

# Social Media: A Blessing or a Trial from an Islamic Perspective

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## Abstract

It is by the boundless grace and mercy of Almighty Allah that He has bestowed upon us countless blessings. Allah declares in the Holy Qur'an: "And indeed, We have honoured the children of Adam, and carried them on the land and the sea, and provided them with good and pure things, and preferred them greatly above many of those whom We created."<sup>1</sup> Among these numerous blessings, one of the most significant is modern technology, which includes social media. Social media has opened vast opportunities for bringing the world together, for the exchange of knowledge, and for the swift transmission of information. Though this is indeed a great favour and a means of ease and progress, its proper and balanced use is essential. It is our responsibility to employ this blessing from Allah in a positive and beneficial way, for verily, we shall be questioned about it on the Day of Resurrection. Allah, the Exalted, says: "Then, on that Day, you will surely be questioned concerning the blessings."<sup>2</sup> This verse makes it clear that mankind will be held accountable for the blessings granted to him-whether he used them rightly or wrongly. Hence, through social media, we can call people to Islam, spread goodness, and promote beneficial knowledge. However, its careless or wrong use may open the door to Fitnah (temptation), falsehood, and misguidance. Allah Almighty warns us against such evils in His Book: "So avoid the filth of idols, and avoid false speech<sup>3</sup>." And He also says: "Then let the curse of Allah be upon the liars."<sup>4</sup> Moreover, the Qur'an commands us not to mix truth with falsehood nor to conceal the truth knowingly: "And do not mix the truth with falsehood, nor conceal the truth while you know."<sup>5</sup> Therefore, we must guard ourselves against such misuse. The use of social media must always be guided by Islamic principles and moral values, so that it becomes a means of attaining Allah's pleasure and success in both this world and the Hereafter. Now a day's social media has become a powerful medium for communication and information exchange, influencing nearly every aspect of human life. Yet, the teachings of Islam offer a balanced perspective, considering both its benefits and its harms. While social media can serve as an effective tool for spreading knowledge, da'wah (inviting towards Islam), and positive initiatives, its unwise use can lead

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to moral decay, confusion, and corruption. According to Islamic teachings, every action is judged by its intention (niyyah), and the same applies to the use of social media. When it is used with sincere and constructive intentions-such as spreading the message of Islam, promoting knowledge, or serving the welfare of society-it becomes a noble instrument. But if it is used for lies, discord, or the violation of moral boundaries, it turns into a source of sin and destruction. Through this discourse, I have sought to explain the benefits and harms of social media in the light of Islam, and to highlight the principles that a Muslim should observe while engaging with it-so that he may attain success in both this world and the Hereafter. In this connection, the discussion will cover both the positive and negative aspects of social media, followed by guidelines and instructions derived from the Qur'an and Hadith.

**Key-words:** Social Media, Propagation, Moral Guidance, Healthy Content, Immorality, Mental Health

## 1. Introduction

Social media is a term used for applications and websites designed to facilitate connection and interaction among individuals, friends, families, various communities, social groups, and even for commercial and organizational purposes. Moreover, every kind of information can now be accessed through these platforms.

Among the most prominent social networking channels are Facebook, Twitter, Instagram, WhatsApp, and TikTok, along with many other similar applications and sites. For communication through mail, major portals such as Gmail, Hotmail, and Yahoo are commonly used. A significant question has arisen in modern times, whether social media is beneficial or harmful for humanity. This topic has been, and will continue to be, the subject of extensive discussion and debate.

The purpose of this discourse is to examine the true nature of social media, and more importantly, to assess the impact it has had upon our society. It also aims to discuss the manner in which it ought to be used. Although many of us remain constantly connected to social media, its excessive use often leads to anxiety, sadness, and feelings of isolation. The most alarming effect, however, is seen upon the younger generation, who are increasingly suffering from restlessness, sleep disorders, mental and physical ailments, and in some tragic cases, even suicidal tendencies. Yet, among the various advantages of social media, one of its greatest benefits is that it can be transformed into a platform for learning and moral training - a virtual classroom where minds and souls may be enlightened if used wisely<sup>6</sup>.

## **2. The Benefits (Positives) of Social Media**

The proper and positive use of social media, when guided by the teachings of the Qur'an and Hadith, can prove to be highly beneficial and meaningful. If employed with sincerity of intention and correct purpose, it can serve as an effective means for the propagation of Islam (da'wah), the dissemination of knowledge, and the moral reformation of society. Below are some positive uses of social media that are permissible and commendable in the light of Islamic teachings:

## **3. Da'wah and Preaching (Invitation to Islam)**

There are many effective ways to use social media for the propagation of Islam:

1. Create short videos and posts explaining verses of the Qur'an, Hadiths, and Islamic principles in simple language so that people of all ages and backgrounds may understand them.
2. Host live sessions with scholars and Islamic teachers on various topics, allowing people to ask questions directly and thus spreading the message of Islam to a wider audience.
3. Present explanations of Qur'anic verses and Hadiths in the form of images or videos that are engaging and easy to comprehend.
4. Launch campaigns on social media encouraging people toward acts of virtue - such as giving charity, engaging in welfare activities, or teaching others.
5. Create professionally designed content that captures attention, such as developing Islamic websites and applications.
6. Provide material in different languages, making it accessible to people from diverse nations and cultures.
7. Establish groups and pages dedicated to specific Islamic themes where users can discuss and learn Islamic teachings.
8. Conduct discussions and dialogues within those groups based on sound Islamic principles.
9. Encourage followers to share posts and videos so that the message of truth reaches as many people as possible.

Social media, therefore, is a powerful tool through which one can spread the message of Islam to the entire world. Yet, this must be done with wisdom and insight, so that love and reverence for Islam may be nurtured in people's hearts.

#### 4. The Importance of Da‘wah in Islam

Allah and His Messenger (PBUH) have greatly emphasized the importance of calling others to the faith. Indeed, the task of conveying the message of Islam is the noble mission of the Prophets (‘alayhim as-salām) themselves, and social media can serve as a valuable instrument in fulfilling this sacred duty.

Allah Almighty says:

*And let there arise from among you a group that invites to all that is good, enjoins what is right, and forbids what is wrong; and such are the successful.*<sup>7</sup>

And He also says: “O Messenger! Convey that which has been revealed to you from your Lord; and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.”<sup>8</sup>

Imam Ibn Kathīr (رحمه الله) writes in his commentary: “Allah, by addressing His Prophet (PBUH) with an affectionate call, commands him to convey all of His revelations to the people. The Prophet (PBUH) fulfilled this duty completely. In Sahih al-Bukhari, it is narrated from ‘A’ishah (رضي الله عنها) that whoever claims that the Prophet (PBUH) concealed anything of what Allah revealed to him is a liar. The Prophet (PBUH) recited this very verse to refute such claims.”<sup>9</sup>

Allah further says: “Call to the way of your Lord with wisdom and good admonition, and argue with them in a manner that is best. Indeed, your Lord knows best who has strayed from His path, and He knows best those who are rightly guided.”<sup>10</sup>

Regarding this verse, Imam Ibn Kathīr (رحمه الله) writes: “Allah, the Lord of all worlds, commands His Messenger (PBUH) to invite His creation to Him. Wisdom here refers, as explained by Imam Ibn Jarir, to the Book of Allah and the Sunnah of His Messenger (PBUH), while good admonition means soft speech that includes both encouragement and warning so that people may take heed and seek protection from Allah’s punishment. If debate becomes necessary, it should be conducted with gentleness and good manners.”<sup>11</sup>

And Allah, the Exalted, says: *And who is better in speech than one who calls to Allah, does righteous deeds, and says: Indeed, I am among the Muslims.*<sup>12</sup>

## 5. Hadiths Regarding the Call to Islam

The Prophet (PBUH) said: *Whoever among you sees an evil, let him change it with his hand; and if he is unable, then with his tongue; and if he is unable, then with his heart - and that is the weakest level of faith*<sup>13</sup>. (Narrated by Abu Sa'id al-Khudri, may Allah be pleased with him -Sahih Muslim)

He (PBUH) also said: "Whoever guides someone to a good deed will have a reward similar to that of the one who performs it"<sup>14</sup>. (Narrated by Abu Mas'ud al-Ansari - Sahih Muslim)

And he (PBUH) said: *By Him in Whose Hand is my soul! You must enjoin what is right and forbid what is wrong, or else Allah will soon send upon you a punishment from Himself, then you will supplicate to Him and your supplication will not be accepted.*<sup>15</sup> (Narrated by Hudhayfah ibn al-Yaman-Sunan al-Tirmidhi)

## 6. Sayings of Scholars on the Duty of Da'wah

Shaykh al-Islam Ibn Taymiyyah (رحمه الله) said: *Calling others to Allah is an obligation upon every Muslim, though it is a collective duty (fardkifāyah). It becomes individually obligatory only upon those who have the ability to perform it when others are not fulfilling it.*<sup>16</sup>

Ibn Qayyim al-Jawziyyah (رحمه الله) stated: "Calling people to Allah is the task of the Messengers and of those who follow in their footsteps. They are the deputies of the Messengers among their nations. Allah commanded His Messenger (PBUH) to convey whatever was revealed to him and promised him protection. Similarly, those among his Ummah who carry the message are under Allah's protection - as long as they remain steadfast upon the truth. The Prophet (PBUH) commanded: 'Convey from me even if it be one verse', and he prayed for the one who conveys his Hadith. Conveying the Sunnah of the Prophet (PBUH) to the Ummah is more powerful than striking an enemy with an arrow, for many may fight, but only the heirs of the Prophets carry the Sunnah to the people. May Allah, by His grace and mercy, include us among them."<sup>17</sup>

## 7. Promotion of Knowledge

Social media has emerged as an effective and modern means for the promotion of religious knowledge. Through it, Islamic teachings and information can be disseminated widely, enabling the general public to gain a deeper understanding of the faith and helping to spread the message of Islam more broadly. Below are some

important aspects that demonstrate how social media can assist in promoting religious education:

### **8. Online Religious Lectures and Lessons**

Through social media platforms such as YouTube, Facebook, and Instagram, scholars and teachers can conduct online lectures and classes. This allows people to learn religious teachings from the comfort of their homes and gain profound knowledge on various Islamic topics.

### **9. Propagation of Qur'an and Hadith Teachings**

The recitation, translation, and commentary (tafsir) of the Qur'an, as well as lessons on Hadith, can be shared through videos, posts, and live sessions. These teachings can thus be easily conveyed to Muslims all around the world.

### **10. Instant Access to Fatwas and Guidance**

Through social media, people can ask religious questions and receive authoritative fatwas on various jurisprudential matters. This serves as a fast and effective means for individuals to obtain authentic guidance directly from reliable scholars.

### **11. Platform for Islamic Dawah (Invitation to Islam)**

Social media is a powerful tool for dawah, enabling Muslims to convey the message of Islam to non-Muslims. Through multilingual content, videos, and articles, people from different cultures and backgrounds can be introduced to the truth and beauty of Islam.

### **12. Sharing of Religious Books and Articles**

Social media makes it easy to share Islamic books, articles, and research papers, thereby facilitating deeper study of various religious subjects and promoting scholarly engagement.

### **13. Access to Authentic Religious Platforms**

There are numerous social media platforms and websites that present authentic Islamic material. By using these, people can conveniently access trustworthy and scholarly religious content.

#### 14. Promotion of Religious Events

Information about Islamic gatherings, conferences, and seminars can be shared widely on social media, encouraging greater participation and awareness of important religious discussions and events.

#### 15. The Importance of Knowledge in Islam

Islam places great emphasis on the pursuit of knowledge, and both the Qur'an and Sunnah abound with references highlighting its virtues and significance. Below are some Qur'anic verses and Prophetic traditions (Ahadith) that illustrate the excellence of knowledge and its pursuit.

From the Qur'an: *Say: Are those who know equal to those who do not know?*<sup>18</sup>

This verse underscores the superiority of those who possess knowledge and highlights their elevated status in the sight of Allah.

*And say: 'My Lord, increase me in knowledge.'*<sup>19</sup>

Here, Allah commands His Prophet (PBUH) himself to pray for the increase of knowledge, which demonstrates the immense value and nobility of learning.

“Allah will raise those of you who believe and those who have been given knowledge by degrees.”<sup>20</sup>

This verse clearly points out that Allah grants higher ranks to the people of faith and knowledge, showing that learned individuals occupy an exalted position before Him.

Abu Darda (may Allah be pleased with him) reported that the Messenger of Allah (PBUH) said: *Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge. Indeed, everything in the heavens and the earth, even the fish in the water, seeks forgiveness for the scholar. The superiority of the learned over the devout worshipper is like the superiority of the moon over all the stars. The scholars are the heirs of the Prophets, and the Prophets do not leave behind gold or silver; rather, they leave behind knowledge. So whoever takes it has taken an abundant share.*<sup>21</sup>

This Hadith demonstrates that seeking knowledge leads to divine reward and ease in attaining Paradise. It also shows the immense respect that even the angels and all of

creation have for the seeker of knowledge. The Hadith further establishes that scholars have a rank even higher than worshippers, for worship without knowledge lacks perfection and guidance. Hence, through social media, we can spread Islamic learning, Qur'anic lessons, Hadith teachings, and religious awareness on a global scale.

Another Hadith states: *Seeking knowledge is an obligation upon every Muslim.*<sup>22</sup>

This Hadith clarifies that acquiring knowledge is a duty upon every Muslim man and woman, emphasizing its fundamental role in the life of every believer.

## **16. Enjoining Good and Forbidding Evil (Amr bilMa'rufwaNahi 'an al-Munkar)**

Encouraging virtue and preventing vice is one of the fundamental principles of Islam. Through social media, people can be invited toward goodness and guided away from evil. Below are Qur'anic verses and Prophetic traditions (Ahadith) that emphasize the importance of calling to good and forbidding evil, and how this principle can be effectively practiced in the age of social media.

### **16.1. Wisdom and Positive Approach**

The method of invitation (da'wah) should be based on gentleness and wisdom. Allah the Exalted says: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner<sup>23</sup>."

Gentleness and kindness make a message more beautiful and acceptable.

Aishah (may Allah be pleased with her) narrated that the Messenger of Allah (PBUH) said: *Gentleness is not found in anything except that it beautifies it, and it is not removed from anything except that it disfigures it.*<sup>24</sup>

### **16.2. Leading by Example**

One of the most powerful forms of da'wah is to influence others through one's own conduct. Allah the Almighty says: *You are the best nation produced for mankind; you enjoin what is right and forbid what is wrong.*<sup>25</sup>

The Prophet (PBUH)said: *The best among you are those who have the best character*<sup>26</sup>.

### 16.3. Creating Positive Content

Social media should be used to spread positive messages and promote Islamic values. Allah says: *And cooperate in righteousness and piety, but do not cooperate in sin and aggression.*<sup>27</sup>

The Prophet (PBUH) said: *Whoever calls to guidance will have a reward similar to that of those who follow him, without their reward being diminished in any respect.*<sup>28</sup>

### 16.4. Avoid Harshness and Criticism

Forbidding wrong should be done with kindness, patience, and respect. Allah the Most High says: *And be patient for the decision of your Lord, for indeed, you are under Our eyes.*<sup>29</sup>

The Prophet (PBUH) said: *A believer is not one who taunts, curses, speaks obscenely, or uses foul language.*<sup>30</sup>

### 16.5. Offering Constructive Alternatives

When addressing evil, one should also provide solutions and better alternatives. Allah the Exalted says: *Good and evil are not equal. Repel evil with that which is better; then the one between whom and you there was enmity will become as though he were a devoted friend.*<sup>31</sup>

### 16.6. Evaluating Impact and Efforts

It is important to assess the impact of one's efforts and continually strive for improvement. Allah says: *Whoever does good deeds, We shall increase his goodness.*<sup>32</sup>

The Prophet (PBUH) said: *Every one of you is a shepherd, and every one of you will be held accountable for his flock.*<sup>33</sup>

### 16.7. Launching Positive Campaigns

Launching charitable and moral initiatives on social media can inspire people to perform good deeds. Allah says: *And cooperate in righteousness and piety.*<sup>34</sup>

The Prophet (PBUH) said: *Whoever guides someone to goodness will have a reward similar to that of the one who acts upon it.*

These divine and Prophetic teachings strengthen the call to goodness and prevention of evil, guiding Muslims to use social media in a righteous and wise manner.

### **Service to Humanity and Social Welfare**

Through social media, people can be encouraged to engage in charitable acts, helping the needy, and promoting social welfare.

Allah the Exalted says: *Righteousness is not that you turn your faces toward the east or the west, but righteousness is in one who believes in Allah, the Last Day, the angels, the Book, and the Prophets, and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves.*<sup>35</sup>

The Prophet (PBUH) said: “A Muslim is a brother to another Muslim; he does not oppress him nor abandon him.”<sup>36</sup>

### **Positive and Constructive Communication**

Social media can serve as a platform for positive, respectful, and constructive communication, which helps in moral reform and social harmony. Allah the Almighty says: “Indeed, Allah commands justice, good conduct, and giving to relatives, and forbids immorality, bad conduct, and oppression.”<sup>37</sup>

The Prophet (PBUH) said: “Whoever believes in Allah and the Last Day should speak good or remain silent.”<sup>38</sup>

### **Cooperation and Assistance**

Social media can be used to promote charitable cooperation and mutual assistance among people. Allah says: *Cooperate in righteousness and piety, but do not cooperate in sin and aggression.*<sup>39</sup>

In light of the Qur'an and Hadith, social media can be used for highly positive and beneficial purposes - spreading the message of Islam, promoting knowledge, encouraging good deeds, advancing social welfare, and fostering constructive dialogue. When used rightly and responsibly, it can benefit both the individual and society, becoming a powerful means of moral and spiritual reform.

## **Disadvantages of Social Media (Negative Aspects)**

Along with the many benefits of social media, there are also several harms and dangers associated with its misuse. The Qur'an and Hadith provide clear guidance on avoiding such excesses. If social media is used irresponsibly, it can bring harm to both the individual and society. Below is a detailed explanation of the disadvantages of social media from various perspectives, in light of Islamic teachings.

### **a. Physical (Health) Disadvantages**

#### **1) Lack of Sleep**

Spending long hours on social media disturbs sleep patterns, negatively affecting one's physical health. Allah Almighty reminds us of the blessing of sleep: *And We made your sleep for rest.*<sup>40</sup>

The Messenger of Allah (PBUH) said: *Sleep is the brother of death.*<sup>41</sup>

#### **2) Eye Diseases**

Prolonged exposure to screens can cause harm to the eyes, leading to irritation, blurred vision, and dryness.

#### **3) Mental Stress**

Constant engagement on social media increases the risk of anxiety, depression, and psychological pressure, especially when people compare their lives to others.

Allah provides the true remedy for inner peace: *Those who believe and whose hearts find peace in the remembrance of Allah.*<sup>42</sup>

#### **4) Obesity**

Due to reduced physical activity and excessive screen time, individuals may gain unhealthy weight. Therefore, one must use social media with caution and moderation, taking care of personal health, as Allah commands: *And do not throw yourselves with your own hands into destruction.*<sup>43</sup>

## **b. Social Disadvantages**

### **I. Weakening of Family Bonds**

Excessive use of social media reduces communication and emotional connection among family members, as people become more engaged in virtual relationships.

Islam strongly condemns the breaking of family ties. Allah says: *And they sever that which Allah has commanded to be joined.*<sup>44</sup> And He also says: *Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship? Those are the ones whom Allah has cursed, so He has made them deaf and blinded their vision.*<sup>45</sup>

The Prophet (PBUH) warned: *The one who cuts off ties of kinship will not enter Paradise.*<sup>46</sup>

## **c. Economic Disadvantages**

### **i. Wasting Time**

Spending too much time on social media distracts people from their professional and academic responsibilities, affecting productivity and financial growth. Ibn ‘Abbas (may Allah be pleased with him) narrated that the Prophet (PBUH) said: *There are two blessings which many people lose: health and free time.*<sup>47</sup>

Islam encourages the protection of time and condemns wasting it, as it is one of the greatest assets of life. However, many people spend hours updating their status, scrolling through posts, liking or commenting, and chatting meaninglessly - neglecting their religious and worldly duties.

Some spend countless hours using free data packages, engaging in idle talk or sharing unnecessary messages. Others waste precious time watching videos or listening to music on their phones. In truth, the mobile phone, which was meant to serve as a tool for convenience, has become for many a major cause of time loss and negligence toward religious obligations and social responsibilities.

### **ii. Deceptive Advertisements and Unnecessary Purchases**

Through misleading advertisements, people are often deceived into wasting their money or making unnecessary purchases, leading to financial loss. This results in extravagance and wastefulness, which Islam strictly forbids. Allah the Almighty says: *And eat and drink, but do not waste; indeed, He does not like the wasteful.*<sup>48</sup>

He also says: *And those who, when they spend, are neither extravagant nor miserly, but hold a medium way between those extremes.*<sup>49</sup> *And: “And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been ungrateful to his Lord.”*<sup>50</sup>

Social media though a powerful and useful tool, brings serious harms when misused - damaging physical health, mental peace, family relationships, and financial stability.

Islam teaches balance, responsibility, and purpose in every aspect of life. Therefore, a Muslim should use social media wisely -seeking benefit, avoiding harm, and ensuring that it becomes a means of good rather than destruction

### **Religious and Moral Disadvantages of Social Media**

In addition to its physical, social, and economic harms, social media also causes religious and moral damage when used irresponsibly. The misuse of these platforms leads to the spread of falsehood, immorality, heedlessness, and corruption- all of which are explicitly condemned in the Qur'an and Hadith. Below are some major moral and spiritual harms associated with social media, along with relevant Islamic evidences.

#### **1. Spread of False Information, Lies, and Rumours**

On social media, false and unauthenticated information spreads easily, creating confusion and mistrust among people. The rapid circulation of lies and rumours harms both individuals and social peace. The Qur'an strictly forbids spreading falsehood: *When you received it with your tongues and said with your mouths that of which you had no knowledge, and you thought it was insignificant, while in the sight of Allah it was tremendous.*<sup>51</sup>

The Messenger of Allah (PBUH) said: *It is sufficient for a man to be considered a liar that he narrates everything he hears.*<sup>52</sup>

#### **2. Backbiting, Slander, and False Accusations**

Many people use social media to speak ill of others or spread inappropriate comments - actions that fall under backbiting, defamation, and false accusation, all of which are strictly prohibited in Islam. Allah says: *And do not backbite one*

another. Would one of you like to eat the flesh of his dead brother? You would detest it.<sup>53</sup>

The Prophet (PBUH) said: *On the night of Mi'raj, I passed by a people who had nails of copper with which they were scratching their faces and chests. I asked, 'Who are these, O Jibreel?' He replied, 'These are the ones who used to eat the flesh of people (by backbiting) and slander their honour.'*<sup>54</sup>

As for falsely accusing chaste women, the Qur'an declares: *Indeed, those who accuse chaste, unsuspecting, believing women are cursed in this world and the Hereafter, and for them is a great punishment*<sup>55</sup>.

And the Prophet (PBUH) said: *Avoid the seven destructive sins... among them is slandering chaste, innocent, believing women*<sup>56</sup>.

### 3. Wasting Time and Neglect of Worship

Excessive time spent on social media reduces the time available for worship and spiritual reflection, weakening faith. Islam discourages idleness and wasting time. Allah says: *And remember your Lord within yourself, humbly and in awe, and without loudness in speech, in the mornings and evenings; and do not be among the heedless.*<sup>57</sup>

*They know the outward aspect of the worldly life, but they are heedless of the Hereafter.*<sup>58</sup>” *“Those who are neglectful of their prayers*<sup>59</sup>.

### 4. Spreading of Fitnah (Discord) and Corruption

Social media can easily become a platform for spreading hatred, chaos, and discord through false or provocative content. Allah warns severely: “The punishment of those who wage war against Allah and His Messenger and strive to spread corruption on earth is that they be killed, crucified, have their hands and feet cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and for them in the Hereafter is a great punishment.”<sup>60</sup> “Whoever kills a person—unless for a soul or for corruption done in the land—it is as if he had slain all mankind.”<sup>61</sup>

The Prophet (PBUH) said: *Beware of fitan (tribulations), for in such times, the tongue is more dangerous than the sword.*<sup>62</sup>

## 5. Exposure to Immodesty and Immorality

Social media provides easy access to immoral and indecent content, corrupting the character of especially the youth. Islam strictly forbids the spread of obscenity: *Indeed, those who love that indecency should spread among the believers will have a painful punishment in this world and the Hereafter.*<sup>63</sup> *Chastity and modesty are among the traits of successful believers: "Successful indeed are the believers... who guard their private parts."*<sup>64</sup>

The Prophet (PBUH) said: *Whoever guarantees me (control of) what is between his jaws (his tongue) and between his legs (his private parts), I guarantee him Paradise.*<sup>65</sup>

He also warned: *There are two types among the people of Hell whom I have not yet seen... women who are clothed yet naked, inclined to evil and causing others to incline; their heads like the humps of camels-they will not enter Paradise nor smell its fragrance*<sup>66</sup>.

## 6. Spread of False Beliefs and Misguided Teachings

Social media sometimes becomes a means for spreading deviant ideologies or corrupt beliefs, leading to the distortion of true Islamic understanding. The Qur'an states: *Whoever disbelieves in faith-his deeds will become worthless, and in the Hereafter he will be among the losers.*<sup>67</sup>

*It has already been revealed to you and to those before you: if you associate others with Allah, your deeds will surely be nullified.*<sup>68</sup>

Sound belief (*aqeedah*) is therefore the foundation of all righteous deeds; without it, no action is acceptable before Allah.

## 7. Promotion of Irreligious and Immoral Lifestyles

Social media often promotes behaviours and lifestyles contrary to Islamic ethics and modesty. Allah warns the believers not to imitate the disbelievers: *O you who believe! Be not like those who disbelieve.*<sup>69</sup>

The Prophet (PBUH) said: *Whoever imitates a people is one of them.*<sup>70</sup>

## 8. Intrusion into Others' Privacy

Interfering in others' private matters or exposing their secrets online is strictly forbidden. Allah says: *O you who believe! Let not one group ridicule another... nor let women ridicule women; it may be that they are better than them. Do not insult one another, nor call each other by offensive nicknames. Wretched is the name of disobedience after faith; and whoever does not repent-such are the wrongdoers.*<sup>71</sup>

The Prophet (PBUH) said: *O you who have believed with your tongues but faith has not yet entered your hearts! Do not backbite Muslims and do not search for their faults. For whoever seeks out the faults of his fellow Muslims, Allah will expose his faults, and whoever Allah exposes will be disgraced even in his own home.*<sup>72</sup>

The careful and balanced use of social media is essential to avoid these moral and spiritual harms. Misuse of social platforms contradicts the teachings of the Qur'an and Sunnah and endangers both individual faith and the moral fabric of society.

Believers should therefore use social media solely for permissible and beneficial purposes, avoiding lies, backbiting, indecency, time-wasting, and mischief.

In the light of Islamic guidance, social media represents a test of character and piety, wherein one must act with caution, sincerity, and God-consciousness (taqwa).

### Conclusion:

Social media, as a global platform, can be effectively utilized for religious and moral betterment. There are several ways in which social media can serve the promotion and propagation of Islam and contribute to the welfare of the community:

1. Islamic teachings can be disseminated widely through social media. Scholars, teachers, and religious leaders can use various platforms to share the lessons of the Qur'an and Hadith, address jurisprudential issues, and provide moral guidance.
2. Through short videos, posts, and live sessions, religious advice, sermons, and messages of reform can be made accessible to people of all ages. It can serve as a platform to remind Muslims of their religious duties such as prayer, fasting, zakat, and other obligations, as well as to promote religious movements and welfare initiatives.

3. Social media allows scholars to answer public questions and offer religious guidance in the form of fatwas, enabling individuals to seek direct solutions to their concerns from trusted scholars.
4. It can also serve as an important medium for conveying the message of Islam to non-Muslims. By sharing Islamic teachings in different languages, the message of Islam can reach people around the world.
5. Social media can help spread awareness about charitable activities, encouraging people to participate in welfare efforts. It can motivate Muslims to contribute to charity, zakat, and other humanitarian projects. Moreover, it can highlight the struggles of oppressed nations and raise awareness about religious and social issues facing the Muslim Ummah, inspiring reflection and collective action.
6. While social media can be a powerful means of serving religion, it is also prone to misuse. Therefore:
  - i. One should rely only on content provided by authentic scholars.
  - ii. Sectarianism and hate speech must be strictly avoided.
  - iii. Social media should be used only for positive and religious purposes.
  - iv. If used properly, it can become a strong tool for promoting Islamic education and charitable works.
  - v. Social media can also help strengthen unity and brotherhood within the Muslim Ummah by bringing together Muslims of different backgrounds and ethnicities on a single platform.
  - vi. • To spread authentic religious knowledge, only verified and reliable information should be shared.
  - vii. Unreliable and unauthentic sources must be avoided to prevent misunderstanding and discord.

Finally, we pray to Allah Almighty to grant us the ability to use social media wisely and righteously, and to protect us from its trials and harms.

## NOTES AND REFERENCES:

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<sup>1</sup>Al-Quran, 17:70

<sup>2</sup>Al-Quran, 102:8

<sup>3</sup>Al-Quran, 22:30

<sup>4</sup>Al-Quran, 3:61

<sup>5</sup>Surat al-Baqarah 2:42

<sup>6</sup>Nadeem Mahir. Social Media: Fawa'id wa Nuqsanat [Social Media: Benefits and Harms]. Deoband: A.S. Graphics, 2023, pp. 36–37.

<sup>7</sup>Al-Quran, 3:104

<sup>8</sup>Al-Quran, 16:125

<sup>9</sup>Tafsir Ibn Kathir. Vol. 1, p. 787.

<sup>10</sup>Al-Quran, 16:125

<sup>11</sup>Tafsir Ibn Kathir. Vol. 3, p. 143.

<sup>12</sup>Al-Quran, 41:33

<sup>13</sup>Sahih Muslim. “Kitab al-Iman,” Bab Bayān Kawn al-Nahy ‘an al-Munkar min al-Iman, ḥadīth no. 38 (1893).

<sup>14</sup>Sahih Muslim, al-Imarah 38 [1893]; Sunan Abu Dawud, “Kitab al-Adab” 124 [5129].

<sup>15</sup>Sunan al-Tirmidhi. “Kitab al-Fitan,” Bab Mā Jā’a fī al-Amr bil-Ma’ruf wa al-Nahy ‘an al-Munkar.” Al-Albani graded it hasan.

<sup>16</sup>Ibn Taymiyyah. Majmu‘ al-Fatawa. Vol. 15, p. 166.

<sup>17</sup>Ibn Qayyim al-Jawziyyah. Jalā’ al-Afhām fī Faḍl al-Ṣalāh wa al-Salām ‘alā Muhammad Khayr al-Anām. p. 339.

<sup>18</sup>Al-Quran, 39:9

<sup>19</sup>Al-Quran, 20:114

<sup>20</sup>Al-Quran, 58:11

<sup>21</sup>Al-Tirmidhi. Jāmi‘ al-Tirmidhi. Vol. 4, Book on Knowledge from the Messenger of Allah (ﷺ), Chapter: “What Has Been Reported About the Superiority of Fiqh over Worship,” Hadith no. 2682, p. 414.

<sup>22</sup>Ibn Mājah. Sunan Ibn Mājah. Hadith no. 224. (This hadith is weak because its chain of narration is not recorded here, and among its transmitters is Ḥafṣ ibn Sulaymān, who is a very weak narrator. However, the part of the hadith that states: “Seeking knowledge is an obligation upon every Muslim” is established through authentic supporting narrations. There is no doubt that the “obligatory knowledge” referred to here means the knowledge by which the religion of Islam is upheld. Every individual is required to acquire the knowledge necessary for the maintenance of his religion — to know how to worship Allah and to understand that Allah has made Tawḥīd (monotheism) obligatory and Shirk (polytheism) forbidden.)

<sup>23</sup>Al-Quran, 16:125

<sup>24</sup>Sahih Muslim. “Kitab al-Birr wa al-Silah wa al-Adab,” Bab Faḍl al-Rifq, ḥadīth no. 4826.

<sup>25</sup>Al-Quran, 3:110

<sup>26</sup>Sahih al-Bukhari. “Kitab al-Adab,” Bab Ḥusn al-Khuluq wa al-Sakhā’ wa mā yukrahu min al-Bukhl

<sup>27</sup>Al-Quran, 5:2

<sup>28</sup>Muslim, Imām. Ṣaḥīḥ Muslim. Book of Knowledge (Kitāb al-‘Ilm), Chapter: “Whoever Introduces a Good or Bad Practice (Man Sanna Sunnatan Ḥasanatan aw Sayyi’atan),” Hadith no. 2674.

<sup>29</sup>Al-Quran, 15:85.

<sup>30</sup> Al-Tirmidhi. *Al-Jāmi‘ al-Tirmidhi*, Abwāb al-Birr wa al-Ṣilah ‘an Rasūl Allāh PBUH, Bāb: Mā Jā’a fī al-La‘nah, vol. 3, p. 520, no. 1977. Also narrated by Al-Ḥākim and authenticated by Al-Albānī.

Al-Quran, 41:34

<sup>32</sup>Al-Quran, 42:23

<sup>33</sup>Ṣaḥīḥ al-Bukhārī, Kitāb al-Adab, Bāb Ḥusn al-Khuluq wa al-Sakhā’ wa Mā Yukrahu mina al-Bukhl.

<sup>34</sup>Al-Quran, 5:2.

<sup>35</sup>Al-Quran, 2:177.

<sup>36</sup>Ṣaḥīḥ al-Bukhārī, Kitāb al-Maẓālim, Bāb Lā Yaẓlim al-Muslim al-Muslim wa Lā Yuslimuhu, vol. 3, p. 128, no. 2442.

<sup>37</sup>Al-Quran, 16:90.

<sup>38</sup>Ṣaḥīḥ al-Bukhārī, Kitāb al-Adab, Bāb Man Kāna Yu’minu bi-llāhi wa al-Yawm al-Ākhir Falā Yu’dh Jārah, vol. 8, p. 11, no. 6018.

<sup>39</sup>Al-Quran, 5:2.

<sup>40</sup>Sūrat al-Naba’ 78:9.

<sup>41</sup>Albani, Nasir-Uddin, *Al-Silsilah al-Ṣaḥīḥah*, no. 1087.

<sup>42</sup>Al-Quran, 13:28.

<sup>43</sup>Al-Quran, 2:195.

<sup>44</sup>Al-Quran, 13:25

<sup>45</sup>Al-Quran, 47:22–23.

<sup>46</sup>Ṣaḥīḥ al-Bukhārī, Kitāb al-Adab, Bāb Ithm al-Qāṭi’, no. 5984.

<sup>47</sup>Ṣaḥīḥ al-Bukhārī, Kitāb al-Riqāq, Al-Ṣiḥḥah wa al-Farāgh wa Lā ‘Aīsha Illā ‘Aīsh al-Ākhirah.

<sup>48</sup>Al-Quran, 7:31.

<sup>49</sup>Al-Quran, 25:47.

<sup>50</sup>Al-Quran, 17:27.

<sup>51</sup>Al-Quran, 24:15.

<sup>52</sup>Ṣaḥīḥ Muslim, al-Muqaddimah, Bāb al-Nahy ‘an al-Ḥadīth bi-Kulli mā Sami’a, vol. 1, p. 8, no. 5.

<sup>53</sup>Al-Quran, 49:12.

<sup>54</sup>Sunan Abī Dāwūd, vol. 2, p. 248, Kitāb al-Adab, Bāb fī al-Ghībah.

<sup>55</sup>Al-Quran, 24:23.

<sup>56</sup>Sunan Abī Dāwūd, vol. 1, p. 397, Bāb Mā Jā’a fī al-Tashdīd fī Akli Māl al-Yatīm.

<sup>57</sup>Al-Quran, 7:205.

<sup>58</sup>Al-Quran, 30:7

<sup>59</sup>Al-Quran, 107:5.

<sup>60</sup>Al-Quran, 5:33.

<sup>61</sup>Al-Quran, 5:32.

<sup>62</sup>Sunan Ibn Mājah, Kitāb al-Fitan, Bāb Kaff al-Lisān fī al-Fitnah, vol. 5, p. 455, no. 3968.

<sup>63</sup>Al-Quran, 24:19

<sup>64</sup>Al-Quran, 23:1.

<sup>65</sup>Ṣaḥīḥ al-Bukhārī, Kitāb al-Riqāq, Bāb Ḥifẓ al-Lisān, no. 6474.

<sup>66</sup>Ṣaḥīḥ Muslim 2127; Musnad Aḥmad 8665.

Al-Quran, 5:5.

<sup>68</sup>Al-Quran, 39:65.

<sup>69</sup>Al-Quran, 3:154.

<sup>70</sup>Sunan Abī Dāwūd, Kitāb al-Libās, Bāb fī Lubsi al-Shuhrah, ḥadīth no. 4031; graded ḥasan by Ḥāfiẓ Zubair ‘Alī Za’ī.

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<sup>71</sup>Al-Quran, 49:11.

<sup>72</sup>Aḥmad, Abū Dāwūd (Kitāb al-Adab, Bāb fī al-Ghībah), Ibn Ḥibbān; authenticated by Ibn Ḥibbān and al-Albānī.