

# **A CONTEMPORARY TECHNICAL VISION OF THE CHARACTERISTICS OF ISLAMIC SYSTEMS**

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**ABSTRACT:** Mankind has managed to develop the resources available to it to harness it in its service and achieve comfort and luxury, as technology has entered into all aspects of human life; It became a general and important phenomenon present in the home, the street, and work, and this technology has facilitated the life of man and enabled him to do his work better, faster, and more accurate. The Noble Qur'an is a valid and comprehensive book for all aspects of life, as it is the book that God Almighty pleases for all mankind. Never, ever, and this book has included everything that humanity needs - even those who are not believers in it - what will benefit them in this world and the hereafter if they understand, read and contemplate what is in it with a successful mind far from fanaticism and passion, and the Qur'an has included many systems that are compatible with the nature He built the human being that he desperately needs, as the legislator has the best knowledge of what is compatible with the nature of this person. So what God Almighty has legislated, i.e. legislation that is harmful to the people of man ever, so everything that comes from God is good for man if he adheres to it as it came from God Almighty, and this research aims to prove the importance of Islamic systems in contemporary reality using modern technologies, there is neither life nor The survival of any society, whoever was without experiencing the characteristics of the systems, as it is from the Lord of all human beings, as well as proving that Islam, with its laws that guarantee a decent life for all Muslims and non-Muslims living on its land, did not find that non-Muslims find their comfort and the practice of their rites except in light of religion Islam, and history is the greatest evidence of that, then clarifying and clarifying what distinguished the Islamic systems from positivist systems by being clear-cut, objective and method that is consistent with the innate nature of man. This research has limitations: it revolves with only two characteristics of Islamic systems, which are - in my view - of the utmost importance in our lives, due to the intellectual cracks, acidic ideas, and people whose purpose of life is the dependency of demolition rather than a building tool, and that Under the pretext that the Islamic systems are not valid for our time and time in which we now live. The research also aims to establish who distinguished Islamic systems from positional technical systems in terms of their suitability for every time and place, their compatibility with the nature of man, whether Muslim or non-Muslim, and to clarify the extent of human need to it and not others.

**KEYWORDS:** Information technology Characteristics, Technical Vision, Contemporary vision, Islamic Systems, Divine, Shura.

## **I. INTRODUCTION**

The characteristics of information and communication technology, which is represented in the role of information and communication technology, an important role in providing all necessary information for all

economic, social, political, agricultural, military, educational, as well as ideological activities. Through it (the social network), it is possible to tour the sites of the countries of the world to learn all the details about important information and learn about all that is new in the world with minimal effort and with the fastest speed and the lowest cost, and the increase of links between different countries of the world as well as between individuals, which made communications easy and possible. Information and communication technology is a new means of communication in the current era to provide all communication services of all kinds, whether educational, educational or political among individuals, societies and countries around the world [1]. It is also easy to experience and know the events when they happen in any part of the world.

Through which information can be converted into knowledge and then translated this knowledge into practicable practices, which will benefit its users. Providing and obtaining the necessary information for all persons, institutions and bodies anywhere and anytime. Making the world a small village whose members can communicate easily and conveniently with them, as the ability of individuals to communicate and share information and knowledge increases the opportunity to transform the world into a more peaceful and prosperous place for all its inhabitants. The ICT revolution allows individuals to access information and knowledge anywhere in the world at the same time. The ease of exchanging information and transferring it at any time and any place with the utmost speed and without any effort and at the lowest possible cost. The wide spread and no limits for the spread of information between the countries of the world. Large download capacity, whether for individuals participating or connected to the social network. Fast performance, ease of use and use. All services provided vary through the use of information and communication technology.

The term communications technology is also used in Islamic systems to refer to the convergence between audio and video networks and the phone with computer networks through a single cable or a single interconnection system to integrate audio-visual systems, building management and the telephone network with a computer network system using one unified system of cables, signal distribution and management. Information and communication technology is one of the most powerful tools for overcoming the development divide between rich and poor countries and accelerating all efforts to eliminate poverty, disease, hunger and environmental degradation [2].

Through the use of information and communication technology, many of the multiple benefits towards eliminating illiteracy, literacy education, education and vocational training can be documented and delivered to the most isolated regions and places. Information and communication technology contributes to economic development, as the information and communication revolution leads to the emergence and emergence of new forms of social and economic interaction and the emergence of new societies, as they spread rapidly and affect the vitality of societies and their members with different identities and nature. Information and communication technology, in addition to the traditional and modern media, enables marginalized and isolated individuals to express their opinions and opinions in an open and transparent manner in the local and global community, regardless of their type or places of residence, and thus it helps to reconcile power and decision-making relations at the local and international levels where it can empower individuals. Societies and countries improve their standard of living in a way that was not possible before, and therefore they help to improve the basic tools of the economy by accessing transparent information.

## **II. INFORMATION TECHNOLOGY AND ITS COMPONENTS IN ISLAMIC SYSTEMS**

Technology: is a Greek word consisting of two syllables (Techno), which means craft, skill, or art, and (logy), which means science or study, and there are numerous definitions that talked about the concept of broad technology, we mention, among them: It is a comprehensive process Its goal is to systematically apply knowledge and science in all fields, so that the goals and desires of the human being are achieved, and this is done by making optimal use of this scientific knowledge and its applications. It is the relationship between the human being and the materials and tools available, so that the technological application begins the moment these elements interact together through human effort and thought, and the application, management, and use of information and skills to achieve the desired results.

Technology departments Technology is divided into three sections: Technology as processes: In this case, the systematic application of scientific knowledge is carried out. Technology as products: This case applies to tools, devices and materials resulting from scientific knowledge. Technology as both processes and products: It refers to knowledge of the products that emerge after implementation, and the application of this knowledge, and examples of this are educational computer technologies [3].

**Technology Characteristics** Technology is an independent and practical science concerned with systematic application of theories. Purposeful technology; It brings prosperity to people, and solves problems that affect their lives. Technology organized; They are processes that produce inputs and outputs from their interaction with one another. The technology is comprehensive in all fields. Advanced technology; It continues to evolve with human evolution, and it is always subject to review, amendment, and improvement processes. Technology is a dynamic process, as it remains in constant interaction with components. Technology uses all available capabilities, whether material or non-material, in an effective manner. To get the desired results literally.

Technology has many positives in our lives, including: contributing to the development of business and its accomplishment quickly and efficiently. Facilitating human life in all fields, and reducing geographical distances distant, so a person can move from one country to another through the use of rapid means of transportation such as plane and others. As for the negatives of technology, we mention: Some people rely heavily on technology. We find those who do not make any effort, which has caused many diseases. Replacement of the machine in some fields for manpower; This led to the widespread unemployment.

Information technology has several basic components that constitute the necessary infrastructure for it and work in a harmonious manner, where each depends on the other, which are: Devices are the most important ingredients for the existence of information technology, without which no form of information technology can be obtained and includes computers devices, Servers and other devices needed by different institutions. It also includes smart phone devices and any other devices that can transfer and receive data. Software Hardware can be considered useless without the programs that various institutions operate on, such as productivity-raising applications and planning and management applications for industrial enterprises, in addition to the programs on which devices operate from different operating systems such as Windows and iOS. Networks Connecting to the Internet is a prerequisite for organizations to be considered as IT adopters, as devices must communicate with each other over networks, and they also help certified employees to email and browse websites in their businesses. Databases are the place where the data needed by companies and institutions are stored, where people can easily retrieve data by searching for it by setting the search criteria and title [4]. The human element is an element that cannot be dispensed with, as there must be people to hand them the reins of other elements of information technology, in addition to the need for programmers whose job is to ensure the continuous and continuous development of the software used in the hardware. Information Technology Information Technology also known as Information Technology (IT), is the use of computers in addition to other electronic devices used to transfer data to exchange information and store it, it is summarized in the areas that deal with computing in general, and also includes the use of the Internet, where he worked The use of the Internet over the widespread use of information technology around the world in data processing, transmission and management, whether it is data in the form of text, images, video or any other forms.

### **III. CHARACTERISTICS OF DIVINE ISLAMIC SYSTEMS**

The first thing that comes to us in our demand for this is the Almighty saying: "Today I have fulfilled your religion for you, and I have fulfilled my grace on you and I have accepted Islam for you as a debt." (Al-Maedah: 3). Imam Al-Tabari mentioned his saying: "Today I have completed for you, O believers, my statutes upon you and my limits, and I command you and forbid, my solution and my forbidden, and my lowering of that is what I revealed from it in my book, and showing me what I have revealed to you through my revelation in the words of my Apostle, and the evidence that I have set for you on all that you need To him is the matter of your religion, so I have fulfilled all this for you, so there is no increase in it after this day. The obligatory prayers, nor the analysis of something nor its prohibition, and that the Prophet, may God's prayers and peace be upon him, did not live after the descent of this verse except for eighty-one nights .... And God Almighty has completed his remembrance, so he will never lack it. May God be pleased with him, and he will never be dissatisfied." [5].

The completion of religion in its foundation is evidence that God Almighty has satisfied us with everything that is prescribed to His servants, for he is more knowledgeable and keen on what benefits his servants from themselves, and what is characteristic of Islamic systems is that they are divine source and there is no relationship with human beings in their source, because they are divine source giving them an aura of glorification and sanctification unlike positional systems That change and change every time period, "The divine characteristic of the systems of Islam is not enjoyed by any system on the face of the earth. All known and now unknown systems either have a position from the position of human beings beginning; or they were initially related to the divine law. But she quickly spread to her the hand of distorting misrepresentation, so she said it upside down, and changed and changed it, and entered into it from the legislation what God did not authorize and what he did not accept, until all her matter was interrupted by her connection with the law that was attributed to her, and she and the systems became positive both " [6].

The divine of Islamic systems means that their source is from the Lord of the worlds, glory and exalted be He, as it is a divine message in its legislation, a divine message in its guidance, a divine message in its guidance and guidance, and God Almighty's sincerity when he said: {The dye of God and who is better than God is a deed without (Al-Bakarah: 138). Moreover, the divine source of Islamic systems for clear evidence of perfection approach the Lord in His justice and mercy and compassion with the Muslims themselves and with non-Muslims, is not he who says: {Allah does not forbid those who have neither religion nor drive you out of your homes, justly and justly with them that God loves those} (Al-Momtahanah: 8), that is, from: "It was good for them, or for Muslims it was beneficial or compassionate. He commanded them to be millions with him. The author of their hearts is a witness to this sentence, because God loves kindness in all matters." Imam Al-Wahidi says what he stipulated: "This indicates the permissibility of righteousness between Muslims and polytheists, and if loyalty is interrupted, and they give up to them, it is said: If you treat the man with justice, then you will be treated fairly." Al-Zajaj said: That is: they have adjusted among you and among them the fulfillment of the covenant.

The person's knowledge of the divine nature of the source of Islamic systems makes him exist on his own even in the most difficult situations in which his life and shaming - from our point of view - we, for example, goats - may God be pleased with them - both of them have already done them in secret and in secret, really the great actor out of people's eyes All of them, no one saw them until the Messenger of God, may God's prayers and peace be upon him, did not know himself until after acknowledging and confessing before him what he actually did, as God Almighty did not reveal to him what his companions did. , he said: O Messenger of God, cleanse me, he said: «Woe, refer forgiveness God and repent to him», he said, he came back not far, then came, he said: O Messenger of Allah, cleanse me, the Messenger of Allah said, peace be upon him: «Woe, see forgiveness God and repent to him », he said, he came back not far, then came, he said: O Messenger of God, cleanse me, said the Prophet, peace be upon him: like that, even if the fourth 'The Messenger of God said to him, "What do I cleanse you?" He said: From adultery, so the Messenger of God, may God's prayers and peace be upon him, asked: "His father is madness?" Then he was told that he was not insane, so he said, "Drink wine?" So a man rose up and consumed him, and he did not find a wind of wine from him. He said, so the Messenger of God, may God bless him and grant him peace, said: "I have committed adultery?" He said: Yes, and ordered him to through, the people were the two divisions, the man who says: I have perished, I took his sin, and the man who says what repentance better than the repentance of a goat, he came to the Prophet, peace be upon him he put his hand in his hand, and then said: Kill me with stones, he said: tarried so two or three days, then the Messenger of Allah came peace be upon him as they sit, and greet and then sat down, he said: « forgiveness goat bin Malik», he said, they said, God forgive goat bin Malik, said, said the Messenger of Allah peace be upon him: «I have repented repentance if divided between the nation», he said, and then came a woman from the Ghamed of Alozd, she said: O Messenger of God, cleanse me, he said: «Woe to Return Fastghafri God and Toby him», she said: I see you want to Trddna Just as Maaz ibn Malik repeated, he said: «And what ? She said: She is pregnant with adultery, so he said: "Are you?" She said: Yes, he said to her: «even put your what in your stomach», he said: a man from the Ansar even developed, he said, came the Prophet peace be upon him, he said: «If you do not let her son small He has no one to breastfeed him." Then a man rose up from Al-Ansar, and he said: To his breastfeeding, O Prophet of God, he said: He stoned her [7].

And for one of us to ask himself about the reason for the goats going by himself asking to establish a limit on him, the answer lies in one meaning whose content is the will to cleanse himself of his guilt in this world; Whereas the one who issued this ruling is the Lord of the worlds, Glory be to Him, through His Qur'an, and His Holy Messenger, may God's prayers and peace be upon him, through his Sunnah. We may note in the story of a goat that he came to the Messenger of God nearly four times, asking for purity and establishing a limit on it, because he knew that torture The world is easier and easier than the punishment of the hereafter, and then we see the magnificence of the Mohammedan character when he is presented to him and orders him to return and ask forgiveness of God Almighty and repentance from his sin without knowing the type of guilt that he committed, as he did not ask him except the fourth time and every time he hoped to go and not return to him again with evidence that he, peace and blessings of God be upon him, did not ask for any details before that, then after that we see the Messenger of God, peace and blessings of God be upon him, asking his father mad, he drank wine, and he repeated his question. When his goats confirmed his words, he ordered it and he was stoned, meaning that this is the greatness of the Islamic religion from Through the source of his legislation through divine source, God Almighty does not compliment anyone who was [8].

And it inferred from the above: "The Imam is better for him to present to the headquarters that does not recognize, and that it must inquire headquarters in place of all, because the hand and the mouth and eye to what was enjoy adulteries asked him impetus to tolerate." Dr. Al-Sarjani says: "A goat came to confess adultery, and the limit was established, and he came confessing without anyone hating it. He came a repentant, admitted of his sin, who wanted to get rid of him in this world before the afterlife was reckoned [9]. And the Messenger of God,

may God's prayers and peace be upon him, felt at first sight that the man committed a great sin, and there was no doubt that this was evident in the features of his face, and in the tone of his voice, but he nevertheless did not ask him about his sin, even out of curiosity, because he wanted to conceal He should not reside on him alone, and this is from his great mercy, may God's prayers and peace be upon him, but a goat was insisting on confessing, and he declared his sin four times, and yet the Messenger of God, may God's prayers and peace be upon him, did not receive recognition as it happens in many countries of the world and registers it Rather, he reviewed it more than once, to retreat, and that is mercy to him, so he asked about his mind: Is he mad? A drinker for wine. The motive for all this is the complete certainty from a goat that this ruling is from the Lord of the Worlds, this guilt is only matched by this punishment estimated by the Lord of the Worlds Almighty, the source of all giving and grace.

#### **IV. CHARACTERISTICS OF THE SHURA ISLAMIC SYSTEMS**

One of the characteristics of the Islamic systems is that they were distinguished by the Shura in most aspects of their lives, as Shura is a straightforward Islamic method that the Holy Qur'an has taken in many of its verses and Surahs, and the prophetic Sunnah has urged it in many of its hadiths and countless positions [10].

Shura undoubtedly has a great position in Islam, but is the first basis of his political system, as he made it: "The legal basis upon which the society system rests even before the existence of the state and the government, that is, it is the basis of the so-called social contract in European jurisprudence, it is a general and comprehensive social principle for all affairs Society, which is the legal basis for the right of the nation to decide its destiny and choose its rulers, and to lay down the constitution of government that includes the limits of the jurisdiction of the authorities, the rules of their work and the functioning of them, which corresponds to the founding authority in modern jurisprudence - that is, the power to establish the constitution - in a founding principle, and then it obligates rulers to respect the decisions of the nation It was issued by her or similar to the Free Shura in their control of the rulers while exercising their powers, and these are the Shura supervision of the rulers and here is a constitutional principle [11].

That is why it is essentially one of the foundations approved by Islam and urged by it. In the Holy Qur'an, the Almighty said: {And those who answered to their Lord and set up prayers and commanded them to be shrouded between them and the rest of the Qur'an: Shura is a necessary quality of the attributes of God's servants who have responded to God Almighty alongside their residence to pray and their spending in the way of God Almighty, and a system of his life that can never be dispensed with.

The expression by the Almighty saying {and their command is a shura between them}: "He makes all of them a Shura, in order to dye the whole of life with this dye, and as we said the text of Makki was before the establishment of the Islamic state, this character is more general and comprehensive than the state in the life of Muslims, it is the nature of the Islamic group in all its cases And if the state in its own sense has not yet existed in it, and in fact the state is nothing but a natural secretion of the group and its own characteristics, and the group includes the state and promotes it to it to achieve the Islamic approach and its domination of individual and collective life, and then the nature of the Shura in the group was early, and its meaning was broader and deeper than It is a subjective nature of Islamic life and a distinctive feature of the group chosen for the leadership of mankind, and it is one of the most necessary characteristics of leadership. As for the form that the Shura performs, it is not cast in an iron mold, it is left to the image appropriate for every environment and time to achieve that character in the life of the Islamic group, and the systems All of Islam are not rigid forms, not literal texts, but rather above all a spirit that arises from the stability of the truth of faith in the heart and the adaptation of feeling and behavior to this truth and research in the forms of Islamic systems without anything but Attention to the truth of faith behind it leads to nothing [12].

There is no doubt that the Shura in the life of the nation is necessary for its supplies, and one of its most important characteristics is that it is qualified for the leadership of mankind. Among the most important foundations of this leadership for this nation is the introduction of the principle of Shura. Suffice it to say to the Almighty Messenger, pray and support the principle of consultation and advice through his saying: {... and consult them in the matter ....} (Al-Imran: 159), and he understands from the words of Al-Bari Jalla and Ala (and consulted them in the matter) that the Messenger of God prayed His companions consulted about the matter, if it happened, to make their hearts happy, so that they would be active in what they do, as he consulted them on the day of Badr in going to Al-Eeer .... To them, and he consulted them on the ditching day in reconciling the parties with a third of the fruits of the city in that year, so Saadan bin Muadh, Saad bin Ubada, refused to do so, and he left that, and he consulted them on the day of Hodaybiyah to lean on the poles of the polytheists, so the friend said to him: We did not come to fight with anyone, but we came with and he answered him to what he said, ..... He consulted Ali and Usama in the separation of Aisha, may God be pleased with her, so he prayed to consult them in wars and the like [13].

Thus, through the commentary of Imam bin Katheer on this blessed verse, he was able to demonstrate the extent to which the principle of Shura was established in the life of the Prophet, may God's prayers and peace be upon him. As it is one of the characteristics of the Islamic state, and that he, may God's prayers and peace be upon him, was always consulted to his esteemed companions, in light of the generous verses in the Noble Qur'an. As for the pure Sunnah, we also see some hadiths that indicate the Prophet, may God's prayers and peace be upon him, taking the principle of consultation and consultation, and that he urged it in many of his noble hadiths. pray". Likewise, the Messenger of God, may God's prayers and peace be upon him, makes the adjective of trustworthy an attribute of those who consult his Muslim brother, so he came on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "... the counselor is trustworthy ...".

On the importance of counseling and consulting, Imam Ibn Taymiyyah speaks and says: "The guardian is indispensable for consultation. God Almighty commanded his prophet ... It was said: God commanded his prophet to compose the hearts of his companions, and to imitate him after him, and to draw from them the opinion of them unless Revelation is revealed in it from the command of wars, partial matters, and so on. Other than it is the first with advice, and God commended the believers on that in his saying: {And those who answered to their Lord and set up prayer and commanded them a shura between them. What should be followed from the book of God, the Sunnah of His Messenger, or the consensus of Muslims, he must follow that and no obedience to anyone in the contrary, and if it is great in religion and the world, and if it is something in which Muslims have contested then it should be extracted from each of them his opinion and drew his opinion, what opinions were more like the book of God And the Sunnah of His Messenger worked on it, as God Almighty said: "O you who believe, obey God and obey the Messenger, and the first of you will be, if you disagree with anything The last day, that is the best and the best interpretation.

Perhaps what is observed in the Qur'anic verses and honorable hadiths is that they approved the introduction of the principle of Shura but did not specify the general form of its implementation and implementation, but it leaves that to the people of every time and place, and this indicates the extent of the flexibility, ease and tolerance of the Islamic Sharia with which we worship the Lord of the Worlds, the Almighty, and the above is confirmed by This text: "The texts were satisfied with the determination of the principle of Shura as an asset of governance, but they did not decide a specific method for its implementation, and it was left to different generations to apply it in a way that suits the circumstances of the times and places, and that is one of the characteristics of the flexibility that Islamic law has to take into account the different circumstances, environments and conditions."

Shura has many benefits for rulers and the ruled, as it is one of the most important characteristics of the Islamic system. I mention some of them [14 -16]:

- a) The nation's awareness of its issues, through consultation, the general level of the nation rises, politics becomes the knowledge of everyone, and people understand the dimensions of the issues they face.
- b) The parish reassures the safety of the traffic, so when the group and the people know that its affairs are ripe by the Shura, they rest for the walk and participate in its implementation with comfort and confidence.
- c) In the Shura, a reminder to the nation that it is the owner of the Sultan, and a reminder to the guardian that he is a representative of it in the exercise of the Sultan.
- d) Shura is immune to the guardian from taking matters that harm the nation, and he does not feel that it is harmful, and there is no way to repair the damage after its occurrence, and it is not raised by his being a goodwill.
- e) Shura is the way to achieve right, often, and it leads to a kind of control over the rulers' actions.

It is well known that the Holy Prophet, may God bless him and grant him peace, moved to the vicinity of his Lord, Blessed and Exalted, and did not stipulate the appointment of a caliph for Muslims after him, but there were signs and signs indicating the choice of the Messenger of God, may God bless him and grant him peace, to appoint Abu Bakr as the successor to Muslims after him, and then when something similar happened Disagreement among Muslims after the death of the Messenger of God, may God bless him and grant him peace, in choosing a successor for them. Abu Bakr, may God be pleased with him, decides to appoint Omar Khalifa to Muslims after him; And that after consulting the notables of the Companions, he was asking each one of them separately, and when he achieved the agreement of everyone on the age announced by him as a successor to the Muslims after him, and when the end of the life of Al-Faruq, may God be pleased with him, made the Shura in six of the companions of the Messenger of God, peace be upon him, who died while he was about them Satisfied, and Othman, may God be pleased with him, was chosen as the caliph of the Muslims, and when he was killed unjustly and aggressively at the hands of those who violated the religion and did not appoint a caliph for the Muslims after, Muslims pledged allegiance to God, may God be pleased with him, as he was the

successor to the Muslims after the killing of the martyr Othman, especially since he was the second candidate for the Muslims after Othman, may God be pleased All of them, and when Hassan bin Ali relinquished the caliphate to Muawiyah in the year of the congregation and the caliph became a Muslim Muawiyah bin Abi Sufyan, may God be pleased with him, he wanted to invent a new idea in the mandate of the covenant, so the idea of succession was the caliphate.

## V. CONCLUSION

The research found technology is distinguished by many important characteristics that help in global social systems and homogeneity so that technology is linked to the public and private life of individuals and groups. Duplication where it can be of benefit and harm at the same time. The smoothness of the system, where the complex operations were reduced to simple operations, in addition to completing multiple tasks simultaneously. It was established according to accurate scientific rules technology components Hardware, Software, Databases, Computer Networks, and Operations Procedure. It also proved that the ingredients of technology must be characterized by technology with a number of ingredients in order to be able to perform tasks properly.

Also, the normal human nature accepts everything that was of divine origin, unlike what was human source, it is the subject of contention and criticism between classes and sects, it is not; As it is not the subject of consensus among humans, and this is what distinguishes the Islamic system from the human system in its characteristics and advantages. Shura is a fundamental characteristic of the life of Islamic systems, as it is divine legislation, the entire nation is in desperate need of it, as it is a method that the Holy Qur'an used and drew our attention to us Muslims, and the positions of the purified Sunnah emphasized it in many and many of its lives, and it is the duty of every sane person to take it and apply it In his life, bearing in mind that she is not obligated to the guardian of Muslims, nor to the ruler of the matter; Because they are all based on points of view, with evidence and proofs that support this point.

The research also recommends that the rulers of affairs and their peoples in the Arab and Islamic countries refer to the divine approach to legislation, there is no life for us without ever, and no renaissance for us is far from it, for the western world has benefited from it and transferred civilization and the divine approach and its application with it, and it has exported to us the factors of corruption and destruction instead of our method and our constitution represented in The Qur'an and the Sunnah of the Prophet. Attention and consideration is given in a special class of our society, namely the youth group. Young people are the pillars of a successful nation, and a nation has succeeded only through its young men and women, and the community participation of the youth component must be through their advice and taking their views into an appropriate condition. This is the approach of the Prophet God be upon him by raising his nation.

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