The Phenomenon of Cyber Bullying: Interpretation, Confrontation, and the Position of Islamic Law

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Abstract

This research dealt with the phenomenon of cyber bullying, indicating its causes and means of combating it, and the position of Islamic law towards it. However, its importance lies in the fact that it studies an extremely dangerous phenomenon that must be addressed, because of its devastating and dangerous effects that threaten society and its members. Moreover, it is necessary to reveal its causes and characteristics of its offenders, with the aim of developing policies that enable to confront it, in order to reach solutions to limit its spread, and help specialists and officials. in all fields to put those policies and solutions into practice.

For this purpose, the researchers herein relied on the descriptive and analytical approaches.

The research concluded a number of results, the most important of which are; Islamic law preceded the prohibition of bullying in all its forms, in order to protect the Muslim community from this phenomenon and its negative effects. Also, that the phenomenon of cyber bullying is one of the negative aspects of social networking sites. In addition, that the real motives driving cyber bullying behavior differ from one person to another, but in the end it reverts to the interaction of a group of internal and external factors. Based on these results, the researchers recommend the necessity of concerted efforts of the family, educational institutions and governments to address the phenomenon of cyber bullying, develop preventive measures and remedial measures to combat it comprehensively, and work to publish good media content that promotes the values of equality, love and tolerance, and devotes the concept of constructive social communication and its development, and contributes to reducing the impact of cyber bullying on society. In addition to imposing effective censorship on electronic means of communication, especially social media, obliging those in charge of them to monitor their users, and banning the accounts of those who re-practice cyber bullying, after

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alerting them the first time. Finally, enacting the necessary laws to define cyber bullying behaviors, and imposing heavy penalties on its perpetrators.

Keywords: Cyber bullying, the phenomenon of bullying, the victim of the bully, the prohibition of sarcasm, cyberspace.

1- Introduction

With the expansion of the use of information network technology, electronic means of communication, and social networking sites, especially by young people and adolescents, who are fascinated and led by this virtual world. Given what it offers them of privacy and free choice, missed usually in the traditional world, the phenomenon of cyber bullying was born. According to the cyber bullying Research Center, "About half of teens have experienced some form of online harassment. About (37%) of teens admit to using social media to hurt their peers, and (43%) use mobile phones to insult others."(Ferguson,2022). However, one in five people who use the Internet are involved in cyber bullying. (Thana,2019:187). Some studies showed the prevalence of this phenomenon among school and university students in various countries.

Despite acknowledging that there is no acceptable definition of cyberbullying, it is difficult to achieve consensus on a uniform definition, mainly due to a lack of common understanding of what this behavior involves. (Thana,2019:187). However, by reflecting on the definitions presented by sociologists and jurists, it becomes clear that they contain common elements. It focuses on defining the concept of cyberbullying based on three criteria: the act in which it occurs, the means by which it is committed, and the goal that the bully aims to achieve. Based on these criteria, cyberbullying can be defined as: repetitive and deliberate behavior, committed through electronic means of communication and the information network, with the intent of harming or harming the victim psychologically or morally.

1-1 Rationale:

1-1-1 from a theoretical aspect: The importance of this research appears in several sides:

On the one hand, the research deals with a very dangerous phenomenon that should be addressed, because it poses a real threat to the entity and individuals of society, given the devastating effects that befall the victim of bullying. What increases the risk of this phenomenon, and the need to address it with research and confrontation, is the characteristics of electronic means that increase the ability of the bully to disguise themselves, the ease in publishing bullying content, the high speed in reaching a wide audience, transcending geographical and temporal boundaries, as well as its

possible occurrence at any time. Today, the bully is indifferent to the harmful effects of his or her victim, as he/she does not see him, in addition to the lack of control over electronic means of communication, especially social media.

On the other hand, this issue is still relatively recent, and it needs a lot of studies and research from both the legal and Sharia standpoints, as it did not receive sufficient study and appropriate attention due to its size and seriousness. However, some research indicates that up to seven out of ten young people have been subjected to abuse via the Internet in some stage. (Brighton, 2013).

On the third hand, due to the prevalence of this phenomenon among adolescents and youth, its expansion, multiplicity of its forms, and its serious consequences, it has become necessary to stop at it, and to reveal its causes and the characteristics of its perpetrator. This aims to developing proposals and policies to confront it. This study came to explain the theories that explain this phenomenon, in order to reach solutions to limit its spread, and to discuss the position of Islamic law on it.

1-1-2 from the practical aspect, the study is useful in identifying the factors behind cyber bullying, which helps specialists and officials in all fields to develop appropriate policies and solutions to combat it.

Research problem: This study raises a major problem embodied in explaining the causes of cyber bullying and the theories explaining its behavior. The study also explained the position of Islamic law towards this phenomenon, ways to prevent it, and means to combat its growth.

1-2 Research Methodology: The study of the subject depends on the descriptive and analytical approaches. The descriptive approach describes the main subject of study, and explains its reasons and motives for it. As for the analytical approach, it helps in analyzing the elements of the phenomenon under study, in order to reach, in its light, the means and mechanisms that can confront it in all its forms.

1-3 Research Plan: In order to reach a solution to the main problem of the research, we will divide it into an introduction and three themes. The first theme deals with the interpretation of cyberbullying behavior, the second deals with the position of Islamic law on the phenomenon of cyber bullying, and the third deals with confronting cyber bullying, and finally a conclusion in which we present the most important findings and recommendations of this research.

2- Interpretation of cyber bullying behavior

There is no doubt that criminological studies have a major role in explaining the phenomenon of cyber bullying, as they shed light on an important approach that has data and indicators in the perception of

this phenomenon and its causes. This may prelude to the preparation for establishing the foundations for criminalizing and confronting it. That is why it was important and useful to stand on the analysis of criminologists, sociologists, and psychologists of cyber bullying behavior and its interpretation.

These scholars have attributed the real causes and motives for cyber bullying to two main categories: internal or subjective factors, and acquired external factors. These factors combined may be attributed to one source, which is criminal desire. We refer to the most important modern theories that explain and analyze the real reasons and motives that could stand behind the commission of cyber bullying.

2-1 Internal (endogenous) factors

By internal factors, we mean those innate biological impulses that are unacquired or unlearned. These factors are embodied in four theories; Planned behavior theory, physiological theory, social information processing theory, cognitive theory and self-efficacy.

2-1-1 Planned Behavior Theory:

According to this theory, human behavior is directed through three types of beliefs: the first is behavioral beliefs or the individual's attitudes towards behavior, which are beliefs about possible outcomes or other behavioral features or temptations that express the individual's attitude towards behavior. The second is normative beliefs, which refer to the personal standards that the individual adopts and govern his behavior, in addition to the individual's expectations about the standards of others about this behavior. Finally, beliefs of control, which mean the individual's beliefs about the existence of factors that may lead to increased behavior, hinder it, or prevent its performance. The combination of these three variables leads to the formation of an intention to carry out the behavior, with the expectation that the individual will achieve his intentions when the opportunity arises. In view of the characteristics of cyberspace on the Internet, such as the ability to hide and the absence of censorship, this provides a suitable climate for the implementation of those intentions or behaviors represented in the behavior of cyber bullying. (Mahmoud,2018:24).

2-1-2 Physiological theory:

Supporters of this theory believe that: a bully suffers a defect in his neurological and psychological cells, psychological disorders, and deep and radical behavioral deviations. It makes him lose control and logical control in realizing the reality of his behavior. So he accepts it even though he is abnormal and disapproved of by members of society, and repeats it harshly in the belief of its legitimacy. Some of them added that: a bully has a huge flow of testosterone and the hormone epinephrine, known as adrenaline, which paralyzes his will, his

awareness of his actions, and his insight into their consequences, which makes it easier for him to assault and bully, due to the lack of dread and fear due to the abundant secretion of these hormones. (Boucharoud,2021:27) As a result, people are born with abnormal internal physiological characteristics, which do not care about what is imposed by social rules and values, and are not deterred by the penalties imposed by laws, and persist in violating them.(Sophie , et.al,2022:68)

2-1-3 Social Information Processing Theory:

This theory assumes that the attitudes and behaviors of individuals are determined by the information in the surrounding social context with which individuals interact. Where the social information of the individual is processed through six stages, the first of which is the individual's recording of sensory information. The second is the individual's attempt to understand and interpret this information. The third is to bring about clarification of it and his position on it. The fourth is to search for possible behavioral responses to ideas. The fifth is to make the appropriate response or decision-making. The last of which is to implement the appropriate behavioral response. Therefore, aggressive behavior generally occurs as a result of weakness in processing social information in one or more of the previous six stages. The aggressive person resorts to choosing aggressive solutions in his interactions and relationships with others, and suffers from a poor interpretation of situations, and then he is characterized by helplessness and inability to interpret social information, so you find some people who have addiction and affinity for aggression and assault on others, bullying for no reason, Just to satisfy this addiction that has become a need, and bullying becomes an addiction if it is not stopped early.(Haroun,2022) In a study that included a sample of 1144 high school students in the United Kingdom, it showed that aggressive behavior has a strong relationship with cyber bullying.(Fletcher . et.al,2014:1393-1398).

2-1-4 Cognitive theory and self-efficacy:

This theory considers that human behavior, environmental conditions, and cognitive or personality factors interact with each other in complex ways as they are determinants of each other. One of the most important cognitive factors is self-efficacy, which contributes greatly to explaining the ways of thinking of individuals and their methods of dealing with the data of the surrounding environment. There is no doubt that self-efficacy in using the Internet has a significant impact on the emergence and practice of cyber bullying, and those who have a higher level of self-efficacy in using the information network are more likely to engage in cyber bullying behavior. A study was conducted in Egypt on a sample of 420 male and female students in several schools, whose ages ranged between (11-18 years), in order to

identify the methods of cyber bullying among higher education students. The results of this study revealed that there are statistically significant differences in cyber bullying in favor of the use of telephone communication in cyber bullying. (Hafiza& Al-Barashdia,2020:6). The majority of cyber bullies described themselves as experts in the Internet, and university students who had more experience in using the Internet and its applications were more likely to engage in various types of antisocial behavior on the Internet, without the need for technical support or assistance from others.(Mahmoud ,2018:28). The Criminal Court in the Sultanate of Oman has convicted a person who used the information network and information technology tools to threaten and blackmail a person, by impersonating a girl in the social networking program We Chat), and after obtaining obscene photos of the victim, he threatened to publish his photos and video clips, in exchange for money(The Supreme Court of Oman ,2018:396).

2-2 External (Social) Factors

Man is not separated from his external environment; it affects and is affected by it and its multiple factors. The external or acquired factors are produced through the process of socialization to which the individual is exposed in the various social environments in which he lives. An unhealthy social environment contributes greatly to the individual's acquisition of aggressive and dangerous behaviors, as a result of his influence on the bad peers surrounding him, and the deviant example of those who are in contact with him and those around him, especially if these behaviors are supported by others, whether with laughter, encouragement or assistance, which makes the individual continuous in this behavior as a result of the support and reinforcement he receives.

Cyberspace contributes to engaging and participating in cyber bullying on social media, and to providing reinforcement for this type of behavior on the part of others. When one of the friends on the bully's page likes it, or comments with words or pictures that encourage the cyber bully, or shares and republishes the post that the bully shows and offends others, and other methods, all of this necessarily leads to reinforcement and continuity of the cyber bullying behavior, and persistence in his aggressive behavior. If the bully is neglected to defend the victim, his action will become repetitive and his strength will be wired.(Ahmed,2022:67)

We summarize the most important social factors that drive cyber bullying:

A-   Family disintegration and wrong upbringing: Parents may be preoccupied with securing a decent life for their children in terms of food, drink, and clothing, forgetting things that are much more important than these needs, which is good education and continuous

follow-up of their children from childhood to adolescence in particular, and to modify their wrong behavior, and to monitor them permanently instead of relying on nannies or being distracted by work and other life matters. One study(Rao et.al,2019:13-19). however, conducted on a sample of 2590 students from middle and high schools in China, noted that permissive parental upbringing contributes to children becoming victims of cyber bullying. The study found that all forms of cyber bullying were associated with a low level of parental competence. On the other hand, the chances of a student being a cyber bully increase with the lack of a democratic upbringing style, and the imposition of physical discipline by both parents. There is no doubt that family disintegration and domestic disturbances, such as disagreements between parents and conflicts within the family, as well as resorting to verbal, physical and emotional abuse, play an important role in making a child aggressive and a bully(Mairéad et.al,2016:5), so he resorts to bullying others in order to discharge his pent-up anger. A husband was convicted of the misdemeanor of using the information network and information technology means to attack the sanctity of his family life in order to send from his mobile phone to his wife's mother's phone, through social networking (WhatsApp), pictures of his private life with his wife, showing traces of his wife's virginal blood on his marital bed, and attached textual comments proving his cohabitation with her, although his purpose was to prove to his wife's mother that he fulfilled the duty of marital cohabitation with her, following a family dispute between the husband and his wife by not having cohabitation with her.

B-   Bad buddies: Bullying behavior is reinforced by the person's blind imitation and naive simulation of bad buddies and the community of friends. Studies confirm that the quality of relationships between the group of friends and their individual characteristics, association with peers with antisocial practices, and negative interactions between them, play multiple roles in provoking and enhancing bullying behavior, or increase the levels of cyber bullying. So peers in the virtual community become spectators and also encourage cyber bullying. Subsequently, a bully tries to assert himself and attract attention to him, by imposing control or leadership among his peer group, with the aim of humiliating and subjugating others.(Fatima ,2014:94) As cyber bullying helps him in reach this end; because what he does on the Internet reaches a lot of people.

C-   Media and the digital revolution: The media and the digital revolution play a role in the development of cyber bullying, through adolescents and youth spending long hours in front of electronic computer screens or mobile phones, following media materials whose main idea is based on the concepts of power, crushing the opponent, and using all methods to reach aiming and achieving victory, without

taking into account any educational goal or moral considerations. This affects the psyche of the teenager, so he practices what he witnessed in his life and among his colleagues and peers in the same way. In order to mitigate the effects of what adolescents and young people watch in various media, the law of the Sultanate of Oman prohibits publishing, displaying or circulating any publications or visual or audio compilations that address the child's lower instincts, or adorn his behaviors that are contrary to the values of society or the law. The second paragraph of Article 40 of the Child Protection Law of the Sultanate of Oman prohibits children from entering cinemas to watch what shown on its screens, when a show is prohibited in accordance with what is decided by the competent authority. In addition, the emergence and spread of electronic games in recent years, which incite the idea of violence and supernatural power, and the addiction of children and youth to these harmful games. All of which affect their psyche and sow violence in them. Specifically since the child or adolescent tends to believe these things and to imitate and reproduce them. (Article 56 of the Omani Child Protection Law promulgated by Royal Decree,2014)

D-   Social pressures: Social integration is a basic goal for man, so one of the most complex causes of bullying is the social pressure that a person may be exposed to in his surroundings. So he fears social exclusion in the group to which he belongs; so he resorts to bullying and ill-treatment as a kind of response to this pressure. He searches belonging to a group; because he believes that abusing others enhances his value among his group, and this appears clearly in groups of school students and adolescents, as well as among people who are sick with racism in all its forms. Therefore, to avoid pressure and social exclusion, a person practices electronic bullying to prove himself in front of members of his group.(Amer ,2022).

3- The position of Islamic law on electronic bullying

Cyber bullying is an abusive behavior that is condemned by all divine religions, and human nature denies it. Because it is an image of domination and social tyranny, and the one who does it departs from his humanity to the behavior of ferocious animals. Therefore, people called it by a special name "bullying", as it is a form of social harassment, especially on social media, which is represented in the assault of the strong on the weak.

Bullying, in all its forms and types, is a form of aggression. It is an unacceptable behavior that contradicts the teachings of the true Islamic religion. However, since Islamic law directly forbids aggression and harm, it can be said that all forms of bullying known by this name, including cyber bullying, are prohibited in Islamic law. Then, it is

correct to consider bullying as aggression and harm.(Haroun,2022). We infer this prohibition with evidences extracted from the Qur'anic verses, the hadiths (speeches) of the Prophet, as well as some contemporary fatwas.

1-3 - Prohibition of mocking others: Some Quranic verses clearly and explicitly forbid mocking and insulting others, either by word or deed.

One of these verses is the Almighty's saying: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers"(al-hujuraat:11).

The reasoning in this verse was that it contained an explicit prohibition from God Almighty to despise people and mock them due to disease, poverty, or any other or unfamiliar characteristic. Perhaps the person who was ridiculed is more beloved to God than the person who was bullied. As for God Almighty's saying, "And do not insult one another" it means not making gestures that suggest others to mock them, whether by looking, moving, or speaking. As for the saying of God Almighty, "And do not call each other by nicknames," that is, do not give names to some people who will be offended by them when they listen to them.(Abu Al-Fida ,1998:376).

And among them is His saying, Glory be to him: "Woe to every scorner and mocker (1) Who collects wealth and [continuously] counts it (2), He thinks that his wealth will make him immortal.(3) No! He will surely be thrown into the Crusher (4)"

The reasoning in these verses is that they clearly indicate the threat, and the severity of the torment that awaits those who mock and ridicule people, whether that is done by word or deed, through contempt for them and belittling them(Abu Al-Fida ,1998:481). as well as those who show off their money to the poor and mock them, and give names that grieve them upon hearing it.(Adel ,2022)

The purified Sunnah of the Prophet is also full of hadiths that forbid ridicule and bullying in all its forms, including what Muslim narrated Ibn Masoud (May Allah be pleased with him) reported: The Prophet (pbuh) said, "He who has, in his heart, an ant's weight of arrogance will not enter paradise." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (pbuh) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people."(Sahih Muslim:91) Hence, this hadith… indicates a great rule. It is that arrogance rejects the truth, i.e. disbelief and contempt for it, and downplaying people, i.e. contempt and contempt for them, and diminishing their destinies. Among the

branches of this rule: a person's contempt for others and unjustly insulting their opinions, or disgracing their appearance and their speech, this is from arrogance and God forbid. Among these hadiths also what reported by Abu Hurairah that the Prophet - peace be upon him - said: "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour"(Sahih, 2563). Further, Abdullah bin Omar - may God be pleased with them - said: The Messenger of God - peace be upon him - ascended the pulpit, and called out in a high voice, and said: "O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets"(Sunan Al-Tirmidhi: ibid., p. 2032).

The reason for citing these hadiths is that they indicate the necessity of humility towards others, and not to brag about what God Almighty has bestowed upon him in terms of health and money, and other qualities that may not be found in others, but God Almighty has threatened those who do that with painful punishment. And when one person bullies the other, he has mocked God Almighty. Therefore, a true believer is the one who delivers the believer from his evil, even if it is by looking or commenting. And ridiculing others is a kind of pride, which leads to the sin of associating partners with God and oppressing people(Sahih Al-Jami, p. 1908).

The Islamic religion completely forbade mockery, which is currently called bullying.(Adel ,2022).

On this approach, the decisions of some courts followed.(Judgment No. 4542 of 2022 - The Jordanian Court of Cassation in its human rights capacity, issued on 6-11-2022). In a case that summed up the plaintiff being bullied because of her name (Khadra); because the students were mocking her name through acts of regular and electronic bullying. She demanded the court to change her name to (Khawla), so the court issued its decision to confirm the change in the civil records, guided by saying that the name of the plaintiff was contrary to the customs, traditions and correct names that Muslim person cherishes (according to the words of the Prophet Peace be upon him): "You will be called on the Day of Resurrection by your names and the names of your fathers, so make your names good." (Sunan Abi Dawood, Part 4, Page 237, Hadith No. 4948). Further, the Holy Prophet, peace be upon him, changed the names of many people; He saw that it deserved to

be changed to something better than it was stated in the Sahih al-Sunnah. In the Sultanate of Oman, a person was convicted of the offense of infringement by insulting and defaming by using the information technology method for publishing several tweets on social networking sites that constitute defamation of the two victims, describing them with words and phrases that came at the core of those tweets, including (stupidity - lying - their act of shame - their ugly night work. Consequently, these words were considered to constitute the meaning of insult and slander against the victims.

2-3 Equality between people and the criterion for differentiation between them is Taqwa (piety): God Almighty says: "O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

" The most honorable of you in the sight of God is the most pious of you. Indeed, God is All-Knowing, All-Aware."(Al-Hujurat:13)

The inference in this noble verse is that it encourages equality, as it alerts people to their equality in humanity, so there is no distinction between an Arab or a non-Arab except in religious matters and piety, which is obedience to God and following His Messenger, peace be upon him; For this reason, this verse came after the prohibition of backbiting and the contempt of some people for one another. Differentiation is by faith and good deeds, not by genealogy or by images, shapes and colors, but by what the servant is in his condition with his Lord, so they differ,(Khaled ,2022). "Indeed, the most honorable of you in the sight of God is the most righteous of you." This indirectly prohibits bullying if it takes the form of racism and discrimination between people and their sects.

3-3- Removing harm and refraining from harming people: Islam calls for removing harm, because he, peace be upon him, said in what Abu Saeed Al-Khudri narrated: "There is no injury nor return of injury." This hadith represents the rule of Islam in the rules of morality, and in dealing with people, which is to ward off harm from them of all kinds and manifestations. Among the benefits of this hadith is the prohibition of causing harm by saying, doing, or leaving. And the harm that Islam directs to remove is not only physical, but it is also directed to remove psychological harm that may be harsher and beyond the physical. That is The Prophet (pbuh) said: "It is not lawful for a Muslim that he frightens a Muslim". In addition, the Prophet (pbuh) said: "If anyone points a piece of iron at his brother the angels will curse him till he puts it down, even if he is his brother who has the same father and mother" (Sahih Abi Dawood, : p. 5004). He also –pbuh- said: "If anyone points a piece of iron at his brother the angels will curse him till he puts it down, even if he is his brother who has the same father

and mother"(Muslim: p. 6034).The above two hadiths of the Prophet indicated that it is forbidden for any Muslim to frighten or intimidate a Muslim like him, in any way and in any situation, even if it is by joking and foreplay.

The Islamic Sharia also calls for kindness, mercy, and benevolence, and rejects severity and aggression, and directs not to offend people, and to help them. Thus, refraining from harming them is worship! And the Muslim must worship God Almighty on the principle that if you do not benefit, then do not harm. Abu Dharr - May God be pleased with him - asked the Messenger of God – peace be upon him - : "Guide me to an action that if a person does it, he will enter Paradise. He said: I asked the Messenger of God, peace be upon him, about that. He said: (He believes in God). He said: So I said: O Messenger of God, is there work with faith? He said: (he says well with his tongue). He said: I said: If he is stammered, he does not convey it with his tongue? He said: So he will help the oppressed? I said: If he is weak and has no power? He said: Let it be made for an awkward person .I said: And if he is awkward? He said: Then he turned to me and said: (You do not want to leave any good in your friend, so let him leave the people who harmed him), so I said: O Messenger of God, is this a word of easing? He said, peace be upon him: (By the One in Whose hand is my soul, no servant does one of them, desiring by it what is with God, except I will take him by the hand on the Day of Resurrection, so that he will enter Paradise)"(Ibn Rajab,2022). This hadith, however, makes refraining from harming one of the reasons for entering Paradise. Bullying is nothing but unleashing harm on others, and mocking the weak and the young, and it is assaulting them with the hand and the tongue, and it is mocking the poor and the weak, throwing insults and insults at them, and calling them crazy and clumsy. If these manifestations are common in society, we know that they are difficult actions for the victims of bullying! Bullying has reached the point where we hear about a child committing suicide. Because he could no longer bear the ridicule of his colleagues, but rather we heard about a famous and successful YouTuber, who also thought of committing suicide because of the bullying of a group of people, and the mockery of his work.

3-4 Bullying is inconsistent with Muslim characteristics: One of the basic characteristics of a Muslim is for others to be safe from harming him. Rather, this characteristic was made because of its importance as a definition of a Muslim. Otherwise, he would not have deserved the description of a Muslim. Abdullah bin Amr bin Al-Aas - may God be pleased with them both - reported that the Messenger - peace be upon him - said: "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden". In explaining this hadith, Ibn Hajar says: .... The safety of Muslims from the tongue and hand of the

servant is obligatory; For harming a Muslim is forbidden with the tongue and with the hand, so the harm of the hand: the action, and the harm of the tongue: the saying. So he should not insult them, nor curse them, nor backbite them, nor strive between them with any kind of evil and corruption, and they were delivered from his hand, so he does not attack them.

What fuels the bullies' sense of aggression is their perception that the strong one is the one who overthrows others and oppresses him, so Islam came to change these common perceptions that indicate the culture of the jungle. Bullying others is corruption on earth, and the bully is not one of the reformers, and he is not the strong in the concept of Islam, and how to be strong, and he is only a slave who responded to a pure bestial call, and he was unable to overcome his instinct!

3-5 Fatwas (verdicts) prohibiting bullying: Some websites quoted several fatwas issued by some Islamic organizations that state the prohibition of cyber bullying, including:

A.   Al-Azhar' International Electronic Center for Fatwa: Bullying is considered an unacceptable behavior that contradicts the values of peace and good morals in Islamic law. Because it is a form of abuse, abuse, and ridicule, repeatedly, and whether the individual is a bully or is being bullied, he is exposed to serious and permanent psychological problems.

The Center has issued a fatwa that bullying is forbidden by Islamic law, as it stated in its fatwa that: "Islam forbids harming and assaulting, even with a word or a look. As the Almighty said: (But do not transgress. Indeed. Allah does not like transgressors) (Al-Baqara: 190), and the Messenger of God, peace be upon him, said: "There is no injury nor return of injury." (Narrated by Ibn Majah, and authenticated by Al-Albani).

However, a harm that Islam directed to remove is not only a physical, but also a psychological harm that may be harsher and harder than the physical impact. The Prophet (pbuh) said: It is not lawful for a Muslim that he frightens a Muslim. (Narrated by Abu Dawud, and authenticated by Al-Albani.

Therefore, it is clear that the constant mockery of a person, his character, his name, or his society causes him a deep psychological wound that may last with him throughout his life, and may push him to hate society or to end his life. Which makes the rule of these practices is forbidden, and the rule of confronting them is obligatory. (Ibrahim ,2022).

B- The Egyptian (Fatwa Council) (Dar al-Ifta al-masryah): It considered bullying in all its forms reprehensible in Sharia and criminal in law. For what it contains of prohibited harm and harm, in addition to its danger

to societal security in terms of being a crime. In a fatwa, it said: "Bullying is an aggressive behavior that aims to harm another person intentionally, whether the aggression is physical or psychological. With this description, it is an act that is forbidden by Sharia, and indicates the meanness and lack of virility of its owner. This is because Islamic law forbids abuse in all its forms and forms. As God Almighty said {And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.} (Al-Ahzab: 58). The council added: "Bullying includes a number of psychological or physical abuses that occur from the bully, as a result of which harm is caused to the bullied. However, Islamic law came to protect man from everything that could harm him; therefore, in the hadith narrated by Ibn Majah reported by Ibn Abbas, may God be pleased with them, that the Messenger of God - peace be upon him - said: "There is no injury nor return of injury." So, the abuse and aggression that the bully gets towards the other is from harming others, which is forbidden by Sharia."

The fatwa added that: bullying - based on its previous definition - includes ridicule, insult and contempt. Which are reprehensible acts; the noble Sharia explicitly forbids it in the Noble Qur'an, when the Almighty says: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers". [Al-Hujurat: 11].

The fatwa also pointed out that bullying may include insults and foul language, which is forbidden by Sharia, and leads to immorality. According to the hadith, agreed upon, reported by Abdullah bin Masoud, may God be pleased with him, he said: The Messenger of God - peace be upon him - said: "Insulting a Muslim is depravity, and fighting him is blasphemy."

C- The Islamic Forum in Sharjah: The forum held a scientific symposium in which it discussed the theme of "Bullying: A Look at the Concept, Types, Causes, and Islam's Position on Bullying," and the theme of "Bullying in Cyberspace." In one of the research papers presented at the symposium, it was stated that aggressive human behavior is reprehensible in human instincts, and it is completely rejected by the monotheistic religions. Because of its ugliness, and its many social effects, mental disorders, and other negative social pests, that deep harm is reflected on the family, children, and society. Bullying is a form of social tyranny, with the strong attacking the weak. The symposium added that it is necessary to address the phenomenon of bullying

according to the latest scientific research in the field, and within the framework of an institutional strategy that achieves mental health and social integration. Emphasizing the importance of the role of the religious preacher, the honorable Sharia addresses the phenomenon of bullying radically, as it honors the human being and clarifies his rights, and rejects contempt and acts of bullying of all kinds (http://emuntada.ae/news/the-forum-calls-for-coexistence-and-treats-bullying-in-sharjah. Browsing date: 09/06/2022).

4- Confront cyber bullying

It is important to develop a policy that suggests means and procedures to be followed in confronting the phenomenon of cyber bullying, in order to protect society from it, and to limit its psychological and moral effects that its victims suffer. This may lead them to commit suicide. Bullying is a very dangerous phenomenon, and a real problem that requires concerted efforts by everyone to eradicate it.

Aware of the high prevalence of cyber bullying among young people and adolescents, especially in school environments, UNICEF has begun intensify its efforts to prevent bullying in schools, as one of its plans for this stage, with the aim of reaching schools free of bullying, and ensuring a safe environment for students(Ibrahim,2022). The United Nations has also announced the fourth of May of each year, the international day to combat bullying in all its forms and methods.

The effectiveness of confronting the phenomenon of cyber bullying requires first, intervention by developing a preventive policy to prevent cyber bullying before it occurs, and then taking remedial measures for the behavior of bullying itself.

4-1 Preventive measures to reduce the phenomenon of cyber bullying:

Care must be taken to prevent the phenomenon before treating it, to prevent any bullying behavior.

• Prevention of internal causes of bullying: We found that cyber bullying may be a result of many internal factors, such as internal conflicts, imbalances or psychological disorders, and the difficulties of coping and social integration that the bully suffers from.

• The role of the family: The family has the most important role in overcoming the factors that drive bullying, by developing the personal and individual skills of its children, by guiding its children and encouraging them to talk about their suffering, to dialogue with them in a friendly manner, to build a relationship of friendship with them, and to have constant dialogue with them.

Parents should also provide interesting teaching and educational materials that reject violence and its manifestations, and provide games that develop minds, and invest their abilities in beneficial

activities, so that they are allowed to pursue what provides them with good and brings benefit to them, instead of electronic games and violent films that contain aggressive behaviors that increase the energy of evil (Ibrahim,2022).

In addition to the above, moral sympathy, the role of religious faith, and the education of children on the values of love, tolerance, equality, and respect must be strengthened, social relations developed, and their awareness of their rights and important personal boundaries that should not be allowed to be violated.

The role of educational institutions: Schools, universities, and others must work to build a supportive culture and implement appropriate policies by offering workshops and awareness sessions to deal with cyber bullying behavior, focusing on highlighting the damages of the phenomenon and the need to stay away from it. Article 40 of the Omani Child Protection Law stated that among the goals of education is the development of the child's personality and that education programs are consistent with the child's dignity and enhance his sense of his personal value, and bring up the child on the values of brotherhood, tolerance and respect for others. In addition to consolidating the values of equality between individuals and non-discrimination between them, because of religion, gender, race, race, social origin, disability or any other reason for discrimination.

It is also necessary to enroll students in voluntary and group work that enhances the spirit of cooperation and love among them. A cyber bullying policy must be designed and implemented, which defines the responsibility of all concerned parties, and the procedures that must be followed in the event of a cyber bullying incident being reported by a student(Mairéad et.al,2016:5). Therefore, the researchers, herein, believe that it is necessary for each school to provide a system for behavior and bullying, and this system includes rules of conduct in school, penalties for violators, and reporting mechanisms, whether for families, judicial authorities, or authorities concerned with children or juveniles. The system includes preventive methods and methods of counseling, provided that this system is approved annually by the ministry, as one of the conditions for licensing schools. With the issuance of these regulations, educational institutions enlighten students about bullying and related laws.

• The role of the media: the media should participate in shedding light on cyber bullying issues, suggesting solutions to them, and precautionary measures that prevent people from falling into its trap. Television channels should also broadcast educational, religious and purposeful documentaries, and avoid violent programmes.

It is also necessary to pay attention to developing social integration skills, introducing individuals to the methods of this integration, and

providing them with the social skills that qualify them to form relationships that lead them out of their isolation. One study confirmed that the most pragmatic response to aggressive behavior is to make the perpetrator aware of his individual responsibilities for these actions. And that the phenomenon of bullying is due to the person's inability to form friendships and positive relationships with his colleagues and peers, and he finds in bullying a way out of his isolation.

• The role of the state: In addition to the role of educational institutions, other institutions within the country must work to spread awareness among people and draw their attention to the seriousness of the phenomenon of cyber bullying. In particular, the following should be done:

A- Governments and institutions for the protection of families and children should launch awareness and educational programs for each age category, as appropriate, develop concepts of positivity and mental health, and spread the spirit of love and feelings of brotherhood among people.

B. Allowing human rights organizations and UNICEF to publish social awareness campaigns about cyber bullying behaviors, its forms, methods of dealing with it, prevention and treatment.

C. The state must put in place strict laws that include the threat of imposing deterrent penalties for anyone who bullies others(Adel,2022). It is worth noting that the Omani legislator, although it does not explicitly criminalize cyber bullying, yet in the Law on Combating Information Technology Crimes promulgated by Royal Decree No. 12/2011, assaulting the sanctity of the private life of individuals or families is criminalized, in Article (16).

However, the researchers, herein, believe that cyber bullying is an assault on the sanctity of a privacy and secret life in which the individual has the power to exclude any interference from others. This extends to everything related to a person's family, professional, health life, religious and intellectual beliefs, correspondence and conversations.

• The role of judges: bullying may be before the court itself by making the court think of unreal events, and trying to win over the judge or even the bully against the opponent outside the times of litigation without giving evidence, so the court judges must confront and research all the abuses that arise regarding bullying on one of the parties The lawsuit, and it may come to the point that the legitimate judge is the one who is being bullied, and then deterrent measures are taken against the bullying legal lawyer. In one case(Judgment No. 532 of 2022 - Jordanian Administrative Court, issued on 1-30-2023), a Sharia judge complained to His Eminence the Chief Justice that the

summoned Sharia lawyer has made the court vulnerable to mockery, bullying and ridicule through social media platforms joined by many people, whether lawyers or others, by delving into the discretionary powers of the judge, and writing phrases of the door to rebuke the judge for those who follow him on his Facebook page, in a way that leads to mockery of the Sharia judiciary and its integrity. Among the expressions of bullying, such as "If your opponent is the judge, who will you sue?" Deterrent measures have been taken against the bullying lawyer, through the Chief Justice referring the case to the Disciplinary Council for Sharia Lawyers, convicting him of behavioral errors contrary to the honor of the Sharia legal profession, and by banning him from practicing the Sharia legal profession for a period of six calendar months, starting from the date the decision came into effect. A decision is suspended upon its ratification by His Eminence, the Chief Justice." Finally, the decision was ratified by the Chief Justice and the Administrative Court.

• The role of lawyers: When dealing with his client, a lawyer must be careful not to bully the other party in the lawsuit, and then he may have contributed with the bully in confirming his actions and giving them a legal justification, and this matter is unethical in the lawyer profession. Therefore, a lawyer must ascertain the truth of any domestic violence alleged by his client. A lawyer can also be one of the tools supporting the elimination of bullying, by providing advice to his client in the event that he discovers that he is bullying his opponent, and warning him of the legal risks and judicial dimensions that will negatively affect the bully. Also, another role for lawyers is to educate the community about the need not to conceal those who are being bullied for any reason, and the need for legal confrontation in front of the bully to protect society.

4-2 Remedial measures:

The treatment of the phenomenon of cyber bullying requires the development of intervention and treatment programs, whether for victims of bullying to enable them respond to the attacks of the bullies and avoid recurring them, or for the bully himself.

• The role of the family: A family shall contribute to combating and treating cyber bullying, by playing a dual role:

A- With regard to the victim: If a family knows or suspects that a family member has been bullied, they must quickly create the appropriate atmosphere in order for him to tell them what he is suffering or is exposed to. This could be achieved by talking to him in a positive manner, and making him understand that he is not responsible for what happens to him, and that disclosing the bullying behavior and reporting it, whether to his family, to those he trusts, or to the competent authorities, is important and necessary so that the

situation does not worsen; Because in most cases the bully threatens his victim not to tell anyone(Ibrahim,2022).

B- With regard to the bully: Firstly, it is necessary to quickly provide assistance to the bully, treat him, and refer him to a psychiatrist if he suffers from any psychological or neurological disorders. His actions should not be applauded or rejected; in order not to prove to him, and encourage him to persist in this matter. It must be shown that bullying behavior leads to serious consequences, and exposure to legal, social, and even psychological problems. A deterrent punishment must be imposed or appropriate measures taken for any bullying behavior, whatever the motives for it.

• The role of educational institutions: Education and awareness-raising policies about the seriousness of cyber bullying may not be effective in preventing it from happening to some people. Therefore, educational institutions must support these policies with further ones that are effective in combating cyber bullying behaviors if they do occur, and include imposing remedial measures consistent with their educational policies, and the social environment of its members. It should also impose deterrent penalties for these behaviors; because setting such penalties may lead to making the cyber bully rethink his actions, taking into his account the legal and social consequences that will befall him. Therefore, the Jordanian legislation stipulates the protection of children from bullying(Clause (2) of Paragraph (a) of Article (17) of the Jordanian Child Protection Law No. (17) of 2022)., so it obliges educational institutions to preserve the dignity of a child from all forms of violence in school, including bullying. It also obligated(Paragraph (b) of Article (17) of the Jordanian Child Protection Law No. (17) of 2022). the Ministry of Education to organize mechanisms for reporting cases of corporal or humiliating punishment and bullying in educational institutions, and to make them available to the child and his parents or the person entrusted with his care, and to take appropriate disciplinary and legal measures thereof. The researchers, herein, believe that the provisions of law came to protect the child absolutely, and therefore these provisions include electronic bullying against children. Omani law also guarantees the right of a child not to be discriminated against because of color, sex, origin, language, religion, social status or any other reason (Paragraph (b) of Article (2) of Child Protection Law No. 22/2014). It also saves his right to protection from violence, exploitation and abuse, and to a decent humane treatment that preserves his dignity, reputation and honor(Article (7) of Child Protection Law No. 22/2014).

• The role of the state: The state should enact appropriate laws to confront this phenomenon, eradicate its sources, and reduce its negative effects on its victims, especially from the psychological and intellectual aspects.

5- Conclusion

The research dealt with the phenomenon of cyber bullying, indicating its causes and means of combating it. It also indicated the precedent of Islamic law to prohibit bullying in order to protect the Muslim community from this phenomenon and its negative effects.

The research also concluded a number of results, we present the most important of them, and then we follow them with recommendations that we see it should be adopted in addressing this phenomenon.

Results:

First: The phenomenon of cyber bullying is one of the negative aspects of social networking sites. This phenomenon has grown as a result of the wide use of these sites.

Second: The real motives driving cyber bullying behavior differ from one person to another. However, at the end they revert to the interaction of a group of internal and external factors. Most important of which; the psychological and neurological disorders suffered by a bully, his feeling of losing his belonging to his society, the social ostracism he feels, and his association with peers who practice antisocial practices. All of the above factors led to the practice and acceptance of cyber bullying, even though it is abnormal and reprehensible behavior, where the bully repeats it in the belief of its legitimacy.

Third: The efforts of the family, educational institutions and governments must be combined to address the phenomenon of cyber bullying, by diagnosing its causes, and putting in place preventive measures and remedial measures to combat it comprehensively, eradicate this phenomenon from its roots, and protect youth and adolescents from its dangers.

Recommendations: Based on the above results, we recommend the following:

First: Spreading awareness among the various segments of society through traditional and electronic media about the phenomenon of cyber bullying, the seriousness of this phenomenon, and the severity of the psychological and moral effects that befall its victims, and explaining the reasons that drive the practice of abusive cyber bullying behaviors, and how to prevent and treat them.

Second: Work on publishing good media content that promotes the values of equality, love, and tolerance, and devotes the concept of constructive social communication and its development. Also contributes in particular to helping bullies develop their communication and social interaction, and reducing the impact of cyber bullying in society.

Third: Providing psychological care by specialists to victims of cyber bullying, providing them with the necessary psychological support, and enhancing their self-confidence.

Fourth: Imposing effective control over electronic means of communication, especially social media, obliging those in charge of them to monitor their users, and banning the accounts of those who re-practice cyber bullying through them, after alerting them the first time.

Fifth: Enacting the necessary laws to define cyber bullying behaviors, and imposing harsh penalties on the perpetrators, to deter them and prevent them from repeating them. As well, to warn others who dare to do so with a bad consequence, as they may be subjected to penal and moral responsibility.

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