

SOCIAL MEDIA IMAGES AND THEIR LEGAL RULINGS

وأحكامها الشرعية صور الإعلام الاجتماعي

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الدكتور أبو الفردوس بينات باشا البجالي

قسم علوم القرآن والتفسير كلية العلوم الإسلامية الجامعة الإسلامية العالمية للدراسات الشرعية والإنسانية

***Corresponding Author:**abulfaradeesatnet@yahoo.com**Abstract**

The study concluded that social media in particular has taken a large and important space in the most prominent fields of contemporary life, especially open-source social media, and as long as most aspects of human, natural and cosmic activity; It was worth studying all their aspects to clarify the position of Sharia and the law on them and their rulings on them. There is no doubt about the necessity and necessity of submitting them to their controls to ensure optimal benefit from them, as they are among the services that are indispensable in our contemporary time. Accordingly, this study dealt with the issue of social media through the following images:

-Social media images in the call and Ifta

-Social media images in business transactions

Topics related to the media today are among the topics worthy of study and care, as the media occupies a large and influential space in various fields of life. Perhaps social media is one of the most prominent types of media in terms of influence and importance, as it is based on transmitting news and information from the community to the community itself, to achieve one of the purposes of news, guidance or guidance through its various means such as clubs, forums, places of worship, social networks, newspapers and books. The media directed to a particular place, group, or segment of society is considered its social media, such as the media directed to the community of a particular city or a segment such as women, or a group such as the disabled. Whereas social media is of such vitality and importance; That I studied this subject as required by the requirements of the study. Then this study was based on the extrapolation of the issues in which the opinions of scholars varied according to the multiplicity of factors related to the edge, according to an applied analytical methodology.

Keywords: social media images, international agreements, advocacy and fatwas, commercial transactions**ملخص البحث**

قد توصلت الدراسة إلى أن الإعلام الاجتماعي خصوصاً قد أخذ حيزاً كبيراً ومهماً في أبرز ميادين الحياة المعاصرة خصوصاً الإعلام الاجتماعي المفتوح المصادر، وطالما معظم جوانب النشاط الإنساني والطبيعي والكوني؛ فكان جديرًا أن تدرس كل جوانبها لبيان موقف الشريعة والقانون منهما وأحكامهما فيهما؛ ولا جدال في وجوب وضرورة خضوعهما لضوابطهما لضمان استفادة مثلى منهما باعتبارهما من الخدمات التي لا غنى عنها في زمننا المعاصر. بناء على ذلك تناولت هذه الدراسة موضوع الإعلام الاجتماعي من خلال الصور الآتية:

- صور الإعلام الاجتماعي في الدعوة والإفتاء

- صور الإعلام الاجتماعي في المعاملات التجارية

وتعد الموضوعات المتعلقة بالإعلام في وقتنا الحاضر من الموضوعات الجديرة بالدراسة والعناية، حيث يشغل الإعلام حيزاً كبيراً ومؤثراً في مختلف ميادين الحياة. ولعل الإعلام الاجتماعي هو أحد أبرز أنواع الإعلام من جهة التأثير والأهمية، حيث يرتكز على نقل الأخبار والمعلومات من المجتمع إلى المجتمع نفسه، لتحقيق غرض من الأغراض الإخبارية أو التوجيهية أو الإرشادية عبر وسائله المتنوعة كالنوادي والملتقيات ودور العبادة وشبكات التواصل الاجتماعي والصحف والكتب. ويعتبر الإعلام الموجّه إلى مكان أو فئة أو شريحة معينة من شرائح المجتمع هو إعلامها الاجتماعي، كإعلام الموجه لمجتمع مدينة معينة أو شريحة كالنساء، أو فئة كالمعاقين. ولما كان الإعلام الاجتماعي بهذه الحيوية والأهمية؛ ان درستي لهذا الموضوع وفق ما اقتضته متطلبات الدراسة. ثم قامت هذه الدراسة على استقراء المسائل التي تعددت آراء العلماء فيها تبعاً لتعدد العوامل المتعلقة بالحافة وذلك وفق منهجية تطبيقية تحليلية.

الكلمات المفتاحية: صور الإعلام الاجتماعي، الإتفاقيات الدولية، الدعوة والإفتاء، المعاملات التجارية

Pictures of social media in advocacy and fatwas and its rulings:

There is no doubt that the call to God - the Mighty and Sublime - and the clarification of the provisions of his law for the sake of what the texts of the Sharia combine to emphasize and urge on. The call to God Almighty, and the statement of the provisions that he legislated for his servants.

وتأكيدًا على ضرورة هاتين المهمتين وارتباطهما الوثيق بفلاح المجتمع ونجاحه يقول الله جل جلاله: (وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)، ويقول سبحانه أيضًا: (وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ) That is by teaching the ignorant, admonishing the ignorant and the negligent in a way that is best, and arguing with those who falsify the command to worship God, the Blessed and Most High, in all kinds of worship that He has accepted from His servants, urging and improving them as much as possible, rebuking what God Almighty has forbidden, and reviling it in every way that necessitates abandoning it.

And what was mentioned in the hadith of Abdullah bin Amr confirms the importance of what was previously mentioned, where the Prophet, may God’s prayers and peace be upon him, said: “Convey from me even a verse.”

In explaining their merit and great reward, the call and the fatwa, the Prophet, peace and blessings be upon him, says: “Because God guides through you a man who is better for you than camels.” And the call to God is accompanied by a statement of the provisions of his law. And the Messenger of God, may God’s prayers and peace be upon him, used to send preachers to the people to teach them and understand them and to guide them to the truth and a straight path. Hence, clarifying the legal rulings for calling and issuing fatwas through social media is of great importance, especially in light of the spread, diversity and development of these means.

Before proceeding to the statement of those provisions; It is worth stopping at the beginning to explain their concept.

The concept of advocacy and fatwa

First - The concept of da'wah in language and terminology:

Invitation in language: a request to attend or a request to participate, as in supplication for food and drink and the like. And the linguistic meaning of the invitation revolves in the sentence about the request of an order of things.

idiomatically call it: the call to belief in God, His Majesty, His names, and what His messengers brought; By believing them in what they were told, and obeying them with what they had been commanded. It is a call to Islam and its teachings by means, methods and methods that God revealed to his messengers.

Second - The concept of fatwa in language and terminology:

Iftaa linguistically: the source of the verb is a fatwa, and his fatwa is in the matter: his statement, a fatwa and a fatwa; Two names are placed in the place of fatwa, and it is said: So-and-so issued a dream that he saw: if he passed it on to him, and I issued a fatwa on his issue: when I answered him about it.

Iftaa idiomatically: “informing about a legal ruling, not on the basis of obligation,” and from this aspect, i.e., the obligation, it differs from the judiciary, because it is informing on the basis of obligation.

Pictures of social media in the invitation and its provisions

First - Pictures of the invitation in social media:

The invitation images on social media are divided into three sections:

The first section: direct speech: by meeting the invitees face to face, to show them the reality of what he is calling them to, as in lectures, seminars, meetings and speeches, which is often more influential than what follows.

The second section: Indirect oral communication: such as that obtained by radio or television, and is characterized by being more general and comprehensive than direct speech, but it is less than it in terms of influence, since the inviter and the invitees are in two different spatial and temporal spaces.

The third section: Writing through authorship and publication: as in newspapers, magazines, books and social networking sites.

There is no doubt that social media has a great role in calling to God and spreading the message of Islam, especially hadith, as it made the countries of the whole world the same as the one country to which every prophet was sent before the Messenger of God Muhammad, may God bless him and grant him peace. He sent Muhammad, may God’s prayers and peace be upon him, to all people, not to his people in particular. He is God, the Blessed and Most High; Who knew that the world would be like a single village, so it would not need a plurality of messengers, and there is no doubt that this closeness is one of the best opportunities to spread the call to God, as books are printed and published faster than it was in the past, and words are no longer limited to ink and paper, but have become millions of them. They are written

on compact discs that are easy to carry, lectures are now recorded on tapes and audio and video discs, and messages are sent in moments via telegraph and fax, then the Internet through e-mail and mobile phone applications that combine all this - i.e. writing, audio, image and fast transmission and memorization - which is at the same time a great challenge to the Islamic Ummah; Because just as these means have made it easier for Muslims to call to God Almighty, they have also made it easier for non-Muslims - especially Westerners - to convey their call to others, including Muslims, especially in light of the superiority of their material capabilities, and because these means do not cease to remind the Muslim that most people on the face of the earth are not Muslims; And that the most important, largest and most influential countries in the world are not Muslim or Islamic countries.

Second - Provisions of advocacy through social media:

The scholars differed regarding the obligation of calling to God Almighty, is it specific, or sufficient?

The first view: Those who say that it is obligatory in kind for every Muslim infer a number of evidence, including:

1. أن لفظ "من" في قوله تعالى: (وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)، هي للبيان Since the word "who" in the verse "is a statement of the totality of uncleanness, it enters into some of the nouns of distinction as a clarification of what is meant by uncleanness here, because the meaning of that is that uncleanness is eye of idols; Rather, uncleanness is more general, and I mean here some of its types, for this is the realization of the meaning of (from) the rhetoric."
2. The Almighty's saying: "You are the best nation ever raised for people, enjoining what is right and forbidding what is evil." Where the verse made the da'wah a duty of all members of the Muslim community.
3. His saying, may God's prayers and peace be upon him: "Whoever among you sees an evil, let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart. The ruling prevails.

The second view: Those who say that it is obligatory inferred a number of evidence, including:

1. أن "من" في قوله تعالى: (وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ) هي للتبعية بقرينة بعض الأدلة منها: قوله And to God is the end of things (and not all people are empowered on earth.
2. The call to goodness in the previous verse is conditional on knowledge of good, knowledge of good deeds and knowledge of evil, and this is not available in all Muslims, so it is the duty of those who meet the conditions, and it is sufficient from this aspect, to other evidence.

Preference: From the evidence presented on this issue, it does not appear that there is a real disagreement that has a significant impact, and it is as close as possible to a theoretical dispute because:

1. The agreement of the two parties on the origin of the obligation.
2. Those who say the sufficiency duty agree with others that if sufficiency is not achieved, the speech remains directed to everyone until sufficiency is achieved, otherwise everyone is sinning.
3. Those who say that it is obligatory in kind restricted it as possible, so whoever was not aware of the evil or was unable to change it, the obligation is forfeited.

Pictures of social media in the fatwa and its provisions

First - Social Media Images in Iftaa:

The fatwa through social media takes its form and template according to the means through which it is carried out. For example, fatwas on satellite channels are through the programs designated for them, by receiving the respondents' calls, or by sending a text message via mobile phone or e-mail. Or the program's or channel's account on social networking sites, as is the case in some programs, and therefore the program presenter presents them to the Mufti to answer them. As for the lessons and lectures, the picture differs somewhat, the opportunity may be opened for the attendees to ask their questions after completing them, either by writing the question on a piece of paper. Give to the lecturer directly or some of the lecture organizers. The second method is through direct submission between the mufti and the respondents from the audience, and the situation is not much different on the radio; Where the listeners ask their questions, the Mufti answers them through the program, and also from a picture of the books that were compiled to collect the fatwas of some scholars, or the fatwas of jurisprudence councils, or scientific bodies.

Second - Rulings of fatwas via social media:

1. The scholars differed in the event that if the fatwas differ in knowledge with the fulfillment of the conditions of fatwas regarding them, is it necessary for the fatwa to strive to know the most knowledgeable?

The first saying: The questioner does not have to strive to know the most knowledgeable and the most pious, and he has the right to refer to whomever of them he wants, because everyone is qualified.

The second opinion: The questioner must make ijtilhad, which is the most correct one, because this may lead to a referendum without examining or scrutinizing the conditions of the two muftis.
2. If a person asked for a fatwa, and then the same incident happened to him again, does he have to renew the question?

Two sayings on the matter:

The first saying: He must renew the question. Because the boy's opinion may change.

The second opinion: He does not have to renew, which is more likely, because he has known the ruling, and the principle is that the mufti continues to follow him, and it is more likely.

It is not permissible for a fatwa to ask a fatwa except for someone who thinks most likely that the one who gives his fatwa is from the people of ijthad and from the people of piety.

And if there are two or more muftis for the questioner, i.e. if the questioner has two muftis or a number of muftis who are close in level, then in this case there are six statements:

The first saying: that he takes the most severe of them and the harshest of them, that he is more cautious.

The second opinion: To take the lightest ruling.

The third opinion: To strive in the most reliable and take the most knowledgeable fatwa.

Fourth opinion: To ask another mufti.

Fifth saying: To give the choice and take the saying of whichever one he wants absolutely.

The sixth saying: To take the most likely evidence.

The most correct one is that the questioner strives and seeks the most knowledgeable and trustworthy of the two muftis. He takes what he thinks most likely to be correct by looking at the evidence. If he does not think it most likely that one of them is correct, Goodness among words is a necessity; Because ease and error are relative, and because the statement of choice may lead to the pursuit of licenses, and because it may not be possible to find another mufti.

Images of social media in commercial transactions and its provisions It will address an overview of the most prominent Sharia rulings related to buying, selling, donating, advertising and commercial promotion through social media, through the following sections:

Social media images in buying, selling and donating and its provisions First - Social media images in buying, selling and donating:

Where these contracts can be concluded through social media, according to the images, shapes, and models offered by those means, through television - for example - it is possible to identify many different products and services and to obtain those products and services by conducting contracts through mobile phone applications, so that the value of the product or service or from the buyer's bank balance, and the like, voting for mass programs, participating in some competitions, displaying congratulations and condolences on television channels, donating relief campaigns on which a channel or radio is based, or subscribing to other services; As a service of supplications, dhikr, and horoscopes In other words, the situation is not much different in other means such as radio, newspapers, magazines and social networking sites, in terms of services, products and available procedures.

Second - Provisions for buying, selling and donating through social media:

There is almost unanimity on the permissibility of concluding these contracts, whether in their traditional or electronic form, and a scientific symposium was held to study the ruling on commercial contracts through electronic means, under which many social media outlets fall, and concluded that this type of contract is permissible, and that it is compatible with the principles and rules of Islamic Sharia. And there is nothing in it that prevents us from benefiting from these means in the commercial field, as long as dealing with them is carried out in accordance with the framework and controls of Islamic Sharia.

In this symposium, the researchers discussed the legality of electronic commerce through the overall rules and principles in Islamic law, including: the principle of warding off evil and bringing benefits, as the rules related to bringing benefits apply to electronic commerce; Through which benefits are achieved for both parties to the transaction, as well as the availability of will, intent and choice. Consensus between the two parties is one of the pillars of the contract. As for warding off evil; It is clear that the contract concluded within the scope of electronic commerce is not a contract of gharar. If the transaction is a service, it is delivered electronically, and if it is a commodity, it will be delivered to its buyer after the contract.

Among the most prominent legal rulings in this section; The necessity of knowing the thing sold is a knowledge that negates the ignorance that leads to the dispute, given that the thing sold in these transactions through these means is absent.

The first view: The Hanafi school held that it is permissible to sell by model. They justified that by seeing some as seeing the whole, and because ignorance about it does not lead to a dispute, and they are excluded from that if the sale differs. It proves to the buyer the option of the defect, even if it is from something that is not known by the model, such as varying clothes; The sale is described to him in a manner that denies ignorance, and he has the option of seeing.

The second view: The Malikis held that the sale of the thing is valid by seeing some of it and its permissibility, even if it is not described, with the option of seeing it proven.

The third view: The Shafi'is held that the symmetrical model with equal parts, such as grain, is sufficient to see it than to see the rest of the parts of the thing sold, but in asymmetric form such as watermelon and grape basket, it is not sufficient; You have to see every single one of them.

Fourth view: The Hanbalis are of the view that selling the model is not valid. It came in Al-Insaaf: "It is not valid to sell the model, to show it a saa' and sell it Al-Sabra as being of its kind, according to the correct view."

Evidence: The authorized inferred from the Hanafi school and those who agreed with them as follows:

1. What was narrated from the Prophet, may God's prayers and peace be upon him, that he said: "Whoever buys something is free to choose if he sees it."
2. Significance: The hadith indicates the permissibility of selling the absent, with the option of seeing the buyer being proven. And discussed their evidence that the hadith is weak, and fall inferred by it.

2. It was narrated that Othman bin Affan, may God be pleased with him, sold land in Basra from Talha bin Ubaid Allah. It was said to Talha: You have been wronged. He said: I have the choice, because I bought what I did not see. Because I sold what I did not see, so Jubayr bin Muta'im judged between them. It was decided by choice for Talha, and that was in the presence of the Companions."

The point of evidence: This incident was in the presence of the Companions without Nakir, and it was like consensus, and because the option of seeing depends on the vision of the buyer, so it is not proven without him.

As for the objectors, they said: This sale is not valid because the thing sold is not seen at the time of the contract, and because he, peace and blessings of God be upon him, forbade the sale of gharar.

Weighting: The most correct is the permissibility of selling the model for the following:

- 1- The generality of the Almighty's saying: "And God has permitted trade."
- 2- The principle is that it is not prohibited until a text comes from the wise legislator forbidding a transaction in its regard, or that the statement that it is permissible is the occurrence of a legal prohibition or the loss of a legitimate interest, and there is no prohibition in what appears in the sale of the model, provided that the statement of permissibility should take into account the fact that the thing sold is one of the things sold. Its units do not vary or differ, so that the vision of the model expresses and dispenses with a vision of the whole, because in the difference of its units, its benefit is missed.

Social media images in advertising and commercial promotion and its provisions

First - The legality of advertising and commercial promotion:

Since advertising and promotion are commercial transactions, and it has been established according to the jurists that the basic principle is that they are permissible and permissible, unless there is evidence that prohibits them; The origin in advertising and promotion is permissibility and permissibility, and the evidence for that is clear by reviewing the most prominent evidence for that.

1. What was narrated on the authority of the Messenger of God, may God's prayers and peace be upon him, that he passed by a piece of food and put his hand in it, and his fingers got wet, so he said: "What is this, O owner of the food?" He said, "He was hit by the sky, O Messenger of God." He said: "Should I not put it on top of the food so that people could see it? He who cheats is not from me."

The significance of this hadith is that the advertisement of goods by means that avoid fraud and deception is legitimate and is derived from the content of the Prophet's command, may God's prayers and peace be upon him, for the seller to make clear and show his goods, their reality and details to people.

2. The commercial advertisement in it is similar to the work of the auctioneer, and he is the one who identifies the location of the commodity and its owner, and calls out in the markets for it, and the people of knowledge have permitted the work of the auctioneer, and the work of Muslims has taken place since the dawn of Islam until today, and his denial has not been transmitted from any of the scholars.
3. The approval of the Prophet, may God's prayers and peace be upon him, to the Companions who were displaying their goods in the city market and calling for them, and there is no doubt that the call is a form of advertising and commercial promotion despite its primitiveness compared to the current modern means.

Second - Jurisprudential Adaptation of Advertising and Commercial Promotion:

Before proceeding to a statement of the jurisprudential adaptation of advertising and commercial promotion, it is necessary to refer to the parties to the advertising process, and they are as follows:

1. Advertiser: He is the owner of the commodity or its producer or the owner and provider of the service.
2. Advertising Agency: It is the entity that designs and publishes the advertisement.
3. Advertising message: It is the content that the advertiser wants to direct to the audience directly, or through the advertising agency.
4. Advertising medium: through which the advertisement is published To advertise to the masses, such as television, radio, newspapers, magazines, social networking sites, street and road signs, and other public means of publication.

if so decided; The jurisprudential adaptation of advertising and commercial promotion varies according to the different parties involved in the process. The product or advertiser has two ways of implementing the advertisement:

The first method: to entrust the advertisements to one of the advertising agencies to design the advertisement, and to entrust one of the public publications to implement it, and in this way there are two relations:

The first relationship: between the advertiser and the advertising agency: It can be adapted as a paid agency, and accordingly it must meet the conditions of agency according to the jurists, including:

1. That the agency be in permissible matters, and accordingly, it is not valid to delegate in prohibited advertisements, whether prohibited products or prohibited services or a forbidden method and method for displaying advertisements.
2. The agent knows the person assigned to him, and in this picture he is the advertising agency.
3. That the agency be in what has been agreed upon between the advertiser and the advertising agency, and accordingly the advertising agency has no right to act except within the limits of the advertiser's permission and what has been agreed upon between them.

The second relationship: It is between the advertising agency and the publishing medium, and in this form, the advertising agency is like the joint wage, and accordingly it must meet some of the conditions of the joint hire that are related to advertising, including:

1. That the fee and the benefit be known, through an agreement between the publication medium and the advertising agency, because their ignorance leads to a dispute.
2. That the benefit is permissible, which necessitates not to announce the taboos.

The second method: that he contacts one of the publishing media directly, and entrusts it with the design and implementation of the advertisement, and adapts this relationship as a lease, and therefore it is stipulated that we mentioned it in the second relationship of the first method.

Third - Images and provisions of advertising and commercial promotion in social media:

It is obligatory, as in any transaction, to adhere to honesty and trust in advertising and commercial promotion, and one calculates in that what came from the Prophet, may God's prayers and peace be upon him: "The sale is by option as long as they do not separate," or he said: "Until they separate. Selling them, and if they conceal and lie, the blessing of selling them will be nullified." And this hadith, although its wording is in the sale in particular, but what is meant by it is the general commercial transactions, and his saying, peace be upon him: "The honest and trustworthy merchant is with the Prophets, the truthful and the martyrs is the merchant." He who is characterized by this benign quality has this high rank, except for the hardship of adhering to this great quality; And because souls are inclined to love money, as the Almighty said: "And you love money with a great love."

Also, the good or service that is the subject of commercial advertising and promotion must be permissible, and this requires the prohibition of promoting and advertising prohibited goods and services, including those prohibited in the field of belief such as magic, and taboos in the field of financial transactions such as usury and gambling, and taboos in the field of foods and clothing such as pork, alcohol, and clothing for fame, and taboos. In the field of evil and amusement such as discos, immoral singing parties and pornographic films, and taboos in the field of services such as facilitating and allowing the commission of taboos such as fornication and others, or services related to forbidden things, even if they are originally legitimate such as transporting goods and brokering.

It is also forbidden to deceive, cheat, deceive and exaggerate, by claiming what is missing, or being safe from an existing defect, or showing and describing the good or service in a way that contradicts its reality. It is also not permissible to take celebrities of forbidden and obscene arts, such as singers, singers, dancers, dancers, clowns and clowns as symbols of advertising and commercial promotion.

This is in addition to the prohibition of promoting goods and services through Qur'anic verses and Prophetic hadiths, including: exporting an advertisement for a company or Hajj and Umrah campaign, with the Almighty's saying: "Complete the Hajj and Umrah for God" or saying: Or promoting honey or cupping by saying, peace and blessings be upon him: "Healing is in three things: cupping, a drink of honey, and cauterization of fire."

The prohibition of promoting by exploiting the Qur'anic verses comes from the general prohibition contained in the Almighty's verse: "And do not sell my verses for a small price," such as someone who sells religion for the world, towards a scholar who requires money for his fatwas, or payment for teaching the servants of God, as well as the advertising aspect, where promotion is considered The Qur'anic verses are buying and selling with the verses of God; And because the exploitation of the noble verses and the honorable hadiths of the Prophet in this way is a kind of vulgarity and contempt for them, and because it involves the use of legal texts for what they were not watered for. And also from trading in the verses of God, what has spread on many satellite channels specialized in advertising and commercial promotion of exploitation of Quranic verses to attract the largest number of viewers for their

advertisements, which are often not free from clear and explicit legal violations, whether in the origin or content of the advertisement.

Conclusion

The current study reached a number of results, which are:

1. Definitions of the concept of social media fluctuate between limiting it to the generality of what is provided by electronic social media, and the generality of what is issued by the media in a society.
2. There are many legal controls and provisions that should be observed and adhered to in the means, messages and topics of social media by including them in binding legal articles regulating media work.
3. The most prominent problems of social media are the weak coordination and cooperation between the relevant parties, the lack of awareness among members of the communities of its importance and its impact on their lives, in addition to the difficulty of controlling and censoring its contents and contents.
4. The rapid development and tremendous progress in the means and tools of the media increased the interest of the international legislator in the situation and rights of journalists in all aspects surrounding their work

Margins:

Surah Al-Ma'idah: 67.

() Surat Al Amra N: 104.

() Surah Fussilat: 33.

() Al-Saadi, Tafsir Al-Saadi, previous reference, p. 749.

() Abdullah bin Amr bin Al-Aas Al-Qurashi Al-Sahmi, nicknamed Abu Muhammad, and it was said: Abu Abd Al-Rahman, his mother was Rita bint Munabbih bin Al-Hajjaj Al-Sahmi. He was twelve years younger than his father. He embraced Islam before his father. He was a virtuous scholar, read the Qur'an and the previous books, and differed in the year of his death, so it was said (63 AH) and it was said (65 AH) and others. See: Ibn al-Atheer. Lion of the Forest, previous reference, 3/247.

() Al-Bukhari, Sahih Al-Bukhari, Book of Hadiths of the Prophets, Chapter What was mentioned about the Children of Israel, 4/170 No.: 3461.

() Al-Bukhari, Sahih Al-Bukhari, The Book of Jihad and Walking, Chapter: The Prophet's supplication, may God's prayers and peace be upon him, for people to Islam and prophethood and not to take each other as lords besides God. 4/47 No.: 4942.

() "i.e. camels and their reds are the best of them, and camels in particular." See: Ibn Hajar. Fath al-Bari, previous reference 1/196.

() Al-Anazi, Aziz bin Farhan, Insight in the Call to God, presented by: Saleh Al Sheikh, Imam Malik House, Abu Dhabi, first edition, 1423 AH - 2005 AD, p. 4.

() Al-Zubaidi, Muhammad bin Muhammad (1205 AH) The Crown of the Bride is one of the jewels of the dictionary, verified by a group of authors: Dar Al-Hidaya, 38/49.

() Ibn Taymiyyah, Ahmed bin Abdul Halim (728 AH) Total Fatwas (1416 AH - 1995 AD) Investigation: Abd al-Rahman bin Muhammad bin Qasim, Publisher: King Fahd Complex for Printing the Noble Qur'an, Medina, the Kingdom of Saudi Arabia. 2/7.

() Zaidan, Abdul Karim (1421 AH - 2001 AD) The Origins of the Call, 9th Edition, Al-Resala Foundation, p. 5.

() Ibn Faris, Language Standards, previous reference, 4/473; Ibn Manzur, Lisan al-Arab, previous reference, 15/147.

() Al-Hattab, Muhammad bin Muhammad (945 AH) Talents of the Galilee in a Short Explanation of Khalil, 3rd Edition (1412 AH - 1992 AD) Dar Al-Fikr, 1/32.

() Al-Uthaymeen, Muhammad bin Saleh, a message in the call to God, Dar Al-Watan, Riyadh, p. 13.

() Idris, Jaafar (1420-2000 AD) Dawah and modern means of communication, Al-Bayan Magazine. (146).

() Surat Al Imran: 104.

() See this meaning and evidence in: Al-Qurtubi, Al-Jami' Al-Ahkam Al-Qur'an, previous reference 4/165, Al-Razi, Keys to the Unseen, previous reference, 8/314, Ibn Kathir. Ismail bin Omar (774 AH) Interpretation of the Great Qur'an. 2nd floor (1420 AH - 1990 AD) Dar Taiba. 2/93.

() Surat Al-Hajj: 30.

() Ibn Ashour. Liberation and Enlightenment, previous reference, 17/254.

() Surat Al Imran: 110.

() The piano. Muhammad Abu Al-Fath (1415 AH - 1995 AD) Introduction to the Science of Dawah. 3rd floor, Al-Resala Foundation, Beirut. p. 31.

() Muslim, Sahih Muslim, The Book of Faith. Chapter: That forbidding evil is part of faith, and that faith increases and decreases, and that enjoining good and forbidding evil are obligatory, 1/69 No.: 49.

() Al-Bayanouni, Introduction to the Science of Da'wah, previous reference, p. 31.

() Surat Al Imran: 104.

() This meaning and the evidence related to it are seen in the interpretations we referred to in the discussion of the first saying.

() Surat Al-Hajj: 41.

() Al-Qurtubi, The Collector of the Rulings of the Qur'an, previous reference, 4/165.

- () Al-Razi, Keys to the Unseen, previous reference, 8/315.
- () Al-Bayanouni, Introduction to Alma to Da'wah, previous reference, p. 33.
- () Ibn al-Salah, Othman bin Abd al-Rahman (643 AH) Mufti and Mufti Literature, 2nd Edition (1423 AH - 2002 AD) Investigation: Dr. Muwaffaq Abdullah Abdul Qadir, Library of Science and Governance, Medina, p. 161; Al-Amidi, Al-Hakam fi Usul Al-Ahkam, previous reference, 4/278.
- () Al-Juwayni, Abd al-Malik bin Abdullah (478 AH) Ijtihad, 1, 1408 AH, investigated by: Dr. Abdel Hamid Abu Zneid, Dar Al Qalam, Department of Cultural Sciences: Damascus - Beirut, p. 129.
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- () See: Al-Ghazali, Muhammad bin Muhammad (505 AH) al-Mustafa, 1st edition (1413 AH - 1993 AD) investigation: Muhammad Abd al-Salam Abd al-Shafi, Dar al-Kutub al-Ilmiyya, p.
- () The fifteenth panel discussion, held at the Saleh Kamel Center for Islamic Economics, Saturday: 18 Dhu al-Qa'dah 1420 AH corresponding to: February 26, 2000 AD, Al-Azhar University.
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- () Gharar in language: danger, and in idiomatic: it is what one does not know its occurrence or is not able to deliver, or does not know its reality and amount. See: Al-Razi, Mukhtar Al-Sahah, ibid., p. 225; Ibn al-Qayyim, Muhammad ibn Abi Bakr (751 AH) Zad al-Ma'ad fi Huda Khair al-Abbad, 27th edition (1415 AH - 1994 AD) Al-Manar Islamic Library, Kuwait, 5/725.
- () Al-Sanad, Abdul Rahman bin Abdullah (1424-1425 AH), Information Technology, Computer and Internet Provisions, PhD thesis (unpublished) Imam Muhammad bin Saud Islamic University, Riyadh, Kingdom of Saudi Arabia, pp. 167-168.
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- () The option is: "One of the contracting parties is in a space of choosing the contract or not." The options are divided into eighteen sections, the details of which are seen in: Al-Barakti, Muhammad Ameem (1424 AH - 2003 AD) Fiqh Definitions, Dar al-Kutub al-Ilmiyya, p. 90.
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- () Abu Abdullah Othman bin Affan bin Abi Al-Aas bin Umayyah bin Abd Shams bin Abd Manaf. His mother: Arwa bint Kariz bin Rabia bin Habib bin Abd Shams. He was nicknamed in the pre-Islamic era "Aba Amr." When she was born to him in Islam, a boy was born to him in Islam, he named him Abdullah and he confined himself to him. He converted to Islam in the past, before the Messenger of God, may God bless him and grant him peace, entered the house of Al-Arqam bin Abi Al-Arqam, and he emigrated to Abyssinia the two emigrations, and the Messenger of God, may God bless him and grant him peace, married his daughter Umm Kulthum after the death of Ruqayyah, and he said: If I had a third wife for her Othman, and he was called "The Two Lights" for his combination of the two daughters of the Messenger of God, may God bless him and grant him peace, he was martyred, may God be pleased with him in the year (35 AH). See: Ibn al-Jawzi, Sifat al-Safwa, previous reference, 1/110.
- () Talha bin Ubaid Allah bin Othman bin Amr bin Kaab bin Saad bin Taim bin Murra bin Kaab bin Loay bin Ghalib bin Fahr bin Malik bin Al-Nadr bin Kinana, Abu Muhammad, Al-Qurashi Al-Taymi, and his difficult mother bint Abdullah bin Malik Al-Hadrami, known as Talha. Al-Khair, and Talha Al-Fayyad, who is one of the first forerunners to Islam, and one of the ten = the heralds of Paradise, witnessed Uhud and what followed from the scenes, and pledged allegiance to Ridwan, and on the day of Uhud, a great calamity, and the Messenger of God, may God bless him and

- grant him peace, protected himself, and guarded the nobility from him with his hand, he died Year (36 AH), see: Ibn al-Atheer, Lion of the Forest, previous reference 2/467.
- () Jubayr bin Muta'im bin Uday bin Nofal bin Abd Manaf bin Qusay Al-Qurashi Al-Nawfali, nicknamed Abu Muhammad, and it was said: Abu Uday, he embraced Islam after the Hudaibiyah Treaty and before the conquest, and it was said: in the conquest, and he died in the year (57 AH) and it was said (58 AH), see: Ibn al-Atheer, The Lion of the Forest, previous reference, p. 323.
- () Al-Tahawi, Ahmed bin Muhammad (321 AH) Explanation of the Meanings of Antiquities, 1st Edition (1414 AH - 1994 AD) Investigation: Muhammad Zuhri al-Najjar - Muhammad Sayyid Jad al-Haq, the world of books, 4/10 No.: 5507, and he said in the monument of the banner: "It was taken out by al-Tahawi and then Al-Bayhaqi, on the authority of Alqamah Ibn Abi Waqqas, "Al-Zayla'i, Nasab Al-Raya, previous reference 4/10.
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