

The role of weak religious faith in intellectual security

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Abstract

Among the modern concepts that have received attention and study by researchers is (the concept of intellectual security), and there is no doubt that concepts only appear and crystallize due to the great need for them in the social milieu.

This research presents (the role of weak religious faith in intellectual security) from the point of view of scholars and researchers, and then indicates the most important results and fruits of weak religious faith.

Keywords: faith - religious - security – intellectual.

Introduction

The weakness of intellectual security in many societies is only a result of the weakness of religious faith.

Many politicians, scholars, and researchers in the various fields of a security agree that the emergence of terrorism in all its forms is mostly due to several factors that take the individual character or factors combined, such as weak religious faith and other factors that led to the emergence of many deviant and destructive ideas.

This research came to show the role of the weakness of religious faith in intellectual security, and it included an introduction and two chapters, as follows:

Introduction: It deals with the importance of the topic and the research plan.

Chapter one

It dealt with the weakness of the religious faith, and it included three needs:

The first one: dealt with the weakness of doctrinal education, the second one dealt with the importance of intellectual education in Islam, and the third dealt with the results of the weakness of

doctrinal education. The second chapter dealt with the results of the weakness of religious faith (doctrinal division) and it included three needs, the first one dealt with the description of segregation, the second, in which I dealt with the danger of ideological segregation, and the third included the causes of segregation among Muslims, then the conclusion, which included the most important findings I reached, and a list of references.

The first requirement: The weakness of the religious faith

The religious motive in the human soul represents the best guarantee for the integrity of the individual in his daily life, and it is the faithful guard for the individual's good dealings with others in society, as it accompanies the individual day and night, and with this motive, the true religion builds the desired virtuous society that has been achieved in happiness for the individual and the group .

The weakness of the religious faith arises from several factors, which I summarized in the following requirements:

The first requirement: the weakness of the ideological education

First: Education linguistically and terminologically

Education linguistically

The source of the verb means to raise. It is said ((You have a blessing that you raise)) that is, you preserve it, take care of it, and raise it as a man raises his child, and it is said: I raised him, and brought him up because if he is raised, he grows, becomes smart, and increases . The boy brought him up and he took care of him until he left childhood, whether he was his son or not . The father raised his son: he educated him and developed his mental, physical, and moral faculties so that they would reach their perfection. as in the saying of the Most High: He (Pharaoh) said (to Moses): 'Did We not bring you up when you were a child? And have you not spent years of your life amongst us? (18) . And the Almighty says: And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them thy Mercy even as they cherished me in childhood24) . That is, He showed me mercy by raising me when I was young.

Among them is the Rabbani: He is a learned scholar who nourishes people with sciences . It has three meanings : the owner, the master to be obeyed, and the reformer, and it is from the divinity.

Education terminologically

Many specialists in the field of education believe that the term education is not subject to a specific definition, because of the educational process on the one hand, and its influence on customs, traditions, values, religions, sects, customs, and goals on the other

hand, in addition to its development and alter according to time and place because it is characterized by growth and recurrence.

For this reason, we find that the Islamic concept of education differs from others in proving a legal reference for education from the Holy Qur'an and the purified Sunnah, and the adoption of places of worship in education, and that education in the Islamic concept targets all human individual and social tendencies, and targets both worldly and other life together, while education in other concepts we find that these aspects have been neglected partially and completely.

The terminological meaning of education, in general, does not cease to be the development of the human personality in all its aspects, whether through teaching, cultivating, disciplining, or taming to prepare a person in a proper, upright, effective manner in the society in which he lives.

The following is a presentation of some definitions concerned with education according to its terminology, their different directions, and the diversity of their goals, the most important of which are:

1. It is concerned with preparing man in a manner that deals with every aspect of his spiritual, mental, and physical life, his life in this world, the relationships and interests that bind him to others, his life in the afterlife, and the work he has done in his life in this world, so he will be rewarded for it, and he will obtain the satisfaction of his Lord, or his wrath.
2. It was also defined as the upbringing of man in all its aspects, seeking the happiness of both worlds according to the Islamic approach.
3. It seems that the last term is the best among the other definitions because it is inclusive of all that is related to the various aspects of man, worldly and hereafter, and because it is in line with the educational process gradually, defining the system according to which the educational process proceeds.

Second: related words

Several terms were included according to the familiarity of their users at the time, indicating the meaning of education, but as we previously indicated in the statement of their linguistic root, it is clear that these terms have a relationship to what we mean in the term (education), and we shed light on these terms, with the statement of their users briefly.

1. Recommendation: meaning linguistically: purification, increase, and growth . In terminology, it does not deviate from its meaning linguistically, as it refers to one who purifies himself from polytheism, misguidance, and bad traits, and develops himself through righteous

deeds . This term is as close as possible to the term education, and the Holy Qur'an used it in this sense, Allah says: (Indeed he succeeds who purifies his ownself) , means (and purify her from vile morals and vices) , Almighty said: (In the same way that We sent a Messenger among you (Prophet Muhammad) from among yourselves to recite to you Our verses and to purify you, who will instruct you in the Book and Wisdom and teach you that which you are not aware of) , In the interpretation of this verse, it was stated that what is meant by the words "purify you" (i.e., purify your morals and your souls by training them in good morals, and purifying them from evil morals) . Hence, it seems to me that acclamation means the purification of man, his education in all aspects of his spiritual, physical, and mental life, and bringing him to human perfection.

2. Education: linguistically means (alert the soul to visualize the meanings).

Terminologically, it is: the process of presenting information to the learner, which increases his mind, develops it, and refines his thoughts.

It is also close to the term education, and this term is almost the closest among all the terms that we deal with in the modern era due to its strong association and connection.

3. Refinement: means purification from this thing, to refine it, and also means purify it, and reform it.

Idiomatically: the intent of Islamic etiquette and the set of virtues, values, and patterns of behavior that we want society to be endowed with.

4. Discipline: Its meaning in the language is taken from literature, and it is called literature because it disciplines people to the praiseworthy, and forbids them from evil , it is said: I disciplined him, I taught him manners, it that is, I taught him the virtues of morals.

Disciplining idiomatically: (Teaching one of the virtues and punishing those who violate it for their mistreatment. Punishment is called discipline because it calls for the reality of good manners in the sense of praiseworthy actions by which a person obtains virtues .

This term is common and used, and it was mentioned in some of his hadiths, may God bless him and his family, including his saying: (For a man to discipline his son is better than giving a saa' of alms) .

This term was used by the scholars of our righteous predecessor, Qadi al-Qudah (Abu al-Hasan al-Mawardi) , in his book (Adab al-Dunya wa al-Din) , and other scholars.

5. Reform linguistically against corruption, and means restoring the thing to its original state by establishing it, and taking good care of it after corruption has befallen it.

Reform idiomatically (is a contract that removes the dispute, and it means reconciliation, and it is peacefulness unlike quarrels, and its origin is from righteousness, and it is against corruption, and its meaning is indicative of its goodness).

This term is close to the term education as well, as it was from the supplication of the Prophet, may God's prayers and peace be upon him and his family: ((And rectify all my affairs for me))

The issue here indicates the generality, that is, in all of my conditions, except that this term does not have the meaning of growth and increase, but rather it fulfills part of the meaning of education.

Third: the definition of faith

Aqeedah means "I tied the rope, the sale, and the covenant." , Ibn Faris said: (the letters indicate tension and strictness and a trumpet ... and means construction, and I tied the rope)

And from that, the marriage contract, the Almighty said (but He will impose blame upon you for [breaking] what you intended of oaths) -

Aleaqida idiomatically

(They are the things that the heart must believe in, and the soul should be reassured about so that it becomes a firm certainty that is not mixed with doubt)

It is also defined as: It is a set of ideological rulings that a Muslim must believe in a firm belief, without doubt, if there is a doubt, then it is not a belief)

It is also defined as (a group of intuitive issues of right to mind, hearing, and instinct, on which a person holds his heart, and his chest that does not include disagreement)

The second requirement: - The importance of intellectual education in Islam

It is scientifically proven that a person is born with a white page, free from any direction or formation of the self, but rather that it carries the willingness to receive science, knowledge, and the formation of personality according to a specific behavioral line, so we find the Holy Qur'an addressing the human being with this fact, and reminds him of the grace of science, education, and guidance.

Imam Ali (peace be upon him) translates this scientific fact and says: ((Rather, the child's heart is like an empty land, what was thrown into it, is grown there)

Given the importance of education in building personality and psychological safety from deviations and its impact on the happiness of man and his misery in the future of his life and his hereafter, and its active role in the civilization of society and its scientific and developmental progress, Islam affirmed the interest in education, directing the child, and its superior care in its first years, as education affects the security, health of society, the cleanliness of its environment, its economic production, its political stability, and its scientific and civilizational progress. Islamic education in all its means and energies seeks to develop human thought and its launch, and its liberation from the bond of ignorance and tradition, and its enlightenment with lessons and urged it to contemplate the accuracy and systems of the universe, to conclude that of faith in God the Creator of the universe, believing in reflection, belief in evidence, and belief of evidence, and a certainty of evidence to shine in the soul, the lights of the conscious belief that leads a person to race in the fields of righteousness and the fields of goodness.

It is concluded from the foregoing that education is the process of building, reforming, directing, and preparing a practical person for a person to obtain the happiness of the world and the hereafter through the work of looking at the matter and reflecting on it to ask for the unknown meanings, through reason or mind.

It seems to the viewer in the reality of the university community that the main reason for the deviation of this society and its lack of influence on the student is the weak production of Islamic thought on material issues, as doctrinal education is the most important weapon in which a person is armed to maintain himself, its security, and reassure it, and to stand in the face of calamities and difficulties, and to advance, as a person without a sound doctrine walks on it has no meaning, so he cannot withstand any stream.

Based on this, the weakness of ideological education poses the greatest danger to young people, especially in educational academic circles; as its weakness leads to leaving the mind without the realization r unleashing it to work in what cannot tolerate, as if he unleashed the mind to think without a doctrine that protects this mind and thought, and without a method that determines the method of thinking, this mind would be lost.

The third requirement: - The results of the weakness of ideological education

As a result of the weakness of ideological education, many Muslims fell into the traps of ditching behind the maze of laws in their religion and their world, which are not related to their religion and their law, so they fell into many dangerous slides, and we can summarize the most important of them in the following:

First: atonement, innovation, and corruption: The release of disbelief or cursing on a specific person is dangerous; Islam has warned against it due to its grave consequence, and for the great mistake in it, our prophet said: "If a man accuses another man of deviance or accuses him of disbelief, that accusation will come back on him if his companion is not as he said."

Imam Al -Ghazali said: ((It is necessary to be precautionary from atonement, for the permissibility of blood and money from worshipers to the qiblah who repeat: (There is no god but God and Muhammad is the Messenger of God), it is forbidden to kill them, and the mistake in leaving a thousand infidels in life and shedding of Muslim blood).

Second: The effect of error

The sin of the mistake without distinction and differentiation between sin and error in some people is contrary to the approach of Islam, but it is the doctrine of some, and they say: ((He who deserves praise is not worthy of defamation, and who deserves the reward did not deserve punishment, and whoever deserves punishment did not deserve the reward, until they said: Whoever enters the fire does not come out of it but rather immortalizes , God has lifted the sins of this nation as stated in the noble hadeeth, the Messenger of Allah (peace and blessings of Allah be upon him) said (Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress) .

Third: The mistakes and the pitfalls are followed, spreading and reprimanding them: The basic principle in this is the Almighty saying :(Indeed, those who support the propagation of immorality among the pious will suffer a painful punishment both here on Earth and in the Hereafter. And Allah knows, while you are unaware.)

The Prophet urged the concealment and said: ("A Muslim is a brother to (another) Muslim; he does not wrong him or give him to someone who will. If one meets his brother's needs, Allah will do the same; if one eases a Muslim's burdens, Allah will do the same on the Day of Resurrection; and if one covers a Muslim's transgressions, Allah will do the same on the Day of Resurrection."

Fifth: lack of confirmation when hearing and reporting the news, If we contemplate the book of our Lord, we find that the matter of confirmation has been mentioned in many verses; Including the Almighty saying: Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"

Imam Al -Shawkani said in the interpretation of this verse: (What is meant by the evidence: recognition and examination)

The Prophet said: It is enough falsehood for a man to relate everything he hears.

This requires knowledge of the nature of the error transmitted in terms of the evidence of the error, otherwise, it is one of the different matters of jurisprudence in this Al -Sibki says: I often saw someone who hears the word and does not understand it, and the experience of the connotations of words - especially the customary words that differ according to the knowledge of people and in some times, praise and some of them are vilified - a severe matter that only realizes it with knowledge, and what should be agreed- also knowledge of legal rulings, So, ignorant thought the permissible is forbidden)

Chapter two

The results of the weakness of religious faith (doctrinal distinction)

There is no doubt that one of the most important results of the weakness of religious faith is the separation of thought and body, and perhaps one of the worst targets in society is the ideological distinction that establishes the monopoly of truth and the removal of the rights of others, especially with the absence of law or with the acquisition of customary laws in underdeveloped societies.

The first requirement: - Definition of discrimination

Discrimination linguistically: it was stated in Lisan Al Arab, which means differentiate between people from each other. The judge separated the spouses: a ruling on the differentiation between them. It is said the two men separated: each of them went on a path, the sect between people. The team: the sect of the people and it is larger than the group.

Separation is whether, in the bodies and separation in speech, it is said that separated the words, so he separated the two men.

Some of them made "the difference approximated the separation, but the separation is considered to be a split, and the difference is said as a separation. The Almighty said: when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

The band is a separate piece, including the group of people, and the team: the group is separated from the others.

The separation against the meeting, and therefore the act of separation is the act that contradicts the action of the gathering that occurs after it, as it is not separated only after a meeting, so the

meaning of separation becomes synonymous with the meaning of distraction and separation.

As for the distinction as a term, it is recognized today that the different trends in the doctrine are called division and that the various trends in jurisprudence are called doctrines, but this custom is not required by the linguistic situation, and it is not imposed by the Quranic statement, and it is not a term that the scholars unanimously agree on. However, the follow-up of the Quranic statement leads to the fact that the group and the team call a group of people to be right, and it may be invalid.

The separation of truth, as in the Almighty saying: Additionally, it is improper for all of the believers to engage in joint jihad. Only one party should depart from each of their troops so that those who are left behind can receive religious instruction in (Islam) and warn their people when they return, warning them to take precautions (of evil).

And the false team, as in the Almighty saying: Do you honestly think they'll come to believe in you after learning that some of them used to hear the Word of Allah and then purposefully misinterpret it?

The word came with those meanings in one verse, which is the most important saying: He led a portion of you, and a portion of you deserved to be mistaken. In fact, while they believed they were being guided, they had chosen to side with the devils rather than Allah.

It is not intended for absolute separation, as the dispute is from the time of the Companions until now a reality in *ijtihad* issues, but rather is intended to separate with enmity, hatred, and dispersal of hearts, Allah says: And hold fast, all of you, to the Rope of Allah (i.e., this Quran), and do not split up among yourselves. Also, keep in mind Allah's favor bestowed upon you because you were once enemies of one another, but He brought you together so that, by His Grace, you became brothers (in the Islamic Faith), and you were about to fall into a pit of fire when He delivered you from it. So that you may be guided, Allah clarifies His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) for you.

The separation may be due to the worldly matter, but the nation's separation is only due to the innovation in Sharia in particular ,

The difference does not mean merely the difference in opinions, etc. The difference - as its meaning - is the stage of separation and rivalry if the difference intensifies. The consequence of difference and conflict is separation and dispersal.

As for the difference, the separation means between intellectual and sectarian trends between the sects of people, as each group of them takes a different or clear path for others in opinions, ideas, religions, conditions, and sayings. This means their separation and their lack of

meeting, and it is what we see today from rivalry, conflict, and difference because each of them took a path other than the other way, so he separated them in opinion, thought, and direction.

The second requirement: - The danger of ideological discrimination

One of the most important internal risks that tore the religion, and led to the division between Muslims is the dispute and discord within the one body and the flow of good delicate blood due to the intellectual dispute!!

Unfortunately, some members of the Islamic nation fell into separation and conflict, and the weakness occurred in it, and its enemies were called upon, and one of the most dangerous types of discrimination is (doctrinal division); because a person is a prisoner of his thought and belief, the work of man, his behavior and his actions in the reality of life is only an echo of his thought and mind, and from here the adoption of deviant thought, and instilling stray beliefs in the hearts of Muslims is obligatory for the difference of Muslims in reality.

The third requirement: - Reasons for the ideological separation among Muslims

First: ignorance

Ignorance in the language: means a lack of knowledge.

Ignorance is the opposite of knowledge, we say: ignorance of this matter, and said: I ignored the thing and ignorance means left without knowledge, and the ignorance of the truth, and it is known from the words of the Arabs (ignored the thing if you did not know it, and it is said: ignoring the man).

As for ignorance of the terminology: - It is intended not to know something.

Ignorance was known by several definitions, including:

Imam Al –Juwayni identified it as a doctrine , related to the belief in contradiction.

Ignorance may be released and intended for lack of experience.

Including the Almighty saying: Because of their restraint, an ignorant [person] would assume that they are self-sufficient.

It is said the ignorant do not know the permissible from the forbidden, so everyone who does sin is ignorant.

Imam Abu al -Qasim (may God have mercy on him) said:

Ignorance is meant not to feel, and it is meant to feel something contrary to what it is, and it is meant to be foolish. It is intended not to know something.

The danger of ignorance

Ignorance is an incurable disease that kills the nation if it succumbs to it, and a direct reason for its dispersal. Some Muslims are ignorant of the affairs of their religion. So he was the cause of this abyss, and among them are those who knew something of the matters of his religion, so he thought that what he knew was the truth and the right thing only, and others were false, so he was more deceitful than his companion.

This happened to some sects, as their falling into a disagreement with the Muslims was their ignorance, such as the Kharijites, for example, about whom the Chosen One says: reciting the Qur'an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target." And in another hadith: They call to the book of Allah, but they have nothing to do with it.

They did not understand the meanings of the Qur'an nor the purposes of the Sharia, despite their frequent recitation of the Qur'an, so Satan confounded them with what they imagined, and that prompted them to allow the blood of Muslims.

Among the causes of disagreement that ignorance inherited is the imitation of the forefathers and their imitation without the imitators looking at it with an impartial, rational view, so we see the ignorant like to imitate others and become fanatics for that. It is a reprehensible imitation that leads its owner to enmity against the truth and its people. When we say imitation, we do not mean imitation of the scholars and the people of the schools followed, but rather the imitation of everything a person receives without scrutiny and knowledge. Rather, if he admires an opinion, he defends it and calls for it out of ignorance, so following the imams with knowledge, guidance, and insight is a commendable matter.

We see pagan peoples possessing superstitious beliefs that lived for long periods in large nations, so by imitation, they lived for ages, likewise the Arab nation before the mission, as the tradition of their ancestors prompted them to reject the call of truth. (Similar to this, We did not send a warner before you, O Muhammad SAW, to any town (people), but the affluent ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps" (And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing. Despite the fact that their fathers were uninformed and unguided?).

Second: following whims

It means what the soul desires as sins and heresies, and for this reason, the people of innovation were called the people of desires, because they followed their desires, and they did not take the legal evidence to rely upon it. Rather, they preferred their desires and relied on their opinions, then they made the Shari'a evidence support that.

It is the origin of deviation from the straight path, God Almighty said ("Rather, we will follow that which we found our fathers doing," they respond when told to do as Allah has revealed. Despite the fact that their fathers were uninformed and unguided?)

The Qur'an has indicated his censure in his saying (Have you seen the person who adopted his desire for a deity? Who then will lead him back to Allah if Allah has led him astray with knowledge, sealed his hearing and heart, and created a veil over his eyes? Why don't you keep that in mind!) , the Qur'an did not mention passion except in a review of slander.

(If they don't respond, understand that they are only acting on their own desires. And who goes astray more than one who follows his desires without Allah's direction? The harmed are not guided by Allah) , and other verses, except that the desire is according to what Muhammad, He arrived with the following message: "None of you [truly] believes until his desires are subservient to that which I have brought. May God's prayers and peace be upon him."

Third: The difference in the revelation and interpretation

Since theology is a science by which it is possible to prove Islamic beliefs, infer their truthfulness, and respond to suspicions with evidence , they differed in the evidence, differed in revelation, and interpretation. The difference in revelation is:

1. Language
2. Textual evidence.

First: the difference in language

It is a source of disagreement, and disagreement against the agreement. The two things differed and did not agree, and everything that is not equal has contradicted and differed. It is said: People differed because each one of them puts aside the saying of his companion.

Second: the difference in terminology

Imam Al-Isfahani - may God have mercy on him - said: (Difference and disagreement are that each one takes a path other than the path of the other in his state or saying). Without conflict or division , as evidenced by the sequel to his words: (And since the difference between people in saying necessitates a dispute that is borrowed for disputing and arguing). The Almighty said: But now that the parties are at odds with one another, woe to those who doubt the setting for a terrible day . So the meaning of the verse: So those who disagreed about Jesus became separate parties from among his people.

The difference in the origin of the language does not carry the meaning of conflict and hardship, but rather the reality of people and their souls that cannot bear it, and their chests that disagree with them makes this difference a reason for conflict.

As for the disagreement, it is more general than the opposite. Because every two opposites are different and not all different are opposites, so blackness and whiteness, for example, are opposites and different, while redness and greenness are different and not opposites, and the difference is more general than opposites, as it carries the meaning of opposites and the meaning of contrast with the absence of opposites.

Linguistic differences

The difference in language has some faces drawn into the discord in the faith, including:

1. Vocabulary subscription: It combines opposite and different meanings, as it is the word used for two or more truths , for example (Whoever seeks honor (through influence), then all honor belongs to Allah. Good speech rises to Him, and good works elevate it. However, those who plan evil deeds will suffer a severe punishment, and the planning of those deeds will be destroyed.)

It is permissible for the subject pronoun that is nominative to refer to speech, and the object pronoun to refer to the action, so its meaning is: The good word is monotheism that elevates good deeds because no action is valid except with faith.

It is permissible for the subject pronoun to refer to the action, and the object to refer to speech, so it means that good deeds are what raise good words, and both of them are true, because faith is saying, belief, and action, and one of them is not valid except with one another.

2. Truth and metaphor:

Truth: It is the term used in its proper place, and the metaphor is the term used other than what was meant, and some people went to nullify the metaphor, and others went to prove it.

Its examples are several, the most important of which are the texts of the attributes, so the disagreement is over their interpretation befits His Majesty, while the people of anthropomorphism make them inappropriate.

3. Singularity and composition: the verse may have fulfilled the meaning and the intended purpose and stand by itself, and the verse may have been mentioned as not fulfilling the purpose and the complete purpose was mentioned in another verse.

According to the Almighty, I am close by when My servants ask you, "O Muhammad," about Me. I answer the call of the supplicant when he invokes Me. In order for them to be [rightly] guided, let them respond to Me [by obedience] and believe in Me.) The condition of the will was in the Almighty's uttering: (Nay! You call upon Him alone, and if He wills, He will remove the (distress) you are in. At that point, you forget about any partners you may have joined with Him (in worship)).

The stipulation of will in this second verse indicates that it is intended in the first verse.

4. General and specific:

The general: The general is every word that is organized as a plural of nouns verbally or with meaning, that is, the word that takes everything suitable, but the specific, it is every word that is placed for one meaning separately.

An example of generality and specificity in which the dispute occurred is His saying: (And they assert that Allah has given birth to a son (Jews, Christians, and pagans) (children or offspring). Praise be to Him! (Exalted be He above all that they associate with Him). No, all that is in the heavens and on earth belongs to Him, and they all submit to Him in worship)

Some people said: This is specific to the people of obedience. They argued that (no), even if it was mostly for the general public. It may come to the special as saying the Almighty (Indeed, I discovered a woman ruling them there. She has been given authority over everything, and she sits on a huge throne.).

Disagreements about transcriptional evidence:

The textual evidence: It is the one that is from the side of the Prophet (may God bless him and grant him peace) or from the Sunnah and the consensus.

The Qur'an is considered the original for theologians, even for those accused of providing reason and neglecting the text, and it seems that reason has the order of precedence, not the order of preference.

Judge Abd al-Jabbar states: (The book is the original in that it contains alerts to what is in the minds, just as it contains evidence of judgments, and distinguishes between the judgments of actions and the judgments of the doers, and were it not for that, we would not have known who is taken accountable for what he leaves or what comes, who praises and who disparages, for this reason, the one who has no reason is not blamed, and we know a single God with divinity, and we know Him as Wise, who teaches in His book that He has evidence.

Even though the book is the origin of the evidence among theologians, a disagreement occurred among them regarding the similarities, the interpretation, and the difference in a language such as generality and the specifics and the association of expressions and the truth and the metaphor and the singular and the composition as mentioned above.

Attitudes differed regarding the Sunnah, and the Mu'tazilah did not accept except the mutawatir and well-known reports, and Abu Hudhayl mentioned that the mutawatir is an argument, but the well-known and the one report do not benefit knowledge, despite his saying that among the single reports what necessitate necessary knowledge.

As for the Ash'aris, they take the Mutawatir from the reports, and that is (because it is not customary for a meeting like the people of Mutawatir to transmit a lie about witnessing, or concealing what they know).

As for the news narrated by one or the two, it does not necessitate knowledge and necessitates action, and Al-Razi believes that adhering to the narrations of the Ones in the knowledge of God is not permissible, because they are conjectured, and the Companions' narration of them does not serve as a definite statement.

Conclusion

Praise be to God, who is exalted above His Throne. Prayers and peace be upon Muhammad, his family, his companions, and those who follow them with kindness to them until the Day of Judgment.

Throughout my research which is entitled (The role of weak religious faith in intellectual security), I reached several results, the most important of which are:

1. The weakness of religious faith is one of the most important threats to intellectual security.
2. The weakness of religious faith would make the individual prey to psychological crises and behavioral disorders that lead to weakness or collapse of his intellectual security.
3. Religion in the messages uproots disbelief and misguidance, erases ignorance and beliefs, and eliminates falsehoods in moments. The weakness of the religious faith leads to disbelief and misguidance, increases ignorance, and destroys the truth.
4. Religion based on the power of faith and certainty does not freak out and is unwavering, nor is it subjugated and disguised, nor does it condemn or manoeuvre, but goes steadily and relentlessly.
5. Weak religious faith has tangible manifestations that a person feels and tries to get rid of. Treating a Muslim's weak religious faith requires a strong will and sincere determination.
6. The weakness of religious faith is one of the most important factors of intellectual deviation.
7. Religious weakness is one of the most important factors helping to destroy the family and society, as its weakness leads to the Muslim committing sins and disobedience and deviates the Muslim and leads him to be drawn after pleasures and desires.

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