

Ethical Value System Between Stability and Change and Its Relationship to Post-Mortem Accountability: An Applied Study on Unethical Internet Uses

Section Two: Ethical and Unethical Internet Uses and the Role of Post-Mortem Accountability in Regulating Them

In light of technological advancement, particularly in the field of communication technology via satellites and the internet, the vast world, extending in length, breadth, east, and west, has become like a small, narrow village for its inhabitants. This is due to their closeness, not in terms of physical space and time, but rather through social media and the internet

The internet holds significant importance in our daily lives. It has moved beyond being merely a means of entertainment or amusement. Instead, the internet permeates various aspects of life and all its fields, making its users indispensable, each in their respective domain and according to their own perspective.

We find those who use it well, employing the internet for beneficial purposes. This is undoubtedly one of the internet's advantages, exemplified by the Google search engine and its vast amount of information and applications that those who wish to benefit can utilize. This type of person is characterized by noble morals and is not influenced by external factors that might distort or change these values and ethics.

Conversely, there is a second type who misuse this technology, rather than using it well. They engage in misuse due to the internet's inclusion of corruptions and unethical deviations, even promoting moral decay and social disintegration. Individuals who use the internet are affected by such reprehensible actions and malicious content, leading to a shift in their concepts and the erosion of ethical values. This occurs in pursuit of

temporary pleasure and the gratification of physical desires, pushing virtuous ethics aside.

Considering this, we must pause for a moment. However, before that, we must first understand the meaning of the term "uses" and what are the ethics that an internet user should adopt.

Uses: These are social activities that change and transform with repetition into ordinary activities, thus becoming part of individuals' habits and practices.[i]

As for the ethics that an internet user should adopt, they are numerous. This is so that they can browse these and other sites safely, without harming anyone or being harmed by others. All these ethics they adopt stem from noble morals and ethical values that pertain to the individual and society. Preserving these ethics increases the cohesion and interconnectedness of individuals' relationships with each other, thereby strengthening the society in which they live. Among these ethics are:

-\Adhering to Honesty and Trustworthiness While Using the Internet:

A person must be truthful in what they say, write, or transmit as information. They should not attribute something they have no connection to themselves due to others' ignorance of the matter, or claim to possess certain qualities, certificates, or qualifications under the pretext that the internet is a virtual world without verification or proof. No one should impersonate another person to elevate their status among those they communicate with, thus avoiding lying, hypocrisy, deception, and a lack of credibility.

Furthermore, honesty and trustworthiness also entail that if a user publishes something or uploads content, they must attribute this work to its original owner first. Then, they must ensure that the information they are republishing is correct and truthful and does not lead to discord or disrupt the harmony of society. This is what makes a person consider, when performing a certain action, whether this action can become a universal law that does not change or is affected by anything, so that telling the truth is for the sake of truth, and doing good is for the sake of good itself or the ultimate good.[ii]

And Allah, the Exalted and Mighty, has commanded us to be truthful in all things. He says in the Quran (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ) : (O you who have believed, fear Allah and be with those who are true) [i] (At-Tawbah 9:119)

This truthfulness, this noble virtue, prevents a person from lying or deceiving others. Thus, they are honest in what they do and exchange with others, and honest in what they transmit from others through internet pages. There is no room for academic plagiarism; rather, things are attributed to their creators. There is no room for creating fake identities because one is truthful in what they say and do. This truthfulness brings comfort and tranquility to the heart of the person themselves and those they deal with. Moreover, there is a plentiful reward in the Hereafter, as Allah says (هَذَا) : يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ (Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment).[ii] (Al-Ma'idah 5:119)

-۲ Observing Public Etiquette When Communicating Online:

One must adopt the ethics that are among our characteristics when communicating with others, such as good dialogue, proper speech, the art of response, and using each word in its appropriate place. These words should be polite and not vulgar or offensive, words that one would be ashamed to hear or utter. In addition to that, one should act appropriately if they encounter someone who harms them during communication, whether through words, viewing, or listening.

Among the public etiquette is also that users of the internet should observe mutual respect in their online dialogue, through positive behaviors and good morals. Their communication should be friendly and gentle, abandoning everything that is outside the bounds of good morals and upright conduct. This existing and mutual respect among all parties prevents one person from mocking another, whether for their name, title, image, or academic degree by being arrogant towards them. Rather, we should engage in interactions with others with commendable ethics so that others reciprocate the same feeling and treatment with these good morals, and avoid delving into what does not concern us. Instead, a person should occupy themselves with their own affairs and leave what does not concern them in the words and actions of others.[iii]

- Being Mindful of Privacy:

This is so that none of the individuals using the World Wide Web and its sites and applications encroach upon any personal data, whether intentionally or unintentionally. This is because the internet is a public network accessible to all. This also includes unauthorized access for the purpose of obtaining information, even if it is out of curiosity.[iv] If a person uploads personal files belonging to themselves or others, someone might access these files and view them, even learn this data and use it in matters that could harm the owner of these files.

Among this privacy is also that no one should give their email data—such as their name or password—to another person. Rather, they should be careful with it so that their personal account is not hacked or stolen, and the information it contains is misused.

It also includes not publishing or republishing messages, images, or clips that promote a political or religious agenda or unethical matters. A person should avoid everything that is reprehensible and morally, socially, and religiously inappropriate.

-٤ Not Resenting Parental Supervision and Guidance:

This is to protect young children and adolescents from exposure to harmful content or facing problems they encounter through the internet, such as ridicule, mockery, bullying, or the promotion of unethical content. Thus, parental supervision and protection go hand in hand regarding what these young individuals watch or communicate online. This ensures that the content is not offensive and allows parents—through monitoring their children—to understand the topics their children search for and what captures their interest.

Children should not become bored or annoyed by their parents' monitoring, as these parents are responsible before Allah, the Exalted and Mighty, for the trust that Allah has bestowed upon them. Have they preserved it or neglected it? We find that the Prophet (peace and blessings be upon him) said ((أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ : رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ عَلَى نَفْسِهِ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ)) (Verily, every one of you is a shepherd, and every one of you will be asked about his flock. The leader who is over the people is a shepherd and is responsible for his flock. A man is a shepherd over his household and is responsible for them. A woman is a shepherdess over the household of her husband and his children and is responsible for

them. A slave is a shepherd over the wealth of his master and is responsible for it. Verily, every one of you is a shepherd, and every one of you will be asked about his flock))[i].

Children are a great responsibility that parents must uphold through proper upbringing and continuous monitoring of what benefits their well-being, success, and happiness. This is achieved by caring for them and protecting them from everything that exposes their lives to harm and loss. Allah, the Exalted, says *يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ* : [ii] "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones," (At-Tahrim 6).

This responsibility and this trust are neglected by many parents due to their preoccupation with providing livelihoods and the money needed for life's necessities, causing them to overlook what their children do on these online sites. Consequently, their morals deteriorate, their conditions worsen, and they go astray. Allah, the Exalted and Mighty, has warned that any shepherd entrusted with a flock who dies while being deceitful towards his flock will be denied Paradise.

If children understand this well, they will realize that the monitoring of their actions by their parents is solely for their protection and does not involve any restriction of their freedoms or interference in their affairs or privacy.

-◦Preserving the Security and Stability of Nations:

This is one of the ethics that an internet user must possess: preserving the security, safety, and stability of the homeland. This is a matter of great importance, as the safety of the homeland comes first, and internet users must not compromise these homelands by discussing information related to the affairs of their nation or any of its institutions, or by publishing or leaking secrets of this country online to vital locations, sovereign facilities,

or circulating information about what is happening within the security agencies and apparatuses of this nation.

With technological advancement and its continuous development, the threat to the security of nations is no longer limited to military intervention as in the past. No, the matter is no longer about mobilizing massive armies; rather, it is through social media and its various online platforms. This involves gathering vital and necessary information to understand the events, problems, and crises within a particular state, and then working to fuel these problems and crises with false information directed at the people and governments. The aim is to incite sedition and discord among the different factions of the nation, leading to turmoil, revolutions, and the absence of safety and security in that homeland, ultimately driving it towards the abyss and decline. Examples of this are numerous.

Whoever looks at most Arab and Islamic countries now finds them in a state of security breakdown and unrest among their people and rulers. Some are even divided into smaller states within a single nation. All of this was not due to military intervention by foreign countries; rather, it was through appealing slogans and embellished words that became the catalyst for sedition and the cause of discord within the homeland, at the hands of its own children and youth, leading to the destruction of nations instead of construction and building.

The Islamic religion has made the preservation of the homeland one of the objectives of Islamic law, and the Quranic verses in the Book of Allah, the Exalted and Mighty, clarify this matter. Allah says (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ * أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى) [iii] "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the

ones that Allah has cursed, so He deafened them and blinded their vision," (Muhammad 47:22-23).

To preserve the homeland, Allah, the Exalted and Mighty, has emphasized the severe punishment for those who strive to cause corruption in the land and disrupt its security and safety. Allah says (إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ) [iv] "Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment," (Al-Ma'idah 5:33).

To maintain the safety of their homelands, internet users must refrain from discussing sensitive information, publishing pictures of sovereign locations, or presenting problems and crises that the nation is going through via social media on the internet.

Here's the high-quality and accurate English translation of the provided Arabic text:

-^٦Observing the Laws and Customs of Society:

Finally, internet users must observe the laws, customs, and traditions of the society of those they engage in dialogue with online. This prevents the violation of the laws of this or that society and avoids infringing upon or mocking the customs and traditions of that society. Consequently, individuals will not subject themselves to legal or social accountability for actions that are contrary to these norms during their online interactions.

This is a set of ethics that those who wish to use these sites and means of online communication must adopt. This ensures that their relationships with others are sound, amicable, and sincere. Above all, an internet user

must possess piety, righteousness, reverence, and fear of Allah, the Exalted and Mighty, in their heart. This will enable them to avoid the dangers and negative aspects of these sites, acting as a deterrent if their soul tempts them to do anything that violates the teachings of Allah, the Exalted and Mighty, thus avoiding punishment on the Day of Reckoning.

Just as internet users have ethics that they must adhere to and not neglect while communicating with others—given that the world has become a small village, facilitating acquaintance despite differences in space, time, and even civilization and culture—there are those who use the internet and pay no attention to these ethical values. For them, satisfying desires and whims is the sole objective, and they feel no shame in publishing pornography and vice, or in their lack of truthfulness and trustworthiness; everything is the same to them.

Therefore, just as we have outlined the commendable ethics that internet users should possess, we must also address the opposite of these qualities so that we may recognize them, abandon them, distance ourselves from them, cast them behind our backs, and trample them under our feet. Among these negative traits are :

-¹Spreading False News and Rumors:

Among the unethical characteristics prevalent among internet users is the circulation of false news and misinformation among those who use these sites. Despite being untrue and mere rumors, this information spreads rapidly across these platforms, significantly impacting the security of individuals and the stability of societies.

Fear creeps into people's hearts as a result of the spread of these misleading rumors and news through social media and various websites circulated among individuals due to the existing technological advancement. People treat these rumors as facts without verifying their

source or confirming their accuracy. With the widespread dissemination of this false and inaccurate information, some believe it to be true due to its popularity, leading to a negative impact on people's morale, weakening their strength, and diminishing their resolve.

We have witnessed in this nation—our beloved Egypt—what the banned group has done in promoting false news and spreading rumors through its mouthpieces, enabling it to disseminate these lies across social media platforms and various online channels. Its electronic battalions promote these falsehoods, and then those affiliated with this group interact with the news and republish it, further amplifying its spread and increasing its consumption. Consequently, false news becomes like truth among the citizens of the nation.

Examples of this false and baseless news include rumors concerning the Suez Canal, the waterway that is a key source of revenue for the Egyptian state. False news was circulated online via social media claiming that the officials responsible for managing the Suez Canal Authority had contracted with a foreign company to manage and service the canal in exchange for a 99-year concession.[i]

This group previously promoted fabricated and false news during the excavation of the new Suez Canal, which cost Egypt a significant amount of money. They claimed that this canal could not be utilized or operated due to technical and ill-conceived flaws, and that the new canal would not generate any revenue for Egypt despite the expenditure on its excavation.

There were many other instances of spreading lies, fabrications, and rumors aimed at creating conflict between the sovereign authorities of the state and the citizens, leading to turmoil and deterioration of conditions.

This also weakens the authority of the sovereign bodies due to the impact of this false news on individuals, ultimately resulting in the destabilization of the country's security and stability.

Allah, the Exalted and Mighty, has warned us against spreading false news or rumors, and He, glory be to Him, described those who do such things as transgressors. He says in the Quran ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ [i] "O you who have believed, if there comes to you a transgressor with news, investigate," (Al-Hujurat 49:6). He, glory be to Him, guided us to verify and ascertain the truth of these matters before engaging in them and considering their consequences. Allah, the Exalted and Mighty, has promised these liars torment and punishment on the Day of Resurrection. He says ﴿فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ [ii] "Then we will invoke the curse of Allah upon the liars," (Al-Imran 3:61). And He, glory be to Him, says : ﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ﴾ [iii] "And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened," (Az-Zumar 39:60). This is but a recompense from Allah, the Exalted and Mighty, for them, a punishment for their fabrication, lying, and spreading of sedition in society.

- ♫ Slipping into Pornographic Sites:

Among the unethical behaviors of internet users is viewing pornographic sites and the images and videos they contain, which leads to the spread of vice among internet users. This poses a great danger to the individual and society.

With technological advancement, almost everyone now has their own mobile phone through which they browse the internet, watch content, and communicate with whomever they like without any supervision or restriction on their freedom. This mobile phone is with them everywhere.

The internet, in general, carries both negative and positive aspects simultaneously. This negative aspect is what constitutes the great danger, especially for youth and adolescents.

Among the dangers of the internet is the large percentage of internet users who view these pornographic sites. Hundreds of thousands of sexual websites intrude upon our children's phone screens through internet browsing. These young people rush to such sites for the purpose of achieving sexual pleasure and satisfying their desires.

Such pornographic sites generate enormous wealth for their owners due to the increasing number of users and the viewing of their content. The impact of these viewed images and videos is a primary driver pushing these site visitors to commit sexual crimes, such as sexual violence and rape.

We find that those who watch these sites are the same individuals who commit unethical crimes against society. We have witnessed the emergence of what is called sexual harassment of others, and the blocking of roads for girls and women. Even young children have not been spared. The lack of supervision over what they watch destroys the religious and moral values within them, lowers the religious deterrent in their hearts, in addition to low economic conditions and the weakening role of the family.

Allah, the Exalted and Mighty, commanded us in His Book to lower our gaze and guard our chastity, and He guided us that this is purer for us. He says ﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَفْعَلُونَ﴾ : "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do," (An-Nur 24:30). And He, glory be to Him, says ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا [v] "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their chastity and the women who guard their chastity, and the men who remember Allah often and the women who remember Allah often - for them Allah has prepared forgiveness and a great reward," (Al-Ahzab 33:35).

Allah, the Exalted and Mighty, said about those who guard their chastity that they have succeeded. He says (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنْ يَتَعَدَّ ذَلِكَ فَاُولَئِكَ هُمُ الْعَادُونَ (٧)) [vi] "Certainly will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors," (Al-Mu'minun 23:1-7).

Allah, glory be to Him, informed us that those who believe in Him and act according to His law have succeeded and attained victory. Among their characteristics is that they guard their chastity and protect it from what is forbidden, such as adultery and sodomy. Rather, they are chaste in themselves. As for what Allah has made lawful for them in terms of wives, they may enjoy them at any time they wish. However, if they transgress beyond that by going to what is forbidden after leaving their wives, they

have transgressed the limits of Allah, the Exalted and Mighty, and thus deserve punishment for what they have done.[vii]

Where are these divine guidance and heavenly instructions from what these people do in browsing and viewing those pornographic sites and pages without shame or fear of punishment, or reverence and awe of the Almighty, glory be to Him, who said in His Book (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ):[viii] "Indeed, your Lord is in observation," (Al-Fajr 89:14).

Absolutely! Here is a precise and high-quality English translation of the provided Arabic text:

- Violation of Others' Privacy and Attempted Blackmail

One of the unethical behaviors of some internet users is the violation of privacy. We find a group of them who intrude upon and violate the privacy of others to gain access to important and private information about them. They collect personal data, steal files and their contents, which may include photos of these individuals and their families. This information is then exploited for illegal and unethical purposes.

Through the process of collecting this data, these individuals engage in the theft and encryption of accounts, subsequently demanding ransom for the return of the encrypted data[i]. Alternatively, a person might send an email posing as an employee or official from a company or a specific bank, requesting certain data for an update. The recipient, acting in good faith, provides the requested information, only to find themselves an easy target for fraud and theft. These messages may originate from fake email addresses and identities, which exploit this highly private information for theft.

Furthermore, another form of violating the privacy of others for the purpose of blackmail or defamation involves some individuals breaking

into personal pages, stealing photos and data, and then manipulating these images using specialized software. Instead of a picture of a modest girl or woman, or a respectable man, these modifications result in the head of the lady, man, or girl being placed on a completely naked body, devoid of modesty and clothing, through these programs. The perpetrator then sends these altered images back, demanding money in exchange for not publishing them and defaming the individuals and their families publicly.

This leads to crimes of fraud, deception, and blackmail, and sometimes even to murder or suicide.

Examples and instances of such blackmail and unethical acts are numerous, often leading to tragic and extremely difficult endings with dire consequences. We find the case of a female student in a university who had some disputes with a classmate. The student stole some photos from the other's WhatsApp and threatened to publish them to all students in their cohort unless she apologized. The student whose photos were stolen saw no way to escape this blackmail other than to end her life, and she immediately committed suicide, ending her life.

And those who commit these actions forget the warning of Allah Almighty to those who transgress against others without right, taking their money, slandering their honor, defaming them, or wronging them. They will stand before Allah Almighty on the Day of Judgment and will receive the recompense for their actions and the criminal deeds they committed, which undoubtedly carry worldly punishment through the law. However, the punishment of Allah Almighty in the Hereafter is far more severe. Allah the Exalted says:

i,[وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ]

(And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare in horror.) [Ibrahim: 14:42]

And He, the Glorified, says:

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نَجِيبُ دَعْوَتَكَ وَنَتَّبِعِ

ii,[الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ)]

(And warn the people of a Day when the punishment will come to them, and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [It will be said], "Did you not swear before that for you there would be no cessation?") [Ibrahim: 14:44]

iii,[أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ)] And Allah the Exalted says

(Unquestionably, the curse of Allah is upon the wrongdoers.) [Hud: 11:18]

And the Messenger of Allah (peace and blessings be upon him) warned those who commit these vile acts that on the Day of Judgment, the settlement of rights will only be through good and bad deeds. He (peace and blessings be upon him) said : ((مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ، فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرٍ مَظْلَمَتِهِ، فَمَنْ كَانَتْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِهِ صَاحِبُهُ فَقِيلَ عَلَيْهِ)) . "Whoever has wronged his brother with regard to his honor or anything else, let him seek his forgiveness today, before there will be no dinar or dirham. If he has any good deeds, some of them will be taken according to the extent of his wrongdoing. If he has no good deeds, some of the bad deeds of his victim will be taken and added to his burden."[iv]

These individuals forget that their words and deeds, whether ethical or unethical, will inevitably be accounted for. Whoever commits an act contrary to good morals falls under the rule of law and deserves punishment for what they have done. Even if they evade and are not punished for their crime, there is a reckoning in the Hereafter before Allah

Almighty, and this reckoning is not subject to human laws. There is no room for evasion or loopholes, for this reckoning is from Allah Almighty, who neither slumbers nor sleeps, but knows the secret and what is hidden. Allah the Exalted says ﴿لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ﴾:v,[(Neither drowsiness overtakes Him nor sleep.) [Al-Baqarah: 2:255]

This is due to His perfect life and His sustaining all that exists, for He is the One who manages creation and preserves it, so neither sleep nor its precursor, drowsiness, overtakes Him, glory be to Him[vi].

A person will find the recompense for what they presented in their worldly life, which is like planting and working, at the reckoning on the Day of Resurrection, where the harvest of their deeds will be. On this day, no one will be wronged; the scales will be set up with justice. Whoever was characterized by noble morals in their life, acting upon what was commanded in the Sharia regarding righteous deeds and abandoning the prohibition of evil deeds and forsaking vile morals, will have a good reward and the best recompense. Whoever was otherwise will deserve the consequence of their deeds, blame, and punishment. Allah the Exalted says ﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾:vii,[

(Whoever does righteousness, it is for his [own] soul; and whoever does evil, it is against it. Then to your Lord you will be returned.) [Al-Jathiyah: 45:15] Allah the Exalted says ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾:viii.[

(So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.) [Az-Zalzalah: 99:7-8]

[i] - See: Al-Khuraishah, Sultana Jad'an Nayef, Ethics of Using Social Media Networks from the Perspective of Media and Law Teachers in Jordanian Universities, Middle East University, Faculty of Media, p. 7.

[ii] - See: Nassar, Muhammad Abd al-Sattar, Studies in the Philosophy of Ethics, Dar al-Qalam, 1st ed., 1982 AD, p. 120.

[i] - At-Tawbah: 119.

[ii] - Al-Ma'idah: 119.

[iii] - See: As-Sa'di, Abd ar-Rahman bin Nasir, Bahjat Qulub al-Abrar wa Qurrat 'Uyun al-Akhyar fi Sharh Jawami' al-Akhbar, edited by Hisham Muhammad Saeed, Madar al-Watan for Publishing, 2nd ed., 2011 AD, p. 178.

[iv] - See: Ash-Sha'er, Abd ar-Rahman bin Ibrahim, Social Media and Human Behavior, Dar Safaa for Publishing and Distribution, 1st ed., Amman, 2015, p. 53.

[i] - Al-Bukhari, Muhammad bin Ismail, Sahih al-Bukhari, Dar Ibn Kathir for Publishing, 1st ed., Beirut, Hadith No. 893, p. 216.

[ii] - At-Tahrim: 6.

[iii] - Muhammad: 22-23.

[iv] - Al-Ma'idah: 33.

[i] - See: Al-Basyouni, Yusra, an article titled "Awareness is the Weapon of the Egyptian People in Confronting the Rumors and Lies of the Terrorist Muslim Brotherhood," Al-Watan electronic newspaper, Friday, February 3, 2023 AD, <https://www.elwatannews.com/news/details/6427286> .

[i] - Al-Hujurat: 6.

[ii] - Al-Imran: 61.

[iii] - Az-Zumar: 60.

[iv] - An-Nur: 30.

[v] - Al-Ahzab: 35.

[vi] - Al-Mu'minun: 1-7.

[vii] - See: A Group of Scholars, Al-Mukhtasar fi Tafsir al-Qur'an al-Karim, Tafsir Center for Quranic Studies for Printing, 3rd ed., Riyadh, 1436 AH, p. 342.

[viii] - Al-Fajr: 14.

[i]- See, Shaaban: Shima, an article titled "How to Identify and Avoid Electronic Fraud Operations," Al-Ahram Electronic Portal, dated June 10, 2024, <https://gate.ahram.org.eg/News/4842351.aspx>.

[ii]- Ibrahim: 14:24.

[iii]- Ibrahim: 14:44.

[iv]- Hud: 11:18.

[v]- Al-Bukhari, Sahih al-Bukhari, Hadith No. 2449, p. 592.

[vi]- Al-Baqarah: 2:255.

[vii]- See, Rajih: Muhammad Karim, "Qabas min al-Qur'an al-Karim," reviewed by Abu al-Yusr Effendi Abidin, Printing and Distribution of the Islamic Culture Administration, 2nd ed., 2015 AD., p. 42.

[viii]- Al-Jathiyah: 45:15.

[ix]- Az-Zalzalalah: 99:7-8.