

Family Pattern in the Quran, and the Role of Social Networks in Consolidating or Dissolving it

Mitra Bahrami, Mohammad Ali Hosseini, Mohammad Reza Zamiri

Department of Quranic Scienc, Faculty of Theology and Islamic Studies, Payam-e-Noor University of qom, qom, Iran

Abstract

The family from the perspective of the Qur'an, as the most basic pillar of the formation of human personality, has been based on love and love, and has been revered, rebuked and exalted, this sacred institution, in the presence of the Most Merciful, the center of education, and the guardianship of the couples, and Mercy refers to the prosperity and hardship of the human community, depending on its rationale and corruption, and also the goal of forming the family, providing the material, emotional and spiritual needs of man, including achieving peace and tranquility. Family benefits from social networks, along with many benefits, such as strengthening family relationships, enhancing intra-group values, knowledge enhancement, and disadvantages. Failure to properly manage cyberspace could cause harm to families. This article aims to introduce some of the influences and impacts of social networking on the family, introducing and recommending ways to prevent and reduce such emerging injuries. To cite this issue, the citation and library method has been used. The results of this research indicate that unmanaged use of social networks leads to negative consequences for family member's relationships. Consequences; violation of privacy, weakening of moral and family values and weakening of family relationships. In this research, strategies for preventing and reducing the threats to social networks have been presented, including: training the necessary skills for the younger generation, family and offspring, creating family intimate atmosphere, building trust between parents and children, falling relationships Cyberspace to the real world, avoiding unnecessary web browsing, not raising family secrets, and problems with your life in cyberspace, the non-disclosure of personal and family information.

Key words: Family Relationships, Quranic Pattern, Social Networking, Functions, Outcomes

INTRODUCTION

The truth of love and love is not only a pillar of the family, but also in the consistency and survival, and the balance of other foundations, has a unique role, to the extent possible, love is the spirit of the family, or that the family is truly home, love and Nonsense is love. The scholars in proving this point to the verse [and from his signs that he created your own wives for you, in order to be peaceful with them, and to have peace and kindness among you; in these signs, for a group Who is thinking!] (Rum 21), and also [he is the one who created the night for you, in order to find peace in it, and make clear the day (to endure life's efforts) in these signs (Younes: 67), and they argue: The

basis of the family-friendly community, which is friendship, mutual understanding and cooperation, is interconnected with the love mortal. From this perspective, referring to the unselfish soul, in the great verse, is another indication of the fact that the family institution is within the reach of the spirit and soul, the salvation and the growth of men and women, until it reaches the peak of (human perfection), that is, neither man It is perfect alone, and can be perfected, not a woman. Except for convergence, and being and living within the specific scope of the regulations, and the instructions given by the family institution. The institution that is the beginning of walking is towards perfection.

In recent decades, human life has been heavily influenced by social media. Social networks are a new generation of databases that have become the focus of the Internet users' attention these days. These databases operate on an online basis, and each one collects some Internet users with a specific feature. Social networking is a form of social media that provides access to a new form of communication, and the sharing of content on the Internet. Therefore, in my opinion, addressing the issue of the Quranic model

Access this article online



www.ijss-sn.com

Month of Submission : 01-2017
Month of Peer Review : 03-2017
Month of Acceptance : 05-2017
Month of Publishing : 07-2017

Corresponding Author: Mitra Bahrami, Department of Quranic Scienc, Faculty of Theology and Islamic Studies, Payam-e-Noor University of qom, qom, Iran. E-mail: m.bahrami1975@gmail.com

of family relations is very necessary, and it is necessary to use the appropriate step and the appropriate use of the opportunities and challenges ahead to strengthen the foundation of the family, and the proper use of this new communication tool. Removal.

HISTORICAL BACKGROUND AND FAMILY CONCEPT

Quran, the history of the family by looking at the genealogy of its own, the study is, and believes leg presses, the first on the ground, the nuclear family was formed, and the marriage of Adam and Eve, about the rise of ethnic groups and different families Provided:

"O people! We created you from a man and woman, and We made you gens and tribes, to know each other; surely your most honorable Lord is with your most righteous."
(Hojarat: 13)

The Quran, extended family, a set of findings, the nuclear family and single people who, as relatives, should support each other have joined the nuclear family, the extended families has become one of the nuclear family, personality, and part of Your comfort is lend to the extended family. These two types of families are required to observe legal and ethical duties that will result in the strength and solidity of their relationship.

In the widespread adoption of the Qur'an, the head of the family has no right to seize the property and livelihood of individuals and their subordinate families, and the formation of small families should be with the interest and choice of young girls and boys; nor Based on tribal and nomadic traditions. Thus, both types of family are recognized by the Qur'an. (Sajjadi: 2004, 146).

Some Muslim scholars have come up with a definition of a family that involves a nuclear family and a large family at the same time. Ibn Athir, who usually defines words in the context of religious concepts, says: 'The family's family consists of close relatives of a man and his family. (Ibn Athir: 1988).

One of the sociologists wrote: "Family means such that, in the past, more attention has been, father, mother, children and all those involved that, in civil law, respectively, may be the result of other, inheritance have, But the family means, in particular, the husband, the woman and their children"
(Farjad: 1993, 2).

Legal duties related to inheritance are one of the grounds for the need to pay attention to a large family, along

with which the role of "Aqeleh", in paying the money for the unintentional murder, and the provision of the maintenance of the ancestors and children of the children, also emphasizes such a requirement. (Sajjad: 2004, 146), Islam is simultaneously the health of the extended family thinks, and the stability of the nuclear family, payment of blood money manslaughter spend on grandfathers and children's children, classes, three of inheritance, family visiting relatives and the establishment of the jury, Among the relatives, there are solutions to solving marital conflicts, which are mainly Quranic origins, and the nature of the law, to protect the extended family, and to strengthen the relationships of family members. But the look of the Qur'an, the nuclear family's health, is centralized, subject-oriented, and all-round, perhaps because every nuclear family today is the home of a vast family of tomorrow, so its health, undoubtedly, leads to a wider family's health, the same It sends a large family of norms and values to the nuclear family. For this reason, stabilizing the small family has devoted itself to the Qur'an's special look. (Same, 147).

SOCIAL NETWORKS

The growth and development of social networks in today's world is such that a new era in the field of sociology and human relations seems to have taken place; an era in which the concepts of time and space have changed significantly, and revolutionized Inclusive, in the field of human communication, as well as on family life, relationships between family members. Among the goals of developing and developing virtual social networks, one can focus on the organization and linking of virtual social groups, on the basis of beliefs, economics, politics and society, the sharing of interests, and the creation of content by members, the development of social partnerships, and the interactions of human beings. Made (Memar: 2012, 155) "The new media is a distinct set of communications technologies, which are digital and widely available, for personal use, of their common features" (Mahdizadeh, 2013: 319)

THE ROLE OF SOCIAL NETWORKS IN FAMILY RELATIONSHIPS

These networks are the site of the gathering of hundreds of millions of Internet users who, interacting and exchanging information, regardless of frontiers, languages, gender, and culture, are therefore of increasing importance in the humanities field.

Given the high level of acceptance of these networks, new forms of human relationships have emerged in the newest orientation of the users, such that although the hidden

identity of users is an attractive concept in the field of social communication, but in recent years, People with real identity seek to revive their traditional past relationships with friends, acquaintances, classmates, and even family members, and create new relationships with their associates, which are virtual, which seems to be the new way, not only It has not undermined traditional social networks, but can add to its continued existence. (Memar: 2012, 155).

It is worth noting that, in the past, our relationship was more limited to those we were dealing with, and we influenced people who had grown in our culture and with us. We were learning what they were passing through us through socialization, and according to that criterion, our behavior was determined. "But now the Internet has expanded our horizons, giving us unprecedented opportunities to make contact with others. But the proliferation of Internet growth and spread represents threats and challenges for traditional forms of human interaction, which increases the extent and popularity of social networks of people (Giddens, 2010: 684).

Of course, this does not mean that their negative individual and social consequences are neglected or simplistic, but this is important only in the light of the realistic explanation of the strengths and weaknesses, and the opportunities and threats that it is, understandable and well-planned. And efficient, and will be.

FUNCTIONS OF SOCIAL NETWORKS

Useful functions and valuable of social networking

Strengthening of Family Relationships

The importance of addressing the issue of "consolidation of the family" is rooted in the importance of the family institution. The sacred institution of the family is the fundamental pillar of the human community, and of the various cultural cultures, to the extent that the prosperity of the nations is endeared by the brutality of the family. The first requirement is to have a healthy and dynamic society, the health and stability of the family. All the scientific and artistic achievements of mankind have emerged in the shadow of safe and secure families. The Holy Qur'an, as the best version of life and the best human guide, has devoted a large part of the verses to the adjustment of family members, the rights and duties of spouses and children to attain the vitality of *Tayebe*. Referring to these divine verses, one can lead the man to the best way to consolidate the family. Some surahs of the Qur'an specifically describe family issues, such as surahs of *Nesa*, man, sanction, divorce, and so on.

The goals of the family and the necessity to establish it require that its founders, the husband and wife, endeavor

to consolidate and sustain the building, and insist on its durability, with the same motive as to make it, so that unity and the dynamism of this holy institution will be preserved until the end.

The family is the most fundamental institution in the human community, which is responsible for the cultivation and construction of individuals and humans, and if individuals cannot consolidate the family and raise their faithful, they cannot build an ideal society for the future generation, and They have left their faith culture and do not go to their transcendental goals. The purpose of consolidation of the family is to learn the principle of moderation among all, the rule of morality and the protection of the rights of all members. If the goal of establishing paternity and forming a family is, in the words of the Quran, "the residence and tranquility of the members," that all behaviors and interactions are in order to achieve this goal. (Hasanzadeh: 2013, 45)

The formation of kinship groups, and the strengthening of family relationships, is one of the newest benefits of social networks, due to the creation of virtual groups and the online connection of members of different groups. Today, the existence of these networks has made family relationships easier, and users strengthen their emotional and emotional relationships with family members by relaunching relatives and expressing their feelings to family members, while transferring moral concepts to family members The moral development of other members also contributes greatly.

Family members, through easy use and instant access to these networks, can communicate, interact with each other at any time and place, and discuss family and social issues in family groups.

Perhaps in the past, and in the previous generation of virtual communications, in chat rooms, dating sites, and even sites such as Facebook, Twitter, etc., this was less common, but with the new generation of virtual communications, which, due to software-based A mobile phone has been created, a new form of family communication has been formed.

In face-to-face communication, there was a kind of top-down hierarchy between older members of the family with smaller members, and the content was different between different age groups in one family. Family members, in their conversations, while interacting more with their peers, put forward articles based on their age and social status, and mostly family talks revolved around the talk of the elders of the family. But in virtual networks, in the first step of this hierarchy, it has been somehow eliminated. Although family and age restrictions are still in place, every family member, a

virtual network, has the right to speak and speak the same. In a virtual family network, a smaller family member has the same amount of talk, the largest member of the group has this right. On the other hand, the existence of these networks allows for the unlimited number of members of the family and relatives to communicate, thus making people aware of the existence of each other.

Although family members still do not show themselves fully transparent, on the other hand, digital and virtual communication also has no face-to-face communication capabilities, no use of human senses, and mental and spiritual comprehension of the parties, but in any case, the presence of a person in the family group and the insertion of various issues from him can reflect his mental and psychological mood, and the expression of the opinions of the members of the family, on the other subject matter, and the interaction between the insertion of the article and the related views. It is a kind of pealage, and a virtual visit.

This is when people feel the individual's feelings towards other members of the group; from the simplest form of expressing one's feelings to another member, to remembering daily occasions, and congratulating individual events such as birthdays, marriage and graduation, and Or condolences and remembrance of the mourning of the death of loved ones, and relatives or elders of family and family, etc., leads to the consolidation of family relations.

Of course, all the value benefits of this area are not related to members of the virtual network, but non-members also indirectly benefit from these benefits. When one of the family members recounts the contents of the various groups for members who are not members of the network, they are in some way transferring the concepts of virtual networks to the traditional family network.

This can be a simple joke, so that scientific, cultural, historical and religious material, and even informative short stories that affect the formation of personality, and the behavior of family members, while they are by no means direct users of these networks. This transfer concept can also be done in two ways, in such a way that the article or the opinion of the non-member person is included in different groups by the person who is a member of these virtual networks. (Zamani: 2015, 68)

Strengthening of Intra-Group Values

From the perspective of the philosophy of teaching the Holy Qur'an, "Oneness", as the central axis of values, expands on all values, and the place of any value is defined according to the relation to "monotheism". Monotheism has a close relationship with "piety," "faith," and "intention",

and has a key impact on the valuation of these components. In this sense, the increase in human monotheism leads to the increase of faith, purity of the intentions of man, and thus the increase of individual virtue.

In other words, if monotheism increases in a person and society, on the one hand, positive values also develop in the society, and on the other, values from the level of the individual and society, to the depth of the existence of the individual, and the cultural, social, Political and economic, and it is not possible to change them even under very acute conditions.

The values of a society whose people have a high monotheism against a flood, which is based on the degenerate values of aggressive cultures, not only does not bend, but monotheistic values will give the world itself as the highest values of humanity, and the true nature of the truth It introduces the world with new values that promote the development of individuals and communities. (Ahmadzadeh: 2010, 14)

One of the important ways to create monotheistic values in humans is to encourage those who have a good performance. In society and organization, the good and evil, the servant and the betrothed, the desirable and desirable performance are equated, the incentive for goodness and service, and good functioning fades. The Holy Quran has extensively used the encouragement method to excite man to good behavior, and to deter inappropriate behavior. The Qur'an's encouragement has a wide range, both for those who are encouraged, both in terms of rewards and in terms of the implementation of these encouragements. All the verses that have spoken of Paradise and material and spiritual blessings are evidence of this claim. (Akhlaghi: 2011, 127)

God commands the Prophet of Islam to encourage the believers in battle, and endorses their sustainability - in the form of God's worship of disbelief: "Prophet, encourage the believers to jihad, if you are twenty If they are one hundred, they will dominate the thousands of those who disbelieved because they do not see and ignore a group [They have no faith and no motivation, and therefore they will not stand in patience and stability in the battle. "(Anfal: 65)

At the moment, these networks provide the ability to exchange ideas, reinforce collective discussion and exchange, and user-friendliness, thereby helping users rid themselves of feelings of sadness and loneliness, and promoting emotional and affective content, and Avoiding violence can have a positive impact on the solidarity of people's social relationships. One can also claim that one

of the most appealing applications of these networks is the re-communication of the past. When one of their friends, acquaintances, relatives and relatives, who has long been unaware of them, finds them in these networks, and resumes their old connection, not only adds to the extent of the social networking of users, but also It promotes old people's social ties.

Many of those who work on these networks tend to see and be seen. Seeing and commenting on the content on the other hand, reading your friends, and being seen in the sense that they will be informed by the opinions of other friends about the content they contain. This article, when it comes to color, takes on a virtual social interaction that discusses a number of friends or members of a group around a single subject.

The essence of virtual space is that, at a single time, a large number of people can discuss each other without interfering with others. Anyone can comment on a peer reviewer, and receive a response from that, or that one person will know all comments from the involved parties without being involved in a discussion.

On the other hand, when the content is exchanged around the focus of friendly activities, such as appointments, programs, memories of the past, etc., old and new friends are more aware of each other, and their relationship is greater, and even leads It will create new friendships with others. Many friends set their appointments on these networks, and even vote for their collective and group visits, time and place. This is also true for working groups and collaborations. Many of the appointments, business appointments, and information related to the field of work, are among the members of the work and work groups, through these networks, because in the shortest time it is possible to send a lot of information to others, and on them It was effective. These communications, along with other entertainment and entertainment groups, make users feel free to feel loneliness and sadness, so that a person who is suffering from a physical loneliness, by joining various groups of family, friendship and entertainment, anywhere in the world Every hour of the day, they see themselves as members of a widespread social network that always awakens, which not only addresses his feelings, but also responds to many of his emotional and emotional needs. Sad people, after entering the friendship groups, can talk privately with each of their friends, and, with the sympathy and sympathy of the other party, feel sorry for them. Also, the existence of comic and entertainment groups can help the users to feel sorry and alone.

In these networks, many users do not have much interest in viewing images and violent content, and their emphasis

is on content that has emotional and emotional content, because they believe that the perceived behavior of others leads to the normalization of violence In them, and can strengthen the spirit of violence in person. Moreover, given the increasing problems and the problems of today's world, and especially financial issues that have affected many human values, the desire of humans to receive affection, even from a virtual space, is clearly Visible.

Here, the emphasis and attention of the members of the groups, the observance of ethical limits among the members of the group should be noted. Many members have mentioned and objected to the issue because of the inappropriate treatment of a member of the other party, or the inclusion of incompatibilities with the group's personality, and even left the group. Such encounters have led members of a virtual group to avoid respect for the integrity of the group, and to disregard moral norms. While some programs in these networks give the group manager or other users the option to remove the offending member from the group if they do not comply with the ethical constraints. In this regard, it should be recalled that the presence of individuals with a true personality is not unaffected by the observance of moral norms, because one's behavior in the virtual environment can influence the behavior of others in the real environment. (Zamani: 2015, 73)

Promotion of Knowledge

The emergence of science and knowledge equates to the creation of man, and mankind has always sought to understand and understand that science and knowledge in human life have a special place. The role of science in human life is that it teaches man the way of happiness, evolution and creation. Science enables man to build the future as he wants to. Science acts as a tool to the will of mankind, and makes nature as man desires and orders.

Today, the importance of science and science is not hidden by mankind; all humanities and heavenly religions emphasize the acquisition of knowledge and science, and they take pride in progress in science. But undoubtedly, the religion of Islam, more than any other religion and religion, has paid attention to science and has called for humanity to be educated and taught.

Education is one of the most important things for mankind. It was in the shadow of the doctrine that man was angelic, and in the shadow of the doctrine that man could grow others and benefit from their knowledge. (Mansuri: 2016)

Education and science learning goals Prophet reported: Allah in the Quran clearly teaches that one of the objectives of the resurrection of the Holy Prophet (pbuh) as saying:

"He who, in the crowd unlettered a messenger from they provoked, read verses on them, and cultivates and they, and the book (the Quran) and wisdom teaches, indeed before this, they were all in the abyss of ignorance and manifest error. "

Prophet Muhammad (PBUH), in his speech and behavior, has repeatedly emphasized the importance of science, its learning and its role in the evolution of human life. It is narrated that the Prophet (PBUH) saw two groups in the mosque; a group was busy worshipping, and a group of people engaged in talks and scientific discussions. So the Prophet preferred to go to the second group on joining the worshippers, and said of this behavior: "I was sent to teach."

With a glance at this collection of graffiti, and comparing it to other schools, one can conclude that no school has described and emphasized all this, with these long and luminous themes, about science.

Thus, the Quran human learning and student calls, and he encourages to students in priority planning guidance, and training Islamic society are, and illiteracy fight. (Mansuri: 2016) It is on this basis that he swears over the meaning of what he understands from science and science and emphasizes its importance. (Verse 1), and this jurisprudential ruling also emphasizes the importance of education, which is the craft of taught and taught dog training. (Ma'edeh Verse 4)

Social network users, with members in different groups try, while using the scientific content of the content, in different areas, in the shortest time possible, the latest news and information of the day, from all over the country and even the world to study, and transferred to others. To make The members of various groups, these networks in the field of information exchange, primarily seek information, are in different areas, as some also believe that social networking news is uncensored, and this can be considered as an advantage; although the possibility of replication of information Incredible and inaccurate, in these networks is more than the previous generation of the media.

In these networks, some have sought literary and artistic content such as poetry and story, and discussion in this field, and are members in groups that are specially composed of these topics. Often, those who are interested in science and education are interested in, and from time to time, from pages that reminiscent of science, from health to nutrition and sports, and so on. Also, attention to the content of the tutorial, such as the popularity of popular lyrics, proverbs, storytelling stories, etc., is another favorite of these users. Other users are interested in getting information about the daily events of the city, province, country and the world.

For these categories of people, the smallest social event of an area is important for important international decisions, and the more information that is intact, impersonal and uncensored, they are more sensitive to it. It's as if people in these networks are looking to get information about events and facts that are less widely published in the public and traditional mass media than they are.

Users often see, hear, or read news from mass media, and then, after knowing the various official and informal sources of virtual networks, they try to discover the truth, and the hidden angles of social events. The reason for paying attention to this information is to raise the level of knowledge and knowledge of the individual in the areas of interest from science and technology to politics, economics, health, and even the user's business events, because, this knowledge upgrade will make the person decide on the future. And planning to help live the real world.

For example, knowing about the latest law, in a particular area or the most important decisions of a ministry, administration, and organization, on a matter, it allows the user, while outstripping others, in the direction Having updated and up-to-date information, decisions are made in accordance with the rules, policies and policies that have been set up, and are more confident in the future.

Getting information about business events and transferring this information to other colleagues will also boost the job network in the real world and promote the development of job-related relationships among individuals in different areas.

In other applications, some people, and especially women in their families, use these networks to train their life skills, such as membership members, in specialized groups such as cooking groups, family psychology, or women's specialist groups; notes and tips. Learn about the proper administration of life, the proper treatment of the spouse and children, the elimination of family conflicts, new food recipes, and so on.

In the simplest form, parents' familiarity with these networks, and the use of these media, allows them to monitor and control more effectively their children, and do not fall into some form of deception.

In general, the exchange of different types of knowledge, from the field of culture and literature, to economics and politics, is clearly visible in this area. At the same time, at the lowest level of the majority of contributors, they tend to be aware of the news and the social situation around them, and at a higher level, seeking specialized and accurate information, are in their areas of interest. (Zamani: 2015, 76)

CONSEQUENCES AND NEGATIVE EFFECTS OF SOCIAL NETWORKS

One of the biggest social problems in the current society is the social network damage that affects the family system, a very complex and multifaceted phenomenon that should be viewed from a variety of psychological, social, economic, legal and Communicated. Nevertheless, addressing the issue of family pathology is one of the most important issues in family education, because without knowing the factors, access to treatments is not possible. Speaking about family pathology, it's about factors that threaten family mental health and marriage.

The collapse of the family as a social, increasingly unpredictable, and unexpected, failure, some of the constituent elements of the family, take place in their socially responsible role, which is why natural dissolution, due to the natural death of the father or mother of the face It does not take a pathologic look.

The definition of the collapse of the family states:

"The collapse of the family is the breakdown of the family unit, or the decomposition of a combination of social roles, because one or more individuals are responsible for doing their homework, due to their role, as it should and maybe not be".

Breakdown of roles in the family has different kinds of social networks, in which they play a significant role. (Sajjadi: 2004, 146)

Personal Privacy Violations

Respect for the privacy of individuals, as one of the accepted social values, has always been emphasized and emphasized in all societies, especially the traditional and religious communities, and in some cases it is severely dealt with its disobedience. No one likes to reveal the secrets of personal life and its relationships to everyone, especially in our society, that as an integral part of the family, a person has established such a strong bond with his relatives that any abuses of individual dignity, through the disclosure of privacy information, the social consequences of irreparable damage to all members of his family, which, of course, will have an effect for many years.

How many families who have been forced to leave their towns and cities by violating the privacy of their children and their family members, or creating various harassment. Hence, access to personal information, non-respect of mutual respect, privacy, threats of pride, and harassment to others, including the negative implications that a mobile virtual social networking user always threatens. (Zamani: 2015, 93)

The presence of family members in social networks is the beginning of a friendly relationship with others, providing the opportunity for dialogue, and sharing content produced. This sharing can include the representation of a part of the field of relationships, and family privacy, and sincere interactions in the interactive environment of virtual space, which has not been possible before this and through the traditional media.

Usually, social networks provide tools and facilities for their users so they can upload their own images and videos on their personal page. Similarly, users can also put their personal information on these networks.

In most social networks, there are some ways to protect the privacy of individuals; for example: they limit access to images and information according to the user's request, or they do not allow anyone to view user profiles; but these are ways Not enough Problems such as making counterfeit profiles on social networks and impossibility to control them due to the high volume of these spam makes it possible for people with fraudulent profiles to enter social networks, and by entering the privacy of the individuals concerned, images And they stole their information and began to play images on the Internet.

The holiest religion of Islam, as a complete and complete religion of the Almighty God, revives not only with its advent, the spiritual and legal personality of women, and equates them in human personality, and the study of spiritual perfections, with men, and in front of The atrocities and crimes and the male defamation they took, but because of the respect and preservation of the heavenly personality of women, and in order not to create weapons, and the efficiency of their attractions, and the dignity of their beloved, with their wives and their families Protecting and preserving humanity and public chastity, wisdom orders, based on the necessity of respecting chastity and holiness, in the realm of their support, as well as preservation of humanity and public chastity. Has issued various; as, men also have a duty to safeguard the divine character, and the popularity of their honors.

In some cases, the origin of the intrinsic behavior of the family, which leads to the collapse of marital relations, is the neglect of honorary rights, which, from the point of view of religion, has its own philosophy. Religion, instinct, and sexual relations, the origin of the vast majority of misconduct, are recognized in social life, and the formation of a family as a deterrent. The Qur'an identifies the woman and the man, covering each other: "They are your clothes, and you dress them up" (Baghareh: 187), and the Prophet (peace be upon him), the marriage, the foundation of fixing up to half of the teachings of religion, and living apart

from the source of widespread corruption Declaring, and emphasizing marriage and the formation of a common life, and cooperation in this field.

The Qur'an recommends the observance of "chastity" (in the sense of controlling the instinct of sexuality and the preservation of illegitimate relationships) in order to ensure the health of the sexes, and the elderly and young women lack marriage arrangements alike to their audience knows:

[Women frustrated with marriage can leave their cover, but] it is better for them to feel comfortable. (Nur: 60)

"And those who are not capable of marriage will be calm until God sees them." (Nur: 33), the woman's chastity is based on wisdom and anger, which is for him a natural and admirable, and a means of climbing his position, and the Qur'an relied on man's chastity, You know, and it's masculine. The Qur'an says that Shoaib's daughter, who comes to him with the invitation of Moses, says: "When Moses (as) went to Shoaib's house, he suggested to Shoaib's daughter move out of her back, He reveals to him, with the justification that his dynasty does not look to women from behind, Shoaib's daughter considered this method of Moses (AS) as trustee.

"One of them said: Father! Hire him that the best is to hire, be strong and trustworthy "(Ghesas: 26)

The Qur'an considers chastity, offering privacy, and a series of prevention. The main lines of privacy are:

- 1) Avoiding a man from a centralized look, showing a sexual limb (by stripping, wearing a tight, thin skirt), speechless, and facing a woman.
- 2) Avoiding a woman from a centralized point of view, showing the sexual limb (by stripping, or wearing tight and thin clothing), showing the head, neck, chest and jewelry, knocking down, balding the symbols of femininity (Nur: 29-31), and talking to snobbery (Ahzab: 32), and the use of an uppercase, in order to be recognized, and to be immune from harassment (Ahzab: 59)

The margin of discretion, in the field of male and female relationships, inspires the fact that dressing, walking, looking, and speaking in some cases is tempting, invites the lobbyist to abusive and annoying acts., And anxious people, and annoying sexual imagination. In a narration from Imam Ali (AS): "A person who avoids the eye of a grunge gives comfort to his heart and soul." (Rasuli: 1999, 449)

The margin of discourse, in the sense that is described, and the constraint resulting from that approach, for the strengthening of the family, and the growing interest

among the husband and wife, whether with this plan, a man who hastened to marry, and out of the house She returns home sooner rather than later, she is also attracted to her with enchanting status, dense sexual thirst, an even more innovative arrangement, and a more dramatic display of gratitude, both in a free space and away from any anxiety, sexual deprivation and past constraints, and Make good money every day.

Weakening of Moral and Family Values

Neglecting relationships and family responsibilities, and paying less attention to children, the normalization of violence, insulting and sexual issues, the formation and facilitation of illegitimate sexual relations, the reduction of family affiliation, and the formation of false and unrealistic emotional connections, each in turn, it can weaken and even destroy the foundations of a family.

In a healthy family, parents, with awareness of their duties and responsibilities, toward each other and their children, try to work best for their social roles, and by protecting and protecting the family, the children are considered as The valuable family produces and educates the community in pursuit of its goals and cultural and social aspirations.

How can we expect in a society where family members disregard their responsibilities, and instead of paying attention to the education of their children, they are focusing on the marginal issues of society, and on the other hand, the children are caused by emotional and mental deficiencies. From these neglects, among the many beautiful and deceptive words, some optimistic and profitable people are looking for the foundation of the family. In particular, the expression of sexual issues is confronted with limitations in our country, and due to the red lines and social welfare, which, in speaking of these issues, many young people and teenagers are familiar with these issues, among a wealth of information. They search for provocative and irritating pages, and instead of becoming acquainted with themselves and with the philosophy of sexuality, they become acquainted with sexual relations, which, along with unemployment and other social shortcomings, as an instant pleasure, all their minds and thoughts, If they engage in anything other than in a two-way relationship with the opposite sex.

All that has been said is the negative consequences and threats that inflicted social invasion of the social and social values of the society through the use of social networks and gradually deteriorated the structure of society, and eventually increased Intangible crimes, increased family disputes, increased juvenile delinquency, and the normalization of offenses against law, custom, and sharia. (Zamani: 2015, 95)

The Weakening of Family Relationships

The most important relationship that manifests itself between human beings and other human beings is the developmental relationship of the child, with the parent and the fact that the principle of the child is dependent on them. The effect parents and parents have on a child's birth; the child cannot have anything about them.

In many verses, the child should be well-off for parents. And it is clear from this that the right of the parents and the child to the child, to the extent that they cannot be compared to each other in the community, is similar. Of course, parents may have other rights other than parental and maternal rights, but the parental and maternity rights are not found elsewhere. (Birria: 1992, 20)

There are some interpretations in the Holy Qur'an that are very significant, and it clearly highlights the importance of this issue, including in the verse, "Your wisdom after worshipping God is to be well-honored with your parents." (Nesa: 36), And the highest thing that every human being is obliged to worship is God, there is no such higher task, but he immediately follows this task, and heals parents well.

In Surah al-Loghman, especially in the mother's right, we have been very stressed, and we ordered a man about his parents, while his mother carried him (in his stomach during pregnancy), weakened, and (The milk was separated from her in two years, (saying), Thanking me and your father and mother, that return (all) to me. (Loghman: 14) In the narrative of the Shari'ah, the mother's rights are more than the father's right. This verse also clearly illustrates this.

One of the problems of today's society is, in the case of modern media, changing communication practices, especially among family members. In the past, such tools were not available, family members faced more face-to-face communications. These connections, from the largest family member to the smallest person, were meaningfully taking place, family conversations and conversations, stories and past stories, family gatherings, solving problems and problems of family members, face-to-face conversations, etc., Among the benefits of traditional communication was the past. But today, despite these social software, not only family members' connections with each other, especially during parties and family gatherings, have diminished, but also the limited amount of information exchanged between them is limited to the content of virtual social networks.

This, in turn, leads to the impossibility of mutual understanding between family and community members, the inability to communicate properly, and on the basis of respect and reduction of the threshold of tolerance for individuals, in the face of different situations. Often,

there have been family gatherings that people have left out of these networks only while eating. Continuing these behaviors will surely make it difficult for the next generation, in the field of human communication.

On the other hand, the presence of family members in different age groups, especially the elderly, leads to new experiences. The children of a family, due to the ignorance of the negative consequences of these networks, are members of a group in which content with different content - and not necessarily immoral - is exchanged, which in some cases is about a decade away from its age. Particularly, optimistic and opportunistic people use this unconsciousness and put their thoughts and thoughts on the younger one, inducing him and her emotionally and emotionally, in which case the teenager experiences disproportionate experiences with He's got his age, he gets acquainted with concepts that are not fit for his age at all, and he's kind of "early adulthood." (Zamani: 2015, 97)

Solutions

These days, a new way of life is formed in cyberspace, a way influenced by life, on the platform of information technology. The lives of humans in this space have developed so much, and modern media technologies, and new communication tools, have influenced the present and future of people's lives, and their effects are felt in the real world.

Meanwhile, the people of our country, not quite digitized, have forgotten traditional methods, and not quite traditional ones, who cannot work with digital instruments, and on this basis, this "virtual life" is a very sensitive task. It is the responsibility of the institutions to create common definitions, standards, patterns, and other concepts, and to create the necessary strategies for the proper use of the tools of modern media technology, as the experience has shown, when in short For a long time, we have been lagging behind a technology, due to long-term compliance, the standards dictated by leading countries, in the A Our technology. Hence, in order to prevent, reduce and reduce the social harm of the newly emerging cyberspace, and social networks, the following suggestions are suggested: if timely and appropriately implemented, it can be fruitful:

1. Teaching the necessary skills for the younger generation Familiarizing young people, especially girls, with cybercrime damage, and educating the right ways of using cyberspace, by families, to their children can prevent problems for young people and families. Families should not be able to easily access the technology they do not know. Parents can acquaint themselves with cybercafe, use the right internet, educate their children, and familiarize young people with the Internet, and cybercafe. In the meantime,

cultural institutions should give parents the necessary training, and reduce their distance with today's generation.

2. Accompany family with children

From Internet damage, being single children in the virtual world. Families should be aware that they will not leave their children in cyberspace alone. Just as families have a special sensitivity to not having a single girl and an adolescent boy outside the home, they must have the same sensitivity in cyberspace, and do not allow the teenagers themselves to enter the virtual universe, computer or A child should not be in a cozy home and away from the eyes of family members. In order to keep them from being susceptible to juvenile sensitivity, parents should be able to open the computer in front of the eyes of family members, and the use of the computer system should be universal.

3. Create family friendly atmosphere

A cohesive community, the parents of which are its main foundations, and the main factor in the proximity of family members, are loving. Kimia's love is that parents should inject it continuously into the family, which neglects this, causes bitter events among the family members, and disintegrates the intimate family. The principle of the problem, the love must be taught to the children, so that the children, in the face of false love outside the home, have the ability to recognize the fake love of the original affection, the devotees and profiteers in the outside world, and more in cyberspace, looking for prey He is a loving hooker. The virtual world is the easiest space to express love and fake teenagers' affection for teenagers, especially for girls, if the children are not affectionate in the family center and do not taste the sweet taste of the original affection, in the face of fake love outside The family will surrender, and they will not be able to recognize fake affection.

4. Creating a trust relationship between parents and children

Children, from their childhood, trust their parents, accept their parents, dance with them, and say their private ones. These are parents who, with some incorrect actions, lose their children's confidence. Failure to properly understand the child. In the event of mistake and mistake, reposing the child, making mistakes, raising children's mistakes, taking into account the family and friends of the child, the child's offspring, the age of friends and relatives, respecting The child's personality in the community, in the event of a mistake, all and all, disrupts the children's trust from the parents, and in the event of mistake and mistake by the children, they do not trust their parents, and the best way to escape from the blame of the

parents, Hiding or even lying. For different reasons, teenagers can be wrong and mistaken in cyberspace, children must trust their parents so that they can inform parents in case of slippage, in order to avoid possible future damage.

5. Unleash cyberspace relationships, into real space

Young people, especially girls, should not go into the real world in cyberspace, and people who do not have any real-world backgrounds, places in the park, and universities, etc., can easily become profitable people., By exploiting, or harassing, people in different places. Girls in this case should be more respectful, and do not trust the lesser acquaintance with the opposite sex, and do not sympathize with others' sympathy, in order to be safe from irreparable damage and damage, that no further regrets will be.

6. Avoiding Internet Explorer

Girls are more likely to be in cyberspace due to their presence at home, and of course, more time, this means the presence of low boys on the Internet, that is, the gender of the threats that, for girls, are threatening Boys are different, and of course the damage is more for the family, and this is due to the emotional mood of the girls, which are most prey to the profiteers. Therefore, families should have restrictions on the presence of children, and especially their daughters, in the use of the Internet, and these restrictions can be done, directly or indirectly. Identifying authentic scientific, entertainment and news sites, etc., and storing them in the system, and providing those sites to children, for their use, can be prevented from untapped searches, and so-called unobtrusive web browsing, on the Internet, so that our children can be harmed by space. irtual, and wasting time and youth, stay safe.

7. Not raising the secrets of the family, and the problems of your life, in cyberspace

Individuals should be careful not to raise their own family secrets, with nobody and nobody, with profiteers and shamans, with different IDs, and with romantic and affectionate phrases and titles, with words full of kindness, and helping to them, and to attract young people into private life, they become youth. A slight expression of family disputes, or individual problems, will make the shitters widen the livestock to throw their prey, and use words like sometime, I'm thinking of your problem, and expressing sadness and sadness Being, etc., are thinking about exploiting the youth.

8. Non-disclosure of personal and family information

Adolescents should be sensitive to the lack of dissemination of information, and their personal and family images and videos, the place of residence and the home address, and the workplace of the parent and the school, and the university, telephone number, etc., are issues that, should not be published in cyberspace.

Families need to consciously deal with these issues, and they should inform their children that they should not give anyone any information about their lives in order to protect themselves from the injuries and the harm of some criminals. Other solutions can be added to the above list;

9. Use of the opportunity to attend, in outdoor recreation spaces
10. Advice and advice from the children of other family members
11. Avoiding bad, humiliating and arbitrary words
12. The use of virtual space, in the form of family groups, for the development of intimate relationships among family members
13. Developing the use of electronic devices, and allocating time for ongoing discussions
14. Listening sympathetically to the opposite
15. Awareness of needs, interests and needs management
16. Attention to the emotional and emotional needs of family members.

CONCLUSION

The sacred institution of the family is the fundamental pillar of the human community, and of the various cultural cultures, to the extent that the prosperity of the nations is due to the brutality of the family. The first requirement is to have a healthy, dynamic, healthier, and family-friendly environment. All the scientific and artistic achievements of mankind have appeared in the light of safe and healthy families.

Communication through cyberspace in recent years has found a significant place among the younger generation of our society. Social networks affect the different dimensions of the lives of individuals (individuals and societies). In shaping identity, and even affect the economic, social, cultural and political dimensions of societies. Today, due to the role they have ever played in different dimensions, they cannot be ignored. At the moment, the Internet is a good tool for strengthening family relationships, strengthening intra-group values, promoting knowledge and developing ideas, and human thoughts.

Family benefits from social networks have advantages. One of these benefits is the strengthening of family relationships, therefore, such concepts as “re-engaging with relatives and friendship”, “expressing feelings to family members”, “consolidating emotional-emotional relationships”, and “transferring moral concepts to family members” Also covers. The second advantage is the strengthening of intra-group values that include concepts such as “exchange of thoughts”, “reinforcing collective

bargaining”, “strengthening communication”, “getting rid of feelings of sadness and loneliness,” “having a positive impact on colleagues,” “Avoiding Violence “,” Promotion of Affectionate and Emotional Content “,” and” Observance of Ethical Implications “. The third advantage is the promotion of knowledge, which is the main concept of virtual social networking opportunities in the field of social values. Knowledge enhancement has several sub-concepts, such as: “Access to open social information, uncensored”, “Acquiring information from social events,” “Promoting literary awareness,” “Interest in scientifically valuable content,” “Raising awareness, “” promoting economic knowledge, “” acquiring physical and medical information, “” learning scientific education, “” learning how to use, for controlling children, “” upgrading life skills “,” strengthening communication with colleagues, And career audiences “,” and” knowledge of news and career events. “

In addition to benefiting the family from social networks, it should be noted with the proper management of the damage to such networks. The pathology of social networks is a very complex and multifaceted phenomenon, which is referred to herein to three general concepts: (1) violations of privacy, (2) the weakening of moral and family values, and (3) the weakening of family relationships, from The most important of them. 1. “Personal privacy violations” include “unauthorized access to personal information of others”, “uncertainty, user authenticity”, “non-respect of respect”, “access to the privacy of others,” “Threat of personal dignity of users “,” and” harassment, for users “. 2. “Lack of moral and family values”, such as “neglect of family relationships and responsibilities”, “less attention to children’s educational status”, “normalization of insults and sexual matters”, “the formation and facilitation of communication” Illegitimate sexuality “,” reduction of family dependencies “,” the formation of false and unrealistic emotional connections “and” normalization of violence “. 3. The “weakening of family relationships,” including “reducing face-to-face communications”, “changing the style and content of family relationships”, “the presence of heterogeneous age groups, in one group”, “early adulthood experiences for adolescents and young people” “,” And” child accidental access to inappropriate parenting information “. Although prevention of social injuries is very important, but in this study, along with the Qur’anic teachings, and in order to prevent and reduce the social harm of the newly emerging cyberspace, and social networks, it has also been suggested.

REFERENCES

1. The Holy Qur’an
2. Ibn Athir, Mobarak ibn Mohammad, the end is in the realm of modernity

- and impact, first edition, Esmailieh publishing house, Qom, 1988.
3. Ahmadzadeh, Seyed Mostafa, Fundamental Value in the Quranic Education System, Quranic Research Journal, Vol. 16, No. 61, Spring 2010, Page 114-137
 4. Akhlaghi, Abdol Rahim, a look at the method of encouragement, in creating motivation from the point of view of the Qur'an, Islamic Magazine and Management Research, First Year, No. 1, Summer 2011, Page 127 152
 5. Biria, Mohammad Naser, The Borders and Principles of Family Relations, in the Holy Qur'an, Journal of Religious Knowledge, Religions and Sufism, 1992 - No. 73, pp. 20-26.
 6. Hassanzadeh, Saleh, factors of family consolidation in Islamic culture, Quranic teachings, Volume 4, Issue 15, Winter 2013, Page 45-68
 7. Rasuli, Hashem, Describing of Ghorarolahekam, Amedi, Office of the Publishing of Islamic Culture, Third Edition, Tehran, 1999
 8. Zamani, Abbas, Virtual Family, Binding Al-Ghadir Complex, Esfahan, First Printing, 2015
 9. Sajjadi, Seyyed Ibrahim, The Convergence and Collapse of the Family Organization, in the Quran, Quranic Studies Journal, 2004, No. 37 & 38, pp. 183-146
 10. Soleymanipur, Ruhollah (2010), social networks, opportunities and threats. Journal: Rahavard Noor Journal, No 12, pp. 24-23
 11. Seyfollahi, Seifollah, Shateri, Parvaneh, Social Development Studies, Spring, 2015, No. 26, pp. 27-4
 12. Farjad, Mohammad Hosein, Social Pathology of Family and Divorce, First Printing, Tehran, Mansuri Publishing, 1993
 13. Giddens, Anthony, Sociology, translated by Hosein Chavoshian, Tehran: publish of Ney, 2010
 14. Memar, Sorayya, Virtual Social Networks, and Identity Crisis (Emphasizing the Identity Crisis in Iran), Journal of Social Studies and Research in Iran, Article 7, Volume 1, Issue 4, Winter 2012, Page 155-176.
 15. Mansuri, Khalil, Teaching and Education from the Perspective of the Qur'an, The Qur'anic Subject Encyclopedia, maarefQuran.or.

How to cite this article: Bahrami M, Hosseini MA, Zamiri MR. Family Pattern in the Quran, and the Role of Social Networks in Consolidating or Dissolving it. *Int J Sci Stud* 2017;5(4):921-932.

Source of Support: Nil, **Conflict of Interest:** None declared.