The Crisis of Modern Islam in the Age of Social Media

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Abstract

This paper addresses the contemporary crisis of Islam in relation to the use of social media, aiming to study the religious and doctrinal concepts disseminated across several Islamic websites. The objective is to identify the most prominent electronic networks contributing to the process of Islamic preaching and guidance, and to highlight the concepts, beliefs, and jurisprudential rulings they offer. Furthermore, the paper examines the extent to which these contents align with the core values of Islam, as well as their impact on audiences and followers. It also explores the challenges associated with utilizing these platforms to spread the Islamic message. The research on this topic required the use of various methodologies, such as the historical and descriptive approaches. Additionally, the comparative method was employed to present examples of moderate Islamic websites and to compare jurisprudential rulings with other Islamic sources in the case study. This study revealed numerous controversial issues presented by Islamic websites, based on various sources related to the Prophet's traditions and the accounts of the Companions. These issues represent one of the main causes of the contemporary crisis in Islam, which is the focus of this study. the adoption of extreme religious discourse promoted by these websites, along with the vilification of Islamic websites that may differ in some rulings, perspectives, and religious jurisprudence, leads to a deviation from the goal toward which humanity should be heading—establishing a tolerant divine message.

Keywords:

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Introduction

Exploring social media platforms surprises the user with the discovery of a vast electronic network that provides Islamic knowledge on various levels—cultural, jurisprudential, historical, and more. This diversity and multiplicity of Islamic websites may divert users from their intended path if they lack sufficient knowledge of Islam and its principles from trusted sources. The technological revolution has opened new horizons for spreading Islam beyond the constraints of time and space, leading to changes in the methods of Islamic outreach and recruitment. These methods have become more comprehensive than before, especially after the technological advancements in the early 20th century, which coincided with what the media termed the "global village." This interconnected humanity in a web-like structure, similar to a spider's web, thus earning the name "the World Wide Web." This network has expanded to the extent that it has entered every home and hut through various electronic means, connecting them to a global network that operates, plans, and organizes according to the objectives set for this planet.

The focus of this research is on the content published by these Islamic websites—many of which were initially designed to divert Muslim communities from their faith—and how Islamic movements and groups have utilized them to expand the reach of Islamic teachings. However, several questions arise: Has this step achieved its intended goal? What teachings of Islam are being spread amidst the fragmentation and division among Muslims, who have split into different sects and groups within the same religion? This division has led to the existence of hundreds of websites and pages on this vast network. How can we distinguish between those that offer authentic teachings and those that promote extreme and rejected views within the pure religion of Islam?

The Research Significance lies in studying the religious content disseminated by some Islamic websites on social media, and uncovering the reasons behind the ideological crisis that Muslims face despite the proliferation of these guidance platforms.

Research Problem and Questions: The study of the content published on social media, along with the investigation of the causes of the ideological crisis among Muslims despite the widespread presence of Islamic preaching and guidance websites, raises a series of questions that are essential for this research and form a natural entry point for defining the research problem. This problem is centred around the following key question:

"If the content we see on Islamic social media platforms is Islamic, where does the problem lie"?

This central question leads to other necessary questions to establish a proper approach:

1. What religious values are being promoted?

2. Is the current crisis in Islam linked to the same network that played a major role in spreading Islam and contributed to the conversion of thousands from other religions to Islam?

3. Has this form of discourse in spreading religious concepts achieved the goal of guiding humanity to Islam, or has it created a state of division and rejection among Muslims themselves, resulting in the existence of hundreds of websites and pages on this vast network?

4. How can we identify which Islamic websites provide accurate concepts versus those that promote extreme and unacceptable views?

5. What is the best way to utilize modern technological advances to spread moderate Islam, which unites Muslims and guides them toward the truth?

Research Objective: The primary goal of this work is to uncover the most prominent electronic communication networks that influence Islamic preaching and guidance. It also aims to highlight the concepts, beliefs, and jurisprudential rulings provided by these platforms to equip young Muslims worldwide with the information they need about their religion. Furthermore, the study seeks to expose the distortion and misinformation in the religious discourse delivered through these websites, by comparing and analyzing their intellectual and doctrinal foundations, and their jurisprudential references, against other established Islamic sources.

Research Hypothesis: The questions raised above generate many potential answers, which this research will aim to confirm or refute. These answers also address the research problem and provide detailed insights into the intellectual and sectarian conflicts that have intensified over centuries and are now spreading through social media. After a comprehensive study of the research topic and its implications, the main hypothesis of this study can be presented as follows:

"Many Islamic websites, despite their large number and widespread reach, are actively contributing to the division among Muslims worldwide."

Scientific Methodology: This research employs a comparative approach, analyzing and comparing the concepts and fatwas presented across a selected set of Islamic websites. The scientific and objective treatment of the research topic necessitates the use of multiple research methodologies simultaneously, due to the diverse perspectives and insights required for this study. For example, understanding the intellectual background of the subject required the use of the historical method.

Research Sample: The sample was selected from well-known Islamic websites, given the vast number of platforms addressing Islamic concepts and rulings that require examination and scrutiny of their discourse and its consequences. Among the selected websites are: Islam Web, Islam Question and Answer, the Islamic Knowledge Network, and the Center for Pure Islam for Culture and Media.

1. Islamic Networks: Past and Present (Historical Background)

Before delving into the complexities of the internet and Islamic preaching websites, it is important to first examine the methods used in the 1980s, which can be referred to as "traditional methods" of disseminating Islamic knowledge, beliefs, and concepts before the technological revolution led to the use of modern, yet risky, technologies.

1.1. Evolution of Preaching Methods

The traditional dissemination of Islamic concepts, values, and beliefs was primarily carried out through Islamic groups that initially relied on holding "secret meetings involving a select group of academics and intellectuals to attract young minds" in various ways. These traditional methods included (Kankar, Methods and Means of Preaching, p. 28):

- Newspapers and magazines, covering important political, social, and doctrinal topics.
- Audio media, including sermons that addressed religious, political, social, and other issues.
- Lectures and seminars, which were among the most common methods in the 1970s, later evolving into the use of radio.
- Cassettes and audio CDs, which became one of the most powerful tools for preaching, offering a concise presentation of the speaker's ideas, backed by evidence. Cassettes were eventually replaced by more modern CDs.

As for visual and audio media, television, mobile phones, and the internet were the first to spread widely. Religious satellite channels became some of the most effective means for spreading a particular religion or ideology, as they had vast resources for wide-reaching influence. However, a critical issue accompanied the emergence of these channels: the use of satellites, which were subject to policies and agendas set by those controlling the satellites. For example, the broadcasting of Al-Manar TV was banned on Arabsat in 2015 (Arabsat's decision to stop Al-Manar's broadcast was political, 2015), and the channel described the decision as "unjust" (Nilesat stops Al-Manar's broadcast, Hezbollah calls it "unjust," 2016). Additionally,

dozens of other religious channels faced closures or warnings, including Al-Nas, Al-Hikma, Safa, Al-Athar, and Ahlulbayt, due to accusations ranging from inciting sectarianism to attacking religious beliefs and stirring sectarian tensions (The clampdown on religious satellite channels via satellites, 2010). These closures led many Islamic channels to migrate to the internet and alternative electronic platforms.

With the advent of new technology through the internet and in response to significant political restrictions on satellite channels, modern communication methods via the internet became one of the most important means for facilitating content dissemination. Despite its numerous advantages, it also carries many downsides, including its potential for misuse in extreme and dangerous fields through:

- Connecting millions of organizations and individuals in one global network.
- Making knowledge exchange a mutual process between the publisher and the user/receiver.
- Ease of use and dissemination.
- Low cost.

1.2.   Religious Knowledge on the Web

The first to upload Quranic texts, commentaries, and Hadith to electronic websites were a group of Afro-Asian Muslim students who came to the United States in the 1970s to train as engineers. They were the pioneers in introducing digital Islam (Cook, M., & Lawrence, B., trans. Dr. Mohammad Tawfiq Al-Bijiremi, Islamic Networks). However, the shift towards cyberspace accelerated rapidly, with technological advancements creating significant and transformative changes during the second half of the 20th century. This domain increasingly came under the control of Wahhabism in Saudi Arabia, which established the "Al-Alamiah" internet network to merge Islam and the internet at the turn of the millennium (Cook, M., & Lawrence, B., trans. Dr. Mohammad Tawfiq Al-Bijiremi, Islamic Networks). This shift led to a crisis in Islamic propagation, starting with Wahhabi ideology and method, followed by the expansion of the internet with numerous diverse sites, each representing different sects or beliefs. The global internet network granted individuals the power to present and exchange information, reaching a broad audience of followers, resulting in a division of visions and ideologies within the Islamic world.

This division also extended to the various sects themselves, where internal conflicts emerged, sometimes varying in differences and sometimes aligning on certain details. For example, movements like Hamas, which is

aligned with the Muslim Brotherhood, and Islamic Jihad, influenced by Iran's Islamic Revolution and its late leader Fathi Shaqaqi's admiration for Imam Khomeini, both emerged from within Salafi Jihadist and Wahhabi circles (Al-Qasir, K., Prominent Islamic Movements in the Arab World, 2006). Other sects also experienced internal divisions, though to a lesser extent than the Salafi and Wahhabi movements. However, most Islamic factions agree on two fundamental pillars: monotheism and prophethood.

Amid this landscape of intellectual and doctrinal tensions, we can imagine the reality of the Islamic message as a global, cross-continental project beyond the constraints of time and place, making it readily accessible to humanity—a feat unattainable by any other means, regardless of its reach. However, the core focus of this paper is not the volume of Islamic concepts and doctrines disseminated via Islamic websites on the internet, nor who can access or read them. Rather, the central issue is the content of these spread doctrines and beliefs, and who controls the scholars and sites disseminating them.

If we assume that the content on these websites reflects Islamic teachings and principles, then where does the problem lie? Why do we consider that the current crisis in Islam is linked to the very network that plays a crucial role in its dissemination and expansion, even contributing to the conversion of thousands of followers from other religions to Islam? These questions form the foundation of the research problem, as well as its related inquiries.

Answering these questions opens the door to understanding the vast range of Islamic websites on the internet and exploring their content to identify the dangers that have led to the division and conflict Muslims face today. This crisis has become a genuine threat, not only involving differences in values, concepts, and legal rulings but also the potential erasure of Muslim beliefs and nations due to sectarian conflicts, which will become clearer as we examine the content of the Islamic websites under review.

2.   Islamic Websites on the Internet

When typing the phrase "Islamic websites" into the Google search engine, dozens of pages open up under various titles. Some explicitly refer to Islamic beliefs and jurisprudence, while others take us back to the early days of Islam, such as "Makkah Miswak." Here, I will discuss a model of one of these websites, which presents structured and systematic content.

2.1. Content of the "Daleel" Network for Islamic Websites as a Model

This network features a wide variety of websites, totaling around ninety-two, with titles such as "Easy Tajweed," "Revelation of the Heavens," "Sunnah Mosque," "Major Fatwas of Ibn Taymiyyah," "Qurtubi's Quran Interpretation," "Islamic Emirate of Afghanistan," "The World of Jinn and Magic," and "Tafsir Ibn Kathir," among others. It also has a section for scholars, lectures, lessons, and sermons, featuring prominent Islamic figures such as Sheikh Ibn Baz, Sheikh Albani, Ibn Uthaymeen, and Al-Monjid, as well as a site dedicated to the works of Sheikh Abdullah Azzam. This section includes Friday sermons and numerous lectures. Another section, titled Islamic Magazines, provides a collection of insightful content, alongside many distinguished websites.

Continuing through this network rich with Islamic sites, we arrive at the Books and Islamic Recordings section, which also boasts a variety of websites offering free audio recordings, booklets, and Islamic tapes. Among these are the recordings of Ibn Al-Jawzi, along with numerous religious publishing houses and institutions.

What stands out in this network is that most of the featured websites align with general Islamic principles, particularly the Islamic Jihad section. Its site titles reflect the saying of the Prophet (PBUH): "Whoever does not concern himself with the affairs of Muslims is not one of them." As jihad is considered a gateway to paradise by Imam Ali (PBUH), we find comprehensive coverage of Muslim lands under this section. From the Caucasus, Chechnya, and Kosovo to Algeria, Maluku in Indonesia, Kashmir, the defense of Palestine, the Al-Aqsa Fortress, and calls for jihad via the internet, these sites glorify the martyrs wherever there is an occupier. There are also pages exposing Zionist crimes and promoting the Islamic boycott of all Zionist supporters, as well as sites shedding light on the ambitions of the West in the series of Crusades. The network also addresses African Muslims, including the Islamic group in Libya.

2.2. Distortion and Misinformation in Religious Discourse

At this point, the browser may delve into these websites without realizing the underlying information, concepts, and doctrines they present. If we assume that the content of these sermons, lectures, books, and recordings is inherently Islamic due to its association with Islamic principles, then what are the titles that stray from the call for unity among Muslims? What stands out is the final section of this network, which should not differ in its substance from the previous sections, but instead, it introduces a new element under Sects, Doctrines, and Religions. This section contains topics

with titles such as "Warning Believers Against the Beliefs of the Rafidah," "Rafidah and Islam," "Rafidah Encyclopedia," and "For Christians Only." The list goes on, including encyclopaedias and networks warning seekers of Islamic teachings against following the Ahl al-Bayt of the Prophet (PBUH). It also cautions them against the jurisprudence and doctrines of certain sects, even dedicating a specific site to them.

Herein lies the critical issue: all the previous content does not directly relate to the core of Islamic belief and is not the cause of what we have termed the "contemporary crisis of Islam." Rather, the danger lies within these titles, reflecting the crisis described in the research, i.e., "understanding the vast content of Islamic websites and delving into their materials to identify the risks that have led to the current fragmentation and conflict among Muslims." This crisis, which has become a genuine threat, extends beyond differences in values, concepts, and legal rulings. It raises concerns that the divergences between sects may leave Muslims without any faith or homeland.

3.   Comparisons Between Religious Concepts and Beliefs

After examining and investigating the foundations of several Islamic websites, we come across the Al-Marsal website, which features a headline: "Top Ten Trusted Islamic Websites." According to this source, these are considered the best Islamic religious websites. I have selected a few of these to analyze the content, which is the focus of this research:

3.1. Content of Several Islamic Websites

a) The Islamic Network or Islam Web
This website is highly trusted and is affiliated with the Qatari Ministry of Islamic Affairs and the Ministry of Endowments. One of its articles, titled "The New Year and Fasting on Ashura – Muharram and Fasting on Ashura," was published on July 27, 2023. The article includes a narration from the Prophet Muhammad (PBUH) about the recommended act of fasting on the 10th day of Muharram, with a distinction from the Jews by adding the 9th or including the 11th day. The Prophet said, "Among the best deeds in the month of Muharram is fasting... In fact, it is the most beloved fast to Allah after Ramadan, as the Prophet (PBUH) said: 'The best fasting after Ramadan is in the month they call Muharram' (Narrated by Muslim)" (The New Year and Fasting on Ashura – Muharram and Fasting on Ashura, 2023, Islam Web).

The response to this narration was provided by the scholar Sayyed Jaafar Murtada in his book The Correct Account of the Life of the Greatest

Prophet (Murtada, Vol. 1, 1995). He critically examines these claims in a lengthy discussion, of which we will mention some points regarding the fasting of Ashura:

- "Setting aside the debates over the chains of transmission and the fact that most of the narrators are not considered trustworthy by the consensus of Muslims, including some who did not come to Medina until several years after the migration, such as Abu Musa Al-Ash'ari. Additionally, some were children at the time of the migration, like Ibn Al-Zubair, making it impossible for them to witness events before it, while others did not convert to Islam until years after the migration, like Muawiya.

- In addition to the contradictions between these reports, it is enough to mention the narration that says the Prophet fasted on Ashura in Medina following the Jews, though he was supposedly unaware of it. Another narration claims he and the polytheists fasted on Ashura during pre-Islamic times. A third narration states that he abandoned fasting on Ashura after Ramadan became obligatory, while another says that when he fasted on that day, people told him that the Jews revered it, so he promised to fast on the 9th as well, but passed away before doing so. Yet another report, attributed to Muawiya, who only converted to Islam in the year of the conquest, claims that the Prophet did not command his companions to fast on Ashura. Instead, he said to them: 'Allah has not made fasting on this day obligatory upon you, but I am fasting. Whoever wishes to fast may do so, and whoever wishes not to fast may break their fast.' These and other discrepancies become apparent upon investigation and comparison. Ibn Al-Qayyim has mentioned some of these inconsistencies in his writings."

b) Islam Q&A Website

This website is supervised by the scholar Muhammad Saleh Al-Monjid and is known for its comprehensiveness, covering most religious matters. It serves as a comprehensive reference for any Muslim seeking answers to contemporary religious issues and provides information that addresses misconceptions about Islam. The website is primarily in English, and among its important topics are: faith in God and polytheism in its various forms. However, despite repeated attempts, we were unable to access the section on polytheism, a topic frequently covered on other Islamic sites such as "The Directory of Islamic Websites" and similar platforms that present such concepts on their websites, channels, and other platforms.

One of the notable and research-worthy contents on this site is its jurisprudential material. In this context, the study looks at several legal questions and their answers, provided by scholars deemed trustworthy by the

website, along with other notable scholars. Below is a sample as it originally appeared in English, followed by a translation to maintain accuracy:

Question:

- If I plan to travel by plane and the departure time is before Asr begins, with the second flight taking off immediately after the first one lands, is it permissible to combine Asr with Zuhr and shorten both prayers in my city? What is the ruling if I do that? What is the correct thing to do?

The answers were:

1. Ibn Abbas said: The Messenger of Allah (PBUH) prayed Zuhr and `Asr together in Medina, at a time when there was neither fear nor travel. Abu al-Zubayr said: I asked Sa'id [meaning Ibn Jubayr], "Why did he do that?" He said, "I asked Ibn Abbas the same question, and he said, 'He did not want anyone from his Ummah to face hardship.'" (Narrated by Muslim, 705).

2. Shaykh al-Islam Ibn Taymiyyah said: "The specific reason for shortening prayers is traveling, and it is not permissible to shorten prayers without travel. As for combining prayers, the reason for it is need or excuse. So, if a person needs to do so, it is permissible for them to combine prayers while traveling, whether the journey is long or short. They may also combine prayers due to rain or something similar, or due to illness or other reasons, as the objective is to spare Muslims any difficulty or hardship." (Majmu' al-Fatawa 22/293, published by King Fahd Complex).

The first narration mentioned by Ibn Abbas states that the Prophet (peace and blessings be upon him) combined the Zuhr and Asr prayers without any excuse or reason. Similarly, Abdullah bin Sinan narrated: "I witnessed the Maghrib prayer on a rainy night in the mosque of the Messenger of Allah (peace and blessings be upon him). When it was close to twilight, they called for prayer and performed Maghrib. Then they waited until the people had prayed two rakaahs, and the muezzin standing in the same place in the mosque, called for prayer again, and they performed the Isha prayer. Then the people went home." (Al-Amili, 2008, p. 318). Here, there is a clear difference between the ruling given by Ibn Taymiyyah and what was narrated by Ibn Abbas, regarding the Prophet combining two prayers without a specific reason, which essentially serves as a legal ruling.

It is notable that this website, "Al-Mersal," contains a number of topics that address social, humanitarian, and legal issues, such as: "Who was the first woman to have her ears pierced?", "Ruqyah (spiritual healing) from the Quran and Sunnah by Sheikh Ibn Baz," "What is the male lunar cycle?", "Verses to nullify sorcery," "Signs of jinn during Ruqyah," and "The interpretation of fish in dreams by Ibn Sirin." Along with many other

practical titles, this site presents a wide range of information to demonstrate what Islamic websites offer and what Muslims gain from them. Particularly, the sources referenced tend to favor the fatwas and opinions of Ibn Taymiyyah and his followers in most of the rulings issued by the website's administrators and contributors.

3.2. Websites Promoting Moderate Thought

One of the most important features of these digital alternatives is the moderate thought they present on their pages, far from extremism. Moderation in thought involves striving for unity within the Islamic Ummah across its various sects. Through some of the features, a user can identify the objectives of these websites, which aim to offer alternatives for promoting moderate thinking instead of extremist sites, with their goals visible between the lines and within the content.

What moderate websites present in terms of topics and themes focuses on common grounds or points of agreement, which can serve as a way to correct and reassess areas of disagreement while downplaying their importance and impact. This opens the door for calm dialogue on contentious issues and finds important common aspects that unite Muslims, enabling them to engage in discussion, rapprochement, and coexistence.

3.3. Islamic Knowledge Network

The Islamic Knowledge Network is a cultural platform dedicated to spreading authentic Islamic knowledge and fostering a spirit of faith through its various pages, which blend the authenticity of content with modernity. It caters to a wide range of cultural needs. Established in 2002, this network consists of a series of specialized web pages focused on the affairs of a Muslim individual from birth to death. For example, it addresses the journey of couples in building their marriage based on piety, love, cooperation, and patience, through noble hadiths and narrations, offering solutions to their problems in an educational manner that preserves the family and the upbringing of children.

The network's websites are available in multiple languages, primarily Arabic, followed by English and French. Among its notable sites are the Islamic Cultural Knowledge Association website, the Imam Khomeini Cultural Centers Association website, the Minbar website, the Imam Mahdi website, and the Noor Literacy Association website. (almaaref.org.lb) Some of its key topics include the Holy Qur'an, Islamic beliefs, enlightening stations, concepts and insights, Islamic ethics,

education and society, jihad and martyrdom, religious rulings (fatwas), and other subjects.

One striking aspect of its topics is the approach to certain issues that we did not observe among the topics of previously mentioned Islamic websites like "Islam web" or "Islam Q&A," which reflect their commitment to Islamic concepts and rulings that align with the core of the Islamic creed. However, the remarkable topics in the Islamic Knowledge Network include:

- ✓ How do we strengthen our Islamic unity? (directing the public toward the unity of the Ummah and not division)
- ✓ What are the components of true faith? (true faith that includes all people, regardless of their affiliations and sects, and thus it does not specify from which sect or religion).
- ✓ Why are all sins severe? (Sins are general behaviors committed by any Muslim, regardless of their sectarian background. The sins committed by Muslims in our present time are severe, and most are major sins, which is why they are described as harsh. Consequently, their impact is on the Ummah as a whole, not just on one sect. Again, this does not delve into sectarian topics, but rather emphasizes that sins affect all humans who commit them).
- ✓ Why does deviation towards drugs occur? (An extremely important issue due to the deviation, immorality, disbelief, and tyranny that our Muslim societies are experiencing. The colonialist hand is behind it, as the way to dominate and enslave us is through the destruction of our youth and the manipulation of their minds with the tools of modernity, rejecting religions under the guise of openness, among other methods of soft war. Drugs are but one of the methods targeting the entire Islamic Ummah without distinction between its sects, and this destruction may extend to all humanity).
- ✓ Eid and the joy of believers (the word 'believers' is a comprehensive term that does not differentiate between one Muslim and another, and it may also refer to any human being who believes in the Oneness of God, even if they are not Muslim).

3.4. The Center for Authentic Islam for Culture and Media

The Center for Authentic Islam for Culture and Media is an intellectual and media-based Islamic institution dedicated to spreading and promoting the authentic Muhammadan Islam—Islam that is free from distortion and is moderate, viewing all humanity with compassion, as reflected in God's words to our Prophet in His glorious book: "In the name of God, the Most Gracious, the Most Merciful, and We have not sent you except as a mercy to

the worlds،"﴿بسم الله الرحمن الرحيم وما أرسلناك الا رحمة للعالمين﴾ " , (Surah Al-Anbeyaa, verse 107). The center highlights the scientific and doctrinal value of the heritage of Ahl al-Bayt (PBUT) while maintaining objectivity, respecting differing opinions, avoiding methods of exclusion and takfir, and actively promoting the culture of unity among Muslims. It strives to narrow the gap between Islamic sects, addresses the misconceptions raised against Islam and the Ahl al-Bayt sect with proper scientific methods, and refrains from reacting with bias or excess.

The website also allocates space on its pages to follow up on legal rulings and issues that require Shariah judgments. Among its topics are "Zolal al-Ahkam", "Islamic Knowledge," "The Sighting of the Ramadan Crescent," and other subjects related to our lives as Muslims. (Islamasil.com)

What stands out on this site is that it contains no topics specifically addressing Islamic sects, not even in a positive light! Rather, it adopts subjects of interest to Muslims, based on their faith in God and His Messenger, and does not delve into topics that provoke division among Muslims. There is no belittling, cursing, or insults in its subjects, even against those who have declared hostility to the Messenger of God or the Ahl al-Bayt (PBUT). Instead, the site focuses on Islamic unity, the unity of the Ummah, and issues that concern all Muslims as a whole, without differentiating between one sect and another. Takfir (excommunication) is only for those who are declared as such, and no absolution is given except for the polytheists whom God mentioned in His noble Quran, as commanded in His words in the Holy Quran in the verse: "A declaration of disassociation from Allah and His Messenger to those with whom you had made a treaty among the polytheists" ﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾(Surah At-Tawbah, verse 1).

The meaning of "disassociation" (براءة) here refers to distancing oneself and separating from those whom Allah has declared to be disassociated from Him, conveying this message to the believers so that they also disassociate themselves from such people, just as Allah has done. Interestingly, Allah did not command His noble Messenger, to declare these people as disbelievers (takfir) or to kill them! Instead, He simply instructed him to distance himself from them. Why? Out of mercy for them, to allow them the opportunity to return to Allah and the teachings of the heavens! Despite this divine call for disassociation from the polytheists—who were numerous and living among the believers—we do not find, either on the website of Authentic Islam or on the Islamic Knowledge Network

(previously mentioned), any suggestion of stirring up conflict or declaring disassociation from any sect, creed, or religion that disagrees with their beliefs. Rather, what we find is a direct call for constructive and open dialogue, covering topics and discussions that encourage accepting others and coexisting with them. The focus is on the ethics of the Muslim, which includes behaviors that guide others to true Islam. To emphasize this, we selected some spiritual, behavioral, and legal concepts from the Islamic Knowledge Network's Instagram account, which include:

- ✓ Devote yourselves to obeying and worshipping Allah before afflictions come upon you that distract you from worship.
- ✓ Another encourages sincerity of intention: Many people will be unaware of your good intentions, but it is enough that Allah knows what is in your heart.
- ✓ Here is an invitation to find peace through turning to Allah: Whenever sadness befalls you, heal your heart with ablution and two units of prayer in which you speak to your Lord.
- ✓ In this statement, we see an invitation for a person to supplicate to Allah when grief overwhelms their spirit, as such values are filled with spiritual qualities that bring peace and security to those who seek refuge in them.
- ✓ Another devotional and educational concept is: Do not seek the approval of people, for as long as Allah is pleased, you live in bliss. This concept touches upon one of the highest values promoted by the noble Prophet and his purified family: that a servant should seek the pleasure of Allah alone. This is in accordance with what is mentioned in the Glorious Book of Allah: "In the name of Allah, the Most Gracious, the Most Merciful… The Jews and Christians will never be pleased with you until you follow their way"

  ﴿ بسم الله الرحمن الرحيم.. لن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم ﴾

  (Surah Al-Baqarah, Verse 120). Therefore, seeking the approval of people without Allah's approval will not lead to a good outcome.
- ✓ Finally, regarding jurisprudence, there are topics such as: "A question about the purity of water in train toilets," and other legal inquiries on rulings.

Conclusions

From the content presented across the pages of the Islamic websites identified in this research, it becomes clear that the study answers the question posed in its introduction: the crisis afflicting Muslims is not a

sudden or isolated issue within Islam, but one that has historical roots. This was demonstrated in the first title on missionary methods and their evolution over time, as well as in the second title, which addressed the distortion and misrepresentation in religious discourse, it examined several topics with Islamic content, but within them lie certain gaps that reveal the underlying problems.

A quick comparison between these topics from various Islamic and more moderate websites reveals a focus in the former on repetitive messaging aimed at embedding a particular concept in the minds of followers. Examples include titles such as Warning Believers of the Rāfiḍah Beliefs, Rāfiḍah and Islam, and The Rāfiḍah Encyclopedia. Additionally, they caution the general public, especially those who frequent these sites or seek the truth, against following the teachings of the Prophet's family and their preserved jurisprudence and doctrine, this fuels extremism and rejection of a significant Islamic sect, even though the content these websites disseminate appears to be Islamic on the surface. This behavior constitutes a distortion of the true message of Islam and the teachings of its Prophet, safeguarded by the Prophet's family to guide humanity. Moreover, this mindset leads to extremism and the exclusion of others, even if the "others" are from the Prophet's family or their followers, showing no regard for the Prophet and no commitment to the Quranic command: "Say, 'I do not ask you for any reward except love for my family" ﴿ قل لا أسألكم عليه أجرا الا المودة

في القربى ﴾(Surah Al-Shura, Verse 23). Nor is there consideration for the Prophet's well-known hadith, agreed upon by all Muslim sects and schools of thought: "I leave behind two things among you; as long as you hold on to them, you will never go astray: the Book of Allah and my progeny, the People of my House. They will never separate until they return to me at the Fountain" (Hadith of Thaqalayn).

This aligns with the research hypothesis, which posited: "A significant number of Islamic websites deliberately foster discord among Muslims worldwide."

The research questions posed in the introduction were also addressed progressively throughout the study. The analysis began by reviewing the religious values disseminated by the specified Islamic websites and then identifying some of the more extremist Islamic networks responsible for spreading extremism among Muslims, despite the role these networks played in spreading Islam and contributing to the conversion of thousands from other faiths.

Furthermore, the influence of such discourse, while guiding people to Islam, has also created division and rejection among Muslims themselves, resulting in the existence of hundreds of websites and pages on the vast web. However, we can distinguish between Islamic sites that provide correct concepts and those that are extremist and unacceptable by seeking alternatives that offer a moderate Islamic discourse. These alternatives respect others, regardless of their sect or religious affiliation, and promote moderate Islam that unites Muslims and guides toward the truth.

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