

MODERATION IN SPENDING AND ITS IMPACT ON ACHIEVING SOCIAL SECURITY IN THE ERA OF THE IT REVOLUTION

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ABSTRACT : The term revolution means a modification or change in the formal or substantive construction of all fields. Recently, what is known as the term information revolution, which indicates the emergence of the digital world, and a continuous qualitative development in communication networks and information systems and technologies, in addition to the development of the culture industry and the emergence of direct satellite broadcasting, have emerged, thus transforming the world into a small global village with open and unclear horizons. The era in which we live is the age of information explosion, where this information was generated and accumulated with very short periods of time, where all human capabilities were unable to keep pace with and control. This research aims to shed light on the issue of moderation in spending, and to explain its impact on achieving social security in its comprehensive sense, and also aims to explain the negative effects experienced by Islamic societies as a result of the lack of activation of the principle of moderation, especially with regard to spending, as it addresses the problem that many Muslims in spite of his belief that moderation is an authentic Islamic principle, he does not apply this in his practical reality, which resulted in many catastrophic results. The importance of this research highlights the need to define the principle of moderation in spending, to explain its importance, and to call for its departure from the distance Theoretical to the practical reality, and its effect on achieving security and peace for society. The research adopted the inductive approach to collecting issues of matter by referring to the book and the Sunnah, and the most famous books of the Imams and scholars who dealt with the issue of moderation and its effect on achieving security and peaceful coexistence among members of nations, as it was adopted The descriptive analytical method in analyzing texts and explaining the overall relationships between them and extracting the controls and rules that scholars have set to control the issue of moderation in spending and highlighting its features, then mentioned some applications of the Qur'an The Generous and the Sunnah of the Prophet, peace and blessings be upon him, which is considered a practical application of that issue. Among the most important results of the research is that moderation is a legal method that God sent to all other messengers, peace and blessings be upon them, and made it a strong fence against falling into the clutches of excess and excess. And it is not confined to one of the particles or to one of the pillars. Rather, it is a comprehensive and integrated approach to life. And that activating the method of moderation in spending guarantees the nation the reassurance that denies the fear and dismay of the human being, individual or group, in all fields of worldly urbanism, but also in the eschatological life beyond this worldly life. And that the distance from the moderation approach resulted in many diseases and negatives that affect human societies in general and Islamic societies in particular.

KEYWORDS: *The Technology Revolution, Information Technology (IT), Moderation, Social Security, Extravagance.*

I. INTRODUCTION

The scientific and technological revolution led to many positive effects on the life of mankind and the progress of human societies, but at the same time it led to the spread of many negative values that spread in Arab societies, such as the separation between science and ethics, and the focus in material values at the expense of moral values, and all of this led In turn, to impede creativity and empty knowledge of its developmental and human content, as the social value of the world, the learner and the intellectual was lost, and this current article attempts to present the most prominent dimensions of the scientific and technological revolution, and the implications of the contemporary scientific and technological revolution on the values of Arab youth, how to deal and counteract the negative effects of it. Young people constitute a distinct group in any society. Rather, they are the most dynamic and active group of society, and a source of social change. This group is characterized by production, giving and creativity in all fields. They are qualified to advance the responsibilities of building society. Values are the control and the basic criterion for individual and social behavior, and educational goals cannot be determined to express human nature and the nature of society except through values. This confirms the joint responsibility to deepen and develop values, among young people, through planning and coordination between all institutions of society.

The social reality in the countries of the Arab world is currently witnessing acute youth problems that take different forms in terms of their content and intensity, especially the shaking of values, and the disturbance of social and moral standards, which is clearly represented in the increasing colors of deviation, and the spread of forms of behavior that were not familiar before, which threatens Social security and stability. As a result of the rapid changes the world is experiencing, our youth have fallen into a clear dispersion of goals and objectives, as rapid global changes have led to the youth not being able to clearly distinguish between what is right and what is wrong; Consequently, they weakened their ability to choose and choose from the existing conflicting values, and their inability to apply the values they believed in; All this led to a "value crisis", which had a great impact in pushing the youth to revolt, revolution on the values of society, and their almost complete alienation from the values brought about by the technological revolution.

The world is witnessing a huge scientific and technological revolution, whose size and impact will increase during the coming period of time, and it will have its intellectual, social, and political projections on various regions of the world, as evidenced by the horrific fall of the Soviet Union in the late twentieth century; The result of the technological gap that has grown steadily between it and the Western system. At the heart of the scientific and technological revolution is automation, in the age of agriculture it was represented in tools, and in the age of industry was represented in the machine, but with the scientific and technological revolution it is represented in the self-processing machine, the accurate information, which can manage a complete line of production, but rather an entire factory without direct intervention from The human.

Our Islamic nation faces many challenges and dangers today in all aspects of religious, scientific, social, economic, and other life. During the past years, the phenomenon of intellectual and behavioral deviations and distance from the method of moderation and moderation emerged, and it was one of the most important aspects of deviation and distance from moderation. As for the spending side, behavioral deviations have grown in this aspect between excessive and negligent, extravagance and abstinence, and this resulted in division and weakness, loss of security and stability, uncle of fear and strike, and blood was shed and money was destroyed. There is no doubt that the most straightforward and fair approach through which these deviations can be faced; It is the middle course that God commanded and made it the reason for this nation's preference and martyrdom over other nations.

II. THE IMPACT OF THE INFORMATION TECHNOLOGY REVOLUTION ON SOCIETY

The transition to the era of the information revolution is very similar to the shift from the agricultural community to the industrial community. It is a revolution that transcends ideas, ideologies, and beliefs, in addition to removing national borders in order to build a mental system through communication and communication. The technological development brought about by the human mind has also become an important element in the flow of knowledge, symbols, names, and ideas, and has contributed greatly to the development and development of the human mind. Based on the foregoing, it is not possible to develop a specific concept of the term information revolution, but we can define the basic elements that underpin this concept, and these elements are: the emergence of an international societal environment based on the selection of information, knowledge, and communication, by creating an effective and organized relationship between man and things, between man and

the state, between the state and the environment, and between different societies without regard to geographical boundaries, religion, language, or ideology. The engineering of the dynamic rhythm of the individual and society is represented by four elements: the physical side, the emotional side, the intellectual side, and the intuitive side (the prediction). Freedom to receive and market information and knowledge [1]. Eliminate and overcome geographical barriers between nations, countries and peoples.

The importance of the information revolution The emergence of the information revolution is considered one of the most important historical events in human life. The information revolution has led to the emergence of a system of wealth production based mainly on the mind, and not on machines and muscles as before. Knowledge is the key to the growth and development of the economy in the twenty-first century [2]. The information revolution, the digital world, and knowledge led to the emergence of what is known as the information society, which was the production of information and the processing of data that contributed to the existence of organized human activity. The information revolution and its modern communication technology also managed to overcome both time and space, where the image and sound were transmitted together automatically by satellite and its computer-equipped network, where it became possible to communicate with anyone at anytime and anywhere around the world in an instant.

Distinctive features of the era of the information revolution The era of the information revolution is characterized by several features and characteristics that distinguish it from the rest of the ages. The economy and national security of countries are based on the information industry. The acquisition of information on the high proportion of the cost of production, such as marketing of goods and services. Exploiting human thought through conducting intellectual analyzes, studies and scientific research, in addition to the continuous development of mechanisms in order to keep pace with different methods and requirements of life. Increasing investment in areas of modern technology, such as communications, electronics, and computers, and achieving real-time work and a high degree of communication by systematically integrating these areas. Ease of dealing with computers and using them in various fields of military, economic, political, cultural and social life. Significant increase in the flow and production of information. Network interference is very widespread; Because of its transformation from local networks to regional and global networks [3].

The impact of the information revolution on the social field The information revolution and the spread of technology have had a great impact on the aspects of social life, and we mention the following the most important aspects of its effect: the social structure: the emergence of the information and communication revolution has created a gap between two groups of society, namely: the group that owns, uses, and circulates information , And another category that does not have the information and find it difficult to use and circulate. As the impact of the massive production of information and means of communication increases, it is only natural that this gap will widen and increase its dimensions. The information revolution also affected the participation of women in society, as the percentage of their participation increased in the areas of development represented in the fields of services, information and communications, and the impact of the information revolution is not limited to the social structure only then, as information technology has changed the view of society members for people with special needs, so their disability will not reduce Of their ability to participate effectively in society. Violation of the principle of equal opportunities: The production and use of information technology has contributed to reducing equal opportunities. The information revolution has led to a disparity of opportunities between individuals and societies, where the rich have grown richer and the poor have become poorer, and the impact on human quality, their lifestyles, and the jobs they work in. And at the level of their income and livelihood [4]. The explosive growth in the volume and speed of its dissemination: the massive accumulation of knowledge began in the late twentieth century; Because of the increase in the production of information and the emergence of many new science, and with the passage of time the flow of knowledge doubles continuously and with periods of time gradually decreasing. As a result, the production of books and documents of various kinds has increased, to the point where it is difficult to contain the vast amount of information flowing continuously; Therefore, the applications of information and communication technology represented in the central and sub-networks of the databases were resorted to, as these applications facilitated the faster maintenance and dissemination of information. Increased feeling of alienation: the rapid transformation and the constant change in the nature of economic fields led to a major change in the nature of jobs and professions and the emergence of new professions, and some individuals were forced to develop their skills to keep pace with the wheel of development, some of them lost their profession or had to change them, and this led to a reduction The positive

participation of individuals in their society, and the increase in unemployment rates, and this pushes the individual to create a kind of comparison between their society and other societies, which leads to a feeling of alienation.

III. INFORMATION TECHNOLOGY AND THE MODERATION IN

Moderation is a language: the term moderation in the language revolves around several meanings, including: justice, reckoning, and between two parties, disparaging, cucumber, half, good, better, and moderate [5]. Defining moderation as a term: by referring to the Noble Qur'an, the pure Sunnah of the Prophet, and the books of the language show that the term moderation comes with meanings that do not deviate from justice, and the choice, or what is in its meaning, which was between two parties who are vilified.

Therefore, moderation has been defined by several definitions, the most important of which are: It is the balance that guarantees a tie between two opposing parties, or opposite parties, so that one of them cannot be alone in influencing without the other, and that one of the two parties does not take more than his right, and overwhelms his counterpart and moderates him [6]. It is every matter that combines charity with all its meanings, and interfaces, whether sensory or moral. On the other hand, there are other definitions of moderation that do not fall within its flesh and block it from this meaning. The definition of social security: Studies did not agree on a definition of a specific formulation of the concept of social security, which is the case of most social definitions and terms that are not subject to modeling, but the limitations contained in many definitions may be that the concept does not include all aspects of life in which the individual lives [7].

Nevertheless, there are those who tried to define social security in a comprehensive manner, which applies to all aspects of life. While the word "social" extends the horizons of this security to all fields of human life, the "social": a description of behavior or attitude towards others, which means the situations in which there is a mutual effect between parties that have ties and relationships social security is the reassurance that denies fear and panic On the human person, as an individual or group, in all other spheres of worldly urbanism, but also in the eschatological life beyond this worldly life" [8]. Also among its definitions: It is the general system in which the organized international community bears the responsibility to protect each of its members and ensure its security from attack.

IV. MODERATION EVIDENCE FROM THE QURAN AND SUNNAH

There were frequent Quranic verses and prophetic hadiths calling for the necessity of adopting the method of moderation, and avoiding negligence and excess in all aspects of life.

First: Evidence from the Qur'an: In the Holy Qur'an, there are many verses that invite a Muslim to moderate and take him to it. We mention among them: The Almighty saying: {And likewise, we made you a mediating nation to be witnesses to people, and the Messenger will be a martyr for you} (Al-Baqarah: 143).

God has described the nation of Muhammad, may God bless him and grant him peace, as being middle. For mediating them in religion, they are not the people of exaggeration in it - the exaggeration of the Christians who were exaggerated by intimidation, and they were told in Jesus what they said in it - nor are they the people of negligence in it - the negligence of the Jews who changed the Book of God, and killed their prophets, and lied to their Lord, and disbelieved in it - but they are people of mediation and moderation in it So God described them to them, as he loved things in the middle of God" [9].

Second: Evidence of the Year: Anas bin Malik, may Allah be pleased with him, he said: "Three Rahat came to the house wives of the Prophet peace be upon him asking about the worship of the Prophet peace be upon him. They said: Where are we from the Prophet peace be upon him had forgiven his past and future sins. one said: I am the original night never. and another said: I am fast age, nor fast. and another said: I keep away from women and never get married. The Messenger of Allah peace be upon him to them, he said: you are who you said such and such, but God, I afraid God and his pious, but I fast and fast and pray and lie and marry women, it is not desired for the years of me" [10]. The significance of the hadeeth: The Messenger, may God bless him and grant him peace, explained that strictness in worship is not from his Sunnah. If the strictness of worship is not from his Sunnah, then it is a matter of the first hardening and exaggeration and exaggeration in other matters [11].

V. MEDIATE THE FOOD AND DRINK EXPENSES AND THEIR EFFECT ON ACHIEVING SOCIAL SECURITY

5.1 Controls to earn money and spend it: Islam has taken special care of the issue of money. He made his preservation one of the rules of the colleges of Sharia due to the department of necessities. It is one of the needs that lower the necessities. [12]. And mentioning it in most verses of the Qur'an is by mentioning souls and children, confirming that it is the lifeblood of life, and that it contains the strength of religions and bodies. God Almighty said: "Money and children are the decorations of this worldly life, and the righteous deeds are good for your Lord, reward and goodness of hope." (Al-Kahf: 46) Because of this importance, Islam has established rules and regulations that regulate the process of earning and spending money in a way that achieves the interests of the individual and brings benefits and good to society, and among the most important of these are the following.

- a) Investigating the lawful income and spending: The law urged the lawful investigation to earn money and spend money, and prohibited the acquisition of money from the forbidden and spent in the forbidden. The Almighty said: {Eat of what God has provided you with a good solution, and fear God, through whom you are believers." (Al-Ma'idah: 88).
- b) The necessity of investing money and not hoarding it: Islam prohibited the hoarding of funds, and called for their operation and circulation in the economic movement, in order to develop them, and their contribution to the advancement of society, to building the land, and to serving Islam and its people. The Almighty said: {And those who treasure gold and silver, and do not spend them in the path of God, and preach to them a painful punishment" (At-Tawbah: 34). Taher bin Al-Hussein wrote to Ibn Abdullah, who was the ruler of Al-Ma'mun, on Egypt: Glory and durability, let your treasures treasure separate funds in the architecture of Islam and its people. [13]
- c) Moderation in alimony: The Holy Qur'an has shown us that one of the most important characteristics of the servants of the Most Gracious is mediating the spending. The Almighty said: {And those who, when they spent, did not waste things, and were not despised, and there was a difference between them (Al-Furkan: 67). Insulting the Almighty God waste and make squanderers brothers demons said Almighty: The squanderers are brothers of the devils, and the devil was ungrateful to his Lord} (Al-Isra: 27). In contrast, forbade the Almighty for stinginess and miserliness God said: {and do not make your hand tied to your neck and simplify all the numerator So you are seated with fate} (Al-Israa: 29).
- d) Non-expansion in permissible things: The Almighty said: {How many of our people are from a village whose livelihood has improved, so that their dwellings do not dwell with one another except for you: but only (Al-Kassas: 58).
- e) Balance, and gradual spending, in the sense that there is a balance between the different types of spending, so that one type does not overwhelm the other, and that there is a gradual spending that begins with the most important and important person.

5.2 Spending between excessive and negligent: The Qur'an deliberately informed the most brilliant methods in depicting the economy and moderation in spending. In spite of this, the reprehensible behaviors overwhelmed many people, until these behaviors became the biggest obstacles to achieving mediation in spending. Among the most important of these behaviors:

- a) Waste and extravagance: God Almighty forbade excessive food and drink, and the meanings of clothing, shelter, and other necessities of life. The Almighty said: "O children of Adam, take your adornment with all mosques, and eat and drink." (Al-Araaf: 31). Al-Mawardi said: There are three interpretations: one of them is: Do not go overboard in the prohibition. The second: Its meaning: Do not eat forbidden because it is an extravagance, according to Ibn Zaid. And the third: Do not waste excessive food, as it is harmful [14].
- b) The Prophet forbade peace be upon him from excessive eating, in an interview Miqdaam bin Ma'diyakrib, said: I heard the Messenger of Allah peace be upon him say: "Man fills evil pot belly, according to human, bites Iqmn crucifixion, the GLBT human The same, one third for food, one third for drink, and one third for breath "[15]. Al-Qurtubi said: "It is excessive eating after satiety, and all this is prohibited. Luqman told his son: "My son, do not eat satiety over satiety, for you to give it to the dog is better than to eat it" [16], and on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, He said: The Messenger of God, may God's prayers and peace be upon him, said: "Eat, drink, give alms, and dress, for what has not been mixed with him, It is extravagance; or for worship as silk, if the reason forbidding it is not proven, and it is the most correct, and going beyond the limit deals with the violation of what is stated in the Sharia and it enters the forbidden, and it may necessitate the extravagance that is the great imagination [17].

- c) Miserliness and abstinence: In defining miserliness, Ragheb Al-Isfahani said: miserliness: holding holdings of what is not entitled to be locked away from him. In a verse from his noble book, his companions vowed with intense promises, and penalties for them in this world and the hereafter [18]. It is the verses contained in the vilification parsimony: verse: Obey God what you can, and hear and obey and spend good for yourselves and a strong lack of the same, they are successful } (Taghabun: 16), said Imam al-Tabari: "(It is a strong lack of same). Almighty: Those whom God protects from the scarcity of oneself, so those who are the immortal are the immortals in Heaven ... As for the scholars, they see that the scarcity in this place is that he ate the people's money unlawfully" [19]. As for the hadiths.
- d) That were subjected to the issue of miserliness as a hateful creation, it is very many; Including: What was narrated from Abu Hurayrah, he said: hit the Messenger of Allah peace be upon him, such as Scrooge Motassadeq, like two men two committees of iron hands had been forced to Tdehma and Tracehma, Motassadeq and started whenever the incredible charity Anbstt him, even to cover the fingers and forgive its impact, and make miser whenever they sadaqat trimmed, and took every episode place, "he said: I saw the Messenger of Allah peace be upon him, says his finger in his pocket," If I saw him Ausaha and expansion "[20] in this talk hits us the prophet, for example almost to mind the consequences of Motassadeq And miser, and how that the charitable giving God saved by his charity, while miser perished with his miserliness.

5.3 The impact of moderation in fighting excessive and wasteful spending:

- a) Protecting society from the negative effects of extravagance and waste: The activation of the moderation approach in due spending; It leads to community security, and protects it from many negative effects that threaten its security and destabilize it. Among the most important effects that society suffers from in the absence of moderation:
- i. Outrageous costumes: the reality in which we live shows us beyond any reasonable doubt; Waste and extravagance are two main reasons for the high prices, as the demand for goods increases, people rush to buy at any price, consuming more than their needs, and even throwing a large part of their purchases into garbage bins as a result of their habituation to certain consumption patterns, as a result - in addition to other reasons - The number of the poor and indeed the hungry around the world has increased, in general, and in our Islamic world in particular [21]. With the number of hungry people in the world rising to 1 billion people for the first time in history, more efforts and coordination must be made to feed the world next year, said the Executive Director of the World Food Program, Josette Sheeran. Despite these frightening numbers of the number of hungry people around the world, the value of food waste and waste in one of the Islamic countries was estimated at "49.833" billion riyals annually according to the paper presented by the Ministry of Agriculture in the workshop to reduce food waste and waste, and despite the presence of a number of charitable societies that contribute to Preserving food in this country, however, this did not prevent the Shura Council from submitting two proposals to study and enact laws to combat waste and punish wasteers. [22]. The truth is that the culture of dealing with the problem of high prices and eliminating them is represented in moderation in consumption, whereby everyone takes only what is sufficient for them.
 - ii. Asking for money with haraam earnings: the person who wastes extravagance in his life; He may resort to collecting money from what is forbidden in order to fulfill his need, and suppress his desires to collect pleasures. Al-Taher Ibn Ashour said: "So he directed that God did not love them that excessive eating of pleasure and goodness, and making too much money in collecting them, often leads to the depletion of money, and evil is to increase it. By this he charged him with pleasure "[23].
 - iii. Exacerbating health problems: bulimia and extravagance in eating large quantities of food causes a large number of feeding diseases, such as obesity, gout, diabetes, and liver disease, as well as increased incidence of heart disease, which may end in death. God Almighty gathered all the medicine in half a verse and said: "Eat and drink and do not be wasted." And the treatment of all this is in mediating and moderation in food and drink, and it was narrated from him, and he said: "There is no human blood and a bowl of evil from the evil of evil. If there is no case, a third is food, a third is a drink, and a third is for himself, "Perhaps the discovery of obesity diseases and their deadly dangers and the relationship to that of gluttony and abundance of food, makes us increase in the rest of humanity, with the glory of humanity Obesity in terms of health is a metabolic imbalance due to the accumulation of fat, and scientific research has confirmed that obesity has severe consequences for the human body.
 - iv. Extravagance leads to falling into many social problems: Extravagance entails its owner to the humiliation of borrowing, consuming people's money unlawfully, stealing, and killing, not to mention looking at what is in the hands of others, to other offenses committed by an addict of extravagance.

Sheikh Muhammad Rashid Rida said: "Whoever makes the desire of his belly greater is his concern, he is among the wasteful, and he who exaggerates the fullness and exposes his stomach and intestines to greed. Of the wasteful, and what was wasteful of the righteous." [24].

- v. Wastefulness and extravagance have a dire consequence: Wastefulness causes inactivity and laziness and makes man dependent on the society in which he lives, and this is inconsistent with the message of man that God Almighty created for it, namely, the building of the earth. Ibn al-Jawzi said: "The sane man keeps his mind in his life in the world, so if he is poor, he strives for gain and industry that stops his humiliation of creation, reduces relations, and uses conviction, so he lives soundly among the people dear among them. If he is rich, then he should manage at his expense, Fear that he lacks, so he needs to be humiliated by the character, ... Rather, the measure is to save money, to mediate spending, and to conceal what cannot be shown. " There is no doubt that these effects of extravagance in food, drink and housing lead to a lack of societal security sought by the peoples of the world on the one hand and the peoples of the Islamic nation on the one hand in particular.
- b) Protecting society from the negative effects of miserliness and estranging: The miserliness of the rich with his money exposes the community to many problems that cause the disintegration of his flesh, and destabilize his security and stability, and these problems can only be eliminated by activating moderation, and one of the most important problems facing society as a result of miserliness and slandering what follows:
 - i. Stinginess, stinginess and poverty are the causes of the destruction of nations and the corruption of societies. The hadith mentioned that one of the reasons for the corruption and decay of societies Outbreaks of parsimony disease and Altkir, narrated from Jabir ibn Abdullah that the Messenger of Allah peace be upon him, said: "Fear of injustice, the injustice darkness on the Day of Resurrection, and fear of scarcity, the scarcity of your family than it was before you, get them to shed their blood".
 - ii. Exposing the money of the miserly to looting and theft: This is a tangible sight especially in our contemporary reality, how many crimes of theft are committed out of revenge against the miserly, who spend their money on the poor and needy, and sometimes on the closest people to them. How many husbands who stole their wives because of their stinginess, the Sudanese Al-Rakoubah newspaper reported that a man stole his wife's jewelry, and the man attributed his motives in the theft that he needed some money, and that his wife refused to help him even though she hoarded a lot of golden jewelry.
 - iii. Corrupting relations between members of society, and recommending a spirit of estrangement between them. Stinginess and stinginess are among the causes of stoking hatred and hatred among members of society, and thus corrupting the relationship between its members, and preventing the spirit of tolerance and reconciliation between people from prevailing. And God Almighty has stated in his book that reconciliation among people can only be achieved by the completion of its causes, the absence of its contraindications, and that one of the most important contraindications is the lack of man's desire to do what he must, and his keenness to take what is his. The Almighty said: "Peace is good, and people have brought scarcity, and if you do good and fear you, then God will be what you do with good things." (Al-Araaf: 128).

5.4 Moderation in the expenses of marriage, and its impact on achieving social security: It is known that the marriage of the way of the Messengers, may Allah and His Messenger by Almighty said Vankhawwa what women of your choice, two or three or four, the interpretation of the meaning or proprietary that slave women } (Al-Nesaa: 3). And the Prophet, may God's prayers and peace be upon him, said: "Young people, whoever is able to do evil deeds, let him marry, and whoever does not have the power to fast with him, for him is fasting." Therefore, it was obligatory for Muslims in general, and the rulers of their affairs in particular, to work to achieve this year, and facilitate it for the youth of the nation, in order to achieve what was narrated from him, peace be upon him, that he said: "If those who accept his religion and his morals, The method of the Prophet and his Sunnah were facilitated in marriage, and it was proven in the Al-Sahehain and others about Sahl bin Saad Al-Ansari, may God be pleased with him, that the Prophet, peace and blessings of God be upon him, was the husband of a woman to a poor man who had no money with what he had of the Qur'an. In spite of this straightforward Sunnah of the Prophet's sayings and actions, many people fell into contradictions between excess and negligence.

- a) Manifestations of Moderation in the Legislation of Colts: The manifestations of Moderation in the Legislation of Colts are reflected in the following:
 - i. Dowry is one of the things that Islam imposes on women on men inevitably. Imam al-Tabari said, "They gave the women their dowries a necessary gift and obligatory duty."

- ii. It gave the woman the right to dispose of it in complete freedom so she may give up her friendship in whole or part of it to whoever she wishes to her brother or to her father or to her husband or others provided that this is willingly done by them.
 - iii. Islam did not require an upper or lower end of the mahr; A man asked the Messenger, may God's prayers and peace be upon him and his family, to marry the woman who donated herself to the Holy Prophet if he had no need for her. Then the Messenger of God ﷺ said to him: "Do you have anything?" He said: No, he said: Go and ask, and if he had an iron, he went and asked, then he came and said: What do you find something and do not say? He said: I have such a surah as well as a so-and-so surah, he said: "Go, for I have hated her with the Qur'an with you."
 - iv. He warned Islam against exaggerating it. Show that the best women are the least dowry. It was narrated from him, may God's prayers and peace be upon him, that he said: "Who can make it easier for women to engage in her engagement, and to make her friendship easier,
 - v. And, may God's prayers and peace be upon him, that the best and best of the dowry is the easiest, on the authority of Uqba ibn Amir, may God be pleased with him, that the Prophet, may God's prayers and peace be upon him, said: "The best of the friends is any."
- b) The effect of moderation in protecting society from the damages of overstating dowries: The damage caused by the problem of high dowries and the high costs of marriage has become a problem that worries society and affects its active forces, the youth, the energy of the nation and its future. It has turned women into commodities that are bought and sold in the marriage market. This phenomenon has its effects that the society may tolerate or may not be interested in solving the able-bodied, but its slow effects accelerate as things become more complicated for young people and turn into devastating effects on the morals and capabilities of young people and are reflected on society in general, and there is no salvation from these destructive effects except by activating The method of moderation, and among the most important problems arising from the exaggeration in the colts are the following:
- i. Disrupting God's intention in creation: Exaggeration in dowries is disrupting the goal of God Almighty, and it is the replacement of man on earth as God Almighty said: {It is He who made you the successors of the earth and raised some of you over some of the deeds of some} Al Anaam: 165). There is no doubt that this disagreement can only be achieved through the presence of offspring and offspring, and there is no one for them except through marriage Disrupting marriage is contrary to God's intent and intent.
 - ii. Muscle of the woman and depriving her of the right to marry with her competence: The refusal of the Moors 'guardians to marry their daughters from the competent with the aim of obtaining the great friendship, which he imposes for his personal greed or for the purpose of extravagance and flaunting is something that does not legitimately legitimize, but rather is a matter of legally ended muscles. The basic principle is that the guardian's muscle who has the mandate to marry her off from her competent one is forbidden. Because it is an injustice and harm women to prevent their right to marriages including satisfaction, so God forbade the Almighty with him in saying, addressing the saints: " And if you divorced the women, then their sins were known, so do not be in favor of them for their husbands to marry if they are satisfied with them." (Al-Bakarah: 232-2). And the meaning of muscle: Preventing a woman from marrying with her honor if she asks for it, and each of them desires its owner.
 - iii. The high level of spinsterhood among women: This is noticeable and seen. The rate of spinsterhood has increased dramatically in the recent period, according to reports of government organizations and civil societies, there are ten Arab countries that suffer from the high spinster rate, led by Lebanon, which increased the spinster rate to register 85% of all girls of marriage age, followed by the UAE Arab with 75%, followed by Iraq and Syria with 70%, followed by Tunisia with 62%, followed by Algeria with 51%, followed by Saudi Arabia and Jordan with 45%, followed by Egypt and Morocco with 40%, followed by Kuwait, Qatar, and Libya with 35%, followed by the State of Yemen, at 30%, followed by the state of Bahrain, which recorded the lowest spike by 25% [25]. The reports attributed the reasons for these rises to several reasons in the forefront: Exaggeration in the dowries, in the Kingdom of Saudi Arabia, for example, in some tribes, the dowry may reach more than 400 thousand Saudi riyals, which is equivalent to 106 thousand US dollars.
 - iv. The fact that there are too many dowries and overstatement is an impediment to many marriages, and the consequent corruption, dissolution, and corruption of society that ensue are not hidden; Young people find the path easy to satisfy his desires and fulfill his needs without obligation or restriction, so the young man refuses to marry.
 - v. The aggravation of the customary marriage problem: With the rise of dowries, young people resort to customary and other marriages, such as friend marriage, summer vacation, pleasure, and tattoo marriage, and Internet and other forbidden forms of marriage, due to the loss of hope for a declared legal marriage.

- vi. The prevalence of mental illness among young people of both sexes: Because of the delay in the marriage age, or the inability of it, many young people suffer from many mental illnesses, including: aggressiveness: the spinster that the marriage train missed blames the society who caused it with its customs and traditions, and feel jealous Of the daughters of her married gender, and for this she looks at society with a view of envy, hatred and hatred that expresses her with nervous and aggressive behavior towards others. Isolation and Introvertedness: the spinster and the young man who have been unable to get married in the costs of marriage are dreams of building his small house; They prefer a life of isolation and Introvertedness, rather than pursuing their attention, and accompanying those who are in a similar position to public participation in society. Deviation: This means that some young people have deviant behavior, such as theft, embezzlement, or fraud, in order to provide the sums necessary for marriage [26].
- vii. Exhaustion of the state by increasing costs: to treat diseases and deviations that affect members of society, and state institutions incur additional expenses to support health, correctional and judicial institutions, which are concerned with the secretions of this phenomenon.
- c) Modalities of Islam at the banquet: Banquet is a single banquet; The feast: It is what is provided from food and honor on the wedding day. Among the most important aspects of moderation in the banquet legislation are the following:
 - i. He did not put an end to most of it, or the least of it.
 - ii. It is according to the capacity of the husband; The least of the left is a sheep, and others can do it. On the authority of Anas, he said: “When the Prophet, may God’s prayers and peace be upon him, was blamed on something of his women, he did not know about Zaynab.
 - iii. It is divided into any type of food: meat is not required in it, as hadiths indicate that some women have barley with barley, and some have dates, cat, and ghee. On the authority of Safiyat Bint Shaybah, she said: “The Prophet, may God’s prayers and peace be upon him, has given birth to some of his women with lugs of barley”.
 - iv. Poor and rich alike claim to it: One of the manifestations of the moderation of Islam in the banquet is that it is a matter that calls for it not to distinguish between the rich and the poor, but rather that Islam considers that the evil of the banquet is claimed by the rich without the poor. On the authority of Abu Huraira Rich people have it, and the poor are left behind, and whoever abandons the call, he has disobeyed them and God has disobeyed him and his messenger with God’s blessings and peace, and the people of God have peace and blessings be upon him and other than that which is predominant in banquets and God is the helper.
- d) Manifestations of extravagance in marriage feasts, and its negative effects: contemplating the reality of Muslim societies does not end with wonder when he sees wastefulness in the field of weddings; What is spent on it constitutes a large percentage of the total expenditures, whether by individuals or groups. Among the most important and prominent manifestations of extravagance in weddings are the following:
 - i. Holding wedding parties in hotels and private halls despite the high prices, and it is regrettable that the demand for renting these places is no longer restricted to the wealthy, but has reached all classes of society, and is constantly increasing, until wedding halls and hotels have become a field of extravagance and extravagance, and the splendor and flauntness.
 - ii. Extravagance and exaggeration in the bride's dress and adornment, where large sums are spent on it.
 - iii. The exaggerated diversification of the foods presented on the occasions of marriage and their predecessors; This diversification may reach dozens of types of foods of different shapes and colors, not to mention the types of fruits, sweets, drinks, and more [27].
 - iv. Exaggerating the quantities of food served at weddings, to the extent that one of these weddings provided thirty-five sheep for the total number of those present who did not exceed one hundred.
 - v. Throwing a lot of food and drink into garbage cans, as there are hills of this garbage, which are increasing day by day, and wedding after another.
- e) The role of moderation in the feast of marriage in achieving social security: Mediation and moderation in the banquet of marriage protects the community from many social diseases, which undermine its security and stability, and among the most important problems that prevent moderation in the expenses of banquets without their occurrence and prevent their spread and protect society from its damages are the following:
 - i. To disobey God Almighty and to disobey His command: God Almighty commanded His servants to mediate and moderation in food and drink in more than one verse; The Almighty said: {That which is near is his right, and the needy, and the son of the path, and no waste is wasted * for the sinners were the disbelief of God.} (Al-Esraa: 26-27) There is no doubt that what happens in wedding feasts is rather a forbidden waste.
 - ii. The revenge of God from squanderers and prodigals said Almighty: {I've had Seba in their home verse two committees on the right hand and North Eat of Rizk your Lord and give thanks to him his good

Lord is Forgiving, * Voaradwa We sent them a torrent Aerm and Bdlnahm Bjntehm committees women with eating Khmt and Ethel and something of a little Seder * so rewarded as disbelieve Will they recompense except the unbelievers} (Saba: 15-17).

- iii. Waste large quantities of food: by throwing them in garbage cans at a time when many Muslim children suffer from famines. According to the Saudi newspaper, there are 4,500 tons of food thrown into garbage bins daily. As a result of these strange and anti-moderation behaviors, the Council of Senior Scholars in the Kingdom of Saudi Arabia issued its tenth session, held in Riyadh between 3/3/1397 AH and 4/4/1397 AH; The following decisions: First: Preventing extravagance and exceeding the limit in marriage ceremonies, and warning people about this by those authorized by marriage contracts, and in the media, and that people want to ease dowries and disparage them in this in mosques, science councils, and programs broadcast in the media. Second: Punishing those who spend extravagant wedding feasts with extravagance, and referring them by the people to the courts, so that those who prove their transgression prove the limit of what the legitimate ruler sees as a deterrent punishment that restrains people from this terrifying field [28].
- iv. The high cost of marriage: This is an indisputable matter. The overstatement of marriage costs, especially those related to the wedding feast and the arrangements that follow, have become one of the biggest obstacles for young imams, especially since such parties are spent on him much more than the wife's dowry.
- v. Shackling young people with debts: wastefulness and extravagance in marriage ceremonies has become a bad habit, by imitating people from the middle and poor classes to the rich classes. This has led to the accumulation of debts on the husband, which makes ending the marriage by either spending the rest of the age paying the debts, or divorce.
- vi. Breaking the hearts of the poor: When they see these tables filled with kinds of food, they tighten their chests, break their hearts, and forbid them to benefit from them.
- vii. Abandonment of marriage: due to the increased material costs resulting from exaggeration in wedding feasts.

VI. CONCLUSION AND RECOMMENDATIONS

Information technology, which is represented in microelectronics, calculators, robots, information industry, nuclear energy, and space technology. Biotechnology of biology and genetic engineering. Materials Technology, which is the field of creating new materials and replacing old natural materials on the basis of chemical and petrochemical technology. It is natural that scientific or technological changes do not happen without having a chain of dependencies and repercussions, whether economic, social, cultural, or value, whether at the level of the global community, or at the local level, and whether it is negative or positive, and whoever These reflections: Increasing the interdependence between the parts of the world and the interdependence between its different countries. The large accumulation of scientific and technical information and knowledge taken by governments and countries for progress and advancement in many social and economic aspects. The increasing trend towards the use of the machine in various fields of life, the development of micro-machine technology, and the high-cost, low-cost devices.

And after these are the most important results that have been reached, moderation is a legal method that God sent to all other messengers, peace and blessings be upon them, and made it a strong fence against falling into the clutches of excess and excess. That moderation is not confined to one of the particles or to one of the pillars, but rather is a way of life; A comprehensive, integrated approach that does not depart from one another, as Islam is in its spirit and essence is moderation. The activation of the method of moderation in spending guarantees a reassuring nation that denies fear and dread for the human being, individual or group, in all fields of worldly urbanism, but also in the eschatological life beyond this worldly life. The distance from the moderation approach resulted in many diseases and negatives that the human societies in general and Islamic societies in particular suffer from. The excess of spending incurred the Islamic nation a lot of money that could be used to build development projects that accrue to the person in prosperity and well-being.

One of the most important recommendations of the research is The existing value pattern has changed, so many values have spread among young people, especially those related to peace, love, respect for the environment and its protection, and advocacy has begun for new human values such as respect for life, responsibility towards future generations and the protection of the environment, and it has become fashionable to understand that these values and other moral elements are built upon the public conscience All human values. Making changes in social structures; Because technological progress will compensate for the employment required by the large

mechanized industry, and thus has become a source of unemployment, especially among young people; Which led to a large vacuum among the influential class in society, and this vacuum led to youth acquiring many values that contradict the required values in society, so young people turned to violence to vent the energy they have, or they tended to disloyalty and belong to their community in the required manner; Because society did not achieve them with their goals, and they relied on dependency, negativity, and lack of responsibility, and if these were some negatives, the scientific and technological revolution led to the emergence of new jobs that are in line with this progress. The call for adopting the Islamic moderation approach in all aspects of life, especially with regard to spending. Urging all members of society to follow the moderation approach to confront the negative phenomena resulting from extravagance and extravagance, and encourage scientific, intellectual and media competencies to work in the fields of research and analysis to study these phenomena and develop appropriate treatment for them. Calling for non-exaggeration in dowries, and not being overly committed in marriage because of the reluctance of many young people to marry, high levels of spinsterhood, and the spread of psychological and social diseases, and so on. Upgrading moral values in society, deepening the role of religion and respecting the social construction process in all its components.

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