The Role of Social Media in the Spread of Information - A Study on the Endeavor Expansion between the Appearance of Texts and the Sharia Intentions

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Abstract:

This research sheds light on the importance of social networking programs via the Internet in the circulation and spread of health information and falsehood alike, as well as discusses the dispute that occurred between contemporary jurists about the expansion of the endeavor of Al-Safa and Marwa - casually - and does this expansion fall within the endeavor or not? This expansion took place in two phases. The first stage was expansion through expansion straight through the construction of upper floors, and this took place without denial, and the second stage was carried out through expansion horizontally from the supply side and this is the source of disagreement between the jurists, and this research talks about photographing the issue and editing a place The dispute therein, and the dispute that arose between the jurists, as well as the preponderant opinion and evidence thereof, and the research reached some important results that will be presented at the end of the research.
Keywords: Social media, The Internet, Al-Safa and Marwa, Islamic Sharia.

I.   INTRODUCTION

Social media is informative content that people put on the Internet using highly-publicized publishing techniques to access and expand the post. Examples include Twitter, Facebook, LinkedIn, Instagram, YouTube, and even Wiki sites. The latest statistics show the growing use of social media in Arab societies. According to Go-Gulf.com, more than 40% of the region's population is online and 88% of them use different social media effectively. Companies secure their buildings, equipment, and information, giving employees identity cards and passwords that allow them to see only the information they need. Despite all this protection for corporate assets, many companies still neglect the great threat they face from social media. For example, someone's access to a company's Twitter account may be more harmful to them than a professional robbery [1].

At a time when we still badly need to understand the interaction between religion and social media, the phenomenon is relatively new - and it has not exceeded ten years. But at the same time, its development is proceeding very quickly, which requires understanding it through two dimensions: the first is negative, and the second is positive. The negative dimension is the transition of the various terrorist and Islamist movements to the "new media" - as some specialists prefer to call it - and to benefit from the capabilities it offers in recruiting and winning supporters.

The beginning of the emergence of the power of social media in the Middle East during the "green revolution" in Iran in 2010, and activists called it "the revolution of Twitter." The events of the so-called "Arab Spring" demonstrated the tremendous ability it has to communicate ideas, news and influence in the fields. Little by little, we found a marked increase in the number of individuals, organizations and parties trying to introduce them for several purposes. Religion has always attended on the Internet since its beginnings [2]. All religions have contributed to the creation of sites and pages for them to highlight its mission, advocate its faith, and respond to its violators. The majority of Islamic extremist movements benefited from the Internet, due to their need to express their religious or political activities, away from direct government censorship, which allowed them a margin of movement through which they were able to transmit radical ideas and ideologies. Whereas, the moderate Islamic institutions, due to the availability of alternative channels for them, slacken their message. Perhaps - also - because some of its leaders did not understand the strength inherent in being online. However, there was a lot of positive and constructive presence for representatives of moderate and traditional Islam on the World Wide Web.

The most exciting phenomenon of research and interest is the phenomenon of religious extremism, especially the ISIS organization, which revealed a large and evolving ability to use the means of communication to recruit individuals, either to fight with it, or to adopt its destructive propositions. This aspect we left for a second part of this book. While in the first part we decided to focus on other phenomena and experiments that deserve study and analysis. Social media has greatly affected the concept of religious authority, and the relationship between the Muslim who is searching for the fatwa and religious scholars. It has provided the average Muslim with the ability to meet with a wide range of clergy anywhere in the world, and allowed him to choose the fatwa he wants, or choose the sheikh who prefers to adhere to his opinion, and it also forced the muftis to change their style. One of them was able to attract tens of thousands of people, and it also reflected on the nature of the ideas discussed by the Muslim activists in the "new media". Whereas the religious debates revolved around local concerns of the Muslim individual, he now has an open debate - thanks to the space of freedom available in the virtual field - on several religious topics, including what reveals the formation of a new religious awareness that has its positive aspects, especially when it is deliberated Religious renewal and reform issues, including what proves a violent and passive presence expressed by websites associated with religious violence movements [3].

The use of moderate, formal and informal Muslim religious institutions in the world by social media is of undeniable importance. The younger generation is increasingly active in these spaces, and its religious and moral culture is drawn from it. It is important to activate the role of moderate Muslim institutions on websites and social media as a preliminary step to develop them, revitalize their role in spreading a culture of moderation, tolerance and acceptance of the other, and reduce the phenomenon of religious extremism and sectarian exaggeration. Attendance on social media is not limited to the activity expressed by traditional institutions and Islamic movement. The Church in the East is also present, and it is a historical and future component of the religious fabric in the region, and the messages it carries on the media affect Christians, and it may leave fingerprints for people of religions.

II.   SOCIAL MEDIA AND ITS IMPACT ON SOCIETY

Social media has many definitions, but all social media, in its basic concept, are online or mobile platforms that allow two-way interaction through contents produced by users themselves, as well as communication between users. Hence, social media is not like the media, which comes out only from one source or from a fixed website, but rather means of communication through platforms specially designed to allow users to find (produce) the contents. On their own and interacting with the information and its source.

It is important to point out that while the definition of media means that while social media depends on the Internet as a medium, social does not apply to all websites or platforms on the Internet. Some websites do not guarantee the ability to interact with the public, while other sites allow users only to post their comments, in response to specific content posted on the site, as posts in a discussion (a 'discussion series') that is managed and supervised by the site. Interacting with them is not considered a social media platform in the context of this guide.

The effects of using social media for news purposes on television about people from audible media content to visual media content and the rise of social media has created a nation of media content creators. According to 2018 data from the Pew Research Center, approximately 80% of adults in the United States use the Internet and nearly 60% use it on social networking sites. Many Americans get their news online instead of newspapers or radio, plus three-quarters of them say they get news from email updates or social media sites, according to a report published by CNN. The poll indicates that Facebook and Twitter have made the news more susceptible to sharing experiences than in the past, and people share news articles and comment on others' posts. According to CNN, in 20209 statistics say 85% of people got their news by forwarding it and sending it via email or posts via social media, while 77% of people shared the news via Facebook or Twitter [4].

About the spread of information and its positives on society There are authors that primarily reflect the positive effects of social media and the Internet based on social networks. According to the authors, social media is used to document memories, know and explore things, self-advertising and making friends. For example, they claim that communication through web-based services is more private than what happens in real life. Moreover, Rene and Wellman discuss that everyone has the potential to become a content maker. Thus creating content provides individuals with opportunities to reach a broader audience. Moreover, it can positively influence their social status and obtain political support. This can lead to influence issues of concern to the person.

On the other hand, about the spread of information negatively and its effects on society. "With a lot of studies that talk about depression and its relationship to using communication sites, it has become confused. What are the relationship sites, especially Facebook, depression? A recent study in the Journal of Psychology tried to resolve the dispute. Researchers have discovered a link between Facebook, Snapchat, Instagram and reduced luxury or depression. According to researchers, previous studies have talked about the relationship between social media use, depression, and loneliness for years, but they have never demonstrated a direct causal relationship, despite previous attempts to demonstrate that social media use affects the well-being of users, "but we started" Saeed Melissa C. Hunt is Professor of Psychology at the University of Pennsylvania's College of Arts and Sciences and is co-author of the study. So researchers designed their experiment to include the three most popular platforms with a group of university students, and then they automatically collected objective use data for their phones, by calculating active times, not just those running in the background.

In social comparison there are 143 students completed a questionnaire to determine the mood

and well-being at the beginning of the study, in addition to joint screenshots of their phone screens, to find out the weekly average of social media data. At the end of their study, the researchers found that "using less social media than usual leads to a significant reduction in both depression and loneliness, and these effects are especially evident for those who were more depressed when entering study" [5]. "These results do not mean that social media should be completely stopped, but the idea is to limit screen time on these applications," he commented on uselessness on Facebook. Says, "It is ironic that your use of social media reduces your feelings of loneliness," but this is logical, and many authors explain it to indicate that there is a great deal of social comparison on these platforms. When you look at the lives of others who have been released, especially on sites like Instagram, we feel like we are living a bad life.

III. LIBERATION OF THE SUBJECT OF DISPUTE AND DISAGREEMENT AMONG JURISTS IN THIS MATTER

A long debate arose about the expansion of the endeavor between Al-Safa and Marwa, in terms of the width of the endeavor, after the vertical expansion in which the quest was made in two upper floors above the ground endeavor, and this expansion did not fulfill the need of the pilgrims after their numbers doubled, and it was difficult for some of them to pursue in the upper floors, and many of them Among the elderly and the sick, the organizers of the Hajj saw the expansion of the endeavor between Al-Safa and Marwa, and the issue of the dispute in this issue is whether the endeavor was offered as stipulated in the length of the endeavor. Al-Safa and Al-Marwa are among the rituals It is a pilgrimage home or Umrah is not wing it around with them and volunteered good, God is a grateful, knowledgeable [Al-Baqarah: 158].

And for the practical Sunnah of the Messenger of God, may God bless him and grant him peace, where he sought between serenity and Marwah, then he said to his companions (Take yourselves

from me). says: Was the endeavor the width of my arrest also the same as its length, and can anyone be certain of the width of the endeavor as a matter of cutting and certainty? When the matter was presented to the authority of the leading scholars in the Kingdom, the two jurists differed on two opinions: Their audience sees that this expansion is not valid because this expansion - from their point of view - goes beyond the limits of the Safa and Marwah that God Almighty commanded to seek between them in the Almighty's saying: (Al-Safa and Al-Marwah are among the rituals of God, so whoever performs the rituals of God, or does not know for God is a thankful, knowledgeable [Al-Baqara: 158].

The Qur'anic and practical years indicated that it is obligatory to strive between Al-Safa and Marwah, and the jurists agreed that striving between Al-Safa and Al-Marwa is one of the pillars of Hajj and Umrah. And with this team of scholars that the pursuit between Al-Safa and Marwa only takes place between the known boundaries of the old endeavor, and therefore the courier outside these borders is like someone who strives far away from Al-Safa and Marwa and therefore he has lost one of the pillars of Hajj and Umrah, and therefore they did not permit this expansion [6].

Some of them see the permissibility of this as the limits of the Safa and Marwa are extended in terms of presentation and are broader than the width of the old endeavor, and that the matter was to seek between them and neither the Noble Qur'an nor the purified Sunnah had set out the width of the endeavor, and no specific definition of the endeavor was known to any of the jurists or historians, but went Some of them said that the endeavor at one time was narrower than the old endeavor, as stated in the work of Ibn Abi Shaybah on the authority of Imam Mujahid bin Jabr, who died in the year (104 AH), the disciple of Ibn Abbas, may God be pleased with them, he says between the two sciences: (This is the belly of the liquor in which the Prophet sanded May God's prayers and peace be upon him, but people detracted from him). Some of them went on to say that the endeavor in his era was wider than

the old endeavor, as mentioned by Imam ibn Katheer, who died in the year (774 AH) in his book Beginning and End (5/180) (and some scholars said that between these miles is wider than the belly of the liquor in which the Messenger of God, may God bless him Peace be upon him) [7]. They also took the testimony of seven witnesses followed by thirteen witnesses who testify that they witnessed Al-Safa mountain extending along an altitude equal to the height of the Safa at present, and that it is east to more than twenty meters from the current Al-Safa mountain, and the same is true for Al-Marwa mountain, and their testimony is explicit in the two mountains - Al-Safa and Al-Marwa - east Continuous extension and their height. This is a brief presentation of the issue, and in the second topic of this study we will see the correct opinion and its evidence.

IV. THE CORRECT OPINION AND ITS EVIDENCE

The most likely opinion that it is permissible to expand the endeavor of the previous evidence, and we can add the following:

First: The Messenger - may God's prayers and peace be upon him - was more accessible in the matter of pilgrimage than others, so what was asked about something that was presented or something else except he said do and there is no embarrassment, and what will happen in this expansion does not cancel the ritual, and if we suggest the opinion that is based on the testimony of the elderly Those who witnessed the extension of the mountains of Al-Safa and Marwa more than the capacity of the old endeavor and that the text on the pursuit between Al-Safa and Marwa was long and no one mentioned the breadth of the show, this expansion does not change anything from rituals, and who saw an argument for those who did not see, and most of the provisions in Islamic law are proven by the testimony of witnesses of justice How do you see twenty Muslims?!.

Second: The expansion of the circumambulation and the endeavor and making it several roles was done without denial by any of the scholars, and this expansion is permissible from the first chapter, as it did not exceed the limits of Al-Safa and Marwa, nor was the era of the Messenger - may God bless him and grant him peace - nor the companions or the followers of these upper roles of the pursuit Not for circumambulation, they did not need it, and if they needed it they would not hesitate to do it. The one who looks at the jurisprudence of the rightly guided caliphs to whom the Prophet - may God bless him and grant him peace - witnessed justice and died and he is satisfied with them, and the nation received their judgments by acceptance and reassurance he sees that they were always transcending the apparent texts to the purpose of the legislation, as long as they do not violate a text of definite proof of definite, and what he did Omar bin al-Khattab alone is evidence of this [8].

Third: If we assume for the sake of argument that this expansion will exceed the limits of Al-Safa and Marwa in terms of supply and Muslims are in dire need of this, it is permissible as a matter of necessity that permits what is prohibited, and pursuant to the jurisprudential rule that says if the matter gets smaller, this rule is based on more than one textual evidence from the Qur'an the Holy and Pure Sunnah mentioned by a number of jurists, and they brought forth many issues. God Almighty says: (He does not want God to make you embarrassed of you, but He wants to purify you and let His grace be upon you, for you to help you) [Al-Maeddah: 6]. The Almighty says: (And He has made no embarrassment for you in religion) [Al-Hajj: 78].

The Almighty says: (God wants you easy and does not want hardship for you) [Al-Baqara: 185]. Al-Bukhari narrated his chain of narration on the authority of: Aisha, may God be pleased with her, that she said: What is the best of the Messenger of God, peace and blessings of God be upon him, between two things except taking the easiest of them if it is not sin? If it was a sin, the most distant people were from him, and the Messenger of God, may God's prayers and peace be upon him, did not take revenge for himself unless it violated the sanctity of God, so he will avenge God with it, so

how have we seen that this expansion will not exceed the width of the endeavor that was not determined by way of cutting and certainty in the Qur'an, Sunnah, or previous consensus.

Fourth: The basic principle in prayer is to receive the eye of the Qiblah for whoever sees it, and when it was not possible for Muslims in various parts of the earth, the scholars agreed that it is permissible to receive the direction of the Qiblah and they said that the slight deviation from the direction of the Qiblah does not affect the validity of the prayer, and the matter in prayer is more severe than the pilgrimage, and therefore Expansion is easier than a slight deviation from the direction of the Kaaba, as long as the courier will travel the distance in length, and this is the one stipulated in the fixed and practical year of the Messenger and may God's prayers and peace be upon him [9].

Fifth: The Messenger - may God bless him and grant him peace - performed a pilgrimage in front of his companions, and he said to them, take your rites from me, and he, may God bless him and grant him peace, went around his camel, and none of the jurists said that Muslims should circumambulate the camel, because the imposition is circumambulation so let it be walking or riding according to the circumstances of time Location and people. Should be differentiated between the means, the ends, and the purposes. The means can be changed according to time, place and conditions. As for the ends and purposes, they must be fixed, because they are the purpose and purpose of worship. For example, the call to prayer began for the media to enter the time of prayer, and it is fixed. As for its means, it is variable [10]. People went up to the high places until people heard, then made minarets, then the loudspeakers that heard people went out everywhere, it is not reasonable to stand at one tool that we claim is religion.

Sixth: The protection of the souls is based on the performance of the rites in the scale of the priorities that made the preservation of self a destination of the Sharia, and a necessity of its necessities, so how if we combine the two good deeds, then we preserved the souls and pleased us to perform the

rites, the Messenger - may God bless him and grant him peace - made the same believer It is more deprived of the honorable Kaaba. It is necessary for us to take from the measures and reasons that protect the souls of Muslims and facilitate them to perform the rituals [11].

Seventh: In the first and second expansion during the reign of Caliph al-Mahdi al-Abbasi, these two enlargements were contemplated by a group of scholars, jurists and mujtahid, such as Imam Malik bin Anas, Imam of the House of Immigration, Abu Hanifa and his student Abu Yousef, and Muhammad bin Al-Hassan, and those who came after them as Imam Al-Shafi'i, and Imam Ahmed bin Hanbal, And Izz ibn Abd al-Salam, Ibn Taymiyyah, Ibn Daqiq al-Eid, al-Hafiz Ibn Hajar al-Asqalani, and the general scholars over the centuries were not transferred from them to denial of the endeavors throughout history.

Eighth: All that has been reported on the jurists is that the endeavor must be absorbed into the land of the endeavor in length, and to reach the mountains of Al-Safa and Marwa in the coming and going, and no one of the jurists has said - as we know - that he stipulated the offer of the endeavor and promised to leave this offer. Ibn Muflih says: (They must be absorbed only between them), and Al-Bahwati said: (Al-Safa is the tip of Abu Qubais mountain, and Al-Marwah is the nose of Mount Qaiqan, and what should be absorbed between them) Ibn Taymiyyah said: (The people have identified the belly of the valley that was the Prophet - may God bless him and grant him peace) - He seeks to set up flags at the beginning and the end of which are called miles. The judge, Abu al-Khattab and a group of our companions mentioned that the first pursuit - trot - before reaching the mile about six cubits, and the last of which is the alignment of the other two miles) Al-Kattani al-Maliki said: The first strong endeavor as it remains Between it and the green tendency is about six cubits, because the place of effusion is the place of the valley, and the inclination was placed on a building on the ground [12]. In the place from which the beginning of the quest - trotting - was initiated, the torrent destroyed

it and destroyed it, so they raised it to the top of the mosque corner, and they did not find the Sunnah closer to that corner, so it fell late from the beginning of the quest), and this relates to the length of the endeavor, not in its width. Shams al-Din al-Ramli said: (The distance between Safa and Marwah is required, and it is necessary that the distance between them be from the belly of the valley, which is the endeavor now known. I did not see in their words - our friends - controlling the width of the endeavor and their silence about it because it is not needed, so the distance must be absorbed between Al-Safa and al-Marwah, even if he wandered in his quest for the place of the quest in a small way, he did not harm as stipulated by al-Shafi'i, may God have mercy on him. Al-Ramly stated in the fatwas: Was the offer of the endeavor set? He replied: I did not see who was caught, and their silence on him for not needing it, because the distance between the Safa and Marwah must be absorbed each time by sticking his heels with what he goes from, and the heads of his toes with what he goes to, and the passenger sticks his hoof of his bear).

Ninth: If determining the offer of the endeavor was a duty, the Messenger - may God bless him and grant him peace - would have a duty between him, so what was left of the good was only made clear and between him and the people commanded it, and what was left of evil except that he clarified it and between him and forbade people from it, we left on the white argument that can only be lost, and the pilgrimage Of the five pillars of Islam, and the endeavor is a pillar of it, and the Prophet - may God's prayers and peace be upon him - would have left him only to expand on Muslims, to strive for it according to their time and place, and the one who has harm will have one reward and the one who has sinned will have one reward, and there is no sin on one of them, God willing [13].

Tenth: The silence of the street has very important intentions, including lifting the embarrassment, including facilitating people, and God forbade the believers from many questions in the era of legislation so that God does not stress on them. God

Almighty says: "O you who believe, do not ask about the things that matter if you do." And if you ask about it when the Qur'an is revealed, it is clear to you that God pardoned him, and God is forgiving, a wise man" [Al-Maedaah: 101,102].

And the Prophet, may God's prayers and peace be upon him, said: "God imposed obligatory statutes, so do not waste them, and limit boundaries, do not abuse them, and forbid things that do not violate them, and keep silent about things without forgetting their mercy for you, so do not search for them." He says - may God's prayers and peace be upon him-: "The greatest Muslim in Islam is a crime who asks for something that has not been forbidden, and it is forbidden for Muslims for his cause." And the hadith of Abu Hurairah said (The Messenger of God, may God's prayers and peace be upon him, said: "O people, we wrote God's Hajj upon you, so he said Okasha bin Muhsin, O Messenger of God, is there every year?" He said: Peace be upon him: As for if I said: Yes, I must, and if I must, then you left Would you be deceived, be silent about me, what was silent about you, for those who before you perished greatly, their question, and their differences over their prophets). As long as no mention of this issue in the era of legislation, we are in the capacity of our religion is, and accept God recovers, and we repeat this prayer Quranic Quran (not our Taakhzna if we have forgotten or sinned against our Lord and carry us insisted as his campaign on those of us of our Lord and carry us no Give us strength, forgive us and forgive us, and have mercy on us. You are our Lord, so we insisted on the disbelieving people) [Al-Baqarah: 286].

Finally, this is one of the issues of the accidents that occur, in which the ijtihad and the mujtahid are justified in any case, and we cannot raise the dispute in ijtihad matters unless it codifies this ijtihad and becomes a necessary law, and the ruler's opinion raises the dispute.

V. CONCLUSION AND RECOMMENDATIONS

The researchers reached important and satisfactory results regarding the research topic and they are listed as follows:

The advantages of social networking sites Social networking sites provide many different advantages for users, including: the ability to communicate with others easily in any place, where the user has become able to communicate with his old friends, or to meet new friends in an easy way. Fast and easy to communicate, using applications that can be downloaded and installed on any type of mobile device, and used anywhere and anytime. Follow-up devoted to news, events and topics, where the user can customize his followers on social media to get the content that suits him and interests him, in addition to quick and direct access to news and information. Promoting products and services, and expanding their business to include the largest number of targeted audiences through social media. Spend fun time during breaks and free time. Disadvantages of social networking sites Despite the many positives of social media, there are many negatives facing the users of these sites, including: the violation of privacy; Problems in life or work. Cyber bullying and comparison of oneself with others, where many people suffer from a state of psychological pressure, tension, anxiety and even depression, as a result of what is published on these sites and compare their reality with what they see, or they may become the target of people who may dominate them from Through these sites and take advantage of them. Losing real interaction between people, and replacing it with online interaction; many people may find that online interaction is an easy and convenient alternative to face-to-face interaction, which may lead to individuals being isolated from society. Distraction; the use of social media on phones may distract users, especially when they do other activities and activities such as driving a car, which causes accidents. Irregular sleep. Light from electronic devices may disturb them during sleep, which may affect their productivity and activity during the following day.

On the level of matters related to Al-Safa and Al-Marwa, and after identifying the correct things available on the Internet and after reaching them by the correct sources, the following results have been summarized:

That scholars are old and modern unanimously agreed that the pursuit of length must be between the mountains of Al-Safa and Marwah, and this issue is not the subject of a dispute between jurists, past and present. That the subject of the dispute between the jurists was about the offer of the endeavor, is it an endowment that cannot be increased, or that the matter is broad, so the endeavor can widen across the width as long as it will be between the purity and the merit or with their biases. The opinion of the majority of the kingdom's jurists before the beginning of the expansion saw the prohibition, and saw that the matter is arresting and it is not permissible to expand, but after the expansion took place and became a reality, the scholars in the Arab and Islamic world received it with acceptance, and the word of many Sunni and Shi'ite scholars agreed on this issue, although some scholars The kingdom still has a say in the ban. By examining the decisions of the International Jurisprudence Council or the local councils, I have not found a decision that is permissible or prohibitive, and this is remarkable because the jurisprudence councils are absent from this issue that concerns the general Muslims everywhere. We concluded that the opinion that expansion is permissible is that there is no conclusive evidence that this is not possible, but history supports it. It is well known to the public and private that the opinion of the Imam raises the dispute, and as long as the issue is controversial between the scholars, ancient and modern, it is the right of the Imam to choose what suits the people and be attached to them and easier. The researcher recommends studying these important issues and their likes through considered jurisprudential councils, which there is no doubt that ijtihad will have its strength and acceptance among all Muslims.

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