptions or false ideas by the call of the nation’s scholars to open the door to the dialogue and discussion, calling for reason and rationality, and in countering the ignorance. As such this explains the importance of intellectual security and comprehensive security in preserving the purposes of Islamic law (Sharia), and for seeking to create an intellectual security system that will serve as a fence and a protective shield to protect the nation and religion from false ideas. The intellectual security is a symbol and address for the nation’s progress and development,

and by it we can secure our children. The intellectual security should be a desired requirement and an intended goal for everyone who desires happiness in the world and thereafter.

Consequently, intellectual security is necessary to check intellectual deviations and enhance the development and prosperity of a nation. For several ages, the world had witnessed intellectual deviation at groups who believe in deviated and extremist intellectual objectives, either in their religious or political sphere of influence (Al-Dajah, 2019).

2.0 Literature Review

2.1 The Importance of Intellectual Security

Intellectual security is one of the most important issues that occupy the concerns of people individually and collectively, and it touches their lives and stability essentially. This is considered the most important type of security because of its strong link with the identity of the nation. The Muslim nation is responsible to protect its ideology, culture and identity from decay in front of the dangers of cultural invasion, which has many methods and forms that eliminate beliefs and destroy principles and values. Therefore, interest in intellectual security is in fact a security of Islamic belief, morals and principles, which is indispensable and has no value for life without it. Therefore, intellectual security in Islam is clearly defined as thought and mission, belonging to the nation and whose results include unity of belief and thought, unity of behavior and unity of emotion (Al-Juhani, 2000).

The importance of intellectual security stems from the importance of the human mind in which Almighty Allah distinguished man over all creatures. The human mind is the subject of commissioning; it is the place of creativity and production; it is the place of thinking, analysis, criticism, and appreciation, which is the main characteristic the human being; it determines his position on various contemporary issues; and it is what drives the individual to do or refrain from a specific action, and through it the conscious choice is made of the actions and behaviors that must be taken in the human life.

Its importance also stem from its close association with other forms of security and from its functional relationship with these forms of security. An imbalance of intellectual security will lead to discrepancy in other aspects of security without exception. This imbalance results in behavioral deviations that threaten security and stability. Among the most prominent of these deviations is the commission of crime in its various forms such as terrorism and violence (Al-Juhani, 2000).

Intellectual security is a holistic approach that encompasses all aspects of life, in which all life gains and capabilities are preserved in all their aspects. The imbalance of intellectual security is a disruption and destruction of life in everything that is in it, and therefore leading into killing and bloodshed, deception, robbery, burglary, corruption, and perversion. Therefore, without intellectual security, there is no life or existence for humanity.

2.2 The Characteristics of Intellectual Security in Islam

Islamic thought is based on the Holy Quran and the Sunnah of beloved Muhammad. It is a distinct thought. This thought is represented by the great faith or creed of monotheism and by the belief in the principles of Islam in human dignity and the preservation and care of human rights, and in the belief in all human virtues, and the fight against all means of evil and corruption on earth. When

talking about the characteristics of Islamic thought that is talking about the properties of intellectual security in Islam, intellectual security is the only protection and preservation of Islamic thought, which is characterized by the properties that are talked about. And therefore it will draw its properties from Islamic thought itself, and the most important properties are:

- i. It is a distinct, high-minded thought, because its source is contemplation of the legitimate and universal states of Allah, and it stems from a deep understanding of the principles of Islamic Sharia that were enacted to regulate human life.
- ii. It is a thought that carries an immortal message, which is the message of faith and monotheism. Intellectual and doctrinal security, therefore, aims to protect the supreme message.
- iii. It is the thought of seeking knowledge from everywhere, in contemplation and reflection, and leaving tradition, alignment and follow-up unmeasured.
- iv. The features of this thought includes flexibility and renewal as it is characterized by change from time to time, and from one place to another, according to what is needed at that time or place.
- v. It is a civilized thought that believes in science and provides scholars with a high position in society
- vi. It is a thought that calls for peace, and does not legalize the only to defend the Islamic religion.
- vii. It is a thought that is based on freedom and leaving tradition, and on the need to discover Allah's laws in the universe, and work for prosperity, happiness and human progress.

2.3 Causes of Intellectual Deviations.

Intellectual deviations have several reasons. We will discuss in this topic some of them briefly:

1. **Weakness of religious belief:** The weakness of religious belief, the distance from the religion of Allah and the lack of fear of Allah Almighty, is the main cause of intellectual deviations. There are effects of the weakness of religious belief, including misery and hardship in life. This misery and hardship lead the heretics and the people who lack religious belief to carry out criminal acts against humanity as a result of their distance from their religion and from the approach of Sunnis "Ahlu Sunnah Wal Jama'a."
2. **Ignorance:** One of the causes of intellectual deviations is ignorance of the principles of Islamic legislation, the Noble Quran, and the Sunnah of the Prophet and related matters.

A. Ignorance of the Holy Quran

The Holy Quran contains jurisprudential rulings derived from texts, general and private significance, absolute and restricted, firm and similar, text reference, concept and others (Abu Al-Enein).

Therefore, those who issue jurisprudential rulings or *Fatwas* (advisory opinions) should be from the sharia scholars, have the ability of Inference and should know the rulings.

And the one who contemplates those who have false ideas from extremists, terrorists and others finds that many of them have no knowledge, know-how, or depth in the Quran. This is clear from the blind *fatwas* issued by them, which are not based on a correct and proper understanding of the legal texts.

B. Ignorance of the Prophet's Sunnah

The Sunnah of the Prophet and Hadiths has its own science and terms (the continuously recurrent Hadith, isolated Hadith, Well-known Hadith and others). The one who issues *Fatwas* and judgments should really be a scholar in Hadith and its terminology and documentation in order to be able to issue appropriate *Fatwas* and judgments to suit the situation. Those who contemplate the heretics or have intellectual deviations are often found to be ignorant of the science of religion and its terminology. Thus, they issue misleading judgments based on ignorance and tradition, and inferred in the Hadiths and corroborations that don't exist in order to fit them with their *Fatwas* and their opinions which are based on incorrect understanding and interpretation.

C. Ignorance of the Arabic language

Arabic language is one of the Holy Quran properties and features, and so the Holy Quran was in Arabic and has nothing in the non-Arabic languages. Since Arabic language was the most eloquent and the most widely and most indicating language for the humanistic meanings, those who issue judgments and *Fatwas* should really have abundant knowledge in the Arabic language and its arts, literature and sciences. Moreover, whoever searches, in the case of those who have intellectual deviations, finds out that they neither know the Arabic language nor their arts. These intellectual deviants are misguided and distant from the religion of Allah.

D. Ignorance of the Principles of Diligence

Diligence is considered a basic principle of Sharia, and it has been indicated by a number of legal texts, whether in a direct or indirect way (Al-Zuhaili).

Diligence is the exhaustion of effort and exertion of the utmost effort, either in realizing the legislative judgments or in applying them. Therefore, diligence in the application of judgments is the first category that is not limited to one sect of the nation and it is changed by agreements, and the second diligence in realizing the judgments is limited to its sect.

There were conditions for diligence and another for the diligent in the knowledge of the Holy Qur'an and the Sunnah of the Prophet, and the knowledge of the Arabic language, abrogater and abrogated, and knowledge of the principles of jurisprudence. So the call to the door to diligence is titled "Mind /Reason" and the knowledge of the principles of diligence and its terms and place. Thus, in our mind we see that those who have intellectual deviations neither refer to the principles of inference nor the knowledge of the principles and provisions of diligence. Thus, they are heretics, and they fall into misguidance that leads to extremism in thought and behavior, which often result in terrorism.

E. Ignorance of the Objectives of the Islamic Law (Maqasid Al-Shari'ah)

Maqasid Al-Shari'ah is the aim intended by Islamic law for the realization of its benefit to mankind. The objectives are the goals, meanings and purposes enacted by Allah for His servants. The scholars of the jurisprudence have restricted the purposes in the necessities, needs, and nonessentials (luxuries). The Holy Qur'an has established the rules and principles for these objectives and has decided for each of them what suits it

The Sharia objectives have great importance in preserving the stability of the nation and society in achieving the interests, benefits and goodness for the people and alleviating their burdens. So the Shari'a aims to know the interests of the people and provide means of benefit to them.

If the purpose of Shari'a is to achieve the interests of the people and to preserve the five necessities (Religion, Life, Regeneration, Money and Brain) for the human, those who have intellectual

deviations still do not care to kill and shed blood, and eliminate the meanings of humanity without mercy. This in itself is daring to Allah and his divine law that came to achieve the interests of the people.

2.4 Means of Achieving Intellectual Security

The means of achieving intellectual security include:

- The call to abide by good morals
- The promotion of virtue and prevention of vice enjoining good and prohibiting
- Urging to seek knowledge:
- Knowledge of Sharia objectives
- The call for moderation and balance

3.0 Strategy of Jordan in Promoting Intellectual Security and Counterterrorism

3.1 Activating the contents of *the Amman Message*, and the speeches from the Throne

The Amman Message is considered a title and a proven record for the defense of Islam and its message by the Hashemite leadership, as His Majesty King Abdullah II ibn Al Hussein of the Hashemite Kingdom of Jordan wrote in his message, “the most wonderful intellectual achievements that contribute to the realization of Islam in the true and bright way, and defending it by virtue of his Hashemite belonging and his historical and religious responsibility”.

The main points of *the Amman Message* include:

- Defending Islam, and showing that there is a fierce campaign against Islam. Evils threaten its identity, incite disunity, tarnish its religion and assail its tenets; they attack fiercely the very message of Islam.
- It is a statement characterized by honesty and transparency in the defense of Islam, and to clarify that Islam is a religion with a tolerant message that is revealed by the Almighty to His prophet Muhammad.
- Determining the principles of brotherhood among human beings in general and believers in particular
- Calling for telling the truth, and enjoining what is good and forbidding what is wrong
- Explaining the impact and role of the Hashemites who sought to repel assaults on Islam by halting the fallacies against it and promoting true understanding of the faith.
- Explaining the principles of Islam. The Muslim faith is based on belief in one Allah and the message of His Prophet; the daily prayers by which we connect to our Creator; the Ramadan fast in which we resist and discipline the desires of the body; the Zakat charitable tax by which we help others; and the Haj pilgrimage to Mecca, which represents the unity of the Nation (the Ummah), and is performed by those who are able.
- Explaining that Islam decided the unity of origin and destiny of humanity through lofty principles and values, promoting for good, and fighting against falsehood.
- Explaining that Islam is the religion of peace, security and safety, and calling for achieving comprehensive security, social equality, the honoring of pledges, neighborliness and respect for others, and the protection of belongings and property.

- Islam honors every human being, without distinction of color, race or religion: We have honored the sons of Adam, provided them transport on land and sea, sustained them with good things, and conferred on them special favors above a great part of our creation (Al Isra'a : 70)
- The call to respect the dhimmis. *Dhimmi* is a non-Muslim living under the protection of a Muslim state. He is exempt from duties of Islam like military and zakaah but must instead pay a tax called jizyah; and not to harm them, based on the Quranic verses and prophetic hadiths.
- Islam also affirms that Muslims, when spreading the call of Allah, are called to act gently on earth. And inviting to the way of the Lord with wisdom and beautiful preaching, and with mercy and compassion.
- Calling for scholars and intellectuals to confront extremism and terrorism, through dialogue and thought, and convening meetings, seminars and lectures.

3.2 The Role of the Family in Enhancing Intellectual Security and Countering Extremism , Exaggeration and Terrorism

The family is the first educational institution in caring for and educating generations. So Islam is concerned about it, as a person learns about life systems and principles through the family. The family is the cornerstone of raising and educating their children and guiding them to the path of truth, and rejecting the elements of evil and heresy represented in exaggeration, extremism and terrorism. Children are a trust in the hands of their parents, their hearts are a pure precious jewel that is free from all inscription and image and is subject to all inscription. If children were educated well, they will be happy in this world and in the Hereafter, and their parents would be rewarded because of this education of their children. However, if the children were educated in bad way, they will be such as beasts with no mind and will live a hard life, and their parents will not be rewarded by Allah.

3.3 The Impact of the School on Enhancing Intellectual Security and Counter-Terrorism

The school is considered the educational institution after the family in caring for children. It is complementary in its role to the family, as it occupies a sensitive and prominent position in the educating and upbringing of sound and healthy generation on the basis of the sound knowledge, understanding and thought.

The school plays a great role in enhancing intellectual security and countering extremism, exaggeration and terrorism, and this would emerge through

- Linking the school to the local community, activating its role in protecting the security of the local community and not limiting its activities to the school halls only.
- Adding new approaches to preventing delinquency of deviation, exaggeration and extremism; how young people can protect themselves from these crimes; and knowing the methods of prevention from these crimes.
- Enabling students to understand consciously the true Islamic religion, its characteristics and tolerance, so that they do not fall into the net of extremism and violent behavior.
- Enhancing the spirit of belonging to the homeland and the nation and cherishing this affiliation.
- Opening the door for dialogue with students, encouraging them to express opinions, and correcting misconceptions so that they can withstand the deviant intellectual currents.

- Developing a strategic plan for collective psychological counseling to prevent from mental disorders directed towards preventing involvement in extremism and terrorism among school pupils and university students.
- The necessity of teaching students the skills of sound and effective thinking, problem solving, and providing them with opportunities to express what is in their minds and criticizing the ideas and opinions of others to benefit everyone, while accepting criticism from others as well.
- Using modern technology and activating it in schools in various fields and sciences to achieve the desired goals
- Pay close attention to the teacher, prepare him well, and develop his abilities and awareness.
- Developing curricula and reformulating them through the Islamic perception, and trying to advance them in a way that makes them more acceptable and close to the emerging minds.

3.4 The Impact of the Mosque on Enhancing Intellectual Security and Counterterrorism

The mosque is of the utmost importance in strengthening this intellectual system. The mosque was not only a place for performing prayers, but also an assembly point where Muslims receive the teachings and directives of Islam; It is also the forum where the various tribal members - that have long been in opposition because of ignorant conflicts and wars were gathering. It was the base for managing all affairs and launching breakthroughs; and as the parliament to convene advisory and executive councils.

At the beginning of the migration/ Higura, the call to prayer started and it was the upper tone which was heard on the horizons five times every day by which the world of existence was shaken. Thus, the mosque at the very beginning of Islam had great tasks that were neglected by Muslims today.

The mosque was a start point for armies and liberation movements for liberating nations and peoples from slavery to human beings, idolatry and tyranny, to honor their servitude to Allah alone. The mosque was an educational center, educating the virtue, love of science, and social awareness. Everyone knows his rights and his duties in the Islamic state, which was established to achieve obedience to Allah, His law, justice and mercy among human beings.

The mosque was a source of moral radiation, in which Muslims are imbued with the virtues of morals and generous merits. The young person is raised in the mosque in the shadow of an uplifting Islamic society, by organizing his affairs on the basis of the *Shura* (Advisory) council. When the mosque takes its natural place that was built for it, and Allah's will for it, it becomes one of the greatest educational influences in the hearts of young people, in which they see adults gathered for the sake of Allah, and a feeling in the Muslim community grows in them, and the pride in the Islamic community; and in the mosque they hear sermons and scientific lessons, and they start with awareness of the Islamic belief and understand their goal in life, and what Allah has prepared for them in this world and the hereafter.

3.4 The impact of the university on enhancing intellectual security and counterterrorism.

The university is considered the educational institution of great importance because it plays an important role in shaping the behavior of youth through its educational systems and methods. It is the base and the main pillar in correcting misconceptions, in forming correct concepts, enhancing them

in the minds of students through knowledge and skills and the educational role, which is more important in its contributions.

Since the role of universities is to shape the behavior of young people, prepare them and formulate their personalities, the urgent need is to highlight the role of universities in addressing and countering the thoughts of extremism, exaggeration and terrorism. Thus, the role of universities in countering extremism and terrorism requires these universities to take effective practical steps, including:

- Coordination with universities and community colleges on reviewing the subject of national education to include texts that protect students from embracing the extremist and *takfiri* ideology.
- Developing necessary measures to ensure that none of the faculty members/ teaching staff in universities and community colleges are affected by extremist ideas, and follow up on students affected by extremist thought and treat them from it and work gradually to exclude those affected by this thought .
- Reviewing curricula and courses plans and developing them in a way that is consistent with the consolidation of the principles of moderation and at the same time countering extremism and infidelization *takfir*, which means the pronouncement that someone is an unbeliever (*kafir*) and no longer a Muslim.
- Encouraging students and the faculty members/ teaching staff to prepare research on the topic of extremism and *takfiri* ideology.
- Employment of forums, intercultural events, student gatherings, academic calendars / scientific days, information; and university broadcast/radio should advocate against extremism and *takfiri* ideology.
- Emphasis on preventing the non - concerned or uninvolved people from entering the campus without a prior permission.
- Activating the role of the Deans of Student Affairs in universities and community colleges in limiting activities of some intellectual trends that promote for extremism.
- Providing libraries of universities and community colleges with the latest books on extremism and infidelization, and activating monitoring mechanisms to follow up on any publications or books that promote this extremist ideology.
- Develop plans, programs, courses and measures that will ensure that students of religious disciplines in universities are immunized with the knowledge, skills and attitudes that enable them to exercise their upgrading role in guidance and awareness.
- Control public speaking, teaching and advocacy activities. *Da'wah* can be used to correct those intellectually deviating from the morals of Islam.
- Promote intellectual security among students.
- Promote the concept of moderation, and the rejection of extremism and terrorism.
- Enhancing the security awareness among students, and spreading the security culture among all spectra of the university in order for them to face *takfiri* and terrorist issues.

3.5 The impact of the Media on Enhancing Intellectual Security and Counterterrorism

The media has great importance in promoting intellectual security and its confrontation with deviated thoughts. To curtail intellectual deviation and prevent extremism, terrorism, exaggeration and the likes, there is need for a media that calls for moderation and promotes values and principles; calls for

good and promotion of virtue, respecting the other, spreading bonds of love and cooperation; respecting human rights, correcting the concepts of belief, and calling for a sound and correct approach of belief. Thus, the role of purposeful and constructive media in confronting the scourges of the age and issues of extremism, exaggeration and terrorism should be highlighted. This will be explained through the following topics

Theme I: *Through the final statement of the international conference* (the role of the media in countering terrorism), which called for:

- a. Strengthening the system of noble educational values that stems from correct religion as the first step in creating the Muslim man who is able to counter extremism and terrorism.
- b. The need to support and maintain freedom of opinion and expression, provided that it is a responsible and disciplined freedom with the values and provisions of Islam, and that it seeks to build, not destroy.
- c. Emphasizing the importance of fulfilling the media codes of honors that call for observing professional and ethical standards when publishing matters related to terrorist operations, and curbing the excesses in which some media channels contributed to the spread of the phenomenon of terrorism and spreads extremism and exaggeration.
- d. The importance of the media broadcasting public opinions that acknowledge the importance of the family in protecting generations from falling into the clutches of extremism, violence and terrorism.
- e. The necessity for the media to conduct conscious and accurate discussions of the concepts of terrorist groups through specialists, and to reveal their dangers, and to refute their arguments and to respond to them by employing the traditional and new media forms.
- f. Emphasizing that terrorism has no religion, and not linking terrorism with Islam.
- g. There should be no way in the media for intruders and pedantic persons who distorts the true, correct and bright image of Islam, and who arouse discord, intolerance and hatred.
- h. Cooperation between the media and other institutions to take measures to reduce terrorism crimes.

Theme II: Explaining the role of the media in promoting intellectual security and countering extremism and terrorism, *through the themes of the Jordanian national plan to counter extremism.*

- a) Awareness of extremism and its consequences and its role in destabilizing the bases of safety and security of individual , society and nation in general , which ultimately affect people's lives , rights and their economic , social and political activities.
- b) Producing various media messages and broadcast them across multiple media (visual, audio, print and electronic), explaining the size of the popular rejection of extremism , exaggeration and infidelization. This shall be carried out at an appropriate time to reach the largest segment of citizens.
- c) Expanding the media coverage of religious activities to contribute to raising awareness of the aspects of exaggeration and extremism, and working to educate young people through these programs.

- d) Showcasing dramas and producing short films that explain the true approach to Islam, its eagerness to dialogue and accept the other, and to maximize human affairs and coexistence between peoples and civilizations'
- e) Extracting media messages from the Amman Message, and the "A Common Word Initiative" and others, and broadcast it through the media.
- f) Careful media coverage of mosque sermons and carefully chosen lessons in cooperation with the Ministry of Endowment and Islamic Affairs and Holy Sanctuaries.
- g) The use of the semantic meaning appropriate to the terminology and meaning implied in the mind of society and its use of optimal employment
- h) Clarifying the reality of extremist and *takfirist* ideology by exposing the criminal practices of extremist terrorist organizations.
- i) Continue to monitor the literature and books of instigation on behalf of extremism and violence and prevent their publishing, sale and entry into Jordan.
- j) Raising awareness of the methods of deception practiced by the extremist, the ugliness of the crimes he commits, and the isolation he is experiencing, and shedding light on the crimes in countries riven by conflicts caused by extremism and exaggeration.
- k) Investing in a state of societal concern about these organizations and media coverage of the differences between extremist organizations in expanding the culture of extremism and infidelization and the need to counter them.
- l) Engaging community leaders and public opinion in dialogues and symposia on extremism, its effects and consequences, and secure media coverage of these dialogues and symposia.
- m) Continue efforts to influence through the influential social media and electronic news websites to broadcast religious and political messages that reject extremism, countering it , and drying its sources.
- n) Intensify news, reports, and programs that highlight the figures of extremism to reveal their repugnant theses and opinions, and use photographs, television, and satirical drawings that show the horror of the scenes resulting from terrorist acts.

Theme III: Explain the role of the media in promoting intellectual security and countering extremism and terrorism *through the Arab media strategy to counter terrorism*

- a. Informing the Arab public that terrorism aims to terrorize peaceful and civilian populations and the bloodshed, destroy the vital installations, and to form a public opinion against exaggeration and extremism in a different way.
- b. Clearing media programs from everything that would encourage delinquency, extremism, exaggeration and terrorism.
- c. Renewing the language of media discourse, correcting misconceptions of jihad for the sake of Allah, "the one who fights for the cause of Allah, distinguishing between terrorism and legitimate resistance against occupation within the principles set forth in Islamic law and other divine laws, as well as set forth in the Charter of the United Nations and other international documents related to the protection of human rights, especially innocent civilians."
- d. Highlighting that the Islamic religion calls for upholding the values of tolerance and rejecting terrorism, extremism and violence. And working to ensure that media programs seek to present the

religion in its correct form, and that the programs are cleared from the hired preachers and their misleading *fatwas*.

- e. Achieving the unity and integrity of Arab media work in the field of countering terrorism and extremism to deepen solidarity between Arab countries and provide media flow between them.
- f. Rehabilitation and development of Arab media cadres who are able to deal with modern technologies over times, and who are aware of the goals of their Arab media mission to achieve the goals of the strategy.
- g. Activating the role of Arab media offices and Arab media production institutions.
- h. Informing the Arab public opinion of its family responsibilities towards protecting the younger generations from falling into the clutches of terrorism and raising their cultural awareness.
- i. Affirming the provision of opportunity for repentant terrorists to be integrated into society within the framework of partnership between state institutions and the private sector, and enhancing media interest in Arab counseling programs.
- j. Inviting Arab media organizations to fulfill their responsibilities towards countering terrorism, highlighting the real role of Arabs and Muslims in countering terrorism, and changing the stereotype about Arabs and Muslims.
- k. Raising the awareness of the Arab citizen and making them always aware of what is happening around him and the conspiracies of terrorist acts. Establishing community awareness of the dire consequences of the phenomenon of terrorism.
- l. Intensifying the media performance directed to outside the Arab world to introduce Islam and Arab civilization.
- m. Drying the sources of intellectual deviation and blocking all its outlets through targeted and directed media programs.
- n. Increasing loyalty, belonging and good citizenship among all members of Arab societies.
- o. Educating the youth intellectually, socially, politically, and economically, and employing their energies, potentials, and abilities to serve the religion and the homeland.

4.0 Conclusion

We clarified the concept of intellectual security and other related terms (extremism, terrorism, and infidelization), and also the extent of the importance of intellectual security, and the characteristics of Islamic thought. We also focused on the means for achieving intellectual security and the efforts of the Hashemite Kingdom of Jordan to enhance intellectual security through state institutions. Thus, in conclusion,

- i. The fight against false and intrusive ideas against our true Islamic religion can only be achieved through the promotion of intellectual security.
- ii. Intellectual security can only be achieved through an intensive effort between the nation's scholars and thinkers in addressing such issues that disturb security and safety.
- iii. Intellectual security is an explicit call to preserve the five purposes of Sharia.
- iv. Intellectual security is an effective way to enhance security awareness.
- v. Intellectual security is an explicit call to the realization of reason, the fight against imitation and ignorance, and the call to seek knowledge and learning.
- vi. Achieving intellectual security is through advocating moderation, and enjoining good and forbidding evil.

- vii. The home, family, school, university, and media play a role in achieving the concept of intellectual security.
- viii. Efforts must be joined to achieve the goals and comprehensiveness of intellectual security, in order to address issues of extremism and terrorism.

5.0 Recommendations

1. Call for convening a national conference (on countering extremism, exaggeration and terrorism).
2. Teaching the subject (intellectual security) in schools and universities and adopting policies, principles and ideas that contribute to redefining the intellectual and value system for young people and the children of the Islamic nation to confront those terrorist currents and organizations that have distorted the image of Islam and its people until Islam is described as terrorism, fundamentalism and militancy, even though it is a religion of mercy and tolerance.
3. Focusing on the importance of intellectual security through platforms (imams and preachers).
4. Open the door to meaningful and constructive dialogue with the persons of wrong ideas.
5. Cooperation and uniting efforts between state institutions to achieve the concept of comprehensive security.
6. Activating the contents of the Amman Message, the speeches from the Throne, and transforming them into a tangible practical reality.

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