

Mobile applications and its impact on the Muslim family in the view of Islamic Jurisprudence

¹Dr. Amna Mahmoud Shit Khattab

Abstract

Praise be to God, may God bless him and grant him peace, and humiliate everything with destiny and fate, May God bless him and grant him peace. Technical development has prevailed in all aspects of life, so I feel it in all our daily movements, in addition to the fact that technologies have become available to everyone through those applications that are specially designed for mobile phones, and some of them are known to be useful, such as applications for public information or religious information.

Key words: Mobile applications, Technical development

I. Introduction:

And these corrupt applications are taken by the Muslim as a way to help adhere to the teachings of his true religion, including what is corrupt and corrupt the Muslim family in particular, and these corrupt applications do not do that. Earning is in the simplest arrangement behind it except wasting time and money in what is not useful behind it, in addition to what leads to moral deviation that works to form a wrong family, which leads to the destruction of family values and morals. Provisions of Islamic jurisprudence. The research was titled: "Mobile Applications and their Impact on the Muslim Family in the view of Islamic Jurisprudence".

Explain the concept of the family, and how it harms some of them

1. Applications affecting the so-called family distancing and disintegration.
2. Explain the role of the family in monitoring its members when using these applications.
3. Show harmful and religiously prohibited images that violate the teachings of the Islamic

¹Prof., Department of Quranic Sciences, College of Education for Girls, Iraqi University, Iraq

religion when using these applications.

4. Explanation of the legal ruling on these prohibited images
5. Trying to find scientific and practical solutions to benefit from some applications for the benefit of the Muslim family and not to harm the Islamic societal fabric.
6. Explanation of the purposes of the law for the use of mobile applications in light of Islamic jurisprudence.

Research Plan:

The research plan required that it consisted of an introduction, an introduction, three topics and a conclusion.

Introduction: It includes the importance of the topic and the method of research in it.

The first topic: Definition of research terms, language, terminology and the most important problems facing the family.

The first requirement: the introduction of cell phones.

The second condition: Introducing the Muslim family.

The third requirement: the most important problems facing the Muslim family.

The second topic: Some forbidden images in mobile applications in light of Islamic jurisprudence

The first requirement: the applications used to incite suicide.

The second requirement: applications of fabricating images and defrauding people.

The third requirement: applications to spy on people.

The fourth requirement: prohibited advertising applications.

The third topic: the purposes of using mobile phone applications in the light of Islamic jurisprudence.

The first topic: Defining search terms, language, terms and general objectives for mobile applications.

The definition of search terms, language and terms, and includes two conditions:

The first requirement: the introduction of cell phones (Mobil)

Mobile, cellular or mobile phone: It is a wireless communication tool that works through a network of transmission towers distributed to cover a specific area, and then interconnection is done through fixed steps or satellites, with the development of these devices it has become more than just a method of voice communication, which is about A palm-sized laptop computer, and due to competition from network operators, the cost of calls and data exchange decreased to nine other segments of society, and cell phones expanded in remote areas so that the number of users of these devices increased continuously to replace fixed communication devices (1).

Components and its operational independence, it is described as cellular, mobile, mobile phone or mobile (1).

Mobile Applications: It is a type of software designed to work on mobile devices, by linking them to the Internet service, and aims to facilitate learning and obtain the required anywhere, and at any time, which provides an opportunity to exchange content, and these applications can come pre-loaded on Devices, or it can be downloaded from app stores, or the Internet (2). Among the most prominent technologies that operate within social networking sites are what is known as mobile applications, Social Networking Sites, which is a broad term for programming applications. Mobile applications that work on mobile devices, such as: iPhone, iPad and Galaxy Tab, and are used educationally to collect data, Track performance, organize and make lists, review bulletins, archive and review all comments, and access to them, as multi-function mobile applications (1).

Language:

The family of a person: his clan and his lower rank are taken from captivity, and he is the strength, they named it; because it strengthens them, the family: the man's clan, the people of his home, and the family: the man's relatives by his father. This meaning holds the concept of victory and protection(2).

Family in terminology:

By family, we mean the group of individuals who live in one house, and they participate with each other in managing their living affairs, and are bound by ties of blood or intermarriage (3).

Some have also defined the family as: the first unit in society in which the relationships are direct and within them the individual is social, and he is able to acquire his skills, emotions and inclinations, and in it he finds safety and residence.

Some have defined the family as a social group consisting of a husband and children. The individual has strong and coherent relations with this group, and has been subjected to modern means of communication to change in its structure and social functions (1).

The second requirement: the most important problems facing the Muslim family.

There is no doubt that family life, in general, is based on principles such as affection, compassion, communication, understanding, justice, love, and good coexistence, regardless of the problems that a Muslim family may face.

Among the most important factors that lead to family problems:

First: Weak faith:

The commitment of a person to the orders of Allah Almighty and avoiding him from his forbidden is one of the reasons for the happiness of the Muslim family in this world and the hereafter. Adherence to the right approach is the bulwark of the human being, which prevents him from all unruly behavior if a person commits

something that violates the orders of Allah Almighty, so that man becomes a burden on the whole family and Islamic society (1).

Second: The conditions of life and control of the objects over the life of the family.

The Muslim family in our time is subject to the control of worldly material over it due to the tremendous cultural growth and the intense competition that ensued between members of society, as this competition has put pressure on the family and family relations (2).

Third: intellectual invasion and weak morals.

The weak character of the individual and the resulting love of self and selfishness, family corruption, and the consequent undesirable behaviors make the intellectual invasion that the enemies of Islam used to eliminate the Muslim family as the last.

The second topic

Some images are forbidden in mobile apps in light of Islamic jurisprudence

The first requirement: the applications used to incite suicide. Suicide in the language: self-killing, it is said: the man committed suicide, i.e. committed himself (2). Suicide in the terminology of the jurists: The jurists did not use this term when their books agreed upon, and they expressed this by saying: killing the soul. Some contemporary scholars have set controls and said: "Suicide is the intention of a person to perform an action on his own, or to say what he is likely to die in" (3). This means that the applications spread on the mobile phone incite suicide, so if the owner of the phone follows him and the matter leads to his suicide, he is responsible for his action.

Therefore, applications that incite violence and kill suicide are prohibited, such as: the blue whale game, the blue elephant game, Maryam game, and other applications that teach or lead to suicide. This is because whoever commits suicide because of these requests, either completes them, then he must pay the price for them and sin in the Hereafter, or he must amend them, and this amendment is either necessary, he is responsible for his actions or he is responsible. He shall be punished with what the judge deems appropriate, according to what the judge considers of penalties. But if the suicide is voluntary, then it is non-repentance, then it is a punishment. Because he committed suicide. Or if abstaining from suicide is a repentance to God, and this is a disagreement among the fuqaha, then the punishment then repents is by repentance, and their disagreement was based on two sayings: most important bulwark in the demolition of the Muslim community, Some of the mobile or mobile applications have had a major impact on this destruction, which killed the Muslim family, and in turn eliminated the entire society (1).

The first saying: that repentance nullifies the punishment, and according to what he said some Shaafa'is (1) and some Hanbalis (2) said.

Sheikh al-Islam Ibn Taymiyyah and his student Ibn al-Qayyim (3) went on to prefer this saying that the punishment is forfeited by repentance, provided that the crime is in God Almighty. And whoever wants to purify himself with punishment, there is nothing wrong with that.

Ibn al-Qayyim said: (Likewise, in the rulings of this world, if Nasuh repents before he raises it to the imam,

the penalty is liable to correct the sayings of scholars) (4).

Al-Zarqani said: "He will not fall with repentance except extortion if he repents of it before being able to do it." (3).

The second requirement: applications of fabrication of images and fraud on people.

Cheating in language: by breaking guin - the opposite of advice, it is said to cheat its owner: if he deceives him other than the interest, and shows a difference of what he hides (4). And cheating according to Islamic law: its meaning does not deviate from the linguistic meaning (5).

Since the applications and programs of Photoshop, the practice of cheating and counterfeiting on people, and taking these images and exploiting them in suspicious places on the Internet, this is forbidden because it is like cheating, forgery and deceiving people. The word of jurists agreed that cheating is forbidden, and eating people's money unlawfully, whether by saying or actually and whether this is for real or unrealistic images, so the scholars said that cheating and concealing the defect in goods that are promoted and advertised or in transactions or others are prohibited legally (1).

Based on this, the money that is caused by fraud is in the hands of the fraud, and it is guaranteed and does not enter into his property, and he must return it to his owner in order to clear his liability. The ruler shall injure him and discipline him with what he deems sufficient against him, so that he may be a sermon and a lesson to others (2).

Islam also prohibited fraud in transactions, sales, and purchases because of the reasons for complicity, counterfeiting people, and eating their money by deception and deception, whether by concealing the defect in the commodity, or by entering into it that is not among them. It also deprived the concealment of the defect in the commodity and its concealment, and the buyer's delusion of the integrity of the commodity (3).

This, and if Photoshop did in order to seduce people, defame them, or expose them without an unlawful right, it is not permissible, and there is no doubt that this has a negative impact on the Muslim family, just as the money gained from this purpose is forbidden, and it is a reason to deserve the blessing.

It is well known that the basis for defamation, the prohibition in Islamic jurisprudence, is evidenced by this statement of Allah Almighty: { Those who love to spread immorality among the believers, will have a woeful punishment in this world and the next. And Allah knows while you do not know }. (1)

Ibn Katheer said in his interpretation: "This is a third discipline for someone who has heard something from bad speech, so he has something in his mind from him, and he has spoken of it, so he does not exceed from it, spread it and broadcast it." (2)

And the prophet - may Allah's prayers and peace be upon him - said: "Beware of you, thinking, because the thinking is false of the talk, and do not spy, do not palpation, do not be envious, do not compete, do not hate, do not be tempted, and be servants of Allah brothers." (1) He also said - may Allah's prayers and peace be upon him:

"O people, whoever believes in his tongue and faith does not enter his heart, do not offend the Muslims, and do not follow their own blemishes, for he who follows his brother's blemishes, Allah will follow his own blemishes and whoever follows Allah will scandal him in the depths of his house." (2)

This text is apparent in warning against defamation of Muslims by any means, and warning against following the shame, as it is one of the most evil and greatest taboos (3).

The third requirement: spying applications on people.

Spying in the language: is taken from the verb spy, palpation: touching by hand, his body sensing him with a palpation, and sensing him, that is: touching him and touching him, palpating a particular person if someone looks at him to show him, and fixing it as a metaphor, and the sensation: the lion; And spying as a term: I did not stand in what I read from the books of jurisprudence with a specific idiomatic definition of espionage agreed upon, although the emergence of its meaning is sufficient to indicate it without specifying it with special terms to know and distinguish it. The jurists did not devote to espionage in search of a separate chapter, but was mentioned while talking about other topics (2). And knew him: D. Wahba Al-Zuhaili: "Searching for blemishes and shame and revealing what people will hide and listen to the talk of the people while they hate or listen at their gates." (3). This is that the mobile phone applications devoted to spying and following the blemishes have a negative impact on the Muslim family, if one of the family members uses it, because of the violation of people's sanctities, their symptoms and their shame, their electronic data and personal information. And Allah Almighty forbade that by saying: {And do not spy} (1). And his said - may Allah's prayers and peace be upon him

- said: "Beware of you, thinking, because the thinking is false of the talk, and do not spy, do not palpation, do not be envious, do not compete, do not hate, do not be tempted, and be servants of Allah brothers." (2) He also said - may Allah's prayers and peace be upon him: "O people, whoever believes in his tongue and faith does not enter his heart, do not offend the Muslims, and do not follow their own blemishes, for he who follows his brother's blemishes, Allah will follow his own blemishes and whoever follows Allah will scandal him in the depths of his house." (3).

The significance of the verse and the talk:

In the verse, Allah Almighty forbade spying, so he indicated his sanctity, just as the Prophet - may Allah's prayers and peace be upon him - forbade tracing the blemishes of people, indicating sanctity.

Spying was excluded in certain cases, such as spying on criminals, as they may only know by spying, and the jurists authorized spying on thieves and bandits, and asked them to spy on them and follow their news - see "The Reverence of the Rulers" by Ibn Farhun (2/171). And it is permissible to penetrate the e-mail of corrupt criminals on the ground and follow them, know their plans, and pay their harm to Muslims, and this is in line with the purposes of Islamic law that came to preserve religion, symptom, money, soul and mind "means of electronic terrorism, its rule in Islam, and ways to combat it" (pp. 10-12). Spying from mobile applications has become an easy and available matter, and it is feared by the Muslim family, it is the applications through which spying can be the email intended for sending written messages and others, and the investigation and search service for information, and it is also

possible to spy via the phone or cell phone itself through applications. Certain, or spying via Bluetooth, which is about a modern advanced technology that enables the delivery of electronic devices, such as a computer, phone, keyboards, and headphones, that are used to exchange information from one device to another, or spying via imaging.

References

1. The impact of mobile applications on social networking sites on learning and teaching the Noble Qur'an for students of Thebes University and their direction towards it, by: Alaa Al-Jeraisy, Taghreed Al-Rahili, and Aisha Al-Omari, The Jordanian Journal of Educational Sciences, Volume (11), No. (1), dated 15 January 2015.
2. Provisions of unlawful money and the rules of usufruct and disposition in Islamic jurisprudence, by Dr. Abbas Ahmed Muhammad Al-Baz, publisher: Al-Nafees, first edition, 1418 AH / 1998AD.
3. Asna Al-Mtalib in Sharh Roud Al-Talib, Al-Ansari, Publisher: Dar Al-Kitab Al-Islami
4. Adwaa Al-Bayan in Edah the Qur'an, authored by: Sheikh: Muhammad Al-Amin Al-Shanqeeti, publisher: Dar Al-Fikr, Beirut, Lebanon, 1415AH.
5. Informing the signatories about the Lord of the Worlds, by Ibn Al-Qayyim, publisher: Dar Ibn Al-Jawzi for Publishing and Distribution, Kingdom of Saudi Arabia, first edition, year 1423AH.
6. The necessity of the straight path is a violation of the people of Hell, by Ibn Taymiyyah, by: Nasser al-Aqil, Dar Alam al- Kutub, Beirut, Lebanon, 7 edition, 1419AH.
7. Bada'i Al-Sanayi, publisher: Dar Al-Kitab Al-Arabi - Beirut, 1982.
8. The impact of the use of mobile phones on the values of the Algerian family «A field study on a sample of the families of the city of Umm Al-Bouaghi», authored by: Iman Maarouf Asma'a Bouanan, and Khawla Baladhan, a supplementary note to obtain a master's degree in media and communication sciences, specialization: and public relations, college Social and Human Sciences, Department of Humanities, People's Democratic Republic of Algeria, Ministry of Higher Education and Scientific Research - Arabi BinMahdi. University, Umm Al-Baqi University, academic year 2014AD / 2015AD.
9. Spying by photography in Islamic jurisprudence, by the researcher: Amal Jabr Abdel-Khaleq Shtaiwi, a thesis submitted to complete the requirements for obtaining a master's degree in Islamic jurisprudence, from the College of Sharia and Law at the Islamic University of Gaza, in the year 1432 AH / 2011AD.
10. Espionage and its provisions in Islamic Sharia, authored by: Muhammad Rakan Al-Daami, publisher: Dar Al-Salam - Cairo, second edition, year 1406 AH / 1985AD.
11. Islamic criminal legislation compared to positive law, written by: Abdel Qader Odeh, publisher: Dar Al-Kateb Al- Arabi, Beirut.

12. Enlightening interpretation, by Dr.: Wahba Al-Zuhaili, publisher: Dar Al-fikr Almoaser - Damascus, second edition, 1418AH.
13. Communication Technology and Society Issues and Problems, by: Sharif Darwish Al-Laban, Publisher: Dar Al- Alem Al-Arabi, Cairo, Sharif Darwish Al-Laban, First Edition.
14. Al-Bajrami's Hashia to Shareh Al-Manhaj, by Sheikh Al- Birjarmi, publisher: Al-Halabi Press, without edition, publishing date, year 1369 AH /1950AD.
15. The role of the family in the socialization of the child, written by: Farooq Amin, Emirates University, publisher: The Association of Socialists in Sharjah, volume 6 / number 24, and research in pages145-155.
16. The book: Al-Thakhira Authored by: Abu al-Abbas Shihab al-Din Ahmad bin Idris bin Abd al-Rahman al-Maliki, famous for al-Qarafi (died: 684 AH) Investigator: Muhammad Bu Khubzah Publisher: Dar al-Gharb al-Islami - Beirut Edition: First, 1994.
17. The flow of jars flowing over the flower gardens Authored by:MuhammadbinAlibinMuhammadbinAbdullahAl- Studies, Publisher: King Saud University, Volume 20 / No. 1, 2008AD.
18. Mukhtar Al-Sahah, by Al-Razi, publisher: Library of Lebanon Publishers - Beirut, new edition, 1415 AH / 1995 AD, by: MahmoudKhater.
19. Criminal Responsibility for Users of Social Media Networks A Comparative Study, Written by the Adviser: Ayman bin Nasser bin Hamad Al-Abbad, Publisher: Law and Economics Library - Riyadh, First Edition, 1436 AH / 2015AD.
20. The features of suicide theory in Islamic jurisprudence, authored by: Dr. Abdullah bin Hamad Al-Ghatimel, who is a researcher for the Arab Journal for Security Studies and Training - Volume 15 - No.30
21. Glossaryoftermsandjurisprudence,authoredby:Dr. Shawkani al-Yamani (died: 1250 AH) Publisher: Dar Ibn Hazm Edition: First Edition Number of parts
22. Sharh Al-Zarqani Publisher: Dar Al-Kutub Al-Alami - Beirut, 1411AH.
23. Edition: without edition and withoutdate.
24. The Fiqh Dictionary, Written by: Saadi Abu Jib, Publisher: Dar Al-Fikr. Damascus - Syria, second edition 1408 AH / 1988AD.
25. Kifaia Al-Nabih in Sharh Al-Tanbih, written by: Ibn Al- Rifa'a, by: Majdi Muhammad Surur Basalum, publisher: Dar Al-Kutub Al-Alami, first edition, year 2009AD.
26. Lisan Al-Arab Author: Muhammad Bin Makram Bin Ali, Abu Al-Fadl, Jamal Al-Din Ibn Manzoor Al-Ansari Al- Ruwa'afy Al-Afriqi (died: 711 AH) Publisher: Dar Sader - Beirut Edition: Third - 1414AH
27. Forbidden money owned and spent, and disintegration from it, written by: Abdulaziz bin Omar Al-Khatib, King Saud University Journal - Educational Sciences andIslamic

28. The Intermediate Dictionary, authored by: a group of researchers: Ibrahim Mustafa - Ahmed Al-Zayyat - Hamed Abdel Qader - Muhammad Al-Najjar, Publisher: Dar Al- Dawa - Investigated by: The Arabic LanguageAcademy.
29. Al-Mughni, by Ibn Qudama, publisher: Dar Al-Fikr - Beirut, first edition, year 1405AH.
30. The end of the needy to explain the curriculum, for Al- Ramli, publisher: Dar Al-Fikr, Beirut, the last edition, 1404 AH / 1984AD.
31. End of the needy to explain the curriculum Author: Shams al- Din Muhammad ibn Abi al-Abbas Ahmad ibn Hamza Shihab al- Din al-Ramli (died: 1004 AH) Publisher: Dar al-Fikr, Beirut Edition: Last Edition - 1404 AH / 1984CE
32. Mobile phone and its effect on family life «A social field study in the city of Diwaniya», the researcher: a group of researchers, a research submitted to the Council of the DepartmentofSociology,CollegeofArts,whichispartofobtaining a Bachelor of Arts degree in sociology, in the year 2018AD.
33. Our Contemporary Reality, written by: Muhammad Qutb, publisher: Al-Madina Foundation - Jeddah, in the year 1408 AH.
34. Modern means of communication and their impact on family relations, authored by: Dr. Abdullah Abdel Moneim Abdel Latif Al-Osaily, Judge: Mazen Khalil Mohammed Al- Jabrini, and this research is presented to the conference that will be held at "An-Najah University", on Thursday, 4/24/ 2014, entitled: Modern media and its impact on society ", 1432 AH / 2014CE.