

The Dangers of Doctrinal and Intellectual Corruption: An Analytical Study in the Light of Islamic Thought and Contemporary Reality

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Abstract

Objectives: *This study aims to shed light on the dangers of doctrinal and intellectual corruption, analyze its causes, provide an Islamic vision to combat it, and reveal the impact of this corruption on the individual and the Muslim society in the contemporary reality.*

Methodology: *The study relied on the inductive approach by reading and tracing the texts contained in the risks of intellectual and doctrinal corruption, and the analytical method in analyzing Islamic concepts related to doctrinal and intellectual corruption, and providing a comprehensive Islamic vision for ways of treatment and control.*

Results: *It was found that doctrinal and intellectual corruption is one of the biggest challenges facing Islamic societies, and that its dangers are manifested in: participation in God Almighty, exaggeration in religion, division and partisanship, moral deviation, social disorder, and negative influence on the minds of young people. Intellectual corruption is also one of the supporting prerequisites for the corruption of sound faith and social decay.*

Conclusion: *The study confirmed that the application of Islamic principles contributes to combating doctrinal and intellectual corruption and achieving justice and societal security, and recommended promoting the correct Islamic faith as a tool to control human thought, activate moderate Islamic media, encourage sober scientific research, and adopt good role models in society.*

Keywords: *Risks, Corruption, Faith, Thought, Contemporary Reality.*

Introduction

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our master Muhammad, the Seal of the Prophets and Messengers.

In light of the rapid transformations that the contemporary world is witnessing, and the unprecedented intellectual openness that the information revolution and globalization has produced, Islamic societies are facing serious challenges that affect the essence of their doctrinal identity and intellectual structure. Perhaps the most dangerous thing that these societies are exposed to today is the doctrinal and intellectual corruption that infiltrates the minds and hearts of their people in a renewed and diverse way, and targets the system of values and constants on which the Islamic civilization was founded, making it a religious duty and a scientific and civilizational necessity to confront it.

Doctrinal corruption is not limited to the individual's deviation from the correct belief in God Almighty and the related pillars of faith, but also extends to the system of intellectual corruption that nourishes him and results from it, as the corruption of thought is the first prelude to the corruption of the creed, and the prelude to moral decay and social unrest. The Holy Qur'an has warned of the seriousness of this phenomenon and warned of its dire consequences for the individual and society, saying: "And when it is said to them, 'Do not make mischief in the land,' they say, 'We are reformers'" [Al-Baqarah: 11].

This original analytical study, tagged (The Dangers of Doctrinal and Intellectual Corruption: An Analytical Study in the Light of Islamic Thought and Contemporary Reality), came to shed light on the images, causes and manifestations of this corruption in our contemporary reality, and to provide an integrated Islamic vision for ways to confront and prevent it.

Study Problem:

The problem of the study is to answer the main question: "What are the dangers of doctrinal and intellectual corruption in the light of Islamic thought, and what are the ways to confront them in our contemporary reality?" and the following questions are subordinated to it:

1. What is meant by doctrinal and intellectual corruption in Islamic terminology?
2. What are the most prominent forms of contractual corruption risks and its effects on the individual and society?
3. What are the most prominent manifestations of intellectual corruption in the contemporary reality and its repercussions on Islamic societies?
4. What are the Islamic ways to treat and prevent doctrinal and intellectual corruption?

Objectives of the study:

This study aims to:

1. Define the concepts and terminology related to doctrinal and intellectual corruption precisely in the light of Islamic thought.
2. Uncovering the most prominent forms of the dangers of contractual corruption and its destructive effects on the structure of the individual and the Muslim community.
3. Extrapolating the manifestations of intellectual corruption in the contemporary reality, and analyzing its causes and repercussions on Islamic societies.
4. Presenting a comprehensive Islamic vision for ways to treat and combat doctrinal and intellectual corruption in the light of the correct Islamic approach.

Importance of the study:

The importance of the study lies in the following:

1. The urgent need: The importance of this topic is highlighted by the rapid spread of doctrinal and intellectual corruption phenomena in contemporary Islamic societies, in light of the digital openness and the communication revolution, which has produced unprecedented challenges for the Islamic doctrinal and intellectual system.
2. Modernity of Treatment: Many Islamic studies have dealt with moral, political, or economic corruption, but doctrinal and intellectual corruption as an interrelated system have not received sufficient analytical study that links them to contemporary reality and provides an integrated therapeutic vision.
3. Societal impact: Ideological and intellectual corruption has very serious negative effects on individuals and societies, manifested in moral deviation, division and partisanship, weak Islamic identity, and its negative impact on the youth in particular.
4. Scientific Contributions: This study seeks to enrich the Islamic knowledge stock in a very important topic, and to provide theoretical and practical frameworks that are applicable in the face of doctrinal and intellectual deviations.

Previous Studies:

The First Study: "Exaggeration in Religion and Its Impact on Doctrinal Corruption: An Analytical Study", (2021), by Dr. Abdul Rahman Al-Shehri, Journal of the Islamic University.

This study aims to uncover the phenomenon of religious extremism, and to explain its dangerous forms and consequences for the individual and the Muslim community, while presenting an Islamic approach to address this doctrinal deviation.

One of its most prominent results is that exaggeration in religion is one of the most prominent outlets of doctrinal corruption that leads to extremism and intellectual terrorism, and that its remedy is to adhere to the approach of Islamic moderation derived from the Qur'an and the Sunnah of the Holy Prophet, while activating the role of divine scholars in confronting this phenomenon.

The second study: "Intellectual Corruption in Contemporary Islamic Societies: Its Causes and Ways to Remedy", (2020), by Dr. Muhammad Saeed Ramadan Al-Bouti, Dar Al-Fikr Al-Muasir.

This study aims to diagnose the phenomenon of intellectual corruption in the reality of contemporary Islamic societies, analyze its internal and external causes, while understanding the correct Islamic approach to confront it.

One of its most prominent results is that intellectual corruption in our societies is fueled by three main axes: external intellectual invasion, the weakness of the Islamic educational system, and the absence of good role models. Contemporary digital media is also the most dangerous tool for spreading intellectual corruption in our time.

The Third Study: "The Dangers of Globalization on the Islamic Faith", (2019), by Dr. Abdulkarim Zeidan, Al-Risala Foundation.

This study aims to clarify the grave dangers that the phenomenon of globalization entails on the Islamic doctrinal and intellectual system, and to analyze its impact on the dissolution of Islamic identity and the distortion of doctrinal constants.

One of its most prominent results is that globalization does not only target the economy and politics, but its most dangerous dimension is the targeting of the doctrinal and value system of Islamic societies by promoting ideas that are contrary to the correct faith, such as secularism, relativism, and atheism. The honest fortress in confronting it is to promote the correct Islamic creed based on evidence and proof.

The Fourth Study: "Intellectual Deviation among Muslim Youth: Causes and Treatment", (2022), by Dr. Saleh bin Abdullah Al-Aboud, Journal of Islamic Research.

This study aims to monitor the phenomenon of intellectual deviation among the Muslim youth in the present era, and to diagnose its family, educational and media causes, and to propose practical Islamic solutions to reduce it.

Among its most prominent findings: that digital social media has become the most dangerous environment for spreading intellectual deviation among Muslim youth, and that effective treatment is based on three axes: promoting correct religious education, activating the role of good examples, and developing moderate and interactive Islamic media.

What this study adds to the previous one:

This study is unique from its predecessors in a number of scientific features and additions, most notably: combining the study of doctrinal and intellectual corruption together in an integrated analytical system that reveals the nature of the structural relationship between them, and showing that the corruption of thought is the supporting premise of the corruption of belief. In addition, this study is characterized by linking the Shari'a texts to the contemporary reality in a precise systematic way, and presenting a comprehensive Islamic therapeutic vision that understands the tools of the digital age and employs them in the face of this dangerous phenomenon.

Study Methodology:

The study followed:

1. **Inductive Method:** This is done by extrapolating jurisprudential texts, noble Quranic texts, the noble hadiths of the Prophet, and scientific sayings related to the subject of doctrinal and intellectual corruption.
2. **Analytical method:** Analyzing Islamic concepts and terminology related to doctrinal and intellectual corruption, dismantling the manifestations of this corruption in the contemporary reality, and studying its dimensions and effects on the individual and society.
3. **The deductive method:** by devising the Shari'a controls and jurisprudential rules to confront doctrinal and intellectual corruption, and deriving remedies from the extrapolated and analyzed scientific material.

Study Plan:

The study is divided into two main topics, each of which has two requirements:

The first topic: The conceptual framework of the study.

- The first requirement: The concept of risk and corruption in language and terminology.
- The second requirement: The concept of belief and thought in language and terminology.

The second topic: The dangers of doctrinal and intellectual corruption and the ways to treat it.

- The first demand: the dangers of doctrinal and intellectual corruption.
 - Section One: The Risks of Contractual Corruption.
 - Section Two: The Dangers of Intellectual Corruption.
- The second demand: Ways to remedy doctrinal and intellectual corruption from an Islamic perspective.

Conclusion

First Topic: The Conceptual Framework of the Study

This study included a number of essential terms that must be considered when defining their concepts and controlling their connotations, as conceptual clarity is a basic condition for the correctness of scientific construction and the soundness of inference, and these terms are centered on four main axes: risks, corruption, doctrine, and thought, each of which is described in language and terminology below.

The First Requirement: The Concept of Risks and Corruption in Language and Idiom

Section One: The Concept of Risk in Language and Idiom

First: Risks Language

The word "danger" in its linguistic origin goes back to the article (KH-T-R), and Ibn Faris has shown that the origin of the letters of this article indicates two basic meanings: "Al-Kha, Al-Ta, and Ra are two origins: one is fate and status, and the other is disorder and movement" (Ibn Faris, 1979), and Al-Jawhari said: "Al-Danger: supervising the destruction, it is said: He risked himself if he supervises the destruction with it" (Al-Jawhari, 1987), and Firouzabadi added: "It occurred to him that such and such a thing would happen to him if something imaginary happened to him" (Firouzabadi, 2005), and all these meanings indicate that taking risks, in their linguistic origin, means entering into a situation that may result in great harm or destruction, whether at the level of the individual or the group, and whether it is worldly or otherworldly destruction.

Second: Risks in terms of

In Islamic terminology, the concept of risks is related to the system of values and constants that should be preserved and preserved, as Al-Ragheb Al-Isfahani explained that everything that is used incorrectly is considered corruption that leads its owner to destruction (Al-Ragheb Al-Isfahani, 1412 A.H.), and therefore risks can be defined in the context of this study as: the conditions and facts leading to the doctrinal and intellectual deviation that the owner has signed into error and worldly and otherworldly and otherworldly loss (Al-Manawi, 1990; Al-Zubaidi, D.T.), and scholars have confirmed that doctrinal and intellectual risks are the most deadly risks The individual and society, because they target the innermost side of the human being, which is his heart and mind, from which all his actions and actions emerge (Ibn Taymiyyah, 1991).

Section Two: The Concept of Corruption in Language and Terminology

First: Corruption is a language

Ibn Faris said: "Al-Fa'a, Sin, and Dal are one word, which is contrary to goodness, the corruption of a thing corrupts corrupt and corrupts, and it is corrupt and corrupt" (Ibn Faris, 1979), and Al-Jawhari said: "Corruption is contrary to reclamation, and corruption is contrary to interest" (Al-Jawhari, 1987), and it is stated in Lisan al-Arab: "Corrupt it: that is, I put it in corruption and destroy it" (Ibn Manzoor, D.T.), and based on these linguistic meanings, it is clear that corruption in its essence means deviation from The right and normal state is a disturbed, deviant state that is not in harmony with the nature of the thing and its function for which it exists.

Second: Corruption in Terms

Al-Jurjani defined corruption as: "the disappearance of the image from matter after it has occurred, and corruption according to the jurists is what was legitimate in its origin as illegitimate" (Al-Jurjani, 1983), and Al-Ragheb Al-Isfahani defined it as: "The departure of a thing from moderation, a little or a lot of

deviation, and it is opposed by goodness" (Al-Ragheb Al-Isfahani, 1412 A.H.), and corruption in the Holy Qur'an is manifested in various contexts, as it is sometimes used to indicate social and political corruption, and sometimes to indicate doctrinal and spiritual corruption, and this indicates the comprehensiveness of the concept and the breadth of its significance (Al-Qurtubi, 1964). Based on the above, doctrinal and intellectual corruption can be defined as: the impossibility of correct belief and sound thought into a deviation that harms its owner and his society, which leads to corruption in the land and deviation from the path of God Almighty (Abu Zahra, 1394 AH; Ibn Ashour, 1984).

The Second Requirement: The Concept of Belief and Thought in Language and Idiom

First Section: The Concept of Faith in Language and Idiom

First: Faith is a language

Ibn Faris said: "The eye, the qaf and the signifier are one root that indicates tension and intensity and trust, and to it all the branches of the door are attested" (Ibn Faris, 1979), and in the surrounding dictionary: "Aqeed is what a person owes and has a good belief that is free from doubt, and it is of linking, concluding and documenting, and strictness with strength and firm certainty" (Firouzabadi, 2005), and Ibn Manzoor added: "The contract: the fulfillment of the covenants, and the holding of one's heart to the thing if it adheres to it" (Ibn Manzoor, d.t.), the word in all its linguistic meanings refers to that close connection based on firm certainty that is not shaken by doubt and is not broken by doubt.

Second: Doctrine in Terms

There are many idiomatic definitions of belief, but they all converge in common axes related to certainty, proof, and reliance on evidence, as Al-Taftazani defined it as: "knowledge of the legal rules of belief acquired from its certainty evidence" (Al-Taftazani, 1981), and Al-Uthaymeen defined it as: "the firm faith that is not touched upon by one's belief, which is the things that the souls believe in, the hearts are reassured by, and it is a certainty in the eyes of its owners, which is not mixed with doubt or mixed with doubt" (Al-Uthaymeen, 2001). He is the king of the body and the master of the organs, and that the goodness of the heart requires the goodness of all the intellectual and behavioral systems of man (Ibn al-Qayyim, 1996), and Al-Ashqar has emphasized that the correct creed represents the basis on which the life of the Muslim man is built in all its individual and social dimensions (Al-Ashqar, 1999), and based on the above, doctrinal corruption can be defined as: any deviation in the Islamic belief system that disturbs the pillars of the faith, weakens the certainty in it, or adds to it the innovations and deceptions that are not of them.

Second Section: The Concept of Thought in Language and Idiom

First: Thought is a Language

The word "thought" refers to the article (F-K-R), Al-Azhari said: "Reflection: a name for thinking, they say: think about it and think, and a man of thought: one who is very willing to think" (Al-Azhari, 2001), and Ibn Faris said: "Al-Fa'a, Al-Kaf and Ra'a are the resonance of the heart in a thing, it is said to think if his heart repeats it with consideration, and a man of thought: a man of thought" (Ibn Faris, 1979), and Ibn Manzoor added: "Thought: the realization of thought in a thing" (Ibn Manzoor, D.T.), and it is stated in the Dictionary of the Medium: "Thought: Applying the Mind to the Known to Reach the Knowledge of the Unknown" (Arabic Language Academy, 2004), and from the sum of these meanings, it is clear that the thought in language revolves around the realization of the mental power and directing it towards revealing the facts and reaching the unknown through the unknown.

Second: Thought in Terms

Al-Ragheb Al-Isfahani defined it as: "a hammering force of knowledge to the known, and the movement of that power according to the eyes of the mind, for man and not for animals, and it is only said about what can be seen in the heart" (Al-Ragheb Al-Isfahani, 1412 AH), and Al-Jurjani defined it as: "the application of the mind in a problem to reach its solution or to arrange some of what it knows to reach the unknown" (Al-Jurjani, 1983). "The queen of the psyche with which you perceive abstract meanings and the relationships between concepts" (Saliba, 1982), and based on the above, intellectual corruption can be defined as: the disruption in the cognitive structure that leads to the production of perceptions, values, and attitudes that deviate from the correct Islamic approach (Al-Bouti, 2020).

Second Topic: The Dangers of Doctrinal and Intellectual Corruption and Ways to Remedy It

Since the dangers of doctrinal and intellectual corruption represent a serious civilizational challenge facing contemporary Islamic societies in light of the rapid transformations and unprecedented cultural overlap they are witnessing, this topic included two demands: the first is concerned with explaining and analyzing the most prominent of these risks in response to the second and third questions of the study, and the second is concerned with the Islamic ways to confront and treat them in response to the fourth question, while revealing the nature of the interplay between the two types of corruption and the reasons for their spread in the contemporary reality.

The Relationship between Doctrinal and Intellectual Corruption

Before going into the details of the risks, it should be noted that the relationship between doctrinal corruption and intellectual corruption is a relationship of structural overlap and mutual feeding, as each is not a completely independent phenomenon from the other, but rather constitutes an overlapping system of influence and influence. Intellectual corruption often represents the first foundational stage that precedes the deviation of the doctrinal, where the imbalance in the tools of thinking and the mechanisms of reasoning begins, which leads to the production of uncontrolled cognitive perceptions that are later reflected on the doctrinal structure of the individual (Al-Ghazali, 1991). Doctrinal corruption contributes to the reshaping of the intellectual structure in a selective way, as it makes thought subject to deviant doctrinal premises that guide the process of understanding and inference (Ibn Taymiyyah, 1991), and thus the relationship between them is not linear but circular; the defect begins in the thought and produces a doctrinal deviation, and then this deviation refeeds the thought in a distorted form of knowledge (Al-Shatbi, 2003).

Reasons for the Prevalence of Doctrinal and Intellectual Corruption in the Contemporary Reality

The reasons for the spread of doctrinal and intellectual corruption in the contemporary reality can be traced back to a number of interrelated factors, most notably: the uncontrolled media openness in which modern digital media has contributed to the amplification of sources of knowledge without the existence of scientific standards for control or scrutiny (Al-Awaji, 2018), and intellectual and cultural globalization that has led to the melting of knowledge boundaries and the weakening of the doctrinal identity of Islamic societies (Zeidan, 2019), as well as the weakness of the legal educational system and the absence of a scientific methodology in receiving knowledge, which has weakened the ability of individuals to analyze Disciplined criticism (Al-Bouti, 2020), and the weakness of influential scientific and religious role models, which contributed to creating a knowledge vacuum filled with unreliable references (Al-Shehri, 2021).

The First Demand: The Dangers of Doctrinal and Intellectual Corruption

Section One: Risks of Contractual Corruption

Doctrinal corruption in the Islamic perspective represents the deepest structural defect that afflicts man in the essence of his existence, because belief is the axis around which all perceptions, values, and behaviors revolve. For this reason, God Almighty has made it the first duty of the taxpayer to correct and consolidate the creed on a solid basis of certainty and evidence before any other practical assignment (Ibn Hisham, 2001).

First: Associating with Allah Almighty

Shirk with Allah Almighty represents the most dangerous and far-reaching form of doctrinal corruption, as it undermines the basis of the relationship between man and his Lord and corrupts the basis of all perceptions and values, and Allah Almighty has made shirk the only sin that excludes Him from forgiveness, saying: "Allah does not forgive associating partners with Him, and He forgives anything less than that to whomever He wills" [al-Nisa': 116], and Al-Razi has explained that the corruption of the earth mentioned in the Holy Qur'an in the words of the Almighty: "And if it is said to them, 'Do not corrupt in the land'" [al-Baqarah: 11] it includes all kinds of social, political and moral corruption, and its first root is the corruption of the creed (al-Razi, d.t.), and shirk is manifested in our contemporary reality in various forms, most notably the presentation of whims over revelation and the making human ideologies that are contrary to Islam a supreme reference in legislation and governance. 23] Ibn Kathir has interpreted this verse as saying that its author follows what he desires as a religion, so whatever he sees is good he has done and what he sees as ugly he has left (Ibn Kathir, 2004), and Ibn al-Qayyim has warned against this kind and has

shown that whoever makes his opinion or whims a judge of the Book of Allah and the Sunnah of His Messenger has fallen into the trap of obedience (Ibn al-Qayyim, 1996).

Second: Exaggeration in Religion

Exaggeration in the Shari'a term is exceeding the limits of Islam in belief, worship or rulings, and Allah Almighty has explicitly forbidden it: "Say, O people of the Book, do not exaggerate in your religion other than the truth" [al-Ma'idah 2009], and the Prophet (peace and blessings of Allaah be upon him) warned of this danger by saying: "Do not exaggerate in religion, for those who were before you exaggerated in religion have perished" (Ibn Majah, 2009). One of the most dangerous manifestations of it in our time is the exaggeration of the takfir of violators, which leads to bloodshed and destabilization of societies (Al-Qaradawi, 2007), and the Prophet (peace and blessings of Allaah be upon him) forbade extremism saying: "The rebels perished" (Muslim, D.T.), and Al-Shehri observed that exaggeration in takfir is one of the most prominent secretions of doctrinal corruption in the modern era and has very serious social and political repercussions (Al-Shehri, 2021).

Third: Discrimination and partisanship

The doctrinal division is one of the most severe causes of the weakness and fragility of the Ummah, as the Almighty said: "And do not be like those who divided and differed after the proofs had come to them" [Al-Imran: 105], and Al-Shatbi explained the difference between a legitimate difference based on evidence and a reprehensible distinction based on whim and fanaticism (Al-Shatbi, 2003), and the Prophet (peace and blessings of Allaah be upon him) warned about the dangers of division in the farewell argument, saying: (Do not return after me as infidels who beat each other's necks) (Al-Bukhari, 1993), and we conclude from this that the division leading to the weakness of religious and social unity is one of the most serious consequences of doctrinal corruption (Ibn Batal, 2003), and Al-Madkhali has emphasized that partisanship based on whim and fanaticism rather than on evidence and argument is one of the most severe manifestations of doctrinal deviation in our time (Al-Madkhali, 2000).

Fourth: Moral Deviation Resulting from the Corruption of Faith

Moral values cannot be separated from the correct Islamic creed, as morality in Islam stems from the conception of faith based on loving, observing and glorifying God, the Prophet (peace and blessings of Allaah be upon him) says: "I have been sent to perfect the good of morals" (Ahmad, 1995), and the Almighty said, praising the creation of the Prophet (peace and blessings of Allaah be upon him): "And you are a great creation" [Al-Qalam: 4], and when the creed is weakened, the internal belief motives that motivate a person towards moral commitment are weakened, and moral behavior turns from a firm inner conviction to a strong inner conviction. Social courtesy quickly fades when there is no control, and Imam Al-Ghazali confirmed this fact by saying that knowledge is the origin and work is the branch, and whoever corrupts his knowledge corrupts his work, and whoever corrupts his work indicates corruption in his knowledge (Al-Ghazali, 1991).

Fifth: Moving away from the approach of moderation

Ibn Kathir has shown that moderation means justice and charity in words, deeds and beliefs (Ibn Kathir, 2004), so deviating from this approach, whether by excessively or neglecting the dangers of doctrinal corruption, which history has proven to have caused the civilizational collapse of nations (Al-Zuhaili, 2006), and Al-Tantawi has warned that the concept of moderation in Islam does not mean complacency in constants, but rather moderation in understanding and applying both excesses and negligence (Tantawi, 1997).

Section Two: The Dangers of Intellectual Corruption

Intellectual corruption in the contemporary reality constitutes one of the most serious challenges facing Islamic societies, because it targets the very cognitive structure on which understanding, judgment, and behavior are built, and it works in a gradual silence that leads over time to radical shifts in the nature of thinking and perception (Al-Bouti, 2020).

First: Doctrinal deviation resulting from intellectual corruption

The path from intellectual corruption to doctrinal deviation is a gradual path that passes through successive stages, starting with reshaping the individual's methodology of reception and understanding, then moving on to changing the way he deals with religious texts, and ending with reformulating his core convictions. Imam Al-Ghazali has decided that science precedes action and perception precedes belief, and whoever does not conceive of the truth could not believe in it (Al-Ghazali, 1991), and Al-Shatbi has shown that following the similar and leaving the arbitrator is one of the most dangerous paths to corrupt religious thought (Al-Shatbi, 2003) Ibn Taymiyyah asserted that those who went astray were misled due to the absence of correct knowledge, and that those who made their intellect the ruler of the texts fell into contradiction and did not emerge from it (Ibn Taymiyyah, 1991), and the intellectual relativism that comes from Western approaches is one of the most dangerous secretions of intellectual corruption in the modern era, as it is based on the abolition of constants and making doctrinal issues relative issues that can be changed (Al-Aboud, 2022).

Second: Social Disorder

When the unifying ideas that shape the identity of society and shape its common life are corrupted, the social structure is cracked and conflicts and conflicts spread in it, and Ibn Khaldun has shown that the collapse of collective ties and the disintegration of unity based on truth is the main cause of the collapse of civilizations and the fall of states (Ibn Khaldun, 2004), and Al-Ghazali analyzed this crisis and showed that social disintegration is an inevitable result of intellectual weakness, because intellectual weakness does not reveal to man the dangers of slipping into the abyss (Al-Ghazali, 2003), and contemporary digital media represents an environment of The environments that contribute the most to deepening intellectual corruption and social unrest at the same time, as it allows the spread of deviant ideas at tremendous speed and on an unprecedented scale, which fuels social divisions and conflicts (Al-Awaji, 2018), and Castells emphasizes from the contemporary side that the information revolution has created a highly complex cognitive environment that weakened traditional ties and produced disjointed hybrid identities (Castells, 2010).

Third: The Negative Impact on the Minds of Young People

The youth group is the most vulnerable group to the risks of intellectual corruption, because the youth stage is the stage of searching for identity and forming fundamental convictions, which makes the youth in dire need of fixed intellectual references and good role models, and when these references are absent, the intellectual vacuum becomes a fertile environment for receiving deviant ideas (Hassan, 2020). Social media has become one of the biggest sources of intellectual corruption in the absence of critical awareness (Al-Shahri, 2021), and Giddens pointed out that the late modernity created a severe identity crisis among young people seeking certainty in a world of uncertainty and relativism (Giddens, 1991).

Fourth: Moral Degeneration and Social Disintegration

Moral degeneration is one of the most prominent results of accumulated intellectual corruption, because moral values are not built in a vacuum, but are derived from a comprehensive intellectual system that determines what is good and what is ugly, and when this system is weakened, moral values lose their theoretical support and become subject to change and reversal according to changing cultural influences (Qutb, 2002), and this degeneration is manifested in the decline of honesty and honesty, the spread of lies, cheating, and fraud, the weakening of responsibility towards public and private rights, and the decline of the values of social solidarity, which scientists have pointed out According to them, the moral degeneration of contemporary societies is not the result of material poverty, but rather of doctrinal and intellectual poverty (Qutb, 2002), and Bauman believes that the fluid modernity we live in has produced transformative and unstable values that accelerate the dismantling of traditional morality and weaken social bonds (Bauman, 2000).

Fifth: Weakening the Islamic Identity

The weakening of the Islamic identity is one of the most prominent and most dangerous dangers of intellectual corruption in the long term, as the religious and civilizational constants of the nation are being eroded under the weight of waves of intellectual Westernization and the claims of enlightenment and modernity imported from the West, which leads to a generation that does not know its religious heritage

and does not appreciate its civilizational value. Zeidan, 1993), cautioned that intellectual globalization does not only target material aspects, but primarily at faith, identity, and belonging (Zeidan, 2019).

The Second Demand: Ways to Treat Doctrinal and Intellectual Corruption from an Islamic Perspective

After explaining the risks leading to doctrinal and intellectual corruption in response to the questions of the study, this demand comes in response to the fourth question by explaining the ways to remedy them within an integrated approach that combines originality and modernity:

First: Adherence to the Divine Law

Adherence to the Book of Allah and the Sunnah of His Prophet (peace and blessings of Allaah be upon him) represents the first and most comprehensive remedy for doctrinal and intellectual corruption in all its forms, as the Almighty said: "O people, an admonition has come to you from your Lord, a cure for what is in the breasts, and a guidance and a mercy for the believers" [Yunus: 57], and Abu al-Saud explained in his commentary that the Holy Qur'an is illuminated by it in the darkness of ignorance and the blindness of error, and it is a clear book for all that the people need in terms of their religion and worldly affairs (Abu al-Saud, d.t.), and this means that adherence to the Qur'an Conscious systematic adherence is the most preventive fortress and the most effective remedy to protect the individual and society from intellectual and doctrinal corruption. The Sunnah of the Prophet (peace and blessings of Allaah be upon him) is integrated with the Holy Qur'an in the formation of a comprehensive therapeutic approach, as Al-Shatbi has decided that renewal does not mean a change in constants, but rather in the methods of presentation and methods of treatment (Al-Shatbi, 2003), and Ibn Baz has emphasized that the first fortress of a Muslim in the face of intellectual and doctrinal strife is to arm himself with the legal knowledge derived from the Qur'an and Sunnah according to the understanding of the righteous predecessors (Ibn Baz, 2006).

Second: Sober Scientific Research Documented by Evidence

Sober scientific research disciplined by the Shari'a methodology is one of the most important tools in confronting intellectual corruption, as deviant thought derives its strength from the absence of a convincing scientific alternative, and Ibn Taymiyyah pointed out that most of those who have gone astray have gone astray due to the absence of correct science (Ibn Taymiyyah, 1991), and the specialized scholars have shown that only sound academic research can show the true image of Islam and explain the morals of Muslims based on the unity of faith that views the search for truth as the basis of this justice Religion (Zaqzouq, 1986), and this entails the qualification of specialized researchers who combine solid Sharia formation with the ability to deal with modern cognitive tools (Al-Bouti, 2020), and Rahman stressed that true Islamic renewal must be based on a rigorous research methodology that combines heritage and modernity without projecting either (Rahman, 1982).

Third: Ideal Role Models

The righteous example is one of the most important tools of education and reform in Islam, because the influence of behavior, attitude and personality is deeper than the influence of words and writings alone, as the Almighty said: "You had a good example in the Messenger of Allah" [Al-Ahzab: 21], and this is a strong indication that intellectual and doctrinal reform is not carried out in isolation from an influential living model, and specialists have shown that the lack of the ideal role model has made many young people resort to seeking examples in Western symbols that have been decorated in their souls. Al-Shehri, 2021; Al-Morsi, 1998), and therefore, investing in building solid scientific, educational and ethical role models is one of the most important tools to combat intellectual and doctrinal corruption in society (Al-Ahmadi, 2004), and Habanka Al-Midani has emphasized that role models in Dawah are not a means of assistance, but rather the main pillar on which real reform is based (Habanka Al-Meydani, 1992).

Fourth: Moderate Islamic Media and its Impact on the Islamic Call

The media in our era has become the first formative force of collective consciousness and the most influential tool in building ideas and perceptions, and this makes the absence of effective Islamic media from the arena a strategic loss of civilization, and Islamic thinkers have realized the importance of employing the media in spreading true Islam and correcting misconceptions, as Moukalled decided that the use of radio in order to call for the religion of God is in fulfillment of a fundamental duty towards the Islamic society in particular and the entire human society in general (Moukalled, 1975), and Al-Bouti explained that the successful Islamic media is Metwally also stressed that employing modern media in

da'wah is one of the most important ways to confront intellectual corruption (Metwally, 1446 AH), and in summary, media material in all its visual, audio, and digital sections is one of the most important ways of Islamic treatment in the present era (Al-Salabi, 2001).

Fifth: Institutional Integration in the Face of Corruption

Al-Khatib stressed that effective Islamic da'wah needs specialized bodies that work according to clear strategic plans and measurable and evaluative goals (Al-Khatib, 1399 AH), and Al-Ahmadi believes that cooperation between educational institutions, the family, the mosque and the school is the ideal model to contain the The Paths of Intellectual Corruption and Bridging Its Loopholes (Al-Ahmadi, 2004), Zaman pointed out that successful Islamic renewal in the era of globalization requires building strong institutional networks capable of dealing with contemporary intellectual challenges efficiently and effectively (Zaman, 2012).

Conclusion

First: Results

1. Doctrinal corruption is in essence a deviation in the Islamic belief system that violates the pillars of faith, and its most prominent forms in the contemporary reality: involvement with God Almighty in its hidden forms, exaggeration in religion, division and partisanship, moral deviation resulting from the weakness of faith, and deviation from the approach of Islamic moderation.
2. Intellectual corruption is the disruption of the cognitive structure that leads to deviant perceptions and values, and its most prominent dangers are: doctrinal deviation resulting from intellectual relativism, social turmoil, negative impact on youth, moral degeneration, and weakening of Islamic identity.
3. Islamic law has proven its ability to confront these dangers through an integrated therapeutic system based on adherence to divine law, sober scientific research, divine examples, moderate Islamic media, and institutional integration.
4. The relationship between doctrinal and intellectual corruption is characterized by overlap and circular interaction, as intellectual corruption is often a prelude to doctrinal corruption, and doctrinal corruption, in turn, reshapes the intellectual structure in a deviant form.
5. The reasons for the spread of doctrinal and intellectual corruption in the modern era are numerous and intertwined to include: uncontrolled media openness, intellectual globalization, the weakness of the legitimate educational system, and the absence of effective scientific role models.

Second: Recommendations

1. Religious, educational and educational institutions should carry out community awareness campaigns and develop a systematic preventive media strategy that uses all media to raise awareness of the dangers of doctrinal and intellectual corruption.
2. The need to develop religious education curricula to be able to confront contemporary doubts with their appropriate scientific tools, and to include Islamic critical thinking in the school curriculum at various stages.
3. Modifying and developing programs for the preparation of preachers and reformers to qualify them to deal with the contemporary digital space and present the Islamic discourse in modern and effective ways that address the mind and conscience together.
4. Establishing research centers specialized in monitoring the phenomenon of intellectual and doctrinal corruption, analyzing its paths and causes, and proposing appropriate solutions to it, while encouraging researchers to produce solid scientific studies in this field.
5. Building strong institutional partnerships between religious, educational, media and family institutions to ensure the integration and unification of efforts in confronting the phenomenon at the comprehensive societal level.

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