

Ways To Preserve Mind In Islam In The Present Era

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Abstract

The Islamic Shari'ah has paid great attention to the mind because it is the perception and discernment machine among human beings. By this machine Allah Almighty preferred man over many of his creatures. In addition, Allah Almighty directed people to use their minds through urging them to contemplate, reflect, think, consider and view the skies, earth and what is included in them. Moreover, mind is a foundation in Islam as it is connected to assignment and responsibility. However, once this mind is disturbed, the nation's whole system will be disturbed. Accordingly, its protection against any evil that makes its owner a burden on and a source of devil for society is one purpose of the Islamic Shari'ah. Therefore, this Shari'ah forbids alcohol and drugs. There is no doubt that prohibiting these harmful things to mind is one of the strongest evidences for the Islam's care about and preservation of the mind. So, Islam legislated a punishment for those who have things that corrupt the mind and damage it such as drugs. Therefore, Islam paid attention to mind preservation and made its preservation as a part of soul-preservation. Allah Almighty assigned the whole and in detail mandate to the existence of this mind. The legal discourse is only directed to the sane. By the mind, the will is directed to compliance. The benefits of organs are nullified by the disappearance of the mind. Moreover, the benefits and organs of the insane will be lost once his mind is lost. Therefore, it is a big crime to tamper with and corrupt the mind.

Key words: function; scientific evidence; the Internet; intoxicating

Introduction

Islamic Shari'ah is widely concerned with what is so called the mind. So, it raised its status and value because it is considered as the human's machine of perception and differentiation. By this machine, Allah almighty endowed humans with superiority over many of those he created and directed them to use it through urging them to contemplate of sky and earth and what is in both of them. Mind is an origin in religion as it is the basis of assignment and responsibility. Its disruption leads to the disruption of the nation's system, in general, and consequently, Islamic Shari'ah prohibited alcohol, drugs, and everything that causes loss on mind. Therefore, the importance of the present study is stemmed from the great value of the mind in Islam as legal assignments are closely connected to it. Moreover, its importance is clearly noticed in the understanding of texts and deducing judgments by the hard worker.

Study aims

1. Understand the conceptions related to the mind and meanwhile show its status in Islam.
2. Clarify the attention of the Islamic Shari'ah to the mind.
3. Demonstrate the preventive means provided by the Holly Qur'an and Sunnah of the Prophet to preserve the mind in the present era.

Previous studies

A number of researchers have nearly dealt with the main topic of this research, the most important of which are:

- 1- Legitimate preventive measures to preserve the mind, prepared by Nafez Theeb Abu Obeida, An-Najah National University in Nablus, Palestine, 2011.

2- Mind preservation and its role in community reforming by Huda Abdel Khaleq, Iraqi University - College of Education for Girls.

Study Approach

In this research, analytical approach, based on the analysis of text content and then extract, highlight, and formulate the meaning in an objective form, was used.

Definition of the study most important terms

1. The concept of conservation in language and terminology

Preservation is linguistically defined as not losing and not damaging, whereas mind preservation is terminologically defined as its protection from a harm that makes its owner a burden on his society and a source of evil and harm to his people [1].

2. The concept of mind in language and terminology

Mind is called so because it prevents its owner from being involved in dangers and he who abstains from it is he who abstains from it. So, the wise is the one who restrains himself and turns it away from its whims. Through the mind, things are understood and comprehended. By it human interest and harm are known. In addition, it is a reason for keeping away from perils and searching for benefits. On the other hand, mind is a spiritual essence created by Allah Almighty related to the human body. It is a light in the heart that knows right and wrong. It is an instinct that results in the knowledge of sciences, not from it [2]. In short, the mind can be defined as a machine by which the human being understands science, meaning, and things: and discriminates between the right and wrong, beneficial and harmful.

Mind function and Status in Islam

The mind in Islam has a superior status to all other dogmas that say "leave your mind behind and follow us". There are many manifestations that clearly show this status for the mind in the Islamic dogma such as:

First: Urging to contemplate

Contemplating the texts of the Holy Qur'an and the Prophetic Sunnah, shows that Islam has paid much attention to human mind and has raised its status and value. The best proof for that is the fact that the derivations of the word "mind" is repeated about seventy times in the Holy Qur'an where mind is mentioned in the position of veneration and warning of the necessity of working with mind and referring to it. Reference to mind is not casual or in short in the context of the verse, rather it comes to emphasize the wording and significance. It is repeated in every place of command and prohibition where the believer is urged to use his head and the ignorant is blamed for neglecting his mind and accepting the quarantine on him [3]. The clear truth in front of the beholder and contemplator is that there is no book that frees the mind, and raises its value and dignity as the Holy Qur'an. Rather, the Holy Qur'an stimulates the mind to perform the role that Allah Almighty created him for.

Second: Islam does not compel the mind to believe [4]

), within well-known conditions in the Holy Qur'an and Sunnah, which were explained by jurists and scholars separated them. Rather, Islam left the mind the choice to belief or not, as mentioned in Sourat Al Baqarah, verse 256 saying "Let there be no compulsion in religion". Mind, with its principles, leads man to Allah Almighty and the necessity of obedience. Graceful and kind Allah Almighty draws out to man all the features of his individual legislative life, and all successful solutions to his problems to move towards the end. Third: One of the manifestations of Islam mind honoring is its condemnation of imitators who do not use their heads and warning against blind imitation and deaf fanaticism of false theories and opinions arising from myths and whims as stated in the Holy Qur'an, Sourat Al Baqarah, verse 170 that says, "When it is said to them, "Follow what Allah has revealed, they reply, No! We only follow what we found our forefathers practicing, would they still do so, even if their forefathers had absolutely no understanding or guidance?" Four: Another manifestation of honoring in the Holy Qur'an and Sunnah is the command and encouragement for the

mind to learn and to derive the rulings where there is no text in the Qur'an, Sunnah, consensus and ijihad, depending on one's mind as stated in the Prophet's saying "If the ruler who strives is correct, he will have two rewards, and if he is wrong, he will have one reward", making mind Ijtihad the basis for reign when no text exists [5].

The status of rational evidence in the Islamic faith

Among the functions of mind in the Islamic dogma is the proof of scholars of ancestors that the evidences of Shari'ah are also rational not only transitional as the Holy Qur'an came with rational evidence in the best and most reliable way. Therefore, scholars extracted logical proofs-based-methods that address man everywhere. All of these evidences are indicated by the Holy Qur'an and are indications of souls and horizons that the Holy Qur'an calls for consideration, and reflection on their systems [6]. The first indication is the souls' indication as Allah Almighty says, in Sourat Althariyat, "and in your selves, do you not see". The second indication is the horizons indication where the Holy Qur'an urge us to think of what happens around us in this universe and of the changes that takes place in certain times as moon and sun rise and set. Allah Almighty has combined the indications of souls and horizons in His saying, in Sourat Fossilat, verse 53, "We will show them our signs in the horizons and in themselves until it becomes clear to them that it is the truth". Therefore, this is the commanded thought, which is to look into these matters as predecessors did relying on the Holy Qur'an. In short, it is clear that there is no dogma based on respecting, honoring and relying on the human mind to understand the texts of the Holy Qur'an such as the Islamic one. If Islam has preserved mind through freeing it from the corruption of blind imitation, it also has preserved it from the danger of deviation and departing the scope of what Allah has created by setting the correct approach for mind to work, think, and remove the obstacles and impediments that hinder it from its proper function, such as following conjecture, illusions and superstition and warning against following whims when applying the mind. Hence, Al-Izz Bin Abd Al-Salam elaborated on Allah's saying in Sourat Al-Baqarah

verse 269, "No one remembers but people of understanding" saying that they are the people whose minds are freed from the impurities of fancy [7]. Furthermore, whoever checks the difference between the implementation of mind in Islam and its implementation in the Western concept, will find that whim and vanity are characteristics of the implementation of the Western secular mind. While he objectivity and balance are the characteristics of the implantation of mind in the Islamic Shari'ah. Islam has not inserted the mind in what it has nothing to do with such as the unseen. It also has not sanctified as people in the West have done until today, despite the fact that modern science proves day after day the limitations of mind that Islam confirmed more than one thousand and four hundred years ago [8].

Manifestations of mind preservation in Islam

Islam has put forward several legislations in order to preserve the mind where its preservation is considered one of the basic and general necessities and purposes in the religion of Allah Almighty. It is well-known that the five great necessities in Islam preserving religion, self, mind, honor and money. They are the supreme purposes of this pure religion, and the great wholes that must be preserved for the continuation of life. The interest of Islam interest in mind preservation can be evident through certain matters and manifestations, the most important of which are:

First: Prohibition of what destroys mind from a sensory and moral point of view

Prohibition of what destroys mind from a sensory point of view

The observer of Islamic legislation will find that it Islam has prohibited everything leading to mind disturbance and its complete or partial demise through prohibiting intoxicants and narcotics that obscure and disrupt mind, and may lead to its final demise by the death of its owner or in some cases insanity. Allah Almighty says in Sourat Al Ma'edah, verses 90 and 91, "O you who believe! Intoxicants, gambling, idolatry, and divination are abominations of Satan's doing. Avoid them, so that you may prosper", "Satan wants to provoke strife and hatred among you through intoxicants and gambling, and to prevent you from the

remembrance of God, and from prayer, and will you not desist?" Al Qurtobi interpreted the saying of Allah Almighty "Avoid it" by "drive it away, and set it aside", while Al Saadi interpreted it by saying that Allah condemn these ugly things and states that they are the work of Satan and that they are an abomination. He adds that "avoid it" means leave it as winning will not come without abandoning what Allah has prohibited [9]. Moreover, among Islam legislations to preserve mind from all harmful things, is the legislation of the punishment for every human who loses his mind such as the penalty for the one who drinks alcohol.

Punishment of alcohol drinker

Because alcohol is forbidden, its drinker is a disobedient to Allah Almighty, and deserves his wrath and punishment. Jurists have differed regarding the punishment of alcohol drinker, whether it is a punishment or a reprimand? It is a punishment according to the public opinion with a variation in its amount [10]. For instance the opinion of the followers of Abu Hanifah and Ahmed bin Malek believe that the penalty of Alcohol drinker is eighty lashes according to the sayings and actions of Prophet Mohammed (peace be upon him) and his companions, such as: Al-Sa'eb bin Yazid said: "We used to bring the alcohol drinker at the time of the Prophet Mohammed, Abu Bakr and rise to him with our hands, shoes, and clothes, then in the time of Omer Bin Al Khataab we used to flog him forty lashes, but if he molested or fornicated, he was flogged eighty lashes [5]. Nevertheless, the most correct in this matter is the public's saying that the limit for alcohol drinker is eighty lashes, due to the strength of the narrations and the evidence reported by the public and the consensus of the Companions when Omar consulted [5]. Drugs are more deadly than alcohol in killing the mind. Drugs remove the mind, corrupt the heart, and make users live in a permanent coma, fleeing from their reality. There is also no doubt that our enemies have exploited this weapon in order to destroy the strong basic building block of this community, namely the youth. They directed their drug-drenched arrows towards the minds of our youth in order to eliminate the source of their

thinking and creativity. Just as Shari'ah prohibited alcohol of all kinds, it also prohibited everything that destroys or corrupts the mind, whether liquid, solid or gaseous as it makes mind absent. In this situation, Prophet Mohammed (Peace be upon him) makes clear what affect the mind whether food or beverages saying that "Every intoxicant is wine, and all wine is forbidden". Accordingly, drugs of all kinds cover the mind, and therefore they come under the rule of intoxicants, regardless of how they are consumed by drinking, eating, smoking or injecting. For this sake, Islam has forbidden drugs as well as wine and Prophet Mohammed forbade all intoxicating and slanderous [11]. He also reported that "Whatever intoxicates a lot, its little is forbidden". Sheikh Al Islam Ibn Taymiyyah (died in 728 A.H.) applied the rule of a little "Hashish" to a little of "Intoxicant", because they both intoxicate the mind saying "As for a little intoxicating hashish, it is forbidden by public of scholars, like all other intoxicants [12]. Drugs of all kinds is Intoxicating. The threat based on the use of alcohol, is the threat based on the use of different types of drugs because they all participate in removing the mind, and for the generality of the Prophet's prohibition of every intoxicant and slanderous. Everything mentioned in the warning of wine drinker is about the one who uses anyone of these warnings because of their participation in removing the mind that the legislator intended for its survival and because it is the instrument of understanding about Allah Almighty and about his Messenger, Mohammed peace be upon him. Mind is the thing by which the human being is distinguished from animals. It is also the means by which perfections are preferred over defects. Thus, there should be a warning against wine drinking [13]. There is no doubt that the prohibition of these things that are harmful to the mind is one of the strongest evidences that Islam cares about the mind and preserves it. Therefore, Islam legislated a punishment for those who take drugs.

Punishment of taking drugs

Through the foregoing, it is clear that the person who takes drugs is similar to the person who drinks alcohol and intoxicants. However, drugs may be more harmful because of the difficulty to quit them,

their danger to the individual and society, the diversity of ways of using them, as well as the reason for their prohibition. Hence, jurists differed in determining the punishment of those who take drugs according to two sayings:

The first saying: The punishment for drug takers is penalty as well as the one for drinking alcohol, according mentioned by Ibn Taymiyyah and Al-Dhahabi. Drugs are intoxicating materials, and they are considered one kind of alcohol. Their prohibition and the sin of their consumption is inferred by evidence from the Holy Qur'an and Sunnah. Therefore, judgements of wine drinking should be applied to drug takers because of their participation in the reason for prohibition, which is intoxication. Moreover, because alcohol drinking has punishment, there should be a punishment drug taking as well. Ibn Taymiyyah says, "Eating or having a little of drugs needs a punishment of eighty lashes or forty lashes if the taker is a Muslim who believes that intoxicants are forbidden and take mind away [14].

The second saying

The punishment of drug takers is blaming not punishment because drugs are only narcotic substances but not intoxicating like alcohol. Accordingly, the punishment of drug taker is a disciplinary punishment only where the ruler is to determine its type and amount according to the interest unlike the punishment of wine drinker. The abuser is not punished due to the suspicion because there is no text in its punishment, and because the punishment is limited to alcohol and liquid drinks, not to solid ones, such as narcotics, marijuana, opium, and any spoiler and drug. Ibn Abidin says about the punishment for alcohol, "It appears that this punishment applies only to liquid drinks, not to solid ones, such as intoxicants and opium [15]. Al-Nawawi also says, "As for what removes the mind, the judgment of taking this well-known weed, is the same as the judgement of drinking alcohol in prohibition and the obligation of saying the prayers where blaming not punishment is implemented [16]. What seems to me as a researcher is that the penalty for drug raking and its promotion is a blaming punishment left to the Muslim ruler. But there should be restriction in this penalty in order to secure the homeland and citizens and preserve

the capabilities of the nation and its youth from loss and falling into the quagmire of treachery, vice and addiction. Thus, it is clear how Islam preserves the mind from everything that harms it. As for Western secularism, which claims rationality and claims that it sanctifies the mind and raises it above all religious or worldly considerations, reality and truth belie the slogans it raises. It is clear that it is unable to save the minds of its children from the abuse of alcohol and drugs despite its knowledge of their harms and disastrous results on this God great gift. Islam has preserved the mind from everything that could harm or destroy it. Western secularism has failed to do so despite the huge efforts and money spent in order to limit the spread of alcohol and drugs in their societies, even despite the warnings issued by its health institutions to forbade the danger of alcohol deinking or addiction. They also assert that one cup of wine a day increases the chances of developing cancer by 68% [17]. In conclusion, it is clear that Islam has taken two paths to mind health and happiness, the path of prevention and the path of development. In the first path, it has forbidden eating or drinking everything that numbs the mind and harms it, whereas, in the second path it calls for the realization of mind demands regarding consideration, knowledge and wisdom.

Prohibition of what destroys mind from a moral point of view

Save the mind from the harms of the Internet

Among the manifestations of Islam's preservation of the mind, in addition to what has been previously mentioned, its preservation from everything that harms it in this era, the Internet, for instance as a double-edged weapon. The Internet is a great revolution in the world of information. Doors of goodness are open, and goods of evil are displayed in various ways and means. Those who deal with the Internet can free their tongue, wander with their eyes, and write with whatever thoughts and words they desire. There is no accountability, no deterrent, and no one to stop him at a limit. The mind is affected by what it sees, hears or reads where The Internet contains all of them. In reality, it has been proven that the mind of whoever uses the Internet is affected by many negatives and harms, including:

- Destruction of the minds of some users by means of drugs promoted through the Internet, where the means of narcotic substance delivery and payment are determined. Mostly, narcotics are often synthetic substances attached to the forehead or on the wrist. Their effect is through one's skin absorption [18].
- The spread, promotion and sale of drugs of a new type that is different from what is known on the Internet, known as "digital drugs", which are MP3 audio files. The listener downloads the file, and then follows the instructions including, playing the file, and listening through headphones, while relaxing with his eyes closed until reaching a of numbness and euphoria causing cause effects such as the effect of drugs. It depicts a tempting experience for him and promises him that he will obtain a measure of ecstasy and happiness, according to his needs and requirements. The list includes doses to get rid of insomnia and disorder, or to quit smoking, mental stimulants, nervous and psychological tranquilizers, or even sexual stimulants and tonics. In the end, he feels a state of unconsciousness accompanied by hallucinations, loss of physical, psychological and mental balance, hysteria and abnormal reactions [19].
- Distracting the minds and preoccupying them with a lot of flipping in useless internet sites leading to the appearance of dullness and indifference among some users, especially those who focus on watching sex and horror movies that encourage delinquency and crime, which do not encourage the mind to think and consequently cause inactivity [20]. Promoting false beliefs, destructive ideas and malicious calls leading to large number of fads, myths, and misguided sects in addition to sites of questioning the Islamic dogma, raising suspicions and insulting Islam, Christianization, and the spread of racism concepts, fanaticism and extremism among some ignorant people who frequently surf the Internet.
- In addition, there are also many electronic games used by many people, especially children that affect the thought where scientists have found that they actually contribute to the destruction of brain cells within three months of use. They also have an effect on three basic abilities of the child's comprehension mainly: the ability to pay attention,

focus, and remember, assuming that the child plays daily at a rate of 20 minutes per day [21].

Ways of preserving the mind from the Internet

Mind is one of the five necessities Shari'ah commands us to preserve. It is the basis of man's humanity and the foundation of his nature, and the basis of assignment. Moreover, it is the place where the nation's civilization springs up and the guarantor of its dignity and testimony. Therefore, Islam asked man to preserve it [22]. Imam Al-Shatibi says, "Assignments of Sharia are due to its preservation of its purposes in creation. These purposes do not exceed three categories namely: to be necessary, to be required, and to be for improvement. To be necessary means that it is a must for the establishment of religion and life benefits, so that interests of this world cannot be accomplished in the right way if they are lost, but rather on corruption, frivolity and loss of life, salvation and bliss [23]. The reasons for this are:

First: Every member of the Islamic community should be healthy providing this community with elements of goodness and benefit. Therefore, this mind is not a pure right of man alone as he is in charge to correct every defect in it because his community has the right to notice its safety.

Second: Anyone whose mind is commits any harm becomes an evil to society and abuses it. Therefore, it is the right of the legislator to preserve the mind as a means of protection from evils and sins as every Shari'ah works on prevention, as well as on treatment. Hence, Sharia punishes those who drink alcohol and those who take any drug [24]. Depending on this, we can argue that the means of preservation fall under two main things:

Firs: Preservation from the aspect of existence, by establishing the purposes of Shari'ah and establishing its foundations and pillars in addition to their development.

Second: Preservation from the aspect of nothingness, by keeping away the existed and expected imbalance. Thus, it can be stated that preserving the purposes can be through:

First: Establishment or creation after it was not existing

Second: Development and upgrading after it is being in existence.

Third: Maintenance by keeping away the evils and dangers.

The first and the second steps refer to preservation from the side of existence and the third step is due to its preservation from the aspect of non-existence [25].

Therefore, means leading to mind preservation regarding existence or non-existence can be summarized as follow:

First: Means of mind preservation in accordance with existence:

1. Freeing human mind from slavery of imitation, i.e. opening the view and thought door and everything that involves mind work.

2. Developing mental awareness by thinking and viewing. The Holy Qur'an very often calls for intellectual observance, thinking, induction, and deduction as "so consider you who have eyesight". Man, by using his mind, opened the door of science and knowledge in all aspects.

Second: Means of mind preservation in accordance with non-existence:

1. Prohibiting everything that depresses the mind, such as intoxicants, and other similar things. Islam has also legislated the penalty of alcohol drinking, so whoever commits a crime against his mind deserves punishment. Al Ezz bin Abdulsalm said, Drinking Alcohol punishment is for mind keeping from Recklessness and disorder [26].

2. Preventing everything that distracts the mind from its tasks. It also prevented everything that paralyzes mind's energy and intellectual movement and stops it from performing its job for which Allah Almighty created it [23, 45].

Therefore, the control machine lies in the mental processes like awareness, remembering, thinking, induction, deduction, etc. That is, man, by these mental processes the human being has been assigned to the assignments of legislation and worthy of God's succession on this earth. So, preserving this mind is one of the five necessities. To avoid these negative effects of Internet and to protect the minds of Internet users, there is a need to:

1. Be aware of Satan's steps. The sane should be aware of the steps of Satan because he is the enemy who seeks to seduce the Muslim. In Sourat Al Baqarah, verse 168, Allah Almighty says, "And do not follow the steps of the Satan, he is your clear

enemy". That is, his ways by which he orders including all the sins. The sane should not trust his enemy at all, does not throw himself in the strongholds of temptation, and does not secure himself, no matter how sane and religious he is [4, 42-44].

2. The family should play its role, direct its children and guide them for their good and bring them up due to the correct faith education. It should also direct their attention to the importance of the Internet, its advantages and benefits, as well as clarifying the damage that exists in it. Moreover, it should place the computer in a public place at home.

3. Strengthening religious faith at the individual and family levels in coordination with society institutions. The sane must look into the consequences, defeat himself, and curb it with the bridle of piety.

4. Carrying out awareness campaigns in different sites, especially specialized sites. Besides, there should be an intensification of faith education and awareness of the dangers of the Internet on the mind. Controls and directions for Internet use should be set. Young people should be taught the best way to use the Internet in safe ways [4, 39-41].

5. Protecting Islamic sites in general and intellectual ones, in particular from attempts to pirate, destroy, monitor it.

6. Thinking of the appropriate alternatives out of the sites that build and activate minds, providing educational programs and activities for young people, providing immunity to these minds by directing them to what works for them according to the divine approach that ordered the consideration and reflection on the verses of Allah Almighty pending in this universe, and mentioned in the Holy Qur'an. It requires integrated programs and combined efforts to achieve this protection under regulations and laws that wise thinkers agree on.

7. The Muslim, while dealing with the Internet, must verify what he says, hears, reads and transmits. Thus, the human's mind can show its knowledge, sobriety and faith as the Internet involves the ignorant and the knowledgeable. Therefore, the sane must use his mind in this matter, and make sure before he writes or transmits

anything. He should understand that what is included in the Internet is not a revelation.

In conclusion, we should protect ourselves, children, and society from the harmful effects of the Internet, which has become indispensable in every home, and for every human being, whether young or old.

Conclusion

The present study has yielded the following results:

1. Islam has honored the human mind, and released its freedom of creativity and conception of what matches life requirements in every age. Allah Almighty has assigned the whole and in detail mandate in accordance with the existence of this mind.
2. Tampering and corrupting the mind is a great crime. Drinking alcohol and taking drugs is one of the greatest means that corrupts the mind because it stops the mind and hinders it from doing its duty he is born for.
3. The Internet has positive and negative effects on the mind. These effects should be explained to people in order to invest in the positive and avoid and develop the negative ones.

Statements on open data, ethics and conflict of interest [27-29]

1. Data can be accessed by contacting the authors [30-32].
2. No agreements of any type were needed as all participant students were enrolled in a course that researchers of the study were teaching [33-35].
3. The authors declare that they have no conflict of interest [36-38].

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