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## **THE NEGATIVE IMPACTS OF MODERN SOCIAL MEDIA, AND WAYS TO TREAT THEM FROM AN ISLAMIC PERSPECTIVE**

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### **Abstract**

The Negative Impacts of Contemporary Social Media and How to Treat them from an Islamic Perspective.

Allah Almighty has created human beings so that they socialize and communicate with one another. Methods of communication have developed with respect to time and place. Although the varied positive aspects of the social media are undeniable, the social media has become an overwhelming revolution that swept the moral values and principles in its way, and transgressed all criteria so that they became difficult to control. The social media is spreading atheistic thought and revolt against moral values. The social media is also contributing to the disintegration of Muslim families. It creates disorder in social relationships as it severs familial bonds and cordial ties among people. Therefore, it becomes an imperative to find a prescription to bring things back to their normal condition through a rightful Islamic approach that regularizes how to deal with the negative impacts of the social media so to convert them into useful ones, and hence serving both the community and the individuals

**Key words:** effects, negativity, methods, communication, social, treatment.

## **Introduction:**

Man cannot live in isolation from others, and he devised various methods for this, and with the advancement of time and the development of civilization, communication methods became easy and easy. So the world has become a small village, and communication is a noble principle and an enjoyable way of life. People attract stories and share experiences. But the matter expanded and the channels became brimming with pernicious atheist stray ideas; Shaking man's confidence in his Lord and his religion, detaching him from his civilization and nationalism, weakening the standards of stability, calling for a revolution against morality, stripping away from virtue, spreading rumors, promoting chaos, losing identity and melting independence, and helping family disintegration and forbidden practices, thus turning a market for everything bad and bad; It was necessary to have a religious prescription warning the generation of unpredictable openness. And adhering to our constants and values is the most effective way to deal with the deluge of development, and try to harness them for the beneficial and beneficial.

## **The importance of the research:**

The importance of the research lies in uncovering the negative aspects of modern social media, stating its danger to the Muslim faith, to constants and morals, to creating family harms, to destroying social relationships, to explaining the danger and harm resulting from addiction to body and mind, and to try to find the most appropriate solution and the best way To benefit from these means without falling into the trap of those who stalk the nation financially and morally, and to immunize the Muslim generation against the invading culture, and to reformulate it in a way that achieves the good of the ummah (Islamic nation).

## **The research objectives:**

1- Enlightening Muslims and warning them against falling prey to deceptive delusions and propaganda; The aim of which is to undermine the Muslim's relationship with his Lord, and to keep him from his religion. To make it easier to control or to gain material profit; What is nothing but a trade far removed from values and emotions.

2- Shedding light on the danger of social media on thought, behavior, morals and constants, and trying to learn ways to spread these toxins, and know the goals of those ambushes.

3- Revealing the true face of calls for emancipation and distinction; And they are poisons placed for the arrogant and the ignorant; To be a docile tool that destroys religion and weakens the nation, and achieves the goals of other countries; It is the colonization of minds before the lands, and adapting the correct relationship in dealing with these means.

4- Reframe the role of the family. Being the first building block of civilizations, involving individuals in making their history, reviving role models, spreading the spirit of tolerance and dialogue, and preparing Islamic programs as an alternative to searching for falsehood, so that it has an element of suspense and creativity, and our civilization is full of all of that.

\*- Research problem:

What are the impacts of the danger posed by modern social media on Muslim beliefs, behavior and morals, and on the Muslim family and social relationships? What are the methods and paths used by the owners of these media to achieve their goals? How can these negative impacts be addressed?

### **The Research methods:**

Using the inductive analytical approach; to see the disadvantages and methods of modern social media, and to

know the extent of their impact on people's thoughts and behavior? And know the legal remedies for these results.

### **Previous studies:**

Many studies have been written on the subject, which dealt with many aspects, including:

1- The technological revolution and its impact on values, prepared by: Izzat Al-Sayed Ahmed, Damascus University Journal, Volume 29, Issue 3 + 4, for the year 2013.

2- The Impact of Using Electronic Communication Networks on Social Relationships: "Facebook and Twitter as a Model", prepared by: HananBintShaashua Al-Shehri, Master Thesis, King Abdul Aziz University, College of Arts and Humanities, 1434.

3- The positives and negatives of the Internet and its impact on the girls of society in Qatar, prepared by: Dana Walid Al-Marri and Ghafra Al-Sulaiti, in 2009.

And others who talked about the effect of the means on consciousness and on values, and they were proficient and beneficial, and I think that this research sheds more light on the danger of these methods, so The researcher added a new element; It is to address the bad impact through the legitimate vision.

### ***Introduction:***

Islam urges communication, which in its connotation means positive interaction between two parties or a group of parties using the senses of communication, whether that is at the level of individuals or societies and states by directing the Islamic ethics for charity in social relations on various levels to achieve the meanings of communication.

\* - The first requirement: Defining the effect in language and idiomatically.

First: the effect in language: presenting the thing, mentioning it, and drawing the remaining thing, or evidence of its existence, including the words of Allah Almighty (then we stood up for their impacts by our messengers) (Surat Al-Hadid: 27) (IbnFaris, 1979, 1/287).

Second: Impact idiomatically: the science of ancient documents and remnants (The Arabic Language Academy, 1989, p. 5).

- The second requirement: Defining negativity linguistically and idiomatically:

First: Negativity is a language: (among the philosophers) a psychological state that leads to slowness and hesitation in movement, and may end in stopping it, and it also expresses a general trend based on strike and non-cooperation (Ibrahim Mustafa, 1989, 1/441).

The took: (Salab) is attributed to the robbery and from it: received a negative answer: negative and rejection, or took a negative stance: a neutral position in the sense of non-cooperation, and from it a negative action: that is, it ended in failure and robbery (IbnManzur, 1414, (1/471)) .

Second: Negativity idiomatically: lack of concern for others, getting rid of consequences, fleeing responsibilities, selfishness, affection and dependence, and throwing loads away from oneself and the self (Sorour, 2015, pp. 7-12).

- The third requirement: Defining the means of communication, linguistically and conventionally:

Definition of means of communication: They are websites on the Internet through which millions of users of different interests communicate, and exchange various posts: such as pictures and videos, creating blogs, sending messages, making and exchanging calls (Kandili, 2015, p. 44).

- The concept of communication, language and idiomatically:

First: Communication in language: it is conjunction, communication, relevance, interdependence, cohesion, collection, reporting, completion and information, and it means establishing a relationship of interdependence, sending and exchanging, agreement and harmony, succession and non-interruption and compatibility (IbnFaris, 1979, (6/342)).

Second: Communication idiomatically: It is a process of transfer of ideas and experiences, and the exchange of knowledge between individuals and groups, and it is subjective between man and himself, meaning: the speech of the soul, or collective among others, and it is based on approval, or opposition and difference, as it is the essence of human relations and the goal of developing them. It has two main functions for communication: a cognitive function represented in transmitting mental symbols and connecting them by linguistic and non-linguistic means, and an emotional function that is based on strengthening human relationships (Farawla, 2006, p.33).

**-The negative impactsof modern social media on faith, and ways to treat it.**

**-Impacts of negative means on creed Features and results.**

Creed language: from the contract; It is fastening, concluding, tightening, bonding, tightening with force, cohesion, alignment, and proof; And certainty and assertiveness. And the opposite of the solution, and from it is the saying of God, the Blessed and Exalted be He, (Do not blame you for idle talk in your faith, but He will blame you for what you have made of the oaths) (Surat Al-Ma'idah, 14: 25), 1466, (IbnManzoor) (Surat 7: 25), 1466, (IbnManzoor).

Idiomatically: the assertive faith that is not addressed by doubt in his belief (Al-Omar, 1412, p. 18).

Whoever asserts duties, teach man about his Lord and get to know him, and the purpose of his creation, to guide him from his confusion and guide him from his misguidance, and to quote from his light to be happy in his condition, and to guide his end That is why Allah assumed that the servant knew him, glory be to Him, so he said (So know that there is no Allah but God) (Surat Muhammad: 19), and the first thing that the servant will be held accountable for in general on the Day of Resurrection is his belief. Whoever has a sound creed; She described his intention, delivered his worship, corrected his treatment, and proceeded towards reconstruction and achievement; Worshiping his Lord, intending the goodness of himself and his being.

One of the most beautiful descriptions is that a person entered into a hairdresser; this barber denies the existence of God! The barber said: Allah does not exist. Because if he was there, he would not have fought the people and managed to intervene and end the fighting and destruction ?! The man could not reply! So he went outside the place of shaving and found a person with long hair, then he put it in and said to him: And the barber is not present ?! The barber said: Rather, I exist? He said: Why is this man long hair? He said: Because he did not come to me! The visionary man said: Likewise, Allah is here! And we did not go to him (so flee to God, for you have a clear warning from him) (Surat Al-Dharyat: 50). (\* - One of the best Islamic websites is the Islamic Alukah site).

**-The negative impacts of modern social media on behavior and morals, methods of treatment, and methods of prevention.**

**-Impactsof negative media on behavior, morals, features and outcomes.**

A nation that upholds its morals is a sublime conservative victor; Therefore, Islam has been keen on developing the ethical aspect, and upgrading the standard behavioral aspect, which is the result of the internal defense against stimuli and suspicions. The mission of the Prophet, may God's prayers and peace be upon him, was nothing but the development of the moral aspect through God's praise for him, not by the abundance of prayer, fasting, or spending. Rather, he praised him for his creation, so he, may He be glorified, said: (And indeed you have great morals) (Surat Al-Qalam: 4). The Messenger, may God's prayers and peace be upon him, translated that in practice, which confirms the basis of his mission, saying: "I was sent to complete good (honorable, good) morals." (Malik, 1991, Hadith No.(1609), (IbnHanbal, 1999, Hadith No. (8939), and (Bukhari, 1989, Hadith No. (273)) and (Al-Haythami said, 1992, Hadith No. (14188): Narrated by Ahmad and his men the right men").

The bare nation of morals, is empty of its dangers, and its fall and falling prey to all forms of modern colonialism is soon announced. How truer is the expression of the orientalist "Marma Duke Paktok" when he said: "Muslims can spread their civilization in the world now with the same speed that they published it previously, provided that they return to the morals they were in when they performed their first role, because this empty world cannot withstand the spirit Their civilization (Hawwa, 1992, p. 112), for here they are the enemies of the nation, laying the path for its salvation and success, because they know where the danger lies (Al-Fuqaha, 2016, p.25)

1- Modern social media is considered one of the biggest feeders for delinquency towards crime and violence (Al-Aqeel, 1436, p. 14), underestimating the dignity of others and disregarding those around them, lack of responsibility and enjoyment of dullness and indifference towards his actions, and a lack of concern for the consequences of matters, as a result of seeing violent sports such as wrestling,



boxing and fighting Swords, streets, violent films and even films and games for children (Abu Zarifa, Without a Year, p. 162); You are not spared from that affliction based on the motives of revenge, self-love and imposing control, even by the logic of strength and the enjoyment of the euphoria of victory, and the addiction to seeing blood and body parts; It is counterproductive to the human psyche; As these means represent a fertile opportunity for extremists to gather and consolidate their criminal experiences (Al-Douri, 1408, p. 28) and (Mas`udah, 2015, p. 36).

2- Shake the spirit of belonging to the ancient nation in its morals and behavior, and love to do good and provide assistance to others, so that loyalty to the values and cultures depicted in invading societies, thinking about desires and romantic relationships, and the danger of thought and culture to behavior and morals more than military aggression, and the imminent danger that is consuming The entity of the nation through the love of tradition and the change of appearance; This reflects negatively on behavior and belief (IbnTaymiyyah, 1419, p. 55), and (Al-Aqili, 1409, p. 19).

3- Spreading anomalous thought through shameful pictures and shots, and the explicit call to vice, spreading adultery and perversion, and getting people used to seeing and hearing vice; Which pushes the person to civility and the killing of jealousy for the prohibitions of Allah and honor; And the disavowal of the Muslim community from its values and morals. And he becomes severed from his origin and ancient past (KJK, 1979, p.71).

4- Promoting the absurdity, the absence of a goal, and the pursuit of the goal by any means whatsoever; His thinking becomes confined to the games he practices for amusement and amusement, his inability to manage civilized projects that serve his country and his nation, and his high teenage age. And the consequent delay in marriage, starting a family, and being busy with something that does not benefit (Al-Shaya, 2002, p. 45).

5- Distorting the contents of good and bad for Muslims, shattering role models and making false and deceptive role models based on superstition and fictitious personalities, and thus the difficulty of communicating with him, and the scarcity of common values that can be encountered (Al Zuair, 2008, p. 27).

6- Deception based on promoting goods and games at the expense of humanity and manipulating emotions, and the dream of a person becomes possession and dispensation and desires away from principles and ideals, and the absence of the rule of lawful and forbidden.

7 - The absence of sources, as many people do not take news or information for transmission and participation, despite the availability of social networks of all kinds for this feature. Consequently, they waste the original source of information, violate the intellectual rights of the individual on the one hand, and miss the opportunity to verify the information and its facts from the first person who placed the information on the other hand (Al-Ajami, 2009, p.62).

8- A suitable entrance for the enemies to track the nation's youth, follow their various activities to deceive them, make them easy and obedient prey belonging to them, and implement their agenda to facilitate their achievement of their goals. And it has a strong opportunity to spread rumors and spread them in various aspects of life, and the tool to kill society is in our hands (Al Hateila, 2005, p. 27).

### **-Ethical correction and reorientation of the value system.**

We are not against development and progress; As far as preserving identity and identity, and not dissolving into the cultures and civilizations of others, but rather open our doors wide open for any progress in the material side; Provided that it is not at the expense of man and his values (Al-Nadwi, 2015, p. 145), as much as the machine benefits and facilitates, the more it dispenses with man, until the term "factories that are not touched by the hands" became

common (Ahmed, 2013, p. 56). And openness is at the expense of the constants and values. This is totally rejected. Therefore, it is necessary to revive the movements of enlightenment and rooting for the inherited thought, and to encourage the authenticity of religious thought: "The Messenger of God, may God's prayers and peace be upon him, said: "Allah sends a hundred messengers to this nation upon for one who renews her religion for her "(Abu Dawud, 2009, Hadith No. (4239), and (IbnHajar, 1406), authenticated by Al-Iraqi and IbnHajar in the succession of the foundation, p .: 49).

The person's pride in their traditions and customs that do not contradict the essence of Islam, who calls for distinction and uniqueness (Shall we make Muslims like criminals what do you have? How do you judge) (Surat Al-Qalam: 35-36); especially that the common denominators of the Arabs are many and abundant, and the development of the ethical and moral aspects is the essence of the Arabs: He said: O Messenger of God, protect me. He said: Fear Allah wherever you are, or wherever you are, he said: provide me, said: follow the bad with the good and the good removes the bad, he said: provide me, said: creator of people creating good "(IbnHanbal, 1999 interview No. (22 112), and (recaps 0.1407, talk No. (2791) Hussein SalimAsad said: "His men are trustworthy," and (Al-Tirmidhi, 1987, Hadith No. (1987) and he said: "goodand true"), and urging correct behavior. Islam preserved the customs of the Arabs in the pre-Islamic era, from loving goodness and helping others. In the talk: "It is the same for a Muslim housewife from the world, the same as God's anguish about the plight of the anguish Hereafter, and to cover the Muslim, Allah will conceal in this world and the Hereafter." (Abu Dawood, 2009 interview with No. (4948), and (Tirmidhi, 1987, Hadith No. (1930) and he said: "HasanSahih" and (IbnMajah, 1401, Hadith No. 225). He made custom a court of law (Zaidan, 1982), and urged courage, protection of the tenant and the support of the oppressed. In the hadith: "I witnessed In the house of

Abdullah bin Jadaan an alliance, if she had been called by it in Islam, I would have replied, they allied themselves to (return) curiosity (on) her family, and that (unjust) is no longer (unjust), the hadaith of Mazloun (49, 2009). ” 1987 Hadith No. (1930) and he said: “HasanSahih” and (IbnMajah, 1401, Hadith No. 225). He healed the divide, forgiveness and altruism, as in the hadith: “One of you does not believe until he loves for his brother what he loves for himself.” (Narrated by Bukhari 1987, Hadith No. (13), and (Muslim, 1955, Hadith No. (45), and people not being blinded by their rights.

”The Messenger of God, peace and blessings be upon him, said:“ Arrogance is disgracefulness of truth and distressed people ”(Muslim, 1955, Hadith No. (91) , And not condescending to him M of arrogance, being humble and giving credit to his family, which is the ultimate in trust, avoiding vice and the whims of the devil, respecting the intellectual and material rights of others, introducing the ummah (Islamic nation) to its role models and greatness, and how did they sacrifice for the sake of spreading the religion ?! And reverence for the person who seeks a noble and noble goal. (Al Tiar, 2014, p.62).

**-The negative impacts of modern social media on the family and social relationships, methods of treatment, methods of prevention and protection.**

**-The impactsof negative media outlets on family and social relationships; Features and results.**

1- The deterioration of family relations, the outbreak of marital disputes, the intensification of conflict and the spread of domestic chaos; As a result of looking at forbidden sites, which spread vice and establish forbidden relationships outside marriage. It led to the destruction of the fabric of society represented by the first pillar, which is the family, and the prevalence of cases of marital betrayals already or precursors, such as talking with those for whom it is not

permissible, men and women, and reaching the stage of obsessive search for his observations, thinking that they are real, whether on the physical, psychological or emotional level, and being affected by imaginary stimuli. For an ideal family or romantic love relationships, and it is nothing but a mirage of deception that thirst for water, high crime rates, divorce and suicide cases, and family disintegration.

2- The waste of time without benefit, which leads to wasting duties, neglecting priorities, which inevitably leads to the absence of achievement and the emergence of a case: “killing time” in violation of the principle of the Muslim and respecting time, and neglecting the rights of Allah and the rights of others, which amount to lying and deceit and inflicting loss on people's property; Rather, it may be with their lives as patients on the beds or workers in danger sites such as electricity, underground tunnels ... etc.

3- The call for liberation and revolution against the origin, and this is one of the most dangerous impacts where the nation's confidence in its ancient legacies, noble customs and traditions rooted in history, and the introduction of extraneous and trivial habits in the entirety of its contents, devoid of all social, educational or spiritual value ... etc., By obliterating the identity of the Ummah (Islamic nation) and Muslim societies, and its break with its legacies and its pursuit of modern conflicts, and the loss of the geography and history of the ancestors (Ismail, 2003, p.62).

4- Emotional isolation from the immediate community; In order to integrate with the distant virtual community, we find one sometimes, in the presence of his guests, preoccupied with his friends through the means of communication ((Facebook, What'sApp, etc.)) and others at the expense of the duty of hospitality, the absence of spaces for dialogue and discussion on fateful issues, the loss of seating and family participation, and the atmosphere that prevails in it Fun and pleasure and strengthening family relations with each other.

5- Poor social communication, absence of sincere feelings and feelings, loss of eye language, and sufficiency in short expression, as visions have been reflected and the goal of developing these means has been lost. The wombs were cut off and disagreements occurred between relatives as a result of differing views in commenting or interacting with a specific situation, this led to defamation, insults and insults, and throwing societal relationships to the abyss.

6- The emergence of contradictory contents and conflicting ideas in a single society, leading to intellectual swing, social contradiction and vacillation. The aim of it is the absence of a conservative social character, and in particular the blurring of the features of the Muslim community Through a pessimistic and contemptuous view of everything that is Islamic, and accusing society of backwardness and backwardness, and the Muslim becomes not proud of the heritage of his ancestors and the traditions of his people; And which made Islamic Sharia "norms usually a court," and "known customarily as a condition" (Al-Zuhaili, 2011, p. 22).

7- The imbalance of lineage and the loss of the compass of orientation towards decency and dignity; By entering into poor, exotic Western customs that are inconsistent with the nature of Muslim society; Such as the mixing of men and women at work, the market, and transportation, and the prevalence of practices that are considered crimes of morality, and the perils of Muslim societies, as a result of openness, imitating the West, imitating men with women and vice versa, and trying to push women to compete with men, and taking away the right of guardianship from him on the pretext of freedom and personal rights (Al-Shuwairkh, 2005, p. 17).

**Restore a corrective view of the importance of the family; and strengthening frameworks for social solidarity.**

Sane does not deny the benefits of modern social media, from expanding the network of acquaintance and branching out relationships. But we are talking about expanding the issue to the point of negligence, and the general rule decides, "Everything that went too far has turned against him." Consequently, it is imperative to codify, and not reach the point of addiction and waste duties, on top of which is God's right in the custody of the Muslim, and he must feel that his life is a trust for him to do good in it, and do what is beneficial and beneficial (O you who believe, do not betray Allah and the Messenger. You know) (Surat Al-Anfal, verse 21), and the role of family conversations and family sessions must be activated. To discuss matters of interest to them, or solutions to a dilemma facing them, and we do not cancel the role of eye language; And the courtship and, the notice of others attention and, pay the ties of kinship, "he said the Prophet peace be upon him: learned from your lineage what you connectit youruteruses , the kinship love in the family, increase in money" (IbnHanbal, 1999, Hadith No. (8855) and (1987, Hadith No. (1979)) and he said: "A strange hadith from this aspect and the meaning of his saying," means an increase in age "Al-Albani said:" True "), and visiting parents and honoring them (and with parents kindness) (Surat An-Nisaa ', Verse: 36); and it is an act of worship for God, who seeks reward from Allah (Al-Shehri, 1434, p.20).

By strengthening religious faith, and fill it with useful ,The Messenger of Allah peace be upon him, to a man, a exhorting him: "Take five before: your youth before old age, your health before sickness, and you choose to sing before your poverty, and free time before your job, and your life before your death" (ruling 1990, Hadith No. (7846), and (Al-Bayhaqi, 1410, Hadith No. (10248), instead of following the gaze and unleashing to see what Allahhas forbidden, falling into the traps of those who disagree, and following the steps of Satan who commands indecency, (Do not follow the steps of Satan and whoever It follows the footsteps of the devil it orders to commit immoral and evil) (Surat Al-Nur, verse 21),

and we are accountable for the grace of sight, and look for sites of vice Muharram, and the deprivation of conciliation of God, and opened the door of God's wrath and indignation (not stand what you do not aware of the hearing And sight and heart of all those of you were responsible for him) (Surat Al-Israa: 36), and one is an example to his children; as you sow, you reap! Heart disease and lack of contentment with what Allah has blessed you from your wife. If she accepts she is accepted in the image of Satan, and if one of you sees a woman, she is amazed by him. Let his family come, for he who has with her is like the one who has with her. See: (Al-Shamimari, Fahd bin Abdul Rahman, Media Education: How do we deal with the media ?, 2010, p. 85).

Any people must be aware that looking at the sites of perversion is the root of all evil. The Messenger of God, may Allah bless him and grant him peace, said to Ali: O Ali, the look does not follow the look, for you are the first, and you do not have the last hadith, "Abu Dawud, 1999" (Ibn Hanna, 1999) (Ibn Hanud, 1999). And (Al-Tirmidhi, 1987, Hadith No. (2777) and he said: "good and strange"), which results in family disintegration, the destruction of homes, the destruction of families, the prevalence of divorce, and the large proportions of divorced women predicts severe danger, and society's accustomed deviation, and falling into adultery, heralding the punishment of heaven Murders increase: "honor killings" and suicide, this is the penalty for forbidden consideration (all of this was bad with your Lord and he is detestable) (Surat Al-Israa: 39) (Kanaan, 2014, p.91).

It is imperative to preserve the foundations of the Muslim community, its ancient customs and traditions, which were encouraged by good morals and beautiful qualities, and pride in the heritage of parents and grandparents. Lest the Muslim community dissolve into the cultures of invading societies, which are based on utilitarianism and devoid of morality (O you who believe, do not say, watch us, and say, look at us) (Surah Al-Baqarah: 102). (Al-Zaidi, 2010, p. 12).



## **Conclusion:**

The right attitude vis-à-vis these communication means; Based on all of the above, things must be available in order for these means to fulfill their appropriate role in a positive manner, including:

A- Self-censorship and proper awareness of how to deal with it.

B - Parental and family control, by following up on what children attend, and what attracts their attention with appropriate guidance.

C - Awareness and appropriate education on how to deal with it, and the integration of the educational role in that, between home, school, mosque, and the media.

D- Social media are great civilizational accomplishments, and man alone has a way to benefit from them and ways to prevent their danger or not, so concerted and complementary efforts must be done, with advice, guidance and follow-up.

## **Results:**

1- Modern means of communication have a great role in developing societies and transferring experiences, but their negative impact contributed to spreading the idea of atheism, the wave of atonement, and the appeal of religion represented by the appeal of the Creator, the Prophets, and the fundamentals of religion, sowing seeds of discord, and disturbing the minds of the general and young

2- Increasing rates of family disintegration, destroying the social fabric, and destabilizing the home; As a result of the prohibited use of these means, the contribution to the high outcome of divorce and marital betrayal, the breakdown of the values of the principle of marriage, and the purpose for which it was prescribed, which paves the way for falling into the forbidden.

3- The loss of many members of the nation's youth, their loss as prey to delusional thought, drug addiction as a result of being deceived by those who lie in wait for the youth, distracting the nation's youth from their role in preserving the identity of their nation and their religion, their attachment to desires and the prevalence of blind imitation, and being deceived by the sparkles of other civilizations that do not establish values No regard for customs and legacies.

4- Poor achievement at the academic and productive level, and the survival of the nation begs for its food from its enemy, and the stranger holds the reins of its survival, so wasting time, and paying attention to the negligence of any sleeping nation is the most prominent features.

5- Thenationdoesn't come back to its predecessor, its auspicious covenant and its everlasting glory. Except for constructive thinking and firm belief in God, and fighting ignorance with knowledge, misguidance by guidance, and religion is the basis for the goodness of people and their reform in this world and the hereafter, and strengthening the bond of the servant with their Lord, glory be to Him.

### **Recommendations:**

1- Activating the role of religious platforms and their intended guiding basins; Which reveals the true face of the deviant ideology, resistance to moral perversion, and a statement that the course expose people to the wrath of Allah and anger, strengthen religious faith and a sense of control of Allah(contemptuous of the people do not despise Allah and is with them since sleep is not pleased to say was Allah including working surroundings) (Surat An-Nisa ', Verse: 108).

2- Calling on official governmental, media, legal, educational and financial agencies to reformulate the offered programs, which respect the values and principles of Muslims, and urge generous qualities, and provide full support to encourage creativity and distinction.

3- Establishing an institution of educators and jurists responsible for the general line of the Internet, allowing and forbidding anything that would disrupt morals and call for sabotage. Just as there is a fear of terrorist ideology on the country and its people, it is more appropriate to fear atheistic thought, as well as both plagiarism and sabotage, and the enactment of laws incriminating those who publish anything that violates the values and constants of society.

4- Directing youth in schools and universities to the danger of uncontrolled and unconscious openness to modern means of communication, and fortifying them with impermeable religious values and the legacy of sober customs and traditions, so that they do not fall prey to an invading intruder.

5- Giving great importance to scientific dialogues and discussions, and consulting on means of communication between benefits and harms, studying disadvantages, developing solutions and providing alternatives.

6- Activating the supervisory role of the government and its institutions to supervise what is circulated and displayed; Because polluting minds is more severe and more dangerous than polluting air and water, accountability for disloyal players, and rewarding serious risers with a renaissance of society's values.

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