

The Impact Of Divorce Through Media On Muslim Society

Mousa Alkhateeb¹, Haya Al-Masalha²,
Mahmoud Alsalti³

¹Mousa.alkhateeb@zuj.edu.jo

²H.masalha@zuj.edu.jo

³M.alsalti@zuj.edu.jo

^{1,2,3}Department of Basic Sciences, Faculty of Arts,
Al-Zaytoonah University of Jordan, P.O.
Box 130, Amman 11733 Jordan

Abstract

The current study aims to investigate the impact of divorce through the media on the level of Muslim society and identify recent divorce cases and the factors behind the increase in the percentage of those cases. To achieve the study objectives, the descriptive-analytical approach is used. Recent confirmed cases in Arab society are shed light on by answering some questions such as Are there societal, psychological, or educational factors affecting divorce? What is the degree to which these factors contribute to divorce? What are the psychological effects that divorce leaves on divorced women in particular and the family in general, such as a feeling of unhappiness, weakness, and sadness in the family? And what are the social effects on the divorced woman, such as her feeling of constant shock and blame on the part of relatives and parents? On the other hand, does divorce have positive effects, such as learning to overcome the problem if the divorcée is at a young age, trying to take responsibility to move forward in a new life, discovering oneself, and getting out of the psychological crisis in a positive way?

Keywords: Media, Divorce, Fatwas, Muslim society.

1. Introduction

The Creator, Allah (Mighty and Sublime Be He), has legislated marriage for numerous purposes, such as compassion, comfort, and mercy. The Almighty God says “And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect” (Ar-Rum, 21). Islam has guided us to the fact that Almighty God creates two spouses from a

single soul to harmonize and be compassionate so that we can find the family, which is the basic building block of any society, as the Almighty God says “O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and ‘honour’ family ties. Surely Allah is ever Watchful over you” (An-Nisa, 1).

Regarding the Prophetic hadiths, the family is mentioned in numerous hadiths. The Prophet (PBUH) enjoins the good treatment of woman and the child, alongside the rights of the wife and husband to the extent that the prophet says, “O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford it should observe fast for it is a means of controlling the sexual desire” (Sahih Muslim, 1400). Marriage has been passed thanks to its noble goals approved by the soul and the mind, appearing as a tangible reality to bring benefits to the family and the individual and then to society as a whole. Marriage is regarded as a haven and the beginning of the stage of participation for the entire human species, as it provides reassurance and comfort and constitutes the psychological and spiritual relationship that Almighty God singled out for human happiness (Qutami, 2022).

Marriage and its issues - despite their diversity and differences – have occupied a large part of the attention of the various media due to their great importance and connection to the conditions of the Arab family affected by disintegration due to divorce cases currently suffered by most societies. The role of the media in working to reduce or increase divorce cases cannot be overlooked, as it is reflected in broadcasting cases of real families suffering from the effects of divorce and its consequences on women and children, along with the broadcast of various fatwas through these media and programs and hosting elders, educators, psychiatrists, and behavior therapists.

2. Literature Review

Much ink has been spilled on the impacts of a divorce in several aspects of the Muslim family and society. Fouad’s study (1991) aims to pay attention to some of the main dimensions when dealing with the issue of divorce and linking it to the factors of social development and the accompanying changes. To achieve the study objectives, 12 divorce cases and 5 cases of family disintegration are selected. The findings indicate that there is a large gap experienced by the rural community and that divorce increases in the early stages of marriage. The results also show that divorce cases are related to ignorance and illiteracy, which causes incompatibility of the cultural or social levels

between the spouses, leading to the occurrence of divorce. In another related work, Gigy's study (1992) aims to find out the reason for the increase in divorce cases in the United States of America in a specific period, especially in the last century. To achieve the study objectives, 30 divorce cases are selected. The findings indicate that the reasons for divorce are the lack of access to a level of emotional communication with the societal inequality in age, living and cultural standards of the two parties.

In the same context, Hadjari (2014) examines divorce through modern means of communication, ruling, and authoritative evidence. The findings indicate that there are many issues related to divorce through modern means of communication and their use; divorce cannot happen only when confronting the wife or addressing her in person, but it has become common to happen between spouses when they are far apart or behind mobile or computer screens. The results also show that divorce takes place in writing or drawings, and not in the explicit wording only, but it is included in other metaphors far from the word divorce, and this is called electronic writing. Besides, the results demonstrate that proving the divorce as an incident in the telephone conversation, which is far from the real ruling in the proof of the voice and the pronunciation and the real and established evidence may not be suitable to be a piece of firm evidence and the most important evidence is the proof of that writing to its author, who is the husband.

Moreover, a recent study by Elias and Aflah (2019) sheds light on two legal and legislative aspects of divorce. The findings indicate that divorce through modern means of communication is legally valid if all its conditions are fulfilled. However, the law has not explicitly provided for this type of divorce in any of the comparative Arab legislation. Divorce is considered a customary divorce that can be proven, but others do not recognize it. For example, in the case of divorce through modern means of communication, the Algerian legislator concludes that the family law neither takes into account the divorce in respect of which a court ruling has been issued, nor recognizes the divorce that occurs outside the Judicial Council.

3. Problem Statement

The media's interest in various issues is what makes its role influential in raising awareness and addressing many aspects related to various social issues such as divorce issues. The media's concentration is also reflected in publishing fatwas related to marriage and divorce to complete its path in achieving the awareness and guiding goal that contributes to reducing divorce cases or may have a negative impact to reflect the trend that aims to increase the phenomenon of family

disintegration, which has become a worrying concern in Arab and Islamic societies. Importantly, in this research work, there is an attempt to study the real role of the media in increasing or reducing divorce cases and the impact of broadcasting fatwas through those means, then addressing the factors that contribute to the increase in divorce cases among Muslims. Hence, the problem statement lies in representing the extent of the impact of broadcasting divorce fatwas through the media on Muslim society.

4. Research Questions

This study is conducted to investigate the impact of divorce through the media on the level of Muslim society and identify recent divorce cases and the factors behind the increase in the percentage of those cases by answering the following research question:

What is the impact of divorce through the media on the level of Muslim society in identifying the recent divorce cases and the factors behind the increase in the percentage of those cases?

5. Research Objectives

The objective of this study is to:

Investigate the impact of divorce through the media on the level of Muslim society and identify recent divorce cases and the factors behind the increase in the percentage of those cases.

6. Significance of the Study

The significance of the study is reflected in the significance of the cohesion of the single-family and limiting its disintegration because of its high and fundamental position in society. Also, the significance of the study lies in the role of the media in contributing to preserving that basic building block for Muslim society and the positive or negative impact of broadcasting fatwas in the media to influence divorce cases.

7. Research Terms and Definition

In this study, several terms are mentioned, and their procedural definitions are as follows:

Family: It is the basic unit upon which societies are built. It is also considered one of the most interconnected and adaptive human groups in Muslim society characterized by a system that contains several mutual obligations, and it is the real standard against which other societies are measured (Rugh, 1988).

Media: These are the means that collect information and news, edit and organize it, and then pass it on to the recipient and have many roles in guidance and awareness.

Divorce: It is the opposite of marriage and occurs when the differences between the spouses intensify to a point that cannot contain the crisis or achieve stability in the conditions of the same family. Divorce is also what Islamic law has worked to balance between the right of the husband and wife, and then the right of both to separate the marital relationship in the event of the impossibility of marriage, as Sharia does not force each of them to live with the other. This significant event is preceded by huge problems and difficulties, so the Creator considers it the most hated of permissible things to God (Helmy, 1997).

Family Disintegration: It is the collapse of the family, which is a social unit, and the disintegration of building the social roles associated with it as a result of the failure of one of the family members to commit to their real role or to perform this role in a way that satisfies the other party. In other words, it is the refusal to cooperate with the rest of his family when conflict or competition among the members of this family prevails (Helmy, 1997).

Fatwa: It is to expose the legal ruling of the questioner about it. The fatwa may be without question to clarify the ruling for a calamity or one of the newly emerging events, and the purpose of it is to correct people's sayings or all their conditions. Whoever undertakes this task is called a mufti because of his knowledge of the developments in the legal and Islamic rulings and his ability to derive legal rulings and fatwas (Mansour, 2011)

8. Method

Research Approach

The descriptive approach is adopted since it is the most appropriate method that enriches this research by describing the phenomenon in question and the influential role played by divorce fatwas broadcast by the media in family disintegration.

9. The Emergence of Divorce through the Media

As the wheel of time does not stop, the human mind that Almighty God creates and puts in it the power of innovation invents the means of communication, memorization, and information that have not existed in the past centuries. With witnessing developments and inventions such as the telephone, the Internet, and the audio-visual media captured via satellite, the sessions for knowledge lessons in mosques and courses are reduced, people's time is short, and people

become accustomed to speed and ease in obtaining their desires, such as getting quick responses related to family fatwas such as divorce and marriage and their rulings. As scholars shall respond to people's demands, their fatwas are issued through the media. Thus, there are many media programs specializing in fatwas and religious questions spread on the Internet, and scholars work to address their legal regulations in line with the requirements of people's lives.

9.1 Divorce Fatwas through the Media

9.1.1 Definition of Divorce Fatwas through the Media

Divorce Fatwas through the Media: It is the fatwa pronounced through the media and in which the explicit pronouncement is by the mufti. These fatwas are not limited to writing but are among the visual or audio content. Because the fatwa is of great importance to people's lives and one of the most important ways of learning and concerns all segments of the Muslim society, especially the Muslim family, it has programs in the media such as television, radio, and websites on the Internet.

Media Types: Media can be classified into four types:

Print Media: It is the issuance of newspapers and the publication of media articles to disseminate opinion and entertainment or education and guidance and the exchange of opinions and ideas among the same society. It is also between the ruling body and the governed, and it may be one of the means of directing public opinion (Seydhum, 2005).

Television: Linguistically, it is a word that means vision from a distance. This word, first used in 1900, means a social institution that consists of a group of administrative but technical institutions that contain broadcasts of media periods depicted with cameras and modern technologies. Television combines movement and color and works to gather a large number of audiences. It is an economic means that affects its users. It is considered one of the most comprehensive media institutions, but it is capable of broadcasting the truth, turning it around, and deceiving and hiding it (Shabani, 2012).

Radio: It is ranked second after television as one of the most important means of conveying facts, news, and many cultural, educational, and entertainment materials. It specializes in broadcasting immediate events such as political news, or warning of natural disasters and assassinations. Radio reaches residents of areas that go beyond security or geographical barriers; the least educated groups and even children (Al-Taher, 2011).

Electronic Newspapers (Online Newspapers): They are non-print newspapers, but they are electronic and differ in their contents and attitudes. E-newspapers also rely on constant updates and interactive

opinion polls, but they do not have paper assets. Electronic newspapers refer to news networks and websites of political parties or national and economic institutions. The electronic newspapers use the radio and satellite websites interested in providing news content as a text, audio, or video service and open arenas of societal and cultural dialogue. The websites of international or Arab news agencies are also used to provide their services on the Internet, translate them into several languages, and then display them at fixed and sometimes regularly repeated intervals (Al-Ghazi, 2016).

9.1.2 Divorce through the Media Characteristics

Fatwas are on the rise around us from many people, whether educated or uneducated, to the extent that there are seasons for fatwas such as Ramadan, Hajj, and other months. They are rulings for a family, inheritance, and other daily issues. These fatwas can be in two types:

1. Recorded Fatwa Programs: These programs receive questions and inquiries related to the public before they are presented to the Mufti to examine them and prepare the answers. Then, the media session is depicted in the form of questions and answers posed by the Mufti, or the Mufti answers related questions. This type has many important characteristics such as the mufti's lack of improvisation, which may lead to error. This type is the most widespread on the Internet or in official newspapers, but it lacks direct communication between the questioner and the mufti. One of its disadvantages is that the questioner cannot communicate his issue in detail or in the required form, which leads the mufti to an answer that is far from correct due to his lack of direct dialogue (Malik, 2012).

2. Live Fatwa Programs: The question is directly received by the mufti during the episode, and then the mufti answers it immediately, but without leaving time to confirm or wait for the answer. This form of fatwa program has the highest percentage in the recent period. The danger intensifies in the fact that the subject of the question concerns the fate of an entire family when the fatwa is related to the occurrence of divorce or not, which leads to serious consequences. At that point, as narrated by (Sahih Muslim, 1400, p.1), "What demolishes Islam, and that when he replied that he did not, he said, the slip of a learned man, the disputation of a hypocrite about the Book, and the rule of imams who lead men astray".

Thus, the satellite channels that are racing to gain large numbers of followers and viewers have increased, while allowing their movement complete freedom without being restricted by censorship. This has made satellite channels more widely spread and more acceptable because of the advantages they have for the caller's response, which

is enough for the questioner to dispense with the long wait until his issue is presented in the recorded programs. The questioner may even select the Mufti to whom the question is asked and the channel in which his or her direct question is asked. These programs have two forms:

First: It is that the program presenter receives a set of questions and then presents them to the Mufti one by one. Here a new element participates with the fatwa represented by the program presenter, who is considered the mediator between the mufti and the questioner sometimes, and sometimes he is considered a participant with the Mufti and may help him to understand the details of some questions during the program management.

Second: It is the program presenter receives each question separately, and then presents it to the Mufti directly. This is the highest level of fatwa because the mufti interacts directly with the questioner, and then the mufti works to issue the fatwa at the same moment (Malik, 2012).

9.1.3 Legal Controls of Divorce through the Media

After reviewing several media types due to their importance in influencing a large number of members of society, it is necessary to address how cases of fatwa regarding divorce reach a wide area of the public and then affect it, whether positively or negatively. The cases of fatwa related to divorce are examined in a more focused way such as mentioning some of the synonyms of divorce through electronic means of communication such as mobile messages or e-mail, where the jurists differ in the occurrence of divorce in the written manner due to the absence of evidence for the author of the message.

What is more, the majority of jurists unanimously agree that divorce takes place in writing and considers it a means of proving it. Some jurists, however, differ in estimating the authenticity of this writing and the priority of the intention to marry over it in the claim against him. In the same mood, IbnHazm contradicts the majority of jurists that the husband's divorce from his wife in writing is considered nothing, and the argument in that is that divorce is mentioned by the Sharia, as Almighty God says "Divorce may be retracted twice, and then the husband must retain his wife with honor" (Al-Baqarah, 229). Also, Almighty God says "O Prophet! Instruct the believers: When you intend to divorce women, then divorce them with concern for their waiting period" (At-Talaq, 1). Thus, divorce is based on pronunciation, not writing. IbnHazm has inferred that writing is not a means of expression and may mean forgery as well. Also, it has a great impact if a divorce takes place in this way because of its effects on family disintegration and other dangerous effects, along with electronic

hacking that may occur and its contents cannot be proven (Al-Talaq, 2014).

9.1.4 Fatwa Cases through the Media

*** An Episode in a Popular TV Show Titled Divorce Fatwas: Each Case Alone**

In this episode, controls of the first-time divorce when angry and the manners of returning to life again are mentioned. This is how the Egyptian Dar Al-Iftaa has received a question from one of its followers in one of its live broadcasts. This question is answered by Dr. Ahmed Wissam, Secretary of the Fatwa at the Egyptian Dar Al-Ifta, explaining the difference between abstract jurisprudential rulings and a fatwa. Dr. Ahmed Wissam confirms that each case of divorce must be considered separately, even if one husband speaks of divorce once or twice, so they are not measured against the other. Wissam also says that every position and every oath said by the husband is separately discussed, and after that, we say the fatwa. Therefore, Wissam says that this question falls under the abstract jurisprudence rulings, but the fatwa is the application of the legal ruling to a specific incident, stressing that the fatwa in this matter must be examined in each case separately (Masrawy, 2022).

*** Oral Divorce Fatwa Raises Jurisprudential Controversy**

In an investigation published by the Al-Ahram website in the section on religious thought, controversy is raised about the verbal divorce fatwa. It is published that man has selected to benefit from the civilization of his time by documenting the marriage contract to preserve rights and lineages. Several questions are raised in the investigation such as whether isn't it normal for divorce to follow the marriage system. Isn't oral divorce considered valid if it is documented by an official contract and in front of witnesses? Or is the formula of offer and consent that the husband and the wife's guardian repeat before signing and documenting the marriage contract, like the "divorce oath" that he tells his wife when family disputes occur?

Thorny questions circulated by some satellite channels, and conflicting fatwas of religious scholars reported on social media revolve around the invalidity of oral divorce. These fatwas, in turn, have caused great controversy and a state of confusion between two different opinions. In detail, the first opinion confirms with evidence the occurrence of oral divorce, and that it is a matter that has been regularly repeated by the nation since the time of the Prophet (PBUH) on the first hand. On the other hand, the second opinion sees oral divorce as non-existent based on other jurisprudential opinions that

perceive the dissolution of the marital bond can only take place in the same way, which is documentation.

Various jurisprudential opinions are presented about “oral divorce,” which becomes the case for most of the questioners of the Fatwa Committees at Al-Azhar, Dar Al-Ifta, and religious programs on satellite channels, as the scholars rely on evidence supporting their fatwa, and it seems that the matter requires a collective effort to resolve this controversy that affects the lives of many people (Abu Al-Fotouh, 2015).

In a different opinion on the previous fatwa, in the beginning, Dr. Saad Al-Din Al-Hilali, Professor of Comparative Jurisprudence at Al-Azhar University, one of the most prominent religious scholars supporting the non-occurrence of divorce by mere utterance, says that the official documentation of marriage and divorce contracts is known to Egyptians for the first time as of August 1931. The Egyptians draw near to Almighty God through marriage and divorce by making a covenant firm covenant that God made in the Holy Qur’an a solemn covenant. Also, some demand that people shall be deprived of the blessing of civilization by official documentation, at a time when they are satisfied with this documentation in the sale of real estate and cars. For example, students of jurisprudence and common people are aware of the logical dependence of divorce on the status of marriage, so if the marriage takes place orally, then the divorce shall take place orally because of it.

Besides, if the marriage is notarized, then the divorce will only be by notarization because divorce is the dissolution of the marital bond, and the dissolution is only by the method of the contract. The legal divorce is what makes the divorced woman ready for marriage if the divorce is before consummation, or it is the one that arranges the start of the waiting period if the divorce is after consummation, and the oral divorce of officially married women does not arrange this legal right, so the oral divorce and the non-existence are the same (Abu Al-Fotouh, 2015).

*** Another Opinion on the Same Fatwa Regarding the Validity of the Oral Divorce**

Several Al-Azhar scholars reject what is stated in the fatwa of Dr. Saad Al-Din Al-Hilali and affirm that divorce takes place as soon as it is pronounced. Dr. Raafat Othman, a member of the Council of Senior Scholars of Al-Azhar, says that when the husband utters the word “divorce” to his wife and says to her, “You are divorced”, he is held accountable for that, and this is what is mentioned in the texts of the Holy Qur’an and the honorable Prophetic Sunnah.

In the Holy Qur’an, Almighty God says “Not a word does a person utter without having a vigilant observer ready to write it down” (Qaf,

18). It is known that a person can convert to Islam with a word, and an atheist says "I bear witness that there is no God but God (Allah) Himself, and I bear witness that Muhammad is His messenger". With these words, a person becomes a Muslim, and he does not need a piece of proof such as witnesses or written documentation between himself and Almighty God, as the hadith of the Messenger (PBUH), which shows the person's responsibility for his words, saying "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell" (Al-Bukhari, 870). It is also proven in the honorable Sunnah of the Prophet that the Messenger (PBUH) arranges some rulings based on his mere knowledge of the divorce, and does not ask the husband to testify to his divorce or prove it in writing (Abu Al-Fotouh, 2015).

Moreover, it is pointed out that the books of the Prophetic Sunnah have narrated that Abdullah bin Omar, May God be pleased with them, divorces his wife while she is menstruating. Then, Omar, may God be pleased with him, asks the Messenger (PBUH) who replies to him "Command him to take her back and keep her till she is purified (from menses), has another period, and is then purified. If he then wishes he may keep her and if he wishes he may divorce her before having intercourse with her. That is the 'Iddah (period of waiting) which Allah commanded for the divorce of women" (Al-Bukhari, 870). The proof here is that the Prophet arranges a ruling upon his mere notification that Abdullah bin Omar had divorced his wife. This also indicates the occurrence of oral divorce, as narrated by Abu Hurairah, may God be pleased with him, on the authority of the Messenger (PBUH), saying "There are three things which, whether undertaken seriously or in jest, are treated as serious: marriage, divorce and taking back a wife after a divorce which is not final" (Al-Bukhari, 870).

9.2 Fatwa Controls through the Media

Due to the confusion about the fatwa and conflicting opinions through the media, it is necessary to address the fatwa controls.

First: Conditions of the Mufti

The scholars mentioned conditions that must be fulfilled by the one who holds this honorable position, such as rationality, maturity, justice, and trust. The conditions related to his knowledge of the legal and Sharia rulings are as follows:

a. The mufti must be knowledgeable of the Holy Qur'an in the manner that it is necessary to identify what it contains rulings that are firm,

similar, general, detailed, abrogater, abrogated, and general. Al-Ghazali and Ibn Al-Arabi say that the number is five hundred verses related to the verses of rulings, especially concerning marriage and divorce contracts, and their annulment (Hunuz, 2019).

b. The mufti must have insight into the Sunnah of the Prophet (PBUH), and what is related to it in terms of mentioning the rulings of hadith: the correct, the good, and the weak. It is necessary to identify the condition of the chain of attribution and their number concerning fatwas until the fundamentalists limit them in hadiths of rulings such as rulings on transactions, women, contracts, and covenants. He must be aware of what is included in the Sunna's collections, such as the Six Canonical Books of Hadith, the Musnad, and the extracts by identifying them from their places through research and evidence.

c. The mufti must identify the sources of consensus and disagreement so that he does not issue fatwas contrary to what the consensus has signed, even if he is one of those who say that the consensus is authoritative and sees it as legal evidence.

d. The mufti must identify the analogy to address the silent branches through the uttered principles.

e. The mufti must know the tongue of the Arabs in a way that enables him to interpret what is mentioned in the Holy Qur'an and Sunnah such as new matters and issues.

f. The mufti must be familiar with the principles of jurisprudence as needed.

g. The mufti must take care of the purposes of Islamic law. Al-Shatibi (1388) says that the degree of excellence is achieved by those characterized by two qualities: understanding the purposes of Sharia over their completeness, and being able to elicit deduction based on their understanding.

Second: Fatwa Controls

The following are the fatwa controls that shall be taken into consideration.

a. The fatwa must be based on what is valid from the legal evidence considered by the scholars.

b. The fatwa must be clear, free from ambiguity, and far from interpretation because the divorce fatwas are a statement of a legal ruling, so it must be presented in a clear manner (Rahmoni, 2017).

c. The mufti who issues fatwas through various media outlets such as satellite channels must be proficient in Islamic sciences and be trusted by scholars.

d. It is necessary to take into account the circumstances and conditions in which the mufti is not allowed to issue fatwas, such as being confused or ill, preoccupied with the mind, or angry for fear of making a mistake. Ibn Al-Qayyim (1338) says that the mufti does not have the right to issue a fatwa in the event of extreme anger, excessive hunger, worrying anxiety, disturbing fear, overwhelming drowsiness, or a preoccupied heart.

e. The mufti must not be lenient in the fatwa when discussing issues whose ruling and meaning are not known or understood. The viewers of some muftis on satellite channels and other media find a lot of indulgences, leading to the emergence of many Western and abnormal fatwas that are not mentioned by Almighty God.

f. The guardian must appoint a competent Sharia board of qualified scholars who monitor the activity of muftis through the media and communication, such as preventing muftis who issue abnormal fatwas in violation of the provisions of Islamic law. Ibn Al-Qayyim (1338) says that the guardian is obliged to prevent the muftis, as the Umayyads did, for the muftis are in the position of one who guides travelers while he does not know the road, in the position of the blind who guides people to the direction of the qiblah, and in the position of one who does not know medicine while he treats people. What about someone who does not know or learn the Holy Quran and the Sunnah?

g. Strict laws must be issued to prevent the promotion of erroneous fatwas through various media so as not to create confusion in society. A unified charter for fatwa is issued on the sidelines of the international activities "The Fatwa and its Controls" organized by the Muslim World League in Makkah Al-Mukarramah in Saudi Arabia. The charter called for not empowering those who are not qualified to issue fatwas and seeking the assistance of scholars to find out what could be published or not, especially concerning divorce and its details.

h. The Mufti must adhere to the moderation approach in issuing fatwas based on the Holy Qur'an and the Sunnah. In other words, some muftis are strict on people, while they are lenient with others, making society in a state of confusion and deviation from the correct path and the matter leads to abnormal fatwas that are not based on evidence or a legitimate basis (Thalji, 2017).

i. Employing purposeful rules, such as the rule "observing the intention of the legislator" and the rule "observing the intention of the Muslim" has a major role in controlling fatwas and directing them through the media to achieve the law's intent from the status of Sharia and contributes to proving its validity for every age and time (Shadah, 2017).

k. Working on organizing fatwas in light of the widespread of satellite channels and means of communication by assigning fatwas in emerging cases to jurisprudential institutions, councils, and collective fatwa committees because the collective fatwa is a valid legal reference that protects from the mistakes of abnormal fatwas (Al-Buhairi, 2009).

10. The Impact of Divorce through the Media on Society

10.1 The Educational Impact of through the Divorce Media

The educational impact of divorce through the media is seen on various levels. As for the children of the same family, divorce affected the interaction and normal dealings between samples of students with broken families in different schools in Amman. The results indicated that divorce is one of the reasons for the decline in the educational level during the lessons. The results also urge a return to the principles of Islamic education and activating the role of fathers and mothers in educating their children to reduce the effects of divorce. They also emphasize that social norms are what contribute to bridging rifts and resolving aggravating effects of the problems in the family with positive interventions and putting aside differences. One of the manifestations of the influence of social media is the absence of role models and the impact on raising children as a result of family separation or disintegration between family members. The media also instigates a behavior change, the absence of morals, and the presence of flaws between the spouses, until it becomes a negative partner. Thus, the partners move away from the correct social and Islamic upbringing because it carries with it hybrid images from multiple cultures difficult to codify or control because of the spread of this in the virtual world open to all possibilities (Abdeen, 2009).

10.2 The Social and Psychological Impact of Divorce through the Media:

The results show that divorce negatively psychological health that may impact cancer patients in the United States of America (Combs, 1991). The results also show that divorce has badly affected the psychology of divorced women and their disease resistance. Another related study (Amberson, 1996) identifies the negative effects of divorce on spouses.

The media, including its temptations far from real life, work to incite the spouses to fall into divorce by hearing misconceptions and destructive ideas that break up the Muslim family. It is also seen that divorce is one of the causes of depression, isolation, and the deterioration of the psychological state of divorced people. In an

article for Al-Sharq newspaper, lawyers explain that there are many reasons behind the real motive for increasing divorce problems, such as the disputes that occur on social media and the issues stirred by the media, contributing directly to exposing the privacy of marital life and facilitate the divorce process through electronic messages.

Concerning the impact of the social dimensions of divorce through the media, this affects the interaction of divorced women and their integration with society because of its negative impact on Arab society's acceptance of divorce cases and sympathy with divorced women who face many cases of bullying, harassment and the negative view of others. As put by (Al-Ghammaz et al., 2022), various writers' depiction of psychological abuse against women as a social deficiency is due to irrational social beliefs and gender inequality in the Arabian context. In an article in the Seventh Day program, Dr. ShawkiAllam, Mufti of the Arab Republic of Egypt and head of the General Secretariat for fatwa bodies in the world explains that it is necessary to use successful means to address the phenomenon of divorce to preserve the entity of the Muslim family while trying to focus on the positives without creating battles to restore rights or repudiate the member family's duties in front of his or her family. Dr. ShawkiAllam also shows that the media is one of the causes of the increase in divorce cases, the couple's addiction to the virtual world, and their reluctance to the real family atmosphere, according to statistics and social studies.

An article on the Emirates Al-Youm website entitled "An email destroys the marital nest: Divorce on WhatsApp is an outrage to marriage and wife" (Abd, 2019, p. 1). It is found that the influence of modern means of communication and their applications extend to interfering in everything related to the life details of the Muslim family to the point where a term called electronic divorce appears. Electronic divorce is the procedure used by several couples to announce their separation through social media such as WhatsApp or Facebook, as the divorce takes place through an email or text message. In this context, the spouses are warned against resorting to such methods, even if as a joke. Al-Sharif says "A marriage based on certainty requires the presence of two witnesses, a guardian, a legal guardian, and a marriage contract, as the Sharif demands the presence of these elements to prove the state of divorce. Al-Sharif emphasizes respect for the feelings of others, especially the woman or the wife who is the origin of the marriage and family.

10.3 The Economic Impact of Divorce through the Media

Divorce causes numerous variables related to financial affairs and expenses, which results in a change in the standard of living of

children affected by divorce due to the difference in the amount and value of income for the head of the family. One of the parents may be unable to provide for the children's needs or fulfill their desires because most parents abandon alimony for their children as soon as divorce occurs and the fatwa takes place through the media or social communication, which causes negative economic effects after one family loses cohesion and a state of disintegration occurs.

Importantly, these difficult social conditions push women to bear the burden of expenses such as spending to prove the rights of their children by filing lawsuits, making them incur the trouble of other items of spending. Given the increase in divorce cases through the media and fatwas that may destroy the future and stability of an entire family and children, this turns women and children from a state of economic stability to a state of need and increases poverty. Among the indirect costs of divorce that the state may incur are job deterioration and the collapse of the worker's efficiency after his separation from his wife or after the disintegration of his family, as the public employee's losses in his work monthly increase after the separation of his family, as well as the losses of the divorced wife in her work. For example, both of them work at less than 50% of their working capacity and production efficiency, thus increasing the divorce costs borne by the state.

11. Recommendations

Having discussed the occurrence of divorce through various means, the study recommends that spreading awareness about family partners is one of the most important factors that limit the increase in divorce cases, knowing that including awareness in some educational curricula helps to select a partner more maturely based on sound social, cultural and religious foundations. It is also recommended that the media should give enough space for awareness programs and correct religious discourse that urges not to spread the phenomenon of divorce and reduce it, such as newspapers, websites, official newspapers, and radio, and not only through television. Moreover, the study recommends holding training courses for those who are about to get married and introducing them to their religious matters and their attempt to seek fatwas from its people from among the scholars responsible for it before Almighty God and then before the people. Importantly, the study recommends establishing the correct controls for issuing fatwas through the media, which are more prevalent if they have a negative impact and erroneous opinions or incorrect fatwas. Hence, the media of all kinds must select the official and proper spokesperson to broadcast the fatwa, especially in an issue such as divorce, which may destroy a family and make children homeless

because of the occurrence of divorce in the family. More importantly, the study recommends conducting more research and studies dealing with divorce and how to reduce it so that the purpose of these pieces of research is to contribute to guiding and guiding people who are about to file for divorce.

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