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Educational and Social Content for the Good of the Nation Derived from the Book of Legitimate Literatures and Sponsored Gifts for Ibn Mofleh Al Maqdisy and their Applications in Daily Life

Abstract

The aim of the study is to identify the social educational contents derived from the Book of Legitimate Literatures and the Sponsored gifts for Ibn Mufallah Al-Maqdsy, and their educational applications in the everyday life of people.

Methodology of the study: *The researcher relies on the descriptive approach, where social educational content is extracted through the texts of the Book of Legitimate Literatures, and then inserted in the place reserved for.*

The most important results: *The texts of the Book of legitimate Literatures of Ibn Mufallah Al-Maqdsy have included a number of social educational contents that are indispensable to the life of every Muslim. The most important of which are: respect, advice, guidance and thanks of Muslims in the making of the favor, the ethics of their company and their visit.*

Keywords: Contents, Social, Applications, Educational.

Introduction

Islam is the religion of human nature, to guide the human being into good deeds for him as an individual of society rather than as an individual of himself. A righteous human being who worships God on his decree, has responsibilities and consequences, which flow towards his brothers, feelings of love, devotion and loyalty, and cooperates with them for the good of the nation. Faith is the link and relationship of hearts with love, as Allah said in the Holy Quran "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allāh and His Messenger. Those - Allāh will have

mercy upon them. Indeed, Allāh is Exalted in Might and Wise". Surat Al Tawba 71.

The Qur'an and Sunnis are the basis and origin of all Islamic sciences aimed at bringing the good Muslim by his mind, body and soul. Education is therefore the means of society to maintain its survival, its persistence and the stability of its social systems and norms. The Islamic educational heritage is considered fertile help over time; It riches The Muslim Community and makes a society superior, distinguished and in the top among all the nations. The study of educational contents in all of its aspects by scientists and educators in any age reveals the educational reality of the times in which they lived. History is full of educators and scientists who have contributed in Islamic civilization and

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their opinions from the book and Sunnis have played a role in the educational process. Muslim scholars have based down the norms and foundations of education in the light of the Islamic approach. Imam Al-Fiqh Al-Fiqh: Abi Abdullah Muhammad ibn Mufalla Al-Maqdisy (died 763 AH, an eighth-century scholar) is considered from the Muslim scholars who left a rich cultural heritage for later generations. He had a high social and scientific status; so Ibn Kathir praised him saying that He was brilliant, virtuous, and dedicated in many sciences. (Ibn Kathir, 1424 AH).

The Problem of the Study

Ibn Mufallah Al Maqdisy was one of those Muslim scholars who took a keen interest in educational contents in all its dimensions and in social side. This research answers a key question: What are the social educational contents for nation reform, derived from the Book of Legitimate Literatures? And there are some sub-questions: -

1. Who is Imam Ibn Mofleh Al Maqdisy and the status of his book "Legitimate Literatures and Sponsored Gifts?"
2. What are the social educational Contents of Muslim's relationships with his parents?
3. What are the social educational contents of the Muslim relationship with all Muslims?
4. What are the social educational Contents of Muslim's relationships with his relatives?
5. What are the social educational contents concerning human rights?
6. What is the social educational content of the pests threatening the community?
7. What are the social educational contents of the Muslim person's relationship with the Imam?
8. What are the educational applications of social educational guidance derived from the Book of Legal Literature in everyday life?

Aims of the Study

The study aims for recognizing on the life of Imam Abu Abdallah Mohamed ibn Mefleh Al Maqdisy and the status of his book. It also aims to clarify the educational applications of social educational guidance derived from the Book of Legal Literature in everyday life.

The Importance of the Study

1. Highlighting the efforts of Muslim scholars in the social aspect of education.
2. The urgent need to study the Islamic educational intellectual heritage to formulate

visions and ideas that frame Islamic educational work in the context of contemporary challenges.

3. Highlighting the Islamic educational lead in the reform of the nation and its effective contribution in that regard.
4. To go back to our Islamic heritage, which, during its long history, has seen many changes and transformations, and become familiar with the previous blessings that can be used in our society today?

Methodology of the Study

The method used to achieve the aims of the study is the descriptive and deductive method, defined by (Fudah et al., 1408 AH and (Alkhataby, 1405 AH) as the way in which a researcher makes the best mental and psychological effort during studying texts.

Idioms of the Study

1. **Educational Contents:** It's the digest of educational thought in a book, regardless of the main area in which it's written. The book may be a doctrinal, literary or historical reference, but it is not without an educational thought that is so included that it can be extracted and benefited from (Abo Shosha, 1429 AH).
2. **Deduction** (Istnbat): The word (Nabat) means the water that flows from the bottom of the well if it is dug, and its water has been drained. In the terminology (Istnbat) means "Deduction which is the extraction of meanings from texts with excessive intellect" (Al-Jurjani, 1417 AH).
3. **Applications** (Tatbikat): The study examines the role played by families and those interested in education to raise generations to achieve educational and social contents for the good of the nation. Derived from the Book of Legitimate Literatures and Sponsored Grants by Ibn Mefleh Al-Maqdisy to become Practices and Behaviors in Real Life.

Seventh: Limits of the Study

The Study is limited to the Book of Legal Etiquette and Established Grants to the Ibn Mefleh Al-Maqdisy and confined to the social educational contents for the reform of the nation. It highlights the relationship of the Muslim individual with his parents, relations with other Muslims, rights of the needy, human rights and the threatening ills of society.

Eighth: The Previous Studies

"It was found that the educational and social implications of the goodness of the nation deduced from the book of legal ethics and the observed grants of Ibn Muflih Al-Maqdisi and their applications in daily life had never been studied before in this specialized social educational aspect." I found from the relevant studies or relationship were as follows:

1. The study of Mohamed Ahmed Beheri Abu Hawash (1413 AH), entitled The Moral Approach of Ibn Mofleh

This study aims to highlight the personality of Ibn Muflih in deepening the Salafi trend, and highlighting ethical issues from the point of view of a Hanbali jurist. The authenticity of Islamic morals stemming from the Qur'an and Sunnah, and the existence of a general and comprehensive theory of ethics in Islam.

2. The study of Abdullah Hamid Sambo (1414 AH) entitled "The Book of Legal Etiquette and the Observed Interests of ibn Muflih Al-Maqdisi Al-Hanbali, who died in the year (763 AH)"

The aim of this study is to check up the biography of Ibn Mofleh and to publicize the Book of Legal Literature and Sponsored Interests. This study differs from the case study in that it is an scrutiny and a study of the first part of the book to the end of the chapter.

3. Study by Bander Shogaa Al-Dadjani (1424 AH) entitled "The Book of Branches to Shams Al-Din Abi Abdullah Muhammad ibn Mofleh Al-, Deceased in 763 AH, May God have mercy on him from the chapter of Voluntary Fasting to the End of the Book of Al Manasek" by the study and investigation

The researcher used the investigative approach by comparing the written versions of the book with the mention of the narrations of Imam Ahmed (may God have mercy on his soul) and the status of each narration. The researcher benefited from this study in identifying Ibn Mofleh's personal and scientific biography.

4. The Study of Ziad Hamad Al-Amar (1426 AH), entitled "The efforts of Ibn Mofleh Al-Hanbaly in Determining the Belief

The aim of this study is to highlight Ibn Mofleh's efforts in determining the faith of Ahlu Sunnah Wal Jama, and the extent of consensus to ancestors. This study differs from the case study in that it highlights the social implications of Imam ibn Muflih al-Maqdisi.

5. Study of Badr bin Jazaa bin Nayef Al Namasi (1433 AH) entitled The Ethics of the Teacher and the Learner according to Imam ibn Muflih through his book, Legal Etiquette, Sponsored Grants and their Applications in Contemporary Reality

This study aims to identify the etiquette of the teacher and learner according to Imam ibn Mufleh through his book Al-Adab Al-Shar'ia. The etiquette mentioned by Ibn Muflih can be taken as rules for the teaching profession in our time.

Ninth: Theoretical Framework for the Study, The First Subsection, Introduction to Imam ibn Mofleh

1. **Name, nickname and birth:** He is the imam, Faqeeh Abdullah Shams Aldin Muhammad bin Mofleh bin Muhammad Al-Maqdisy, then Salhi, Al-Ramini, Sheikh Hanbali. Born in seven hundred and ten, he had many sheikhs, including: Alborhan Alzaray, Alhajar, Alfwaira, Almezy and Alzahbi. Alzahabi mentioned him as a young man, religious, who is a scientist, searched a lot in Sonni, listened, read, wrote and argued. (Alzahabi, 1408 AH, page 266, part 1).

2. **Upbringing:** He studied in Alsahiba, in the school of Sheikh Abu Omar, Salamiyah, and was brought back to Alsadria and taught by Dar Al-Hadith. (Ibn Mofleh, 1410 AH, p. 519, Part2).

3. **His Books and repertory:** Imam Ahmed Ibn Hanbal was the founder of Sunni jurisprudence. He had many useful repertory, and scientific literature, including "The Book of Alforoa" (Zarkeli, 1423AH, page107, part7) and "Book of Jokes and Sunni Benefits".

Educational and Social Content for the Good of the Nation, derived from the Book of Legal Etiquette and the Established Grants of the Son of Mufleh Al-Maqdisy

A study has identified the social educational contents of the nation's well-being found in the Book of Legal Ethics and the Sponsored Grants to the Ibn Mufleh Al-Maqdisy. The study also looked at the meaning and educational guidance in the social sphere contained in the book (Meky, 1414 AH, page 33 – 35). Among the social educational contents of the nation's well-being found in the study are:

The First Requirement

The relationship of a recognized individual with his or her parents includes a range of duties consisting of the rights of fathers over children, including:

Dutifulness to the One's Parents

Dutifulness is one of the most important acts of worship and the greatest of acts of

obedience. Ibn Muflih mentioned in his book *Al-Adab Al-Shari'a*, Part One, that "it is obligatory to honor parents even if they are sinful" (Qahtani, 1426 AH). In the Prophetic hadith, Narrated Asma' bint Abu Bakr May Allah be pleased with them both:

{My mother came to me during the lifetime of Allah's Apostle and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet said, "Yes, keep good relation with her". So Allah said in the Holly Quran in this occasion "Allah does not forbid you from those who do not fight you because of religion" Surat Al Mumtahina (Albukhary, 1422 AH, Literature Book, Hadith No 5978).

Dutifulness to the one's parents is from the great rights of all the people towards their parents, whom God has recommended. You must obey them, to be good and kind with them, even if they have to be infidels or associate partners (with Allah). Ibn Kathir said: Be grateful to Me and to your parents; to Me is the [final] destination. In order to ensure that you follow them through on their religion, you do not accept them, but you must accompany them in this world with appropriate kindness.

The Reward of Dutifulness to the One's Parents

Dutifulness to the One's Parents is the Sunnah of all Prophets

One of the qualities of the prophet's peace be up on them, Dutifulness to the one's parents and kindness towards their parents. Allah Almighty ordered us in the Holy Quran to follow his gracious messenger; as Allah Almighty said "Those are the ones whom Allah has guided, so from their guidance take an example". Messenger of God visited his mother's grave. He asked permission from his God to ask forgiveness for his mother but not authorizing me, and I ask permission from him to visit her grave and Allah gave me permission. (Muslim, Funeral Book, Talk No. 976).

Dutifulness to One's Parents is Associated with Monotheism and the Obedience of Allah

Dutifulness to one's parents takes precedence over jihad for the cause of God, which is the pinnacle of Islam. A son exerts his utmost effort in honoring them and being kind to them, and preferring their desires over his own, takes the place of fighting the enemy (Al-Baghdadi, 1410 AH, Part One, Hadith No. 544).

Honoring One's Parents is One of the Best Deeds

Ibn Masoud said: I asked the Prophet which deed is most beloved to God and he said: "Prayer on time" and "Jihad in the way of God". Al-Bukhari, 1422 AH, Book of Literature, Hadith No. 5970.

Ibn Muflih Al-Maqdisi Mentioned the Following in Honoring Parents

First: It is also part of obedience not to make the parents weep and grieve: whether by word or deed, or by causing that. And speaking harshly to them, scolding and bored with their commands, or frowning and frowning in front of them, or insulting them, is necessary.

Second: Parents' permission to seek knowledge: People of knowledge inherit Muhammad - may God's prayers and peace be upon him, that knowledge remains and money perishes. The Prophet did not want anyone to envy anyone for any of the blessings that God has bestowed upon him except for two blessings: seeking knowledge and working with it. Knowledge is a light by which the servant shines, so that he knows how to worship his Lord, and how to treat His servants. Supererogatory prayers are not sought except with the permission of the parents. Al-Awza'i said there is no obedience to the parents in abandoning obligatory duties, gathering, performing Hajj and fighting.

Third: Asking forgiveness for the parents: Astigfar in Arabic means asking for forgiveness, and seeking forgiveness for the deceased father is commanded by him. Ibn Muflih mentioned in his book *Al-Adab Al-Shari'ah*: "The believer must ask God's forgiveness for his believing parents".

Fourth: The connection of the kinship of the parents: The connection of the kinship is a great matter in Islam. The Qur'an and the Sunnah have emphasized it a lot, and threatened those who cut their ties of kinship. God Almighty said:) "Worship Allāh and associate nothing with Him". One of the most important teachings of Islam was honoring parents, especially the mother. Ibn Abd al-Barr mentioned the news on the authority of the Prophet, may God's prayers and peace be upon him: "Whoever wants to join his father after his death, let him join his dad's brothers".

The Second Requirement: What are the Educational and Social Implications Related to the Relationship of a Muslim Individual with other Muslims?

The relationship of a Muslim individual with other Muslims includes a set of relationships, the most important of which are:

Supporting, Advising and Guiding Muslims

Loyalty to the believers includes their love for what they are upon of truth, guidance, and piety. Disavowal of God's enemies necessitates their hatred and disbelief in them. The Companions of Islam were acquitted of blasphemy in meeting their word on the obedience of the Prophet peace be upon him and not precede him. They refused to give neighborhood and security to the Quraysh from themselves, rather, their saying: our neighborhood is in the neighborhood of the Messenger of God.

Advice has a great place in society and strengthens its bond and unites it to be a divine society, by providing advice according to its conditions, controls and components, until the goal of advice is achieved, which is change, reform and development, not alienation and turmoil (Al-Bukhari, 1422 AH, Book of Literature, Hadith No. 6026).

Thanking People and doing Good for them

Giving thanks to the one who has done you a favor helps him to continue making effort in this field, and there is nothing waiting for him to be thankful. Let us be keen to thank people, and let us preserve this beautiful prophetic supplication: "May God reward you with good". If Satan knows away for people to reach God easier than the thanking he would be there God said in the holy Quran that Satan said Then I will come to them from before them and from behind them, and You will not find most of them grateful [to You]. Should I not love you? Shall I not benefit you?

He taught him the prayer of praise, and this is how he used to expose himself to benefit. Abu Qilabah said: Which man has a greater wage than a man who spends on young children? This concern for relatives is a win for their hearts, a bond of kinship, a symbol of loyalty, and a sign of love. And the doors to benefit from this concern are many, the most beautiful of which are the Messenger of Allah peace be upon him.

Etiquette of Companionship

Al-Jurjani defined literature as "a knowledge of what is guarded against all kinds of error". Al-

Khallal narrated in literature on the authority of Makhul, he said: I want to go out to Mecca. To a friend of mine from Quraysh: Come, I will give you an opinion. The etiquette of companionship is one of the greatest blessings that God Almighty bestows upon His servants. A person's companionship affects a group of qualities: one of them is that he is sane, has good character, is a mentor, and is not eager for this world.

Patient Visiting

Visiting the sick is one of the rights of a Muslim over a Muslim, as the Messenger of God, may God's prayers and peace be upon him, said: "Five things are obligatory for a Muslim to his brother": returning the greeting, gloating a sneeze, answering the invitation, visiting the sick, and following funerals. The patient's visit has many virtues that were mentioned in a number of legal texts. Ibn Muflih said: "It is desirable to visit the sick". Al-Athram said: It was said to Abu Abdullah: So-and-so is sick and he was at the height of the day in the summer (Muslim, Dr. T., Chapter: From the right of the Muslim to the Muslim to return the greeting, Hadith No. 4029).

Good Neighborliness

Good neighborliness is kindness to the people who live next door to us, avoiding harming them, adhering to morals of Islam in dealing with them, and leaving a good impression on their souls. This is not limited to the Muslim neighbor, as it is an obligation on everyone, regardless of his religion.

1. Neighborhood Rights Include

Good neighborliness is not to refrain from harm, but to be patient with harm. He wishes well for his neighbor as he wishes for himself. Good neighborliness means avoiding his treachery, betrayal, plotting, or aiding others in him. It also means taking care of his children and his family when he is away from home. Islam is keen to hold the spirit of cooperation between neighbors and that man loves his neighbor what he loves for himself. Al-Imran / 103 reported effects that retired from the intersections of people of the group, contrary to the Sunnah and said, one does little himself much by his brothers. "Muslims match up their blood they are one hand from others who are seeking to humiliate them" - Ibn Majah, Dr. T., Book of Blood Money, Hadith No. 2675. Goodness is an all-encompassing word that pervades worldly and hereafter obedience.

The Third Requirement: What are the Educational and Social Implications Related to the Relationship of the Muslim Individual with his Relatives

In Islam, kinship refers to the social communication between members of the same kinship and the virtues and rewards for them with God Almighty:

First: Kinship Ties

Upholding ties of kinship is one of the most important actions that God Almighty commanded His servants to do. Many Muslims are ignorant of the seriousness of this severance, just as they neglected the words of the Truthful Al-Bisher, the Warner. One of the first things he commanded after devotion to the One, Glory be to Him, and not to associate with Him, was not to cut the ties of kinship. Jafar bin Abi Talib answered the Negus when he asked him about the religion of Muhammad (Al-Shaibani, 1421 AH, Hadith No. 1740) Part 3.

1. Definition of Consanguinity

This term is made up of two parts: the first part: the connection, and the second part, the wombs - the womb in the human body.

Linguistically: A plural article that comes with several meanings, "including the inclusion of the thing and its mother, it is said to connect the thing with the thing, and the connection by the fracture, and connect it: to its mother" (Al-Fayrouzabadi, 1426 AH).

(Al Rahim) in Arabic means The uterus in language: The word (rahbat) is better than (rahmat) in Arabic because the first one means to be afraid of someone but the other means to have mercy on him. In the hadith of Abu Hurayrah: "the womb is too close to AL Rahman, Is Hunged to God Al Rahman" (Al-Zubaidi, 1369 AH).

The connection in the terminology: The word sermon means to convey the possible from good and repel evil. In the Christian religion, it means: With service, sometimes with visitation and peace, and a fluent face and supplication.

The terminology of the word (Rahim): The scholars differed as to the limit of the kinship that must be related to two sayings: Hajar, may God have mercy on him, says: "The kinship is called the relatives". (Al-Asqalani, 1392 AH). Al-Marwadhi said: I brought a man to Abi Abdullah who came from the gap, and he said: "I have a relationship with Al-Maghrab". And Abu Abdullah said to him: "Pray for your kinship, even if it is with peace" (Ibn Al-Atheer, 1399 AH) Part 4.

Second: Ruling on Upholding Ties of Kinship

Cutting the ties of kinship is a major sin in Islam, as we have seen in the many hadiths of the Prophet regarding that subject.

Third: The Severity of the Sin of the Interrupter of the Womb

Abu Hurayrah narrates the greatness of the kinship relationship and that it is desirable and that cutting it off is a major sin because of severe threats to cut it. Those who do so are the ones that Allāh has cursed, so He deafened them and blinded their vision. Al-Qurtubi says: "And whether we say that it means the saying that is attributed to the womb as a metaphor or truth, or that it is in terms of appreciation and representation, as if the womb was one of reason and speaking, it would have said such and such" (Al-Tamimi, 1414 AH, Chapter: Connecting and cutting the ties of kinship, Hadith No. 446).

Fourth: The Ties of Kinship are among the Causes of Blessing

The Messenger of Allah said: "Whoever would like to extend his age, and expands his living, and pay him dead bad, let him be afraid of God and connect his kniship". (Al-Tabarani, 1415 AH, Part One, Hadith No. 963).

Fifth: Among the Results of Kinship Bonding is the Victory of the Servant with the Company of God Almighty for him

A Hadith by Abu Hurayrah says: "Al mil" is hot ash and (Tesfhm) means feed them pronounced with annexation of (al faa) and break (al seen) and back-appointed and motivation for branding and saying I am patient with them (Al-Nawawi, 1392 AH) Part 16.

Sixth: The Importance of Kinship Ties

It is One of the Reasons for Accepting Deeds

One of the most important reasons for accepting deeds confirmation of that Osama bin Zaid, the Prophet, peace be upon him. He said in Fayd al-Qadeer that he said: "Severing the ties of kinship of any relative by means of abuse or desertion, then his deed is not rewarded".

It is One of the Characteristics of the People of Faith

God Almighty has described the people of faith are called upon to pray what God commanded to be connected, including their

connection to their kinship. Allah Almighty said about them: {But those who break the covenant of Allāh after contracting it and sever that which God has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home" - Ar-Ra'd / 25.

The Severing of the Kinship has two Punishments in this World and the Hereafter

Cutting of the ties of kinship is punishable in this world and the hereafter, and also hastening for the one who has connected his kinship. Abu Bakra may Allah be pleased with him, said: The Messenger of Allah peace be upon him: "there is no guilt worthier of God hasten to his companion punishment" (Al-Tirmidhi, 1418 A.H., The Description of the Resurrection, the Chips and Worship, Hadith No. 2448).

Prevention of a Bad Death

The Prophet Muhammad said: "Whoever desires that his lifespan be extended, that his sustenance be expanded for him, and that the death of evil is warded from him, should be afraid of Allah and connect his kinship". (Al-Tabarani, 1415 AH, Part Three, Hadith No. 3014).

Upholding Ties of Kinship is required, even if the Person in Contact is a Non-muslim

Islam enjoins kinship ties even if one who is related is a non-Muslim so that it does not conflict with Islam and its rulings. One of the finest examples of Amr ibn al-Aas, said: I heard the Prophet which in its connect the goodness. Islam, with its virtuous morals, among which the ties of kinship, is the religion of truth. One of the first things that the master of humanity, Muhammad, called for after monotheism was that he called for the connection of wombs and not cutting them. The Muslim has many rights over the Muslim, including but not limited to greetings and good speech. Scholars agree that upholding the ties of kinship is obligatory and severing them is forbidden. Some degrees vary according to ability and need, some are obligatory and some are desirable (Al-Bukhari, 1422 AH, Book of Literature, Hadith No. 5990).

The Fourth Requirement: What are the Social Educational Implications Related to Human Rights?

Human Rights in Islam

Al-Kisa'i said: "You will know what is due to you, and you will be forgiven with what you have". Ibn Muflih mentioned in his book Al-Adab

Al-Shari'a, Part One: "Stick to the truth, because the scales of those whose scales will be heavy on the Day of Resurrection will be lighter by following the truth". The right in Islam is "a divine grant from God, the Creator of man, according to the nature that God created him with". Rights are established as soon as he descends from his mother's womb alive, and these rights are divided into original rights and acquired rights. This indicates God's honoring of man and his maintenance of his humanity (Abu al-Hasan, 1420 AH, 4722) c 22.

The Most Important Human Rights in Islam

Honoring the Human Being

Mankind has not known a religion like Islam, which has honored it and exalted its stature. Reformers derived noble values and high social norms that preserve the individual's dignity. They put in place man-made laws that preserve privacy of man. The freedom with which he preserves his dignity, and he has a will. Abdul Kafi: Ha in the words of God Almighty, And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference} Israa/70 (Abdul Kafi, 1426). And that there is not for man except that [good] for which he strives, and that his effort is going to be seen. he says: {And that there is not for man except that [good] for which he strives, and that his effort is going to be seen} ALnajm/39-41 And the Almighty said: {So whoever does an atom's weight of good will see it * and whoever does an atom's weight of evil will see it} Al-Zalzalah 7-8.

1. The Right to Education

Education is one of the basic rights of man, he must invest this great part that God has endowed him with. Education begins at a young age, and its seeds are planted in children, they grow with them little by little. Islam urged and desired to seek knowledge and seek wisdom and knowledge. The Messenger of Allah said: "From wire path He seeks knowledge in it that God will make easy for him a path to Paradise". (Al-Tirmidhi, 1418 A.H., The Book of Knowledge, Hadith No. 2589).

2. Road Rights

Islam was a religion that took special care of the topic of morals and virtuous morals. One of the rights of the road is to refrain from harming people and not to harm people in their bodies or their honor. The command to lower the gaze is shared by both men and women. The obligation

of enjoining good and forbidding evil is one of the lovely etiquettes on the road. Refraining from evil is great benefits for the nation, including: saving society's ship from perdition and drowning, and among them the suppression of falsehood and its people. The etiquette of the road is many, and it is basically governed by the subjectivity of the person, if a person is conscious and familiar with everything related to the etiquette. A polite person is polite, whether he is at home or in front of people, and a polite person reflects the image of himself, and his interior (Muslim, Dr. T., Book of Faith, Hadith No. 54).

3. The Right to Own Property

Islam safeguarded various human rights, and fulfilled his innate needs, without which his life would not be correct. The right to own property is one of the most prominent rights and the innate needs of every human being. It can be said that Islam acknowledged the two properties: the individual and the collective alike. Ibn Muflih said in his book *Al-Adab Al-Shari'a*, Part III, "It is Sunnah to earn and to know its rulings, even with sufficiency". Ibn Hazm said: They agreed that expanding profits and buildings is permissible if he fulfills all the rights of God Almighty before him.

The Right to Justice and Equality among People

In Islam, the word equality is mixed with the word justice, as if they are one word, or a two-sided coin. God Almighty says: {And when you judge between people, that you judge with justice} An-Nisa/58. There is no differentiation between people except with good work and excellent competencies, and with what each offers. An individual to his Lord, his brothers and his country. Islam has established the rules of justice among people, because justice is the basis of ownership. God has enjoined upon believers to follow the truth and rise above injustice. It is not permissible for a Muslim to deviate from the path of justice and righteousness with friends and enemies.

During the conquest of Makkah, Uthman bin Talha bin Abd al-Dar closed the door of the Kaaba, and refused to give the key to the Messenger, may God bless him and grant him peace, to enter it. Ibn Muflih mentioned in his book *Legal Etiquette Part One* that Ali twisted his hand and took the key from him by force. Ibn Muflih: Islam is the first incubator to take care of human rights since God created the creation and made them his successors on earth. Right to freedom is a great means to achieve noble and

lofty goals, consistent with human dignity and his message.

The Fifth Requirement: What are the Educational and Social Implications Related to the Pests that Threaten Society

There are many pests that spread among people and threaten the goodness of society and its advancement, and the most important of these pests are:

1. The Scourge of Extravagance and Waste

a. Meaning Extravagant

Extravagance: exceeding the limit in every act a person does, even if that is in spending for months. (seeding (Alaba and altered and Alra out one, a scattering thing sucked) Al-Razi, 1399 AH, Book of Al-Seen) Part 3. Extravagance means exaggeration in what God has permitted and above what he needs. Waste is spending money on what God Almighty has forbidden, such as when a person buys a pack of cigarettes or anything taboo. Therefore, we must avoid extravagance and waste in order to obtain the pleasure of God Almighty.

b. Causes of Extravagance: Extravagance and Waste have causes and Motives that occur in it, and Lead to it, and we Mention them

An individual's first upbringing may be a cause of extravagance. Ignorance of the teachings of religion, which forbids extravagance in all its forms. Amplitude after hardship or ease after hardship, because many people may live in distress, deprivation and hardship. Imitation and imitation of others so that he is not described as miserly.

c. The Forms of Extravagance and Waste in our Reality

Extravagance and waste in our contemporary reality have many forms, including: following fashion, being preoccupied with fashion frenzy, and responding to the pressures of loud media campaigns that force many of their followers to buy what they do not need. It is extravagant to put money in comfortable mattresses and many silver and gold utensils. In his book *Al-Adab Al-Shari'a*, Part One, Ibn Muflih Al-Maqdisi said: "We did not see anything better than justice in contentment, anger and intent in riches". Poverty and fear of God in secret and in public.

2. The Scourge of Miserliness and Stinginess

a. The Meaning of Miserliness

Miserliness is the withholding of what is sought from what is acquired, and its evil is what the seeker deserves, especially if it is not from the money of the person in charge. God Almighty has condemned miserliness in seven verses of the Noble Qur'an. Al-Razi said: stinginess is miserliness with greed. Muslim narrated in his Saheeh from Jabir ibn Abdullah that the Messenger of Allah said: fear of injustice, the injustice darkness on the Day of Resurrection, and fear of scarcity, the scarcity of your family. Abu Hurayrah said: "Dust does not meet in the way of Allah and the smoke of hell in Mnchri Muslim man, not scarcity and faith meet in a Muslim man". (Muslim, Dr. T., Book of Righteousness and Prayer, Hadith No. 2578).

b. Degrees of Miserliness

"Miserliness and generosity are degrees, and the most severe degree of miserliness is that a person is stingy with himself despite the need for it" (Bin Qudamah Al-Maqdisi, 1398 AH, pg. 205). The Prophet Muhammad said: "O Allah, I seek refuge in You from worry, grief, helplessness, laziness, cheese, avarice, rib religion, and the predominance of men". (Al-Bukhari, 1422 AH, The Book of Invitations, Hadith No. 5919). Miserliness results from many blameworthy manners, even if it is a pretext for all blame. Among them are: greed, greed, mistrust, and withholding rights. Ibn Muflih al-Maqdisi mentioned in his book al-Adab al-Shari'a, Part III in this regard (Al-Bukhari, 1422 AH, Book of Expenses, Hadith No. 5370).

3. The Scourge of Adultery

a. Zina linguistically

The crime of adultery is considered one of the major sins and disobedience that God Almighty has forbidden to His servants. Zina means adultery, then he is an adulterer, and the object is fornicating with him, fornication [singular]: a man having intercourse with a woman without a legal contract (Omar et al., 1424 AH, 1001) c 2.

b. Reasons for Adultery

Adultery is caused by the absence of barriers between a man and a woman in society. The proximity of the man who committed adultery with her to her and the large amount of free time undoubtedly leads to the commission of this crime, Muhammad Ibn Al-Hussein writes. Ibn Muflih Al-Maqdisi's Al-Adab Al-Shar'iah Al-Jazr

Al-Awal: "It is obligatory to stop his hand, mouth, private parts, and the rest of his organs from what is prohibited"(Ibn Majah, Dr. T., Book of Fitnah, Hadith No. 4019).

4. The Scourge of Arrogance and Love of Fame

a. Definition of Arrogance

- **In language:** The word "arrogue" means "greatness, arrogance, and rising above submission, opposite to humility, bloated with arrogance, showing signs of arrogance and arrogance" (Omar and others, 1424 AH, 1897).
- **In terminology:** "Arrogance is more of the effects of wonder and slander from a heart filled with ignorance and injustice, from which slavery departed, and hatred descended upon him" (Muslim, Dr. T., Book of Faith, Hadith No. 134), quoted by Abu Saad al-Hadith.

b. Definition of Fame

- **In language:** Famous (singular): A name, person or thing that is known to people with wide knowledge, reputation and reputation "his fame applied to the horizons, he has wide fame among people" and human fame: His family name (Omar and others, 1424 AH, 1243) c 2
- **In terminology:** Fame is reputation and love of being visible, and shedding light on it. Love of fame is a disease that exists in the souls of some. Which leads to misleading people (such as the famous debauchery of actors and singers who love lights and cameras).

5. The Scourge of Luxury

a. Definition of Luxury

- **Linguistically:** Luxury is bliss, and a luxurious boy if the body was spoiled. Al-Mustarif: The one who enjoys luxury and expands in the pleasures and desires of the world. Except, the affluent said: Those who have luxury and wanted its leaders and evil leaders from it (Ibn Manzur, 1414 AH) vol. 9.
- **In the idiomatic:** Luxury is based on wealth, but it is not necessary for it. It is to go beyond the limit in moderation, and to increase the blessings that luxuries achieve, says Muhammad Ibn Abul Qasim al-Bukhaq al-Rabbi. Al-Tabari, 1420 AH) vol. 17 (Arabic). The Almighty says: And the nobles among the people of the Messenger who sent us after Noah, and he meant by the

Messenger in this place: righteous, and by his people: Thamud. Abu Jafar Mohammed bin Ali said: We said to Abdullah bin Jaafar, told us what I heard from the Messenger of Allah, peace be upon him, and we talked about the others, though the trust said: I heard the worst of my people.

b. Luxury Aspects

First: Exaggeration in food and drink: people of luxury eat and drink in pots that are sold at the most expensive prices, not for anything but because it is a specific brand. They do not eat from food and do not drink from drink except that it is more expensive - they take it for food and drink.

Second: Exaggeration in dress.

Third: Exaggeration in luxuries.

Fourth: Exaggeration in home furnishing: Some families change furniture every six months, some every year, and some every three years, according to financial capabilities.

Fifth: Excessive attention to the body: The use of lotions and creams, until the bodies of many men are not very different from women's. Many men stand in front of the mirror before leaving the house, fixing his clothes, putting the final touches on the shemagh crumb.

c. Reasons for Luxury

Some people are blind imitators who walk behind others regardless of their health. Money blinds and calls for rest, enjoyment and comfort, and pushes its owner to extravagance. If a person becomes addicted to the pleasures of the whole world, it is difficult to part with. Allah says the Almighty {Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihād [i.e., striving] in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people} AL tauba 24.

d. Luxury Effects

The heart's preoccupation with what a person achieves of luxury leads to anxiety and restlessness. It leads to arrogance, ostentation, bragging, wonder and extravagance, and humility and softness of the side are denied from him. It also leads to laziness in worship, because he wants to enjoy the pleasures of this world (Al-Tabari, 1420 AH) vol. 24.

e. Luxury Treatment

Ibn Muflih's Al-Adab Al-Shari'a, Part Two: "Al-Marwadhi said on the authority of Ahmad: Nothing is fair to patience over poverty" p. 239. Abu Abdullah said: It is not appropriate for a man to make people do what he does or words that have meaning if he is giving fatwas.

6. The Scourge of Exaggeration

God Almighty says in the court of His Book: {O People of the Scripture, do not commit excess in your religion or say about Allāh except the truth.} An-Nisa: 171. Exaggeration in religion is a serious scourge that was a cause for the destruction of many previous nations, as the Prophet, said: "Those who were before you perished due to exaggeration in religion." For this reason, the Qur'anic verses and prophetic hadiths warn against this scourge.

a. Definition of Exaggeration

- **In language:** GLA Bsamh is expensive, if exceeded alone. GLA Bsamh expensive if you threw it shares the maximum than. (Al-Razi, 1399 AH, Kitab al-Ghain). "Elgin and lam and the character ailing out correctly in the command indicate the height and overstepping the amount".
- **Idiomatically:** "It is exaggeration in something and stressing about it by exceeding the limit." (Al-Asqalani, 1379 AH) vol. 13. "The limits are the limits of what is permissible of what are permissible and what is commanded, and. what is not commanded" (Ibn Taymiyyah, 1416 AH).

Manifestations of Exaggeration in our Time

Atonement of society in general, until it reached some of them that they declared those who do not agree with their opinions to be infidels! Intolerance of opinion, and not acknowledging the opinion of others. Demand things from people that they cannot bear, and ask them for things they cannot understand. There are those who stop at people and do not judge them for anything until they verify the correctness of their belief. And it is their commitment to strictness in all matters, as if there are two rulings for these people - forbidden and obligatory. The glorious Sharia is based on facilitation, mitigation and removal of embarrassment.

a. Reasons for Exaggeration

Lack of understanding in religion, i.e. ignorance of understanding what he sees, what

he hears, and what he reads, and the purpose of that. Dispersing the unity of the Muslims, tearing up their ranks, corrupting hearts and spreading lies and false rumours. Loss of confidence in some scholars, to follow one's desires.

7. The Scourge of Usury

a. Definition of Usury

- **In language:** "What you come from the Lord to bring up the money of people do not bring up God". (Ibn Manzur, 1414 AH). "Lord thing more than they bring up and Raba: increased and grew". (Al-Uthaymeen, 1422 AH).
- **According to Sharia:** It is an increase in things and a woman in things, even if it is said that usury al-Fadl is the differentiation in the sale of each gender by its kind. (Al-Uthaymeen, 1422 AH). Part 8: Increase in debt in exchange for the term in general.

b. The Ruling on Usury

"It is obligatory for all Muslims to abandon it and beware of it and recommend that it be abandoned," says Ibn al-Haytham. "It is the duty of Muslim rulers to prevent those in charge of banks in their countries from that, and to compel them to rule by the Sharia". How wretched was that which they were doing/ Maida 78-79 ". (Ibn Baz, 1420 AH) vol. 19.

c. Types of Usury

There are two types of usury - weury of debts and usury of money.

- **Usury of al-Fadl:** Its example is the one who sells a currency for the same currency for an increase.
- **Usury of al-nasee'ah:** The correct year came forbids from Abu Sa'eed that the Messenger of Allah said: "then, do not sell gold with gold, but like for like, and healed each other, and do not Etbiawa paper to paper" (Al-Musaqah Book, Hadith No. 2972).

d. Harms of Usury

The most dangerous thing about usury is that it diverts people to invest their money in a convenient way of usury, and keeps them away from investing it in successful projects. Those who benefit from it, and if the beneficiaries are many, prosperity spreads in society, and in the Noble Qur'an there are precise verses that the Almighty says: {And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near

relatives] and orphans and the needy and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty} Hashr / 7.

The Sixth Requirement: What are the Educational and Social Implications of the Relationship of the Muslim Individual with the Imam?

The relationship of the Muslim individual with the imam includes a set of duties, which are represented in the rights of the guardian over his flock, including:

1. Hearing and Obeying the Ruler

It is not right for people to order their religion and their worldly affairs except by obeying them and submitting to them. God Almighty said: {O you who believe, obey God and obey the Messenger and those in authority.} "If they are ordered to disobey God, then there is no obedience to a creature in disobedience to the Creator" (Al-Saadi, 1420 AH).

a) Definition of hearing: Linguistically:

"heard / listened to / heard to hear, hearing and hearing, for he is hearing and hearing, and the object is audible, a man is heard. "If an object is seen, and the object is audible, and a man is heard, and if you call them to guidance, they will not listen". (Omar and others, 1424 AH, 1108) Part 2.

b) Definition of obedience: Linguistically:

"obeyed / obeyed with / obeyed to obey, obey, obedient, he is obedient, and the object is obedient, the child obeyed his parents / the child obeyed his parents: submission to them, and because of his will without coercion." (Omar and others, 1424 AH, 1431) c 2.

c) Definition of hearing and obeying the ruler in terminology:

It is not permissible to ward off the lesser of them, as well as the greatest imam, fighting them with the sword, even if there is injustice among them, because corruption in fighting and sedition is greater than corruption that occurs through their oppression. Ibn Muflih Al-Maqdisi said: His neck, his jaw by his righteousness, or his iniquity tightening him, the first of which is blame, remorse, and disgrace on the Day of Resurrection. Ibn Abd al-Barr said: Abu Bakr al-Siddiq was soft and lenient without weakness. In Al-Nawawi (1392 AH) vol. 12 he wrote: "Disputing with him and disobeying

him is forbidden, so his rulings are enforceable, and it is not permissible to revolt against him in one word".

2. Advice and Admonition to the Guardian:

The advice of the guardian of the Muslims is obligatory, according to the words of the Prophet. His Excellency Sheikh Saleh bin Fawzan Al-Fawzan was asked this question by Muslim, Dr. T., Book of Faith, Hadith No. 55. Ibn al-Jawzi said: What is permissible in enjoining good and forbidding evil with the sultans is definition and preaching. Its evil extends to others, it is not permissible, and if its evil is not hidden except from itself, then it is permissible.

1. Treatment of Rulers

First: The Pledge of Allegiance to the Ruler is one of the great wisdom of God, that He legislated for this adult ummah those who govern them to organize their affairs. If there was no ruler who could lead people to mischief, their affairs would be corrupted, and their condition worsened.

Second: Hearing and obeying in what is known: al-Sunnah wa al-Jama'ah have unanimously agreed on the obligation to listen and obey the ruler in matters other than disobedience to God Almighty, i.e. when it is not in disobedience to his duty to disobey God Almighty.

Third: Patience with the wrongdoing of the rulers: Sunnis in dealing with the injustice of rulers is that they are patient. God says establish prayer, enjoin what is right, forbid what is wrong and be patient over what befalls you.

Fourth: Advice to the rulers: What is required of the Muslim towards the rulers is to advise them, and this matter is neglected by many Muslims today. The circle of advice is wide because the guardian, when he imitated you or hired you, wanted you to be honest in your work.

Fifth: Glorify guardian and respect them: Among the respect for the imam is respect for officials in the state. Ibn Muflih al-Maqdisi, may God have mercy on him, mentioned in his book on ethics of legitimacy, the third part in this regard.

A Statement of the Educational Applications of the Educational and Social Contents deduced from the Book of Islamic Morals in Daily Life?

1. Ibn Muflih mentioned in his book "Shari'a Etiquette and Observed Grants" many social educational contents that represent for us eloquent commandments and

invaluable morals: derived from the Qur'an and Sunnah, reforming the nation, protecting people from falling into humiliation and error, and protecting families and societies from dangers and evils.

2. These social educational contents if It is available in society and adheres to it, as virtue permeates and spreads in societies, and in order to generalize these contents, inculcate and strengthen them in the hearts of young people, the educational institutions in the society must play their effective role, each in his own right.
3. Develop a sense of social responsibility among young people and create positive motives for them to work.
4. Defining the youth that fulfilling the needs of Muslims and facilitating their affairs is one of the causes that bring about all good and motivate all evil.
5. Applying the concept of benevolence and striving to fulfill the needs of others through school activities such as the First Aid Society, the Hygiene Society, the Social Service Society, and the Order Keeping Society ... and others.
6. The school environment contributes to strengthening and instilling values, trends and patterns of correct behavior, which helps maintain the security and stability of society.
7. Maintaining the stability of the psychological state of the family atmosphere is important to achieve peace and stability for family members.
8. Raising the youth to accept the truth and not to be tyrannical in opinion and to stay away from arrogance, which is the attribute of the devil and was a reason for his expulsion from God's mercy, and to explain the negative aspects of old age to the youth in interesting and attractive ways.
9. Educators must explain the virtue of generosity to young people and that it is one of the best social characteristics in Islam.
10. Educators must explain the human rights in Islam to young people in all ways and means.

Methodology

Research Approach

The current study used the analytical method, through which statistical methods used in analyzing the research data of questionnaire study achieve the objectives of the research.

Data Analysis

The research will use the SPSS23 to analyze the data of questionnaire using Alpha coefficient, mean, standard deviation, relative weight, Pearson correlation coefficient.

Study Population and Sample

Population consists of Students of Sharia and religious sciences and as a result of the difficulty of conducting a comprehensive inventory of all members of the study community; the study used the simple random sample by the

link to the electronic questionnaire form and the number of the study sample was (123).

Study Tool

The research will use the electronic questionnaire preparing the questionnaire using theoretical framework and the five-degree Likert scale was used in answering the questions of the study tool.

Validate the Study Tool

Table 1.

Correlation score each phrase and total dimension

Phrases	Pearson Correlation coefficient	P-value
Educational content		
The book includes teachings on the relationship of a Muslim with his parents	0.470**	0.000
The book includes education related to the relationship of a Muslim with his relatives	0.710**	0.000
The book includes teachings related to the relationship of a Muslim with all Muslims	0.699**	0.000
The book contains guidelines on human rights	0.647**	0.000
The book is concerned with explaining how to deal with the ethical problems of society	0.759**	0.000
The book contributes to teaching Muslims how to deal with social and educational problems	0.714**	0.000
The book is concerned with teaching a Muslim how to deal with officials	0.826**	0.000
Social content		
The book contributes to increasing the relationship between a Muslim and his parents	0.702**	0.000
The book works on a strong relationship between a Muslim and his relatives	0.635**	0.000
The book is concerned with improving relations between a Muslim and all Muslims	0.815**	0.000
The book contributes to the Muslim's respect for human rights	0.589**	0.000
The book works on finding solutions to social and ethical problems	0.754**	0.000
The book contributes to finding solutions to social and educational problems	0.760**	0.000
The book works to improve the relationships of individuals with officials	0.790**	0.000
Educational app		
The book includes commandments and ideas that contribute to preserving individuals from making mistakes	0.804**	0.000
The book includes many rules that provide protection for society from falling into many educational and moral problems	0.743**	0.000
The book contains many educational and social contents that contribute to spreading virtue in the hearts of young people	0.852**	0.000
The book includes many ethical rules that develop social responsibility among young people	0.867**	0.000
The book contains many educational and social contents that contribute to motivating young people to work	0.695**	0.000
The book contains many educational and social content that works to spread peace and family stability and improve family relations	0.825**	0.000
The book includes many educational and social contents that contribute to improving the psychological state of young people and instilling values and patterns of sound behavior in them	0.773**	0.000

All correlation for questionnaire items was statistically significant in 0.01 and the tool has structural validity.

Stability coefficient Alpha is greater than 0.6 for all dimension of the questionnaire, which confirms the validity and correlation of the statements of the questionnaire axes and the stability of the tool used in the study.

Stability Study Tool

Table 2.

Stability questionnaire

Dimension	Alpha Cronbach	Number of elements
Educational content	0.818	7
Social content	0.846	7
Educational app	0.903	7
Total questionnaire	0.925	21

Analysis of the Questionnaire

Table 3.

Phrases of the dimension

N.	Phrase	Mean	S.D	Relative weight	Degree	Arrangement
Educational content						
1	The book includes teachings on the relationship of a Muslim with his parents	4.707	0.710	0.941	High	2
2	The book includes education related to the relationship of a Muslim with his relatives	4.756	0.793	0.951	High	1
3	The book includes teachings related to the relationship of a Muslim with all Muslims	4.415	1.086	0.883	High	5
4	The book contains guidelines on human rights	4.415	1.086	0.883	High	5
5	The book is concerned with explaining how to deal with the ethical problems of society	4.610	0.989	0.922	High	3
6	The book contributes to teaching Muslims how to deal with social and educational problems	4.366	1.103	0.873	High	6
7	The book is concerned with teaching a Muslim how to deal with officials	4.463	1.066	0.893	High	4
Social content						
8	The book contributes to increasing the relationship between a Muslim and his parents	4.537	0.994	0.907	High	1
9	The book works on a strong relationship between a Muslim and his relatives	4.341	1.165	0.868	High	5
10	The book is concerned with improving relations between a Muslim and all Muslims	4.293	1.259	0.859	High	6
11	The book contributes to the Muslim's respect for human rights	4.390	1.128	0.878	High	4
12	The book works on finding solutions to social and ethical problems	4.488	1.197	0.898	High	2
13	The book contributes to finding solutions to social and educational problems	4.390	1.128	0.878	High	4
14	The book works to improve the relationships of individuals with officials	4.415	1.086	0.883	High	3
Educational app						
15	The book includes commandments and ideas that contribute to preserving individuals from making mistakes	4.073	1.374	0.815	High	4
16	The book includes many rules that provide protection for society from falling into many educational and moral problems	4.146	1.322	0.829	High	2
17	The book contains many educational and social contents that contribute to spreading virtue in the hearts of young people	3.756	1.517	0.751	High	5
18	The book includes many ethical rules that develop social responsibility among young people	4.073	1.301	0.815	High	4
19	The book contains many educational and social contents that contribute to motivating young people to work	4.293	1.179	0.859	High	1
20	The book contains many educational and social content that works to spread peace and family stability and improve family relations	4.098	1.417	0.820	High	3
21	The book includes many educational and social contents that contribute to improving the psychological state of young people and instilling values and patterns of sound behavior in them	4.073	1.374	0.815	High	4

Educational content dimension were all expressions in the high and it shows the high level of the educational content dimension in THE BOOK OF LEGITIMATE LITERATURES AND SPONSORED GIFTS FOR IBN MOFLEH AL MAQDISY where mean dimension 4.533 and S.D 0.976

Social content dimension were all expressions in the high and it shows the high level of the social content dimension in THE BOOK OF LEGITIMATE LITERATURES AND SPONSORED GIFTS FOR IBN MOFLEH AL MAQDISY where mean dimension 4.408 and S.D 1.137

Educational app dimension were all expressions in the high and it shows the high level of the educational app dimension in THE BOOK OF LEGITIMATE LITERATURES AND SPONSORED GIFTS FOR IBN MOFLEH AL MAQDISY where mean dimension 4.073 and S.D 1.355

Conclusion

- The high and it shows the high level of the educational content dimension in THE BOOK OF LEGITIMATE LITERATURES AND SPONSORED GIFTS FOR IBN MOFLEH AL MAQDISY
- The high and it shows the high level of the social content dimension in THE BOOK OF LEGITIMATE LITERATURES AND SPONSORED GIFTS FOR IBN MOFLEH AL MAQDISY
- The high and it shows the high level of the educational app dimension in THE BOOK OF LEGITIMATE LITERATURES AND SPONSORED GIFTS FOR IBN MOFLEH AL MAQDISY.

Recommendations

Education institutions have the task of supporting the social relations between individuals and guardians of young people by informing them of the obligation to listen and obey the rulers without disobeying the Creator. Sending an invitation to all international organizations concerned with human rights for a new and conscious reading of the principles of Islam away from all forms of fanaticism.

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