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CYBER SECURITY AND MAQASID AL- SHARIAH: A CASE OF FACEBOOK APPLICATION

Rahmah Ahmad H. Osman^{1*}, Luqman Zakariyah², Habeebullah Zakariyah³, Abdul Rahman Ahmad Dahlan⁴

¹ Kulliyah of Islamic Revealed Knowledge and Human Sciences (IIUM), Malaysia

Email: rahmahao@iium.edu.my

² Faculty of Humanity, Management and Social Sciences, Federal University of Kashere. Nigeria

Email: luqmanzakariyah444@hotmail.com

³ IIUM Institute of Islamic Banking and Finance. (IIUM), Malaysia

Email: habzak@iium.edu.my

⁴ Kulliyah of Information and Communication Technology (IIUM), Malaysia

Email: arad@iium.edu.my

* Corresponding Author

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Abstract:

Man has experienced a tremendous advancement in his way of communication due to the technological breakthrough which reached the apex in recent years. Specifically, the importance of social media has become significant as it spans several spectrums of human life. Thus, cybersecurity is becoming an issue of paramount importance since the amount of information and technology available in cyberspace is skyrocketing. This study was an attempt to present the Maqasidic analysis of the benefits derived from the use of Facebook use as a social media platform, as well as the security threats facing cyber users while using the application. Using the Maqasid al-Shariah (The higher objectives of Islam) as the basis, the researcher found that Facebook users derive certain benefits from their Facebook use, and this assists them to achieve Maqasid al-Shariah's higher objectives. Nevertheless, human beings are faced with certain security threats which hamper their achievements of these Maqasid higher objectives. The researchers then proposed some guidelines and principles by which cybersecurity can be best achieved through the Maqasid al-Shariah.

Keywords:

Facebook, Cyber Security, Maqasid Al-Shariah

Introduction

Man has witnessed a tremendous advancement in his way of communication due to the technological breakthrough realized in the recent years. The development of information technology fuelled by an overarching growth of computing and communication techniques has created a new perspective on how the society evolves, and how its needs and decision on the directions of its developments are determined (Gherheş & Obrad, 2016). Nowadays, the importance of social media in our lives has become palpable as it spans several spectrums, ranging from shopping and businesses to news reports and education. According to Ebere and Chibuike (2017), the growing trend of the World Wide Web has culminated in increasing the acquisition of knowledge and facilitating the sharing and dissemination of information. Since the advent of applications like Facebook, Twitter, Google+ and the likes, the difficulties faced by people in their endeavour to affect an efficacious communication from distance have been mitigated. Hence, Facebook has specifically become widely used all over the world since it was adopted by a population of 1.3 billion users, nearly the half of whom were mobile cell phone users (Zeitel-Bank and Tat, 2014). This population has considerably increased in the following year when Amanullah (2015) reported the figure to have mounted to 1.5 billion people. The inception of Facebook one and half decades ago marks a new phase in the history of communication and interaction, in that people began to easily demonstrate their feelings of social belongings which is an important criterion of man as a social being (Spitzer, 2012 as cited by Zeitel-Bank and Tat, 2014).

Statistics reveals that using Facebook represents the behaviour of youth towards the internet worldwide; nearly half of the people between the ages of 18 and 34 log in to Facebook as soon as they are awake every morning. The research also shows that the average number of friends kept by a Facebook user amount to 130, in addition to the fact that each user is connected to an average of 80 pages, groups and events with an average of 205 photos uploaded daily (Statisticbrain, 2014).

A number of advantages and disadvantages have been attributed to the use of Facebook (Amanullah, 2015). Among its advantages are those proclaimed by Amanullah (2015) as networking, costlessness, its use for information gathering, propagation of Islamic da'wah, platform for Islamic brotherhood and unity, serving group interests, news medium, promoting business, entertainments and so forth. Nevertheless, as reported by Edith (2016), the use of social media, including the Facebook, is disadvantageous due to the possibility of the user to fall victim of cybercrimes such as cyberbullying and harassment, hacking/cyber warfare, online romance scam/catfish, cyber impersonation, online internet fraud, identity theft and so forth.

Hence, the need for cybersecurity by which the user's privacy is guaranteed is actually indispensable. In an endeavour to define the term cybersecurity, Dan Craigen, Diakun-Thibault and Purse (2014) contended that there is a paucity of literature which attempts to provide the definitions of cybersecurity, and the absence of a universally acceptable definition covering its multidisciplinary nature confines the term to a technical view, while other disciplines relating to it are ignored. Nonetheless, several definitions which capture different aspects of Cybersecurity are cited as follows:

According to Kumar (2015), cybersecurity can be defined as "technologies and processes constructed to protect computers, computer hardware, software, networks and data from unauthorized access, vulnerabilities supplied through the Internet by cyber criminals, terrorist groups and hackers" (p. 14).

The International Telecommunication Union (2009) also defined cybersecurity as “the collection of tools, policies, security concepts, security safeguards, guidelines, risk management approaches, actions, trainings, best practices, assurance and technologies that can be used to protect the cyber environment and organization and user's assets” (p. 25). Moreover, cybersecurity is defined, according to Canongia and Mandarino (2014), as “the art of ensuring the existence and continuity of the information society of a nation, guaranteeing and protecting, in cyberspace, its information, assets and critical infrastructure” (p. 19).

As can be noticed, a synthesis of these definitions reveals that cybersecurity entails both technical and non-technical activities, even though the former appears as predominant over the latter.

In their reading through the literature, Dan Craigen et al. (2014) identified five cardinal themes in cybersecurity as technological solutions; events; strategies, processes, and methods; human engagement; and referent objects (of security). Moreover, the main objectives that cybersecurity strives to achieve can be summarized into availability, integrity, and confidentiality (Buch, Ganda, Kalola & Borad, 2017).

Cybersecurity is becoming an issue of great significance since the amount of information and technology available on cyberspace is skyrocketing (Zulkarnaen et al., 2016). Moreover, the population of social media users increases almost on a daily basis, creating the challenge of vulnerability to the valuable information harboured by users (Das & Patel, 2017; Jahankhani et al., 2017). In an attempt to throw light on how users' information is attacked online, Buch et al. (2017) identify twelve types of cybercrimes namely, hacking, virus, logic bombs, denial-of-service attacks, phishing, spamming, jacking, cyber stalking, data diddling, theft and credit card fraud, slicking attack, and software piracy.

The issue of cybersecurity and online privacy protection is of great importance in Islam. Islam sanctifies the private life by prohibiting any act of prying into people's private affairs or unveiling their personal information. The Qur'an emphatically denounces such an act as follows:

O you who have attained to faith! Avoid most guesswork [about one another] for, behold, some of [such] guesswork is [in itself] a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of God. Verily, God is an acceptor of repentance, a dispenser of grace (Q, Al-Ḥujurāt, 49:18).

Elsewhere, the Qur'an declares the worldly and otherworldly consequences of breaching other people's privacy when it says:

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know (Q, An-Nūr, 24:12).

Kamali (2013) as cited by Badri (2014) argues that the term 'Maqсад' is a singular form of 'Maqasid' which denotes an objective, intent, goal, and purpose. On the other hand, Maqasid al-Shariah is a phrase whose definition requires that the three elements namely 'Maqasid', 'al-Shariah' and Islam be defined (Sa'ad bin Ahmad, 1429 A.H). Literally, the Arabic term

Maqasid as the plural form of 'Maqсад' carries five meanings, namely targeting something, straightness of path, justice and equity, moderation, and breakage of any nature (Sa'ad bin Ahmad, *ibid*). However, targeting something or intention to achieve it is observed as the closest to the operational meaning of Maqasid, although straightness of path and moderation are also pertinent. Nevertheless, only the fourth meaning does not agree with the context in this regard (Sa'ad bin Ahmad, *ibid*).

The Arabic word/term 'al-Shariah' in a literal sense is basically used to mean a source of drinking water. It also denotes religion, a way of life and tradition (al-Qurtubi, 2009). Moreover, the Arabic term/word 'Islam' is literally used to denote submissiveness, subservience, and peace (Ibn Manzūr, 1999).

Operationally, Maqasid al-Shariah can be defined as the targeted objectives that the Islamic rulings aim to achieve (Auda, 2007). According to Wahbah al-Zuhailiy (1985), Maqasid al-Shariah can be defined as the meanings and objectives observed in the rulings of Islamic legislations, or the objectives to be achieved in the Islamic law and the secrets behind each ruling decreed by the Allah, the Law Maker. Any legislation made by Islam is either with a view to attracting interests to humans or for the purpose of warding off harms against them. According to Auda (2007), for a purpose (maqсад) to be valid, it must culminate in the realization of interests (maslahah) or the avoidance of harm and/or mischief (mafsadah).

As propounded by Imam al-Ghazali, Paiizi and Ibrahim (2017) reaffirmed it that the general bases on which the Maqasid al-Shariah seek to accomplish its objectives of attracting interests and warding off harms are Dīn (protection of religion), Nafs (protection of soul), 'Aql (protection of the human intellect), Māl (protection of wealth), and Nasl (protection of posterity). In addition, Al-Quraḫī (2007) as cited by Paiisi and Ibrahim (2017) introduced 'Ird (protection of dignity) as a complementing element to the aforementioned. Furthermore, the three levels in on which these Maqasid al-Shariah are achieved are identified as al-Ḍarūrīyyāt (the essentials), al-Ḥājiyyāt (the complementary), and al-Taḥsīniyyāt (the embellishment) respectively. Thus, in operating the five maqasid, the level of the operation must be observed and hierarchical order but be adhered to. In other word, the Tashiniyyat level cannot be achieved at the detriment of daruriyyat.

So long as the activation of cybersecurity guarantees the safety of the privacy of social media users, especially Facebook, the Maqasid al-Shariah have not only subscribed to such a measure but also laid down certain important guidelines to achieving this purpose.

Thus, this study is an attempt to present the Maqasidic analysis of the benefits derived from Facebook use, as well as the disadvantages from which users suffer in using the application. Moreover, the Maqasidic guidelines and principles by which cyber security can be best achieved will also be highlighted in this article.

A Brief History of the Facebook

According to Brugger (2015), the website, thefacebook.com, was opened on the February 4, 2004 for students at Harvard University, Cambridge, the purpose of which was to maintain a strong connection among one another. Coed Staff (2009) has defined the Facebook as "an online directory that connects people through social networks at colleges and universities" (p. 2). The website provided each Harvard student with a page on which to create their profile and personal information. At that time, the candidate who wished to create a profile with

thefacebook.com should be above 18 years and should have an email address ending in harvard.edu. It was created by a 19-year-old Harvard University, Mark Zuckerberg, in collaboration with other four Harvard University students namely, Eduardo Saverin, Dustin Moskovitz, Andrew McCollum, and Chris Hughes.

According to Coed Staff (2009) as cited by Brugger (2015), not long after its invention, the Facebook began to include other American universities to the network. Between February and March, Stanford, Columbia, and Yale were added, while New York University, MIT, Cornell University, and others were included in March. At this point, students were invited from other universities for suggestions on the improvement of the created page. By May 2005, Facebook had achieved a rapid spread by having 800 American universities using the website. In September 2005, it opened for American upper-secondary schools for joining, and in the same month the name 'the Facebook' was changed to 'Facebook'. In May 2006, employees of certain companies like Apple and Microsoft were allowed to use Facebook (Boyd and Ellison, 2007 as cited by Brugger, 2015). In September of the same year, the website became usable for anyone that is above the age of 13. And subsequently in 2008, Facebook was made available in languages other than English such as Spanish, German, French, Japanese, and Italian.

Literature Review

The literature review in this present work covers most of the researches conducted on the impacts of social media on individuals and society at large, as well as the analysis of the advantages and disadvantages of social media in the light of the five/six Maqasidic higher objectives.

Amanullah (2015) undertook a study in which he analysed the impacts of Facebook on individuals and society at large under the shade of Maqasid al-Shariah. Using the descriptive and analytic methods, the researcher came up with comprehensive Islamic ethics and principles for Facebook users. He also identified the advantages and disadvantages of using Facebook and presented a Maqasidic analysis of them in the light of the five/six higher objectives of al-Shariah. Amanullah concluded that Facebook has both advantages that help to achieve the five al-Shariah higher objectives, and disadvantages that impede the achievement of these objectives. He concluded that overcoming those disadvantages necessitates being selective of the beneficial and non-contradictory to the principles of Islam, restricting communication with people of the opposite sex to instances of necessity, posting sexual-arousing videos and pictures and avoidance of writing in an obnoxious manner, etc.

Abubakar, Draman and Zuhid (2018) carried out a study to identify the behaviours of Muslim users of social media among the inhabitants of Kuala Terengganu, Malaysia, and ensure the extent to which their behaviours are influenced by the factor of values, religiosity, and the concept of Maqasid al-Shariah. In an effort to achieve the objectives of this research, a self-administered questionnaire was employed to obtain data from a group of 120 Kuala Terengganu residents who were chosen through a multi-stage random sampling. The findings indicate all the factors that determine Muslim behaviours and level of religiosity as the strongest determinants.

Furthermore, Paiizi and Ibrahim (2017) conducted a study to explore the problem of cyber war faced by cyber space in Muslim countries and how they can be addressed in the light of Maqasid al-Shariah. In the effort to achieve the objectives of this research, the researchers analysed the entire five/six aspects of human life covered by Maqasid al-Shariah and identified

the aspects that are adversely affected by cyber-attacks. Moreover, the solutions proffered by the higher objectives of al-Shariah were proposed as the most effective measures by which cyber war can be curbed. The researchers concluded that the threats posed by cyber-attacks mostly affect both human life and intellect, and that protection of life and intellect in the light of Maqasid al-Shariah be prioritized.

Another study that is of pertinence to this research was conducted by Awan (2016) in which he chose 100 different Facebook pages from online virtual communities in Britain. Having analysed the posts and comments in the pages, the author found 494 instances of Islamophobic hate speeches which demonize and vilify Muslims (through negative attitudes, discrimination, stereotypes, physical threats, and online harassment) as terrorists, rapists and warlike people who deserve deportation. Muslim women wearing the Niqab/Hijab were also portrayed as security threat.

Moreover, Das and Patel (2017) carried out a study to explore the issues of cybersecurity that are peculiar to social networking sites. In the effort to achieve the objectives of this research, the frequently reported social media cybercrimes in India in a period between 2011 and 2015 were analysed. Also, the security concerns and challenges on Social Networking Sites (SNS) such as malware, phishing attacks, identity misuse, and third-party application threats were discussed at length. The researchers concluded by giving some recommendations on how to ensure safety from invasion into people's privacy online, some of which are that companies should make some policies for the use of emails in order that they are confused spam mails and/or phishing, good quality should be used by individuals and companies, authentication of every website to prevent cyber attackers and so on.

In addition, Zulkarnaen, Rasdan, Mat Daud, Afendi and Hery (2016) undertook a study to identify the critical cybersecurity challenges facing social media users and discuss the criticalness of these cybersecurity risks based on the three principles of information security requirements. In an attempt to achieve the objectives of this study, the researchers employed a survey through questionnaire to obtain data from a group of 33 respondents chosen from different Malaysian cyber communities and knowledge societies. The findings indicated identity theft, information manipulation, cyber assault/ bullying, information theft, espionage, and privacy violation as the most critical cybersecurity risks based on the three core principles of information security requirements namely, confidentiality, integrity, and availability, respectively.

With this literature, it becomes evident that not enough research has been conducted to address the issue of cyber security in the perspective of Maqasid al-Shariah with a focus on social media applications, especially Facebook.

Maqasidic Analysis

This part presents a Maqasidic analysis of the benefits which can be derived from the use of Facebook as well as the security threats resulting from its use. Benefits of Facebook to Muslim are incontestable when they are used in accordance with the Maqasid al-Shariah. As Amanullah (2015) proclaims, Facebook is advantageous in that it is used for networking, it is costless and easy to administer, it is used for information gathering, propagation of Islamic da'wah, platform for Islamic brotherhood and unity, it serves group interests, it is a news medium, it promotes business, it is a source of entertainments, and used for organizing events. All of the above-mentioned benefits are considered of higher benefits in Islam, though the levels of their

benefits may differ in priority according to the three levels i.e., daruriyyat, hajiyyat and tahsiniyyat.

Benefits Derived from Facebook

Networking

Facebook is a forum that can be used as a means of connecting oneself easily with one's family members, relatives, friends, and colleagues, especially those with whom one has lost the contact. This functionality helps humans to know one another as the vicegerents of Allah on earth. Allah says:

“O mankind, We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. Surely, Allah has full knowledge and is well-acquainted (with all things),” (Al-Hujurat, 49:13).

Having achieved the goal of knowing one another both as siblings in humanity and specifically as Muslims, they can work hands-in-hands with empathy to ensure they attract benefits to one another and ward off evils against one another. This can actually culminate in the achievement of the higher objectives of al-Shariah which are protection of life, religion, intellect, progeny, and wealth on the level of Daruriyyat and Hajiyyat in the Maqasidic paradigm.

Cost-lessness

Though using the application of Facebook may incur buying data, the free of charge nature of Facebook services serves man the opportunity of obtaining these advantages without having to spend huge amount of money before getting to know people around the globe. It can be said that this application helps the users to save their wealth that should have been spent using some other social media applications. Hence, Facebook helps to achieve the al-Shariah higher objective of wealth protection.

Information Gathering

No one can deny the fact that Facebook users have the opportunity of gathering important information they are required of with ease and less cost. For instance, a researcher who uses Facebook would find it easy to elicit his/her required information from a huge number of respondents through Facebook. Thus, it serves as an indispensable research tool in this modern era which facilitates the achievement of the protection of human intellect stressed out in the Maqasid al-Shariah. Also, all other Shariah higher objectives can be achieved in this regard, depending on the focus of the research whose data is gathered via Facebook. Moreover, Facebook functions as a forum through which people share their opinions within themselves. This indubitably would help individuals, organizations, and government to be aware of public opinions and suffers of people and thus, take necessary measures to ensure that their problems are solved.

Propagation of Islamic Da'wah

Among the advantages of Facebook is its tendency to be used as a means of disseminating the message of Islam to the entire world as well as refuting the malicious accusations passed against Islam in their effort to defame the religion and Muslims. Since there is no any regulation which deprives Muslim scholars from this mission, it can be said that Facebook functions to achieve the higher objective of the religion protection.

Platform for Solidarity among Muslims

As stressed by the Qur'an and Sunnah, unity among Muslims is one of the important goals that Allah (SWT) has emphatically called for their achievement on earth. Allah says: "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves," (Al `Imran, 3: 103). In his symbolism of the real picture of the unity and solidarity to which Allah (SWT) enjoins, the Prophet (SAW) says: "The similitude of a Muslim to his Muslim fellow is that of a compacted building part of which holds the other". The narrator said: "Then the Messenger of Allah joined together his hands". So long as the Facebook performs the function of connecting people worldwide, it becomes easier for a vast number of Muslims the world over to connect themselves with their fellow Muslims and enlighten one another about Islam. This functionality, in other words, can help tremendously to achieve the al-Shariah's higher objectives of protection of religion, life and intellect.

Serving Group Interest

The nature of Facebook application which allows the creation of groups actually gives room for setting up several groups, be it for education, business, and others. Members of the groups created have the opportunity of sharing among themselves important information which would enrich their knowledge and update them of the recent developments in their respective educational fields and professions. This leads to the achievement of the Shariah's higher objective of protection of the intellectual capacity of people.

News Medium

In the Facebook platform, news about the current issues regarding the education, politics, economy, health and wellbeing, security and so on of different states throughout the world is broadcasted. Even some of the important news which hardly average people access via the mass media can be accessed by the overwhelming majority of people through their Facebook platforms. People are being kept abreast of the current situations of their respective states and government, leading to the achievement of the five higher objectives of al-Shariah, depending on the aspects that the news touches.

Business Promotion

One can use Facebook as a means of creating the awareness of one's business to a large population of people in the nook and cranny of the world. This is achieved by advertising a particular product/service or posting articles on the news feed for the Facebook community to access. This helps the user to minimize the money that should have been spent for this purpose, and thereby achieves the Shariah higher objective of wealth protection.

Source of Entertainments

Some of the functionalities provided by Facebook are meant to amuse the user. Activities like commenting on one's friend's postings, viewing videos, debating with other users on certain matters, and playing games are part of the examples in this regard, so long as they are not contradictory to the Islamic ethics both the functionalities and how they are approached. In a nutshell, this aspect of Facebook's functionality helps the user to relax upon his/her exhaustion and thereby ensures the achievement of the enhancement of human intellectual capacity as ordained by Allah (SWT).

Medium for Organizing Events

Using Facebook facilitates the organization of important events like conferences, workshops, and seminars worldwide. Various events which span several spectrums of life like religion,

education, politics, health and wellbeing and others can be successfully organized with the aid of Facebook and thereby, leading to the enlightenment of users and the achievement of increment in the capacity of human intellect as aimed by Shariah.

Security Threats That Result from The Use of Facebook

Research has reported cyberbullying and harassment, cyberstalking, hacking/cyber warfare, catfishing, online internet fraud, and identity theft as the unethical acts that frequently take place on Facebook platforms (Ahmad, Ismail & Arina Nasir, 2016, Chew Jian, 2014; Edith, 2016; Lai, Mohamad, Lee, Mohd Salleh, Sulaiman, Rosli & Chang, 2017). This part shall be devoted for the Maqasid analysis of the aforementioned security threats arising from the use of Facebook.

Cyberbullying and Harassment

Willard (2006) as cited by Lai et al. (2017) defines cyberbullying as any barbaric act done to another cyber user through which harmful materials (e.g., pornographic text, photo, and video) are posted, or “using other means of social aggression through the internet or any other digital technologies” (p. 2). Potha and Maragoudakis (2014) contend that cyberbullying may either take place on one’s personal website or through social networking sites (e.g., Facebook, twitter, Instagram and so on), email, chat rooms, message boards, instant messaging, or cell phones. Cyberbullying adversely affect the bullied, those who bully and the witness of bullying, causing them physical and mental disorder such as depression, anxiety, and low self-esteem (Lai et al., 2017). Below is an example of cyber bullying found on Facebook:

In a nutshell, cyberbullying and harassment are antithetical to the principles of Islam. Allah says: “Do not transgress. Indeed, Allah does not like transgressors” (Qur’an 2: 190). It is also prohibited for a Muslim to intimidate other Muslims verbally, let alone by physical attack. In a hadith narrated by ‘Āmir bin Rabī’ (May Allah be pleased with him), a man took the shoes of his fellow and hid them with the intention of joking. Then, this was related to the Messenger of Allah (SAW) who said: “Do not terrify a Muslim. Indeed, terrifying a Muslim is a great wrongdoing” (al-Targhīb Wa al-Tarhīb: 4129).

Cyberstalking

According to Buch et al. (2017), cyberstalking is a new cybercrime by which a person is traced or pursued online (Buch et al., 2017). Meloy and Gothard (1995) as cited by Benjamin, Zhang, Wang, Wu and Siponen (2013) define stalking as “the wilful, malicious and repeated following and harassing of another person that threatens his or her safety” (p. 5). Although cyberstalking is not as fatal as physical offenses like raping, murder, and robbing, it is found as causing perpetual psychological trauma, the effects of which could be changes in sleeping and eating patterns, anger, depression, nightmares, anxiety, helplessness, fear, shock, and disbelief. Cyberstalking has caused a number of victims to lose their jobs owing to poor performance that results from fear and anxiety, while others have been compelled to lavish a huge amount of money in their effort to relocate to other places in which to feel more secured (Chew Jian, 2014).

An instance of cyberstalking is that of Lee David Clayworth, a former Vancouver teacher who befriended a 29-year-old Malaysia girl, Lee Ching Yan for a few months. Nonetheless, they broke up in 2010 and his ex-girlfriend began to post his naked pictures on Facebook. She also tagged him with the term ‘sexual addict’ by accusing him of having sexual relations with his underage students (Matyszczuk, 2013 as cited by Chew Jian, 2014).

Cyberstalking, which is a negative effect peculiar to Facebook, is actually an impediment against the achievement of protection of life, intellect, and dignity which Shariah has stipulated. Islam has prohibited any act of spying on others and prying into people's affairs. Allah says: "And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of Repentance and Merciful (Qur'an 49: 12).

Hacking/Cyber warfare

Yar (2006) as cited by Jahankhami, Al-Nemrat and Hosseinian-Far (2014) defines the above term as "an unauthorized access and subsequent use of other people's computer systems" (p. 158). It is an offense committed by an intruder who accesses one's computer without one's knowledge. Hackers are usually computer experts who make use of their computer skills to achieve a treacherous purpose like SQL injections, PTF password theft, and cross site scripting (Buch et al., 2017).

If a Facebook account is hacked, all the important personal information (e.g., ID number, password, username, bank account and pictures) that the user has secured on their newsfeed or elsewhere is stolen. However, the issue of hacking is a serious security threat to the Facebook users causing them to lose their bank deposits and exposing their secrets. The same thing could also happen to their friends on their platforms.

For example, a Facebook account which belonged to Mark Zuckerberg, the company's co-founder, and CEO, was hacked in 2011, leading to the leakage of his personal information (including his 14 private photos) to an information sharing website under the title, "It's time to fix those security flaws on Facebook" (Burnham, 2011 as cited by Chew Jian, 2014).

This phenomenon hampers the achievement of the Shariah's higher objectives of protection of life, wealth, and dignity. Islam prohibits all sorts of evil acts that humans commit against one another. Allah (SWT) says: "Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right" (Qur'an 7:33). In addition, the Prophet (SAW) forbade Muslims from any acts that are harmful to the humanity in general. He says: "No harm should be inflicted on others nor people should reciprocate harms among themselves" (Imam Malik 2:746).

Catfishing

The term catfishing is defined by Harris (2013) as a deceptive activity involving the creation of a fake online profile for deceptive purposes. Some male users may appear on their Facebook profiles as attractive cute girls with the intent of luring males into deceptive romantic relationships the aftermath of which could be a great financial loss. A number of 83.09 million accounts on Facebook have been discovered as fake (Fire, Kagan, Elyashar, & Elovici, 2014). An illustration of catfishing was the case of Jennifer, a woman from Buffalo, and a mother of two, who had been single for almost 15 years. On a dating website, she met a man with whom she was engaged in a strong relationship. The man consequently proposed to her. Having depicted himself as a businessman, he once informed her of his visit to one of his jobs overseas. At this time, Jennifer was eager to meet him in person. However, he suddenly called Jennifer and requested from her an amount of money under the excuse that since he had left for abroad, he could not easily access his bank accounts. Once the requested amount of money was sent to

him, the man turned out to be an online romance scammer. This actually resulted in Jennifer losing her life's savings of \$50,000 (Moretti & Ciotta, 2015 as cited by Edith, 2016).

Catfishing is a serious security threat to the use of Facebook which could deprive the users from the right to protection of wealth which the Shariah has stipulated. Islam prohibits any attempt to usurp people's wealth. Allah says: "Any do not consume one another's wealth unjustly (Qur'an 2: 188).

Online Internet Fraud

Online fraud is defined as the use of online facilities to conduct dubious business transactions with the intent of deceiving or defrauding persons, organization, or governments (Moore, 2014 as cited by Alanezi, 2015).

It is an act of duping the user into unveiling his/her confidential information such as credit cards, bank account details, and other precious information by appearing through an email as a reliable business entity. Their message may request from the user to update, confirm, or validate their account information. It is a technique of gaining access to the user's information whereby the attackers develop a website that resemble the legitimate one and then ask the user to provide their confidential information. Once they do what they are required of, they get into troubles (Das & Patel, 2017; Jahankhani et al., 2017). An instance of online internet fraud is given below in which people are tricked into unveiling their personal information:

Nevertheless, online internet fraud is contrary to the ethics of Islam in that it hampers the user from achieving the Shariah's higher objective of protection of wealth as it causes them to lose their wealth. As earlier stated, Islam prohibits an act of usurping people's wealth unjustly. Allah says: "Any do not consume one another's wealth unjustly" (Qur'an 2: 188).

Identity Theft

According to Merriam-Webster (2017), identity theft can be defined as the illegal or unauthorized use of personal information belonging to someone else for one's own benefit. There are several kinds of identity theft that can be experienced in daily life. It could be financial identity theft which done to the user's bank accounts and financial information, insurance identity theft, medical identity theft, criminal identity theft and many others (Stroup, 2014). Identity theft has become so rampant that a huge number of social media users (including Facebook) have fallen victim over the years (Reza, Rakhman & Bangera, 2016). An illustration of identity theft is the case of Alexander Paul from North Miami who stole identities in order that he could claim the tax refunds from innocent people. According to the report, he successfully claimed more than 109,322 US dollars from federal tax refunds (Department of Justice, 2015). Having investigated and found several evidences to buttress his conviction, Paul was sentenced into a 31-month jail, three years supervised release, and was compelled to pay 18,469 US dollars in restitution (Internal Revenue Service (IRS), 2015).

The phenomenon of identity theft is indubitably one of the cyber security threats which hamper Facebook users from achieving the Shariah's stipulated protection of life, wealth, and dignity. This is because the information stolen could lead to the loss of user's wealth and exposure of their secrets to the public.

Conclusion and Recommendation:

Based on the discussion above, this study found that there is a number of advantages as well as security threats arising from the use of Facebook. These advantages lead to the achievement the Maqasid al-Shariah to a certain extent. However, the security threats posed by this social media application stand as impediments to the achievement of these objectives. Thus, the following suggestions are proposed based on Maqasid al-Shariah in order to ensure that the security threats on Facebook are rectified:

Being Cautious of Viruses

Like any other social media platforms, Facebook can be infected by viruses, leading to the theft of valuable information of users. Hence, if any link or image is sent to the user from an unknown or suspicious source, or an icon and/or application is automatically installed from an untrusted website, the user has to not open it as it could cause them harmful effects.

Minimizing the posting of Secret Information.

Since it is not fully guaranteed that all the valuable information kept on Facebook will be secured due to the presence of several unethical acts through which the information is rendered vulnerable, it becomes necessary for the user to minimize (if not avoid) the information posted on Facebook so as to reduce the risks of falling victim of these vulnerabilities.

Ignoring Response to Spam

Spams are usually sent via social media such as Facebook, some of which are disastrous to the users. Hence, it is suggested that users should disregard any spam sent to their Facebook platform as a remedy against cyber-attacks.

Adherence to the Islamic Ethics

One of the ways by which cyber security can be maintained on the Facebook platforms is that Muslims should abide by the principles of discipline in all their activities on Facebook. All acts of treachery, stealing, and prying into other people's secrets should be avoided in their actions on the platform.

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