

ROLE OF SOCIAL MEDIA IN THE LIGHT OF ISLAMIC TEACHING

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Social media presents a huge opportunity for us to reach out to people who may not know about Islam or Muslims. One of major utilization of social media in Islam is proselytization which is admired by Islamic preachers. Social media is not only utilized by preachers but also used by common Muslims who communicate with each other and also continuing posting Quranic verses and Ahadith. Social media increases learning opportunities in Muslim world. They can take lectures given by Islamic scholars online and also contact with them through social media. Preachers can also teach Quran and Sunnah through social media voice and video calling and extend Dawah to Muslims and Non-Muslims. Some negative factors of social media include promoting crudity and sloppy Statements which are prohibited in Islam. We have to use it for positive purposes especially for the welfare of mankind as recommended by Quran and Sunnah.

Islam is rapidly expanding religion in the world. It is becoming popular among young people who are linked to the social media. This access explores the unusual uses of social media by several religious, persons and organizations. The axis will be on the role that social media plays in broadcasting Islamic faith between social media users universally. The major focus is on how social Media platforms have distinctly affected the social life of several Muslims, as well as their spiritual practices, their religiosity their teachings, their issuing large Fatwas and their structuring fundamental communities in the Muslim typical countries.

Now as other countries the Muslim popular countries have observed a fast dispersion and acceptance of social media podiums as well as Facebook, Twitter and YouTube in latest times. In the world, Facebook is the important social networking website by millions of users. The Muslim countries are next to the Non Muslim when it comes to the Youtube every day viewers with millions of video observations. The fame of social media platforms in the world has lead some researchers to suppose that its affects on religious life will be cultivated. The common disagreement is that social media has the prospective to change people's religiosity and doing of goodness. The result of social media on spiritual behaviors of persons and communities in surroundings

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characterized by traditional values, it is argued, will be more reflective than in environments characterize by tolerance and sincerity. [1]

One type of Islamic utilization of social media is proselytization, which is broadly well-liked with Islamic preachers. Some approximate spot the numbers of Twitter supporters for some Islamic scholars are more than 600,000. Well-known preachers like Tareq Al Suwaidan and Amr Khaled yet reach the thrilling number of one million when it comes to Facebook followers and likes. Inappropriately enough, some Major spiritual scholars have social media accounts, yet if they died years before, yet their religious and philosopher followers are aspired to attain new age group of digital nation and supporters by creating social media accounts. Social media is a more and more significant foundation of religious information for several people in the Muslim world. As a product a new media civilization is promising which is having a considerable force on areas of global Muslim consciousness.

The use of social media is not only used by religious leaders but also used by common Muslims who continuing tweeting Quranic verses and Ahadith, prophetic sayings. The spreading of religious substance commonly reaches its climax during Ramadan when the level of religiosity increases. The “Ramadan Aperture”, when Muslims are inside and outside forced to obtain and practice religious substance in form of “tweets”, is a new occurrence that changes the means of the Islamic faith is promoted along with Muslims and Non-Muslims.[2]

The fame of social media platforms in the World has been leading some scholars to suppose its contact on religious life to grow. The general argument is that social media has the probable to transform people’s religiosity and practices of goodness. The make contact with social media on religious behaviors of persons and communities in environment structured by conservatism and traditional values, it is argued, will be more deep than in environments characterized by tolerance and honesty. Communicating and pleasing the souls and minds of Muslims and non-believers throughout **da’wa** is a core promise for many Muslims and Islamic leaders. At present, social media has developed into a helpful means to follow the path of **da’wa** and the

propagation of the Muslim belief. Only very few voices censure the use of the new digital media as incompatible with Islamic practices. For example, Abdul Aziz Al Shaikh, Grand Mufti in Saudi Arabia, advances a significant posture towards social media platforms such as Facebook and Twitter for the reason that, as he says, they spread lies and may destroy recognized relations in the real world. In a related line, religious establishment in some Islamic countries issued fatwas beside the use of social media like Twitter, in conflict for its inappropriateness with Sharia' because of trading accusations and promoting dishonesty.

Although some of the Islamic religious privileged advice their followers not to use social media platforms, the grand majority of scholars and preachers exploit on the success and effectiveness of social media in engage with the society of believers and increase their loyalty and devotion.[3]

During the first formation of the Internet, there were some projected websites like Islam Online that acted as a one stop-shop for holy information and complete services to the Islamic Ummah. The growing of digital platforms through the second era of the Internet leads to a practice of discouragement the monopolistic nature of religious orthodoxies. A variety of, social media sites became ideal platforms, the new Mosque or Madaris, for the spreading of the Islamic belief. These digital platforms lead to the appearance of what some call "Facebook fatwas". F-Fatwas introduced a new pattern to observe the religious information in the way they were formulated, issued, distributed, established and acted upon. Fatwas sparked clarification and feedback among several sectors of Muslim societies, with religious establishment, Islamist intellectual as well as young metropolitan or urban Muslims.

The use of social media is not incomplete to religious leaders. True Muslims also tweet Quranic verses and Hadith (Prophetic Sayings). The distribution of religious satisfied frequently reaches its peak during the 'Ramadan Aperture', when Muslims are inside and outside motivated to accept and practice religious substance in form of tweets. This new trend changes the way the Islamic faith is promoted amongst believers and non-believers alike. Also, on the time of Hajj, the pilgrimage to Makkah, some pilgrims tweet, feeds, upload photos and clips submission a sense of vital holiness to their families. These

practices put in to the development of co-religiousness and faithfulness of the Muslim ummah.

All these practices point out that social media is incorporated in the habit of spreading the word of Allah and protection Islam beside critics from outside. Social media also formed an Islamic popular cooperation. This involves the worldwide mobilization of believers throughout effective platforms, in case of person or group attacks on the prophet or the Quran. well-known examples are the videos of an American pastor arrangement to burn copies of the Quran in 2010 and the anti-Islam clip 'Innocence of Muslims'. These videos have triggered a global recruitment of Muslims protests on social media platforms. Countries such as Pakistan, Jordan and Egypt Bangladesh even requested from YouTube to delete the films. [4]

Social Media Increases Learning Opportunities in Muslim world

In the history, seeking information about Islam was generally controlled to the Masajids, instructive institutions, and knowledge from imams and sheikhs. These customary learning opportunities stay integral. However, now a day's Muslims are also capable to study, question, educate, and network through social networking sites. There are more avenues by which to study on Islam. The Internet has known the public contact to all kinds of information and ready Islamic text so much more reachable. On Youtube, for instance, you can pay attention to a lecture in any speech you want, every time you want. Blogging sites such MuslimMatters.org and SuhaibWebb.com have turn into particularly accepted with both Muslims and non-Muslims as a way to get information and study about Islam.

Twitter and Facebook although, have certainly been the two sites with the most dynamic Muslim users. These sites have permitted us to attach with imams and sheiks, political leaders, scholars, and journalists. Moreover, they have enabled us, at a moment's observe, to split information and news that matter to us. However, researchers spot out that unfortunately there have chances to being in the consideration of those who want to throw a negative beam on Islam are just as dynamic online and easily complete stereotype concerning Muslims throughout their posts, tweets and videos. It can be awesome to compete with, but we want to remember that social media has also strong us and given

us that same platform to utter ourselves. We can boost the positive impact of media/social media on the depiction of Islam by being more dynamic and verbal about our faith.

The Muslims who are utilizing these stages are gradually but definitely on the border lines shifting the awareness of Islam from that of conservative, rigid belief to one citizen can understand and narrate to. Social media gives a giant chance for us to attain out to public who may not recognize Islam. Many of Americans not at all meet a Muslim but they have approach to us by social media. We need to stop opinions of our self as single persons that cannot create a variation; we need to get on social media and add our voices to the majority.

If we Muslims put spotlight on our dealings, construct own relations with our associate in the world and show speculation in other societies than they will become Muslim. If we build up superior location for other peoples in Islam, the illogical maintain and horrible expression will be clean away to the unfilled spots of the Internet. [5]

Research Conclusions

The research establishes that, here are some detectives who believe Facebook as not the ideal means to study about Islam. Therefore, its practice does not have an effect on their thoughtful of Islamic faith. According to another informer Facebook do not influence my considerate of Islamic knowledge for the reason that I do not use it to discover Knowledge about Islam. I experience extra secure to learn regarding Islamic teachings from spiritual educator at school.

Another student from similar school also asserts that the practice of social media does not influence on his religious thoughts. The complicatedness to find knowledge on Islamic knowledge, particularly about Islamic Laws, Faiths and Beliefs and reliable concerning make the student to boundary its usage to social reason only. This is maintained by informer/student who states that the Islamic knowledge spread on social media cannot be reliance because of the complexity to confirm its source and authenticity. On the other hand, the practice of social media is argued can enhance one considerate of Islamic religion. According other student, it depends on how one use the social media. If one joins a social media groups established by a famous Islamic intellectual, he can be taught about Islam by the

intellectual. One might also split the Islamic knowledge send by the intellectual with additional friends. According to other student spiritual knowledge send by associates can help to amplify considerate of the Islamic belief. However, other informer/student insists that the distribution of any spiritual knowledge should be prepared with care. Keep away from the distribution of fake knowledge that would be making puzzlement among the Social Media friends. [6]

Negative effects of social and mass media according to Islam Promotion of Crudity

Islam spread the recreation of definite behavior by Muslims, these behaviors are without a cause to improve the Ummah in general, and one of such is the subordinate of the look as predetermined in the subsequent ayah where Allah SubhanahuWaTa'ala said **“Say to the believing men that they should lower their stare and protect their shyness: that will build for larger cleanliness for them: and Allah is well aware with all that they perform [Surah An Noor 24:30] [7]**

The rule of humility affect to men and also women. A shameless stare by a gentleman at a female (or even at a man) is a violation of this sophisticated manner. This is an admirable asset which nowadays has been reduced by the social media stage we have. The appearance of approximately naked pictures of both man and women on social media such as Facebook, WhatsApp, twitter and all other electronic communication means has been completed its roughly impracticable for the Muslim group of people that use such utensils to support such a dignified order from the Almighty Allah.

This is eventually because it is not simple decline to increase the exhibiting picture of that atmosphere uncovered girls or guy on a social network profile.

Careless Statements

One of the beginning ideology of the media is “freedom of speech”, liberty of speech regardless of its consequences on the uniqueness of society, independence of speech circumstances offensive in nature to the ideology of not only in Islam but also further peoples ideology in broad. This theory of mass media put into practice has been transmit to the communal media of nowadays and has reason a number of negative affinity to its users

which comprise the Muslims in common, propensity such the act of appealing in illegal conversation with the contradictory sex and all that worry to contribute, community insult of persons via these electronic means, show of illegal pictures of one's identity and opponent all these are done within the name of "independence of speech and expression".

Abu Hurairah(R.A) report that the Prophet of Allah SAWW said, **"...He who have faith in Allah and the day of judgments, let him address good or stay silent"** Bukhari and Muslim [8]

The Prophet has grasp "good" in the vocalizations of man, this is to endorse good character in persons and encourage nonviolent coexistence away from the right to complete anything we like in the name of "independence of speech and expression" which only finish in sowing beginning of conversation between people.

This prophetic way is also a suggestion of the trust in Muslim for He said "He who believes in Allah and the last day". This method is fast becoming missing nowadays in the means words are being switch over through social media. Bring up to date of irreligious declaration are the tendency of the day on our social media.

The extend of illegal pictures and lines of western songs has ended no superior but do well in humiliating the minds of the Muslim ummah alongside continuation good qualities and way as declared in the quoted Hadith over. Reading these letters attractive in listening them or encouraging their followings growth will always guide to a refuse of Eman in the hearts of any Muslim, a risk which today compel some even out of Islam or how do you illuminate your behavior "belief in the Holy Prophet PBUH and the last day" when you have chosen bad and unlawful statement as alongside prophetic civilization and good manners.

We must be conscious about the things we write online are also documented by the angels so we shouldn't permit our self to drop into a fake wisdom of security thinking that our nameless remarks go unrecorded.

Horrible image of Islam and Muslims

Contrasting fundamental rights are the main images that are frequently represented through the media. This makes false

impression that depict Islam as a faith of aggression, today the western Media has instigate a movement in opposition to Islam in the name of a movement against terror by referring to these images or the Muslims as “terrorist”, “fundamentalist”, “drastic Islamist”.

These are all mistaken belief about Islam that is because of the media’s discrimination and unawareness frequently because not enough knowledge is always wanted in Islam

Abu Darda statement that the prophet SAWW said **“not anything will be heavier on the scale of the believers on the day of rebirth than good behavior; Allah extremely dislike one who utters foul or vulgar language”**

At-Tirmidhi [9]

In another custom, Abdullah Bin Umar reports that the Prophet SAWW said **“the best of friend to Allah is one who is best to his friends and the most excellent neighbors to Allah is the one who is the best of them to his neighbors. At Tirmidhi [9]**

So how does one label as “radical” a belief that moralize the best of behavior and thereby prohibited the expression of utter and polluted language? How you can say as “extreme” a religion that preaches the finest in a man as that who is finest to his neighbors? So how you say “terrorism” a religion that teaches kindness to planets and animals?

The media today does not transmit all that is excellent in the religious conviction of Islam but miss-characterize it habitually by doctored or one sided show in sort to pressure people’s views on Islam. The Western peoples usually recognize “Islam” in Muslim clashes. It barely points other religion out in their quarrels. The pessimistic impact social media in general are frequent but that also have advantage in playing the role in Muslims lives and Islam as a religion.

Positive effects social media to Islam

Teaching the Quran

Usman bin Affan reported that the holy Prophet said, **“The greatest between you (Muslims) are persons who learn the Qur'an and teach it.” (SahihBukhari) [10]**

No doubt that this is a really a noble practice, the social media no uncertainly today presents us with limitless chances to attain this spiritual supremacy before Allah SubhanahuWaTa’ala. Muslims today have limitless ways of giving online lessons in Arabic,

Tajweed and so on from social media and internet. Now Peoples learn the words of the Quran as well as its narration with the comfort of their house. Islamic internet websites provides answer and Question sections which are intimately synchronized by certified Ulamas of the Deen,

The simplicity of spreading Dawah

During the early Islamic period, the Sahabas (R.A) and other Muslims ride Horses or utilize other local conveyance means to take a trip to state in order to entitle them to Islam, the belief was broadcast through Dawah in get-together or during deliberations with persons, these limited ways of communications are not as practical and fast but however aided effectively the increase of Islam from side to side the extraordinary grace of Allah.

This societal and electronic media in this view give us with the break to explain to more persons about Islam inside a brief period of time, so therefore if utilize right has no limit to expand of which the messages of Islam as a religion actions to all over the world, this can also be use to absolutely correct the view of Islam in the minds of assured persons.

Methods of productive usage of social media in Islam

1. Guarantee that you bound yourself to the pursuit for helpful knowledge always, The Prophet SAWW said, **“He who put foot on a path for hunt of knowledge, Allah make trouble-free for him the path to heaven. At-Tirmidhi [9]** So it is necessary for us that if we have to treat in the utilization of the social media, then we should do so in such a way that it will be useful to use with admiration to the attainment of lawful knowledge.
2. We exist in a surroundings subjugated by non-Islamic morals and behaviors. Parents and elders must know that Islam build it clear that kids are a lucky thing, a faith and a examination from Allah, Allah says, **“And recognize that your belongings and your children are but a test and definitely with Allah is the mighty incentive” (SuratulAnfal: 28) [11]**. This tell again us of a compulsory duty to make sure that we inspire the pathway of headship on those we are accountable for be it our associates, brothers and sisters as well as our kids.
3. The social media nowadays allow us to link communication borders by staying in a virtual companionship of peoples from

the whole world. This is alike to a meeting of people around each other but just with the lack of bodily presence. It is as a result imperative that we regulate the communication we make with people through the social and mass media to that which will benefit us and Islam positively.

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