

ABDULRAHMAN Hussein Obeid
Islamic Science University of Malaysia
Associate Professor Dr. at Faculty of
Quranic & Sunnah Studies
drabrahman@usim.edu.my

THE INTERACTIVE IMPACT OF SOCIAL MEDIA PLATFORMS ON RELIGIOUS TOPICS

IJTIMOIIY MEDIYA PLATFORMALARINING DINIY MAVZULARGA INTERAKTIV TA'SIRI

ИНТЕРАКТИВНОЕ ВЛИЯНИЕ СОЦИАЛЬНЫХ СЕТЕЙ НА РЕЛИГИОЗНЫЕ ТЕМЫ

Annotation. This article highlights the role of the Holy Quran as a source of spiritual strength for people. In today's rapidly developing world, some misconceptions are emerging due to misunderstandings of religious concepts. The article discusses the need to prevent these negative situations and correct misconceptions.

Keywords: social media, Quranic approach, academic approach, technology, content.

Annotatsiya. Ushbu maqolada Qur'oni karimning insonlar uchun ma'naviy kuch beruvchi manba sifatidagi o'rni ko'rsatib berilgan. Bugungi dunyodagi taraqqiyot jarayonlari jadal sur'at olgan bir jarayonda diniy tushunchalarni noto'g'ri tushunish oqibatida ayrim xato fikrlarning shakllanishi yuzaga kelmoqda. Maqolada mazkur salbiy holatlarning oldini olish va noto'g'ri tushunchalarni to'g'rilash lozimligi haqida to'xtalib o'tilgan.

Kalit so'zlar: Ijtimoiy media. Qur'onga oid yondashuv, akademik yondashuv, texnologiya, kontent.

Аннотация. В данной статье подчеркивается роль Священного Корана как источника духовной силы для человечества. В современном быстро развивающемся мире возникают некоторые заблуждения из-за неправильного понимания религиозных концепций. В статье обсуждается необходимость предотвращения этих негативных ситуаций и исправления ошибок.

Ключевые слова: социальные сети, коранический подход, академический подход, технологии, контент.

INTRODUCTION

The Holy Quran has always been and remains an inexhaustible source of meanings, indications, and signs from which the Muslim draws his spiritual strength, and to face the challenges that confront him intellectually, economically, and culturally. Today, the world has entered the corridor of the Fourth Industrial Revolution, an industry that has gone beyond means of transportation and construction to a real revolution in information and communication. The role of social media in disseminating the teachings of the Quran lies in its ability to reach a wide audience through diverse content, such as audio and video explanations, interactive lessons, and articles that interpret verses and answer doubts. However, its irresponsible use can lead to counterproductive results. Despite all the negative criticism directed by intellectuals at social media, its negative impact on the acquisition of knowledge, its distorted condensation of facts, and even its presentation of misleading information in various fields, it constitutes a source of directed knowledge if some of its mechanisms are controlled. These media consume a great deal of our time every day, whether we like it or not, especially since they offer free communication between all parts of the world. This communication alone has been a financial burden for many low-income class of society. It is acknowledged that these platforms are controlled by dominant companies. It would be naive to completely isolate these platforms from political and security circles, thus subjecting them, in one way or another, to organized agendas aimed at cultural hegemony and the export of an intellectual movement, the combination of opposites, and the systematic marginalization of the role of religions. These facts should not prevent the exploitation of these media to spread an informed culture.

There is a real competition between followers of religions and advocates of secularism to dominate the scientific content circulating on social media, because the arena of conflict is open and free, participant numbers increases rapidly and are

not subjected to a clear vision, thus contradictions increase as well. The conflict between secularism and religious thought has entered a new phase of investing in contemporary technology and techniques. Among these technologies is free social media, and these platforms play a major role in creating collective awareness about a political, intellectual, or religious issue. Some parties have deliberately spread false information about religion, its history, the infallible text, the Prophet of Islam, and prophets in general. However, the most dangerous thing is the efforts of the ignorant to defend religion in a superficial manner and invent flimsy scientific theories about the Quran and its scientific miracles. False theories about legislation, doctrine, Sufism, and the authenticity of the Prophetic hadith have spread, and their harmful effects are still apparent to specialists. Some of these mistakes are difficult to correct because they are in line with youth trends that lack awareness and intellectual maturity. Because the younger generation does not have stamina to read in-depth books or even some long scientific articles, it has become the duty of the guardians of the faith and Sharia to summarize many important ideas and topics and present them in an easy and enjoyable way that suits the minds of the younger generation.

The Frustrating Reality of Religious Content on Social Media Sites

Social media can be defined as communication tools that rely entirely on the internet, allowing many people to interact and converse with one another by sharing information about themselves, the latest photos, or the most prominent audio or video recordings. They are also websites and applications that allow people to share content more quickly (Duhaime. 254). In light of the new global systems that establish the meaning of the universal human being and the global citizen who transcends all geographical borders and may eliminate the linguistic, ethnic, or religious differences established at certain times, social communication has taken on a new form that is in keeping with this human being. It is virtual digital communication that establishes a type of social

relationship framed within the space of digital social networks.

There are many types of social media sites, including Sites that specialize in exchanging and finding information, and in communication, such as blogs. Event sites, such as Twitter. Social networking sites, which are used for direct communication between users, such as Facebook. Twitter is a social media platform with a somewhat news-oriented nature on the Internet. By posting short texts, Instagram, a social media platform where only photos and short video clips are posted. YouTube, a social media platform where both large and short video clips are posted. WhatsApp, which has rapidly revolutionized human life, especially in the Islamic world, is a cross-platform instant messaging application that allows its users to communicate instantly through messages, photos, videos, and audio recordings. (Salim. 20)

Social media encourages social isolation and a lack of family responsibilities, creating new youth mentalities that are almost detached from reality, but at the same time, it creates genuine new opportunities for getting to know one another and contributes to spreading collective awareness of some sensitive religious issues. As for the challenges to religions on social media, Secularism is an existential threat to religious thought as a whole, its moral system and its values, as the American ascetic and philosopher Huston Smith said in his best-selling book: *The World's Religions* (Smith. 565). Although Christianity separated from the state after the conflict between the church and scholars, unlike Islam, which maintained a balanced relationship between the state and religion (Lewis. 135), the challenge of secularism to Islam and Christianity is an existential threat, indeed a threat to all religions. Those who have appointed themselves as protectors of secularism do not cease to criticize religious history, religious thought, sacred religious texts, and prophets, and they reject revelation as a source of knowledge.

The general characteristic of religious content on social media today is chaos and a lack of consistency. This is due to how users handle information, with thousands of young bloggers clipping information from other sites or from each

other and presenting it as facts without the slightest effort to document or prove it. This situation underscores the lack of academic integrity, on one hand, and the failure to distinguish between reliable and fake sources, on the other. The chaos surrounding religious content has increased due to a lack of awareness of the danger of some information about religion, and the dissemination of the contradiction between religion and science, and between religion and democratic systems, intentionally or out of ignorance.

There is a widespread spread of weak and fabricated hadiths on social media sites, and the reason is the lack of scientific oversight by universities, specialized research centers, or by specialized scholars. There is an unconscious exchange of false interpretations of some Qur'anic verses, and the most dangerous of these modern interpretations is that relates to the scientific miracles in the Holy Qur'an, as fake types of miracles are spread with haste, pride and arrogance. These fabricated miracles lead to a loss of confidence in the Qur'an among many young people when they discover their falsity and do not know that those who spread them are enemies of the religion (Al-Labban. 68-88) or ignorant people who think that they are serving Da'wah to Islam.

Academic Approaches for Protecting Religious Content on Social Media

The first step to breaking the disjointedness of religious thought on social media is to return to the physical books! Social media is a means of acquaintance, not a mechanism for acquiring knowledge. When the younger generations understand this fact, we will automatically eliminate huge amounts of misleading information. Age groups from teenagers to twenties view social media as a source of true knowledge, and this belief is dangerous to their mental health and creates endless confusion in the content of religious thought.

The role of educational institutions begins when students return to pen and paper, writing by hand instead of using a phone or computer keyboard. This return creates greater confidence

in students, particularly in their linguistic abilities. This return must take place in the early stages of education, and some European countries have become aware of this fact and decided to cancel their reliance on smart tablets, notebooks and smart phones in elementary schools. This decision may seem like a step backward for some countries, such as China, but it is a strategic decision that frees children from the dominance of social media.

Another important method is to how to bridge Quranic exegesis to modern discoveries. Before discussing any correspondence between a scientific discovery and the meaning of a verse from the Holy Quran, one important matter must be verified. This is to limit oneself to scientific facts when interpreting verses, by removing from the arena scientific hypotheses and theories that have not reached the level of scientific truth. Theories should not be mentioned even for the sake of reference, because linking a theory that is subject to change and falsification to the interpretation of a Quranic verse creates a certain feeling among readers. If the invalidity of this theory is proven, the understanding of the verse will not be free from confusion and instability, and the Word of Allah is far above such an occurrence. (Muslim. 161-162)

An example of the misuse of websites to mislead and deceive is that some publications circulated a photo of a giant skeleton, claiming it was a remnant of the ancient people of 'Ad and Thamud. They claimed that Saudi Aramco had discovered the skeleton in the Rub' al-Khali desert. They claimed that Saudi authorities had kept the matter a secret, based on recommendations from the United States, which disliked the idea of highlighting the scientific miracles of the Holy Quran. It was later revealed that these images were Photoshopped and not real. There are no structures like this in Saudi Arabia, Egypt, or India. The person who created them was an American, Ariat Keith, who entered them in a graphic design competition!!

Some scholars, such as Al-Najjar, believe that social media sites must be invested in serving the scientific miracle, but with conditions. Only scholars have the right to spread new information about the miracle of the Qur'an, not amateurs and

semi-educated people (Al-Najjar. 1/47). The verses that speak about the fetus being surrounded inside the womb by a group of membranes, from the inside out, are as follows: the amnion, the chorionic membrane, and the decidual membrane... No one among creation knew about these three darknesses at the time of revelation. The Holy Qur'an preceded it by referring to them, which makes it certain that the Holy Qur'an is the word of God, the Creator, who revealed it with His knowledge. (Al-Najjar. 3/208-209)

The role of specialized research centers and famous scholars is to issue bulletins or permanent cards that are easy to distribute and publish on social media sites, in which they correct the wrong ideas promoted by the ignorant or lurking enemies. As well as allocating weekly or monthly scientific public lectures for awareness, and writing various curricula for different ages that some Islamic universities, Islamic institutes, or traditional religious schools adhere to.

Mufasssirs' wisdom and his keenness to reject the factors of division and discord place him among the reformers who see the real and living issues of Muslims. His minimization of the theological issues that preoccupied the scholars of his time and sowed hatred and animosity among them prompted the scholars of Muslims and its students to present him and spread his interpretation. His minimization of those issues was not based on a policy of concealment and evasion of the scholar's responsibility, but rather an expression of a deep academic understanding of their dimensions and effects, and a choice of the method of moderation and balance. Thus, he put an end to the nonsense that surrounded issues that have no benefit and are not at the core of the doctrine of Tawhid. Imam al-Maturidi had previously adopted a moderate approach in his presentation of matters of doctrine.

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