

Ethnic Bullying Between Islamic Law Controls And The Principles Of Modern Education

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Abstract

Most states of today's world are trying to impose the idea of peaceful coexistence among its members. This coexistence guarantees them a quiet and stable life, especially when this society comprises members of multiple monotheistic religions and ethnicities. Perhaps their keenness on the idea of peaceful coexistence is important in achieving security and world peace and absorbing religious and ethnic pluralism. Despite the earlier concept of coexistence, our contemporary society is still dominated by different cultures, some of which have led to the emergence of a culture of violence that has taken many forms and emerged from the womb of terrorism and other forms of societal violence that manifests itself in the behavior of individuals. Bullying has recently become a form of growing violence within different communities, becoming a public and clear issue in several places, including family, school, university, street and, social media. The Islamic view of the phenomenon of bullying is based on a deep knowledge vision, characterized by depth, integration, and inclusiveness, and its bet on the need to ensure the right of a human being to live his humanity honorably and freely. International legislation and contemporary global principles have also attempted to pass laws limiting this dangerous phenomenon.

In this research, the researchers try to shed light on a recent negative phenomenon that has spread in most countries of the world, namely the phenomenon of ethnic bullying, so that we can integrate the controls of Islamic law and the principles of contemporary education in an intersectional, to establish rules to reduce this phenomenon and propose several diverse solutions, which eliminate it.

Introduction:

Most countries of today's world are trying to impose the idea of peaceful coexistence among their members. This coexistence guarantees them a quiet and stable life, especially when this society is made up of members of the multi-religious, ethnic, and perhaps justified their keenness on the idea of peaceful coexistence is its importance in achieving global security and peace, and absorbing religious and ethnic pluralism, because spiritual and ethnic diversity is one year of God's age in being; The requirements of human reality and cultural variables.

Although the idea of coexistence and the growing calls for its adoption and adoption are common, many of them continue to be dominated by different cultures in our contemporary societies, many of which have contributed to the emergence of a culture of violence that has taken many forms of violence and emerged from terrorism, and other forms of community violence that manifest itself in the behaviour of individuals and groups, the most serious of which is the phenomenon of racial bullying, which has recently become a form of growing violence within different societies, where it has become a public and clear issue in many places,

The Islamic view of the phenomenon of ethnic bullying is based on a deep knowledge vision, characterized by depth, integration, and inclusiveness. It is inspired by the spirit and philosophy of Islamic law in existence, knowledge, and values, and, most notably, its principles, betting on the need to ensure the human right to live His humanity is honored and free, between wet it at night and swimming by day, which shows the concept of the holy verse and its spoken word: we honored the children of Adam and carried them on land and sea and gave them good deeds and preferred them to many of those who created us. In preference to the day we invite all people to their imam, whoever wrote his book with his oath, those who read their book and do not oppress a fuse. [Israa: 70-71], the same thing as international legislation and contemporary universal principles that have passed several laws and legislation to reduce this dangerous phenomenon.

The legislation and values strengthen this inter-method proposed in this study and systems that surround the phenomenon of bullying as it arises and seeks to root out its manifestations, which are monstrous and are based on the paths of guidance and guidance that God wanted for man, in a sign of the realism and controls of Islamic legislation, the value, and principles of contemporary educational theories; She then describes the panacea and gives him the answer enough to overcome the phenomenon of racial bullying as a moral dilemma that may plague society and degrade it in the shafts of loss and backwardness, if it is not disciplined by the treatment proposals described in the Shariah al-Hanif.

Our research sought to achieve several objectives, the most important of which are that: To clarify the seriousness of the phenomenon of racial bullying on the individual and society; To indicate the legal controls that limit this phenomenon; To indicate the limits of agreement and integration between sharia controls and the principles of contemporary education in the face of this phenomenon.

Research approach: In approaching the phenomenon of racial bullying, the

researchers followed the following methods: **Descriptive approach:** describing the phenomenon of racial bullying and tracking its effects on individuals and communities. **An analytical approach:** by analyzing the legal controls framed for the phenomenon of racial bullying, indicating aspects of its agreement with the principles of contemporary education, analyzing the results and interpreting the outputs reached, and developing research recommendations and proposals. **The critical approach,** through the conduct of eye-catching monetary pauses, decides to criticize contemporary ethical practices, which are right, and consider with a calendar eye many of the theoretical visions and frameworks to which we have presented, following a critical invention that strives to be fair and impartial.

Research terms: ethnic bullying, Islamic law controls, principles of modern education.

Racial bullying: is defined as: "Bullying on the race, religion, color or gender of the other person, and this type of bullying may amount to all kinds of verbal, social, physical and online bullying to the point of murder." [1]

Islamic Law Controls: The theoretical and cognitive determinants that the researchers drew from their exploration of the Islamic approach to the phenomenon of ethnic bullying

Principles of modern education: These contemporary educational visions presented by modern-day educators and psychologists are intended, especially those that intersect with the Islamic idea of ethnic bullying.

The theoretical framework for research: Before detailing the vocabulary of Islamic law controls and the principles of contemporary education to reduce the phenomenon of ethnic bullying, we believe that it is important to note that the approach of Islam in dealing with abnormal moral phenomena in society in general, including the phenomenon of ethnic bullying in all its forms and forms that we have been aware

of in the export of this study, is based on providing the necessary guarantees not to occur in the first place, in a practical effort to rehabilitate the human being and rationalize his behavior to be on the seriousness that hindered him from harassing his human brother, or falling into view it, mock it or take it.

In our modest assessment, the ruling Islamic view of the phenomenon of ethnic bullying can be summarized in the following specifics: First, free man from all kinds of slavery and exploitation, the divine honoring of man and his entrusting him with the honesty of succession and the reconstruction of the universe with goodness and goodness, raising the human being and qualifying him to create as mercy and to issue them in all attitudes and actions, the enactment of laws and legislation that prevent racial bullying from falling into its manifestations, is the establishment of the human participant from the unity of origin to the unity of destiny, exceeding ethnic and sectarian standards in classification, selection, and preference, the purpose of sharia is to prevent ethnic bullying, to provide high-end models of despair and example in the fight against ethnic bullying and its eradication of thought and reality.

According to the researchers, these eight investigations, among other things, can provide a view that absorbs the phenomenon of ethnic bullying and enables our Arab and humanitarian societies to confront them on the horizon of eliminating them if the intentions are concluded. Efforts intensify at all local, regional and international levels, and achieve a deep understanding of these legitimate determinants and link them to the principles of contemporary education, which we simplify in the next investigation.

As possible humanitarian features, the reality of individuals and societies, regardless of their references and cultural and sectarian affiliation, is possible: The first is: Freeing man from all kinds of slavery and exploitation.

Ethnic bullying refers to a kind of power over the weak. It is a practice of at least valuable superiority in the social, economic or ethnic situation. We, therefore, view this consideration of the phenomenon of ethnic

bullying as a kind of oppression aimed at removing human freedom and preventing it from living the meanings of emancipation as its Creator, Almighty. His Nature wanted it to do.

Referring to Islamic literature, we believe that Islamic legislation prevents its adherents from falling into this streptococcal bullying because a Muslim believes in a complex faculty that prevents him from practicing bullying anyone who violates his belief and even obliges him to recognize his right to practice his rituals no matter what.

Addressing the issue of exclusion and overcoming permanent barriers in the education sector requires respect for the freedom of all learners, respect for their different needs, qualifications, and characteristics, the elimination of any form of discrimination in the learning environment, and firm response to all manifestations and forms of racial bullying. Comprehensive education must guide policies and practices to achieve full parity in educational opportunities, thus meeting the principles of Islamic law with contemporary principles of education regarding human freedom and beliefs.

In our humble assessment, racial bullying, particularly those directed at degrading the value of a human being based on his color, gender, race, or cultural or geographical affiliation, refers to a kind of value degradation and existential degradation since it is not reasonable in times of urbanization and impressive technological progress today to see bullying practices invade social networks, cross the oceans through dictionaries of insults and captions that offend human humanity and dignity, and practice endless kinds of humiliation and cynicism while violating the violation of Scandalous for its particularities, in images that make us wonder about this moral setback and its causes, and in return invite us to deepen the thinking of possible solutions to overcome the growing dilemma of racial bullying.

We are quick to say that one of the most important entrances that help contemporary civilization overcome the phenomenon of racial bullying and its anomalies is the reconsideration of human value and dignity and the establishment of them theoretically

and practically in various daily life practices, at the level of individuals and groups, and their provision in all laws and legislation, and their application in all institutions sponsoring this central value in existence, especially the family, school, university and community institutions that care for young people and contribute to its upbringing and rehabilitation.

In the light of this authentic Islamic legislative principle, we can point out that the United Nations has established the principle of accountability for perpetrators of human rights violations, which is contained in the resolutions of the General Assembly and the Human Rights Council, and that many international human rights conventions explicitly refer to the accountability of perpetrators of violations against any human being, as one of the obligations of Member States [2].

The third topic: raising the human being and qualifying him to create mercy and to issue them in all attitudes and behaviors

In tracking the manifestations of bullying and its contemporary applications, we find them combined in one characteristic that is almost the most prominent common denominator in all the behaviors of bullies. Namely, the character hatred and rejection through which some express their hatred towards others because of their color, gender, race, or religion. This hatred takes several forms of bullying that exclude the meaning of mercy and the failure to respond to its requirements in dealing with the other. The bullies engage in a series of behaviors that spread hatred among people. It reveals the trapped souls, who know only the language of exclusion and ostracism. In its dictionary, there are concepts of mercy, softness, care, and embrace, in clear violation of the spread of mercy and statutes imposed by the human meeting on the reality of individuals and groups.

In our exploration of the impact of Islamic legalization on the value of mercy and its quest to consolidate it in human behavior, the Qur'anic statement abbreviated the Muhammadan message in being a "mercy" to people, all people, in the general opinion of narrow classifications, as the holy verse refers to: "And what we have sent you is mercy to the worlds" [Prophets: 107]

The fourth topic: enacting laws and legislation that prevent racial bullying from falling into its manifestations

It is not a secret to a reasonable person the preventive tasks and protective functions of laws and legislation for the country and the people. The provision of a list of sanctions contributes to raising society's awareness about the seriousness of the acts entrusted to those sanctions, which prevents them from being committed proactively and addressed before they occur by spreading legal awareness of their severity and indicating their dangers to the individual and society.

Because ethnic bullying breaks the flesh of society and spreads negative values that weaken the cohesion of its components, Islamic legislation has been directed at criminalizing all acts of racial bullying, exaggerated denial of the perpetrators, arranged for them to do so, and a feast that is not limited to the world but extends to the afterlife. Ethnicity in the world does not mean escaping it in the hereafter, and this is higher in charge of the control of conscience. This will always happen by stopping bullying and adapting its behavior to the avenue of love that does not bully or deduce the other and does not mock him.

The fifth is the foundation of the human participant, from the unity of origin to the unity of destiny.

This officer is based on a gentle and secret meaning of the miraculous Islamic legislation, which looks at the human race through the many bonds that unite it and does not divide it, and invites it to consider a look of reflection that will guide it to view the "unity of origin" that brings it together with all human beings, by belonging to one origin and ending with the "unity of destiny" that brings all humanity to the eternal end that is the fate of each neighborhood and its inevitable destiny.

It is clear from the above that Islamic legislation surrounds ethnic bullying in its infancy, provides the necessary cognitive guarantees to prevent it, and provides the anti-vaccines in a very precise and deep way in keeping with the philosophical vision governing Islam's concept of human existence and methods to enable it to live decently on the land of this simple, and enough to indicate that reflection on the

Qur'anic uses of the concept of "people" and "man": "The Qur'an cares more about humanity and human beings, the word "people" is repeated in the methods of the Holy Quran towards 1000 Forty times, many of them came as a speech to human beings in general, many of which were answered to the human race.

The sixth topic: exceeding ethnic and sectarian standards in classification, selection, and preference

The title of this research D in its passing on the meaning because it refers to an important rule of legitimate consideration in dealing with the phenomenon of racial bullying, which relates to the violation of all ethnic and sectarian criteria in classification, alignment, and preference, considering that racial bullying comes from those who base their dealings with others on these grounds contrary to the nature of the human meeting and contrary to the foundations of urbanization and fraternity among human beings. The origin adopted in this section is based on what we have decided above in the previous research. From the unity of the human head, a unit that requires the need to go beyond classifications of human value, which, when evoked or issued in transactions and actions, inevitably lead to the fall of castaway racial bullying. A person living in an environment that looks at others without them based on their color, gender, or race, soon bullies others when they find themselves in direct contact with them. With the simplest reaction, disagreement or quarrel, we find ourselves in the face of various scenes of bullying that result in endless chains of bullying and counter-bullying.

It is clear from the above that the controls of Islamic law, despite its age, had exceeded the United Nations Convention, where the Sahaba's immediate compliance with the orders of the Messenger of God was revealed when he was forced to renounce sectarianism because of their fear of the account of their Lord. Still, the world continues to suffer in its oldest country from racism, despite the conventions, positive laws, and educational principles they have set to reduce this phenomenon.

The seventh article: The purpose of sharia is to prevent ethnic bullying

Sheikh Allal al-Fassi defines the purposes of Islamic law as the science producing goodness" or, in his words: "The general purpose of Islamic law is the architecture of the land, the preservation of the system of coexistence in it, its continued validity with the good of the successors, and their justice and integrity, and reform of reason and work, reform in the land, development of its good deeds and management of the benefits of all."

The quiet foresight in the previous definitions leads us to say that they apply in full detail to ethnic bullying in various forms and manifestations. Therefore we say with confidence that the purposes of Islamic law came to protect society from the wide range of ethnic bullying, as Salah is not upright with the existence of this phenomenon and does not achieve a building with the bullying of members of any society, and does not preserve the system of coexistence between different societal components in religion, language, presentation and sex with the ability of this phenomenon of souls. Then the integrity of seriousness on the seriousness of Reforming the mind, working the land, and managing the benefits of the people in good faith is incompatible with the phenomenon of ethnic bullying and its spread in any human metropolis, no matter how powerful and potential it may be.

The eighth research: provides high-end models of despair and example in the fight against racial bullying and its eradication of thought and reality.

Suppose the previous determinants are of a general theoretical nature. In that case, their practical value will only seem useful to the meditator by reviewing applied models that have succeeded in embodying those values on the ground since the success of an idea is not considered by the people of vision and thought unless evidence and evidence are based on it, adopted by people and people of different times and translated in practice into behaviors that reflect their interaction with the values they believed in, and show the procedural dimensions of those values and their ability to represent them so that the individual and the group as A key part of what his conduct is and a sign of his awareness of its usefulness and usefulness, and as a proof of it as a safe

bridge to pass on to later generations, a condition for its continuation and preservation from extinction.

In contrast to what we mentioned earlier, from the Islamic sharia's treatment of ethnic bullying, we find that the modern treatment of this phenomenon was carried out individually, and those who address it are punishable by murder or long prison terms. Despite decades of struggle in the United States against slavery, slavery, and racism they suffered after being forcibly displaced from their countries of origin in Africa to America, organized action became stronger as the civil rights movement began, with the emergence of leaders and bright names for these movements.

Search results and discussion:

At the beginning of this research, three questions were presented to ensure that the theoretical framework answered the first and second questions. Still, they here will answer the search for the third question, which reads: What are the inter-results of the rules of Islamic law and the principles of contemporary education in reducing the phenomenon of racial bullying? These results will be presented based on an analysis of what was shown above in the eight detectives:

1. The first research showed that bullying practices, which can be recorded in contemporary reality, are the kind of streptococcal bullying practiced among members of different streptococcal and denominational communities, bullying aimed at distorting the image of the religious practice of the bully, and denying his choice, and even And mocking the manifestations of religiosity that may appear in speech, dress or the practice of various rituals, without forgetting the streptococcal bullying directed at symbols of religion and religion, by labeling the founding texts of religions with adjectives of their value or by questioning her credibility, and to say that she is lukewarm, false and false. Unesco adopted the Convention against Discrimination in Education in 1960 as part of its mission to achieve "exemplary equality in terms of educational opportunities regardless of race, gender, and any economic or social

differences," which is the cornerstone of being the first international convention to cover the right to education on a large scale, prevent any form of discrimination and grant the right to education legal grounds, indicating that it is the first international convention to cover the right to education on a large scale, prevent any form of discrimination and grant the right to education legally. The compatibility between the controls of Islamic law and the principles of contemporary education prevents discrimination and racial bullying and even criminalizes the person who carries out these acts.

2. The second research indicated that Islamic legislation provided theoretical and practical frameworks that contributed to undermining the pillars of bullying and ending the unacceptable function of a building and meaning. He viewed man as a dignified creature, provided guarantees for the preservation of his dignity, called for its maintenance, and punished those who issued it that degraded human dignity and underestimated its value; in other words, Islamic legislation rejected all manifestations of ethnic bullying because it in depth violated the principle of divine honor for a human being. The principles of contemporary education have agreed with the rules of Islamic law in honoring the human being and ensuring that it is preserved from violations that degrade his dignity, and therefore reject the phenomenon of racial bullying in heart and heart; some international human rights conventions have explicitly pointed to the accountability of perpetrators of violations against any human being.

3. In the third article, Islamic legislation referred to the rooting of the value of mercy in the souls of the taxpayers and considered it a total central significance for the people of adult human societies without them because this value enables the souls to be able to fall into any ethnic bullying contrary to the meanings, references and affiliations of mercy, perhaps the least of which is to be disciplined for the requirements of compassion and compassion for peaceful coexistence and cohabitation among people of different orientations, references, and affiliations. In the same way, many international conventions have pointed out

that the process of teaching and learning is a vision that stems from the human origins of education and the values of mercy included in education. These charters have suggested that the phenomenon of ethnic bullying should disappear completely from our educational institutions since it contradicts the meanings of humanity stipulated in the rules of Islamic law. It called for its consolidation in the life practices of the individual and the community.

4. The fourth research showed that ethnic bullying breaks the flesh of society and spreads negative values that weaken the cohesion of its components. Therefore Islamic legislation has been directed to criminalize all acts of racial bullying, exaggerated denial of the perpetrators, and arranged for them to do so and a feast that is not confined to the world but extends to the afterlife. This very important gesture makes Islam's view of racial bullying a profound one, developing in the context of the costly and conscious vision of bullying, so they have come to avoid it. The punishment of racial bullying in the world does not mean escaping in the hereafter. This issue is different from the principles of contemporary education, as international legislation and charters did not limit this dangerous phenomenon, and focused only on worldly punishments. Still, we believe that Islamic law alerted Muslims to the seriousness of this phenomenon and its aggravation both on the individual and the community, so he set limits for its actor as a worldly punishment, as he feared the discipline of this act in the hereafter, as well as the principles of contemporary education. It still lacks the spiritual background that Islamic law has taken care of and prioritized and made the mayor reform the individual and the community.

5. The fifth research indicated that Islamic law surrounds ethnic bullying in its infancy, provides the necessary cognitive guarantees to prevent it, and provides the anti-vaccines in a very precise and deep manner in keeping with the philosophical vision governing Islam's idea of human existence and ways to enable it to live decently on this land, and is sufficient to reflect that reflection on the Qur'anic uses of the concept of "people" and "man": "The

Qur'an cares more about humanity and humanity. On the same path, the Committee on Civil and Political Rights, at its seventh and third session in 1989, referred to this legislative principle, with article 2, paragraph 1 of the International Covenant on Civil and Political Rights, stating: Each State Party is obliged to respect the rights recognized in the Covenant and to guarantee these rights to all individuals in its territory and subject to its jurisdiction, without any discrimination based on race, color, gender, language, religion, political or non-political opinion, or national or social origin. This is in line with what Islamic law has established in respecting the human race of all kinds."

6. The fifth research explained that the criterion of preference on which Islamic legislation bases the levels of differentiation between people is the criterion of righteousness that transcends all other classifications and, at the same time, dissolves them all to disappear completely in the face of the new passion that this new standard will ignite in the souls, a concern that does not accept without obtaining advanced levels in the race to turn God and his illness, and whoever this was intended, and that of his purpose, he will never pay attention to the criteria of sectarian discrimination that implicate its owner In racial bullying, whether he likes it or not. It was not until 1969 that the world paid attention to this, when the United Nations called on all Member States to pledge collective and individual action, in cooperation, to recognize one of the united nations' purposes of promoting respect and promoting the human rights and fundamental freedoms of all people, without discrimination based on race, gender, language or religion, as human beings were all born free and equal in dignity and rights, The indisputable fact is that the controls of Islamic law have preceded the world to establish such rules and to make them visible in theory and practice.

7. The seventh article pointed out that sharia's purposes are the objectives set up to achieve sharia for the benefit of the servants, so ethnic bullying is one of the obstacles to achieving this interest. Since

Islamic law has a general purpose of fulfilling the welfare and good of man, it is, therefore, a result of saying that all manifestations of ethnic bullying are legitimately rejected because they are contrary to the purposes and objectives of the street.

8. If the detective sought to be of a general theoretical nature, its practical value would only appear to the meditator by reviewing applied models that succeeded in embodying those values on the ground since the success of an idea is not considered by the people of vision and thought unless evidence and evidence are based on it, so that the individual and the group issue it as a major part of what his behavior is, and proof of his awareness of its usefulness and usefulness, and our proof of it as a safe bridge to pass on to later generations, a condition for its continued and preserved of disappearing. Therefore, in the eighth article, we presented a subject of a practical nature, through which we reviewed positions from the Prophet's Sunnah explaining the rejection of bullying and warning of its consequences in the world and the hereafter, and showed us how the Islamic society was responding immediately to the prophetic directives in this regard after they qualified in the school of revelation. As for the modern attitudes to counter the phenomenon of racial bullying and discrimination, they are mostly individual and unregulated attempts. We have stood on several examples that show the fate of those addressing this phenomenon so that they are often punishable by murder or long prison terms.

The conclusion of the research and its recommendations: Any dealing with the phenomenon of racial bullying away from the deep totalitarian vision that we have mentioned above to its most important theoretical and applied components in the previous investigations remains a patchwork of attitudes, a slackening of traffic, a disturbance in moods, a waste of efforts and energies, and now Itself is a way for the phenomenon to continue to breed and breed, because any approach that does not eradicate this phenomenon from its roots and eliminate it in the cradle, it is doomed to failure, and this is what we see

in most contemporary approaches to the phenomenon of racial bullying, systems that are satisfied With monologues from a psychological, social, security, economic, statistical or political point of view, in all cases, the followers of the phenomenon record its growth, and the educators and decision-makers are surprised by the marginality of their interventions and their limited impact.

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