

## Advantages and disadvantages of using social media in the context of Shariah

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**Abstract:** The importance of something can be estimated from its use and impact on people. From this point of view, social media has gained the most importance today. Every person, small, big, scholar, ignorant, rural and urban, people from all walks of life use it. Once upon a time, the minds of the people were made from the pulpit, then came the era of print media, after that the parrot of electronic media started talking, but now social media has left all of them miles behind in the expansion of the network and the speed of communication.

Terms of Use of Social Media:

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In Shari'ah, there are things that can be used in both permissible and impermissible ways, and the user's actions are involved in it. Thus, it is permissible to use such objects in a permissible way and to use them in an impermissible way, such as using a drum to play songs, is impermissible, and it is forbidden to use them in the Sahri and to fight people in Jihad. Therefore, it is permissible to use it to gather people. So AllamahIbnAbidin Al-Shami, may God have mercy on him, says:

"أقول: "وهذا يفيد أن آلة اللهو ليست محرمة لعينها، بل لقصد اللهو منها إما من سامعها أو من المشتغل بها وبه تشعر الإضافة ألا ترى أن ضرب تلك الآلة بعينها حل تارة وحرم أخرى باختلاف النية بسماعها والأمور بمقاصدها ... وعن الحسن لا بأس بالدف في العرس ليشتهر-أقول:" وينبغي أن يكون طبل المسحر في رمضان لإيقاظ النائمين للسحور كيوق الحمام تأمل".<sup>1</sup>

Translation: From this it was found that playing instruments is not haram in itself, but the intentions of the listener to engage with it are haram. It is narrated by Hasan that there is no problem in playing the tambourine to announce the marriage. I say that it is appropriate that playing the tabla to wake up the fasting people in Ramadan should be like the trumpet of the bath.

Similarly, Mufti Mahmood Hasan Gangohi says about the use of radio: "The Quran is recited on the radio, Tafsir is given, religious speeches are given, the correct news is given, correct comments are made

on the current situation, these matters are permissible and for this purpose keeping the radio at home is also considered. The radio should be sung."<sup>2</sup> There is obscene conversation, someone is called bad and defamed for no reason, it is not right to listen to these matters and keep them for this purpose.

The use of social media can also be speculated on poetry. The Qur'an and Ahadith also condemned it.

Legal Uses and Benefits of Social Media:

#### 1. Teaching and Remembrance:

Islam has explained the great importance of education and training, sermons and reminders and has encouraged it. Allah Almighty, showing His kindness to the believers, has declared the duty of the Prophet (peace and blessings of Allah be upon him) to be education and Zakiyah, as is the saying of the Lord “

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ.<sup>3</sup>

The fact is that Allah showed a great favor to the believers by sending among them a Messenger from among them who recited before them the verses of Allah, purified them and taught them the Book and wisdom, while these people Before, they were definitely suffering from open error. Another place said: And continue to advise, surely this advice will benefit the believers

The Messenger of Allah (peace and blessings of Allah be upon him) said: Convey my words to other people even if it is only one verse. In order to make education, training, sermons and reminders as common as possible and to benefit as many people as possible, the Prophet (peace and blessings of Allah be upon him) sometimes used to preach on Mount Safa and sometimes on the Mount of Mercy in the Plain of Arafat. The means and tools to publicize Da'wah can be different, once upon a time oral education was given, then the era of loudspeaker and radio etc. came and nowadays the internet and social media are the fastest, easiest and most useful means. Therefore using social media for education and da'wah activities is very important to bring people to the right path. It is useful. The Holy Prophet (peace and blessings of Allah be upon him) said to Hazrat Ali (RA):

"فوالله لأن يهدي الله بك رجلاً خيراً لك من أن يكون لك حمر النعم"<sup>4</sup>.

By Allah, if Allah guides a person through you, this action is better for you than the neck of red camels.

2. Denial and anti-obscenity: The same way social media is being used to spread obscenity and promote debauchery. In the same way, people who have a religious spirit can use it to prevent debauchery and obscenity. He has given the order to reject and change the negation

"من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان"<sup>5</sup>

That whoever among you sees something contrary to the Shari'ah should change it with his hand, if that is not possible, then he should do it with his tongue. There is a rank. It is evident that a man sitting at home and through social media can inform thousands and millions of people at the same time about the evils and prevent them from doing permissible and forbidden deeds, and can earn more rewards and good deeds. There are many such pages on social media. Along with being busy in da'wah activities at night, they are also busy day and night in opposing rejections. 3. Preventing oppression and helping and protecting the oppressed: In Islamic and Prophetic teachings, it is also necessary to prevent oppression and to support and protect the oppressed. The Holy Prophet (peace and blessings of Allah be upon him) at the age of twenty, participated in the swearing-in ceremony at the house of Abdullah bin Jadaan, in which the oath was taken that by Allah We will help the oppressed. Even after receiving Prophethood, he (peace be upon him) used to say: "I do not even like to take a red camel in exchange for an oath, and even if I am called to such an agreement, I will definitely be present."

In a blessed hadith, he, peace be upon him, says:

أنصر أخاك ظالما أو مظلوما<sup>6</sup>

Help your brother, whether he is oppressor or oppressed. The meaning of helping the oppressed is clear, and helping the oppressor means preventing him from oppression. Even on social media, a Muslim can help another Muslim and participate in stopping the oppressor from oppression and helping the oppressed, but we see that there are many incidents that the authorities heard the cries of the victims through social media and treated their wounds. Social media has become the source of bandage. Today, it is a chain that can be moved by the authorities to help and solve injustice and injustice. However, the role of social media in helping each other is not hidden from anyone. 4. Sharing each other's well-being and pain: The Messenger of Allah (peace and blessings of Allah be upon him) said that Muslims are like a single body

"مثل المؤمنين في توادهم، وتراحمهم، وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى"<sup>7</sup>

The Messenger of Allah, may God bless him and grant him peace, said: The example of the believers is like a body

the Prophet Muhammas PBUH Said

"المسلمون كرجل واحد، إن اشتكى عينه، اشتكى كله، وإن اشتكى رأسه، اشتكى كله"<sup>8</sup>

The Messenger of Allah, may God bless him and grant him peace, said, "Muslims are like a man, if his eye hurts, his whole body hurts, and if his head hurts, his whole body hurts."For a Muslim, social media can and is playing a very effective and vital role in sharing the suffering of the entire Muslim Ummah. 5. To be merciful and maintain relationships: In Islam, there is an emphasis on maintaining kindness and relationships. In close proximity, a Muslim can earn good deeds by easily following this order, but social media is the easiest and easiest way to communicate with foreigners who are living abroad and to visit them.

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "من عاد مريضا أو زار أخا له في الله ناداه مناد أن طبت وطاب ممشاك وتبوأت من الجنة منزلا"<sup>9</sup>

That whoever visits a sick person or meets a religious brother, an announcer will call that you be happy and your walk is blessed. You have made a place for yourself in heaven. On one occasion he said

:" إن من المعروف أن تلقى أخاك بوجه طلق"<sup>10</sup>

Among the virtues is that you meet your brother with a frown.

Acquiring knowledge through: In ancient times, the sources of knowledge were very few and limited. In this era, these sources have increased and the internet and social media have become the closest source. A person can easily acquire knowledge of difficult problems even sitting at home and lying in bed. In the world of research, one can make use of great geniuses and inform them about their research. There are groups of people belonging to different religious groups on social media, which provide therapeutic solutions to difficult and complicated problems of science and art, in addition to exegesis, hadith and jurisprudence. They provide while sitting at home. Likewise, due to being aware of each other's opinions in a reasoned way, religious hatred is decreasing and the thought of religious harmony is flourishing. Social media is the right example of this poem of Tarafa bin Abd in the current era.

"ستبدي لك الأيام ما كنت جاهلا، ... ويأتيك بالأخبار من لم تزود"<sup>11</sup>

Making good friends: The word human is derived from human and man is called human because of love and affection, so everyone wants to have more friends and come in handy in times of need. Every person has thousands of friends on social media, but what should be the quality of friendship? Knowledgeable and pure personalities should be made friends. Bad and wicked people should be avoided. He, peace be upon him, said:

:"الرجل على دين خليله، فلينظر أ حدكم من يخال"<sup>12</sup>

That a man depends on the religion of his friend, so let everyone see whom he befriends. He also said that a man will be with whom he loves.

"إذا كنت في قوم فصاحب خيارهم ... ولا تصحب الأردى فتزدى مع الردي"  
"عن المرء لا تسأل وسل عن قرينه ... فكلّ قرين بالمقارن يقتدي"<sup>13</sup>

That when you are in a nation make friends with the good and do not make friends with the bad, otherwise you will also become bad. Do not ask about a man, but look at his friend, because one friend follows and follows another. Legal Uses and Disadvantages of Social Media: 1. Waste of time: Although social media has taken everyone in its fold, but the ones who have been affected the most are the youth section, these youths use it day and night due to their endless fear, they neither think about learning nor do they feel any other responsibilities. Although time is a capital that once lost, it can never be regained. In view of the importance of time, Allah Ta'ala swore by time, sometimes by night, sometimes by dawn, and sometimes by morning, and the Holy Prophet (peace and blessings of Allah be upon him) said:

قال النبي صلى الله عليه وسلم: "نعمتان مغبون فيهما كثير من الناس: الصحة والفراغ"<sup>14</sup>

The Holy Prophet (peace and blessings of Allah be upon him) said: There are two blessings that most people are in a delusion about them, one is health and the other is time. In the same way, the Holy Prophet (peace and blessings of Allah be upon him) advised a person and said, "Consider five things as booty before five!" One of them is to know the spoils before the leisure and busyness!

أن النبي صلى الله عليه وسلم قال لرجل: اغتتم خمسا قبل خمس: حياتك قبل موتك، وفراغك قبل شغلك، وغناك قبل فقرك، وشبابك قبل هرمك، وصحتك قبل سقمك<sup>15</sup>

One of the five things that a person will be asked about on the Day of Judgment is what you spent your time doing.

عن النبي صلى الله عليه وسلم قال: "لا تزول قدما ابن آدم يوم القيامة حتى يسأل عن خمس: عن عمره فيما أفنى، وعن شبابه فيما أبليت، وعن مالك من أين كسبه وفيما أنفقته، وما عملت فيما علمت"<sup>16</sup>

The Poet says

"والوقت انفس ما عنيت بحفظه ... وأراه أسهل ما عليك يضيع"<sup>17</sup>

Translation: Time is the best thing that you have been entrusted to protect, but I see that it is easily wasted by you. 2. Obscenity and obscenity: One ugly side effect of social media that outweighs all its benefits is the "spreading of obscenity". Everyone seems to be obsessed with sharing more content, making patches and likes, and creating groups and joins, all the while worrying about getting more likes and increasing followers, completely neglecting what they are doing. Is it legally permissible or not? Where am I not becoming a direct or indirect means of spreading obscenity? One should be very careful in this and keep in mind this Quranic command:

إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ<sup>18</sup>

Remember that those who want immorality to spread among the believers, for them is a painful punishment in this world and the Hereafter. And Allah knows and you do not know. Apart from spreading obscenity, another evil that no social media user can avoid, no matter how careful he is, is the sin of malice. Sometimes, even though they don't want to, such obscene and naked pictures of women come to light that their bad effects are felt even during prayer and leave an indelible impression on the heart and mind. However, the Holy Quran says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ - وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى خُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ<sup>19</sup>

(O Prophet)! Tell believing men to lower their gaze and protect their private parts. This is a more pure way for them. And Allah is Aware of what they do. And tell the believing women! Let them lower their gaze, and guard their private parts, and not reveal their adornment to anyone. In the same way, the Prophet (peace be upon him) said to Hazrat Ali (may Allah be pleased with him).

"لا تبرز فخذك ولا تتظنن إلى فخذ حي ولا ميت"<sup>20</sup>

It is narrated from Hazrat Ali that the Messenger of Allah, may God bless him and grant him peace, said: "Do not open your thigh in front of anyone, nor look at the thigh of a dead or alive person."

قال رسول الله صلى الله عليه وسلم لعلي: "يا علي لا تتبع النظرة النظرة، فإن لك الأولى وليست لك الآخرة"<sup>21</sup>

The Messenger of Allah (peace and blessings of Allah be upon him) said to Hazrat Ali: "O Ali, do not follow the sight because the first sight is permissible, but the second sight is not. Also, you (peace be upon him) made the evil sight poisonous among the arrows of Satan." Arrowhead. 3. Making fun of people and ridiculing them: There is a common epidemic on Facebook etc. that people from different walks of life and nations are mocked in it, sometimes by making different kinds of jokes and stories and sometimes by distorting their shapes and making pictures, sometimes bad and bad. People are called by bad names and inappropriate nicknames, and the market for taunts is also hot on Facebook, even though the Holy Quran commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ<sup>22</sup>

O believers! Neither should men make fun of other men, lest they (whom they are making fun of) be better than themselves, nor should other women make fun of other women, lest they (whom they are making fun of) be themselves. I am better than them. And do not insult one another, and do not call one another by bad names. It is a very bad thing to be called a sin after believing. And those who do not refrain from these things, then they are cruel people. Hazrat Abu Zar Ghafari (RA) says that it is a well-known incident

أنه كان بيني وبين رجل من إخواني كلام، وكانت أمه أعجمية، فغيرته بأمه، فشكاني إلى النبي صلى الله عليه وسلم، فلقبت النبي صلى الله عليه وسلم، فقال: "يا أبا ذر، إنك امرؤ فيك جاهلية"<sup>23</sup>

That there was a fight between me and one of my brothers about something and his mother was a foreigner. I gave him the loan of his mother, so he complained about me to the Prophet (peace be upon him). I met the Holy Prophet (peace and blessings of Allah be upon him) and he said: O Abu Dharr! So there is a man in whom there is ignorance." The teaching of the Prophet, peace and blessings of God be upon him, is that one should not mock and ridicule anyone, even if he is a low-ranking person, so Jalil-ul-Qadr Sahabi Abu Zarghafari, may God bless him and grant him peace, condemned this act as ignorance. Declared action. 4. Profanity and profanity: One of the benefits of social media is that it has removed the concept of sin and hatred from people's hearts, some such things and actions are considered as sins and Allah is angry and angry with them, most of the youth who use Facebook and WhatsApp consider such sins as their right. This is expressed by conscience and freedom of expression. If you look at the various comments, they often contain abusive language and abuse, in addition, some people upload videos of insults and taunts. It is a very far-fetched thing to apologize to them, although as a Muslim, if the teachings of the Prophet ﷺ are kept in mind, they are something like this.

حدثني عبد الله أن النبي صلى الله عليه وسلم قال: "سباب المسلم فسوق، وقتاله كفر"<sup>24</sup> Abdullah bin Masoud (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said that abusing a Muslim is Fiqh and fighting him is Kufr.

Another saying of prophet Muhammad:

عن أبي الدرداء، أن النبي صلى الله عليه وسلم قال: "ما شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن، وإن الله ليبيغض الفاحش البذي"<sup>25</sup>

It was narrated from Hazrat Abu Darda that the Messenger of Allah, may God bless him and grant him peace, said, "On the Day of Resurrection, nothing will weigh more than good conduct in the scale of a believer, and surely Allah hates a person who is immoral and obscene."

Abusing one's parents has been described by the Holy Prophet (PBUH) as "Akbar al-Kabeer" i.e. the greatest sin in a tradition:

عن عبد الله بن عمرو، رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "إن من أكبر الكبائر أن يلعن الرجل والديه" قيل: يا رسول الله، وكيف يلعن الرجل والديه؟ قال: "يسب الرجل أبا الرجل، فيسب أباه، ويسب أمه" <sup>26</sup>

Hazrat Abdullah bin Amr said that the Messenger of Allah, may Allah bless him and grant him peace, said that the greatest sin is that a person curses his parents. Someone said, O Messenger of Allah! How can a man curse his parents, the Prophet (peace and blessings of Allah be upon him) said that if a man abuses the father of another, he will abuse his mother and father. The Prophet (peace and blessings of Allah be upon him) also described bad language and immorality as the worst act. There is a tradition of Muslim Sharif.

: قال: "يا عائشة إن شر الناس منزلة عند الله يوم القيامة، من ودعه، أو تركه الناس اتقاء فحشه" <sup>27</sup>

The Prophet (peace and blessings of Allah be upon him) said: "O Aisha! On the Day of Judgment, the worst person in the sight of Allah will be the one whose vanity causes people to stop seeing him." 5. Defamation and defamation: Some people share their private videos and pictures on social media to achieve their nefarious goals or to harm others, which apart from spreading prostitution is also defamation and veiling of someone. The prohibition of harming the honor and dignity of a Muslim and exposing them is prohibited in various hadiths. It has come. The Messenger of Allah, may God bless him and grant him peace, said

كل المسلم على المسلم حرام دمه، وماله، وعرضه حسب امرئ من الشر أن يحقر أخاه المسلم <sup>28</sup>

Every Muslim's perfection, life and honor are forbidden to another Muslim, it is enough for a man to be evil that he despises his Muslim brother.

"من كشف عورة أخيه المسلم كشف الله عورته حتى يفضحه بهافي بيته".

Allah Ta'ala will dishonor him sitting at home who reveals his Muslim brother's veil. In a blessed hadith, it has been described as the worst interest.

إن من أربى الربا الاستطالة في عرض المسلم بغير حق <sup>29</sup>

The worst benefit is to insult the honor of a Muslim. From these traditions, it is known that defaming and exposing a Muslim is haram and impermissible, so it is necessary to avoid these sins while using social media. 6. Spreading false and incorrect news and propaganda

Social media is generally full of lies. Everyone is in the cycle of spreading untrue news and spreading false rumors. It is not seen who gave this news? And whether it is confirmed or not? In the same way, indiscriminate propaganda is done against different people and opposing parties. The opponents are condemned with the utmost boldness. All these things are strictly prohibited in the religion of Islam. This sign of hypocrites is described in the Holy Quran.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ، <sup>30</sup>

And when any news reaches them, be it peaceful or fear-inducing, these people start spreading it (without investigation). Also, Islam has forbidden to accept and forward any news or event until it has been fully investigated, so Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ <sup>31</sup>

O believers! If an evil-doer comes to you with news, investigate it thoroughly, lest you inadvertently harm some people, and then regret what you have done. Similarly, the Prophet ﷺ also emphatically forbade the spreading of any news without the truth

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "كفى بالمرء كذبا أن يحدث بكل ما سمع" <sup>32</sup>

It is narrated from Abu Huraira (RA) that the Prophet (PBUH) said: "It is enough for a person to be a liar that he repeats what he has heard." That is, it is also a sin and a lie to publicize what he has heard. 7. Voting on all matters of public interest: Facebook and social media, which has brought the biggest disaster and trouble, is everyone's opinion on religious and Shariah issues and answering religious questions, although explaining Shariah and religious issues is the work of expert and experienced

Muftis. Whenever there was a problem, everyone would try to find someone else to answer, so it is narrated from Abd al-Rahman bin AbiLaili.

عن عطاء بن السائب، قال: سمعت عبد الرحمن بن أبي ليلى، يقول: "لقد أدركت في هذا المسجد عشرين ومائة من الأنصار، وما منهم من أحد يحدث بحديث إلا ود أن أخاه كفاه الحديث، ولا يسأل عن فتيا إلا ود أن أخاه كفاه الفتيا"<sup>33</sup>

Ata ibnSa'ib says that I heard Abd al-RahmanibnAbi Laila saying that I found twenty-two Ansari Companions in this mosque, each of them wanted the other brother to be sufficient on their behalf in narrating the hadith, and when he was asked a question, he wanted the other brother to answer. Enough is enough. Hazrat Abdullah Bin Masoud RA has declared the person who answered every question as crazy

قال عبد الله هو ابن مسعود: "من أفتى الناس في كل ما يستفتونه فهو مجنون"<sup>34</sup>

Similarly, there is a tradition from Abdullah bin Abbas

أن ابن عباس قال: "من أفتى الناس في كل ما يسألونه فهو مجنون"<sup>35</sup>

If he answers every question of people, he is crazy.

وقال أبو الحصين: "إن أحدكم ليفتي في المسألة لو وردت على عمر بن الخطاب، لجمع لها أهل بدر"<sup>36</sup>

Abu Hussain (Taabi) says that a man among you gives an answer to a problem in such a way that if the same problem came to Hazrat Umar, he would have gathered the Companions of Badri to answer it. From all these traditions, it was found that not every person is qualified to answer, nor is it appropriate to answer every question. He is explaining the problems, although if these same problems came to Hazrat Umar, his procedure would have been that Badri would have gathered the Companions for it. 8. Ridicule of Islamic rites and teachings: One of the blasphemous actions on Facebook and social media is that it mocks Islamic rituals and religious teachings, sometimes shows videos and pictures of burning the Holy Quran and sometimes mocks Islamic rules, teachings and scholars, as in the case of the prayer kolat marking water. Throwing, copying scholars, etc. If the irreligious and disbelieving people do this act, then the Muslims get provoked and share and like it. It is written, "Prayer is one of the prayers of Allah and it is obligatory to worship. It is an important part of the religion of Islam. Such derogatory words about it are called as disbelief." 9. Making people laugh and telling jokes: Nowadays, telling jokes and making people laugh has become a hobby and a business. Social media has brought this hobby to its peak, so that a separate ID website has become for jokes. Joking in Islam is not forbidden per se, but it should be checked, provided that the truth is said in it and with falsehood. Be saved. Imam Tirmidhi has established a permanent chapter on this "Bab Maja fi Al-Humour" and in it he has mentioned the events of the Prophet's humor. I do Making fun of people by telling lies in humor is haraam and impermissible. The Prophet (peace be upon him) said:

ويل للذي يحدث فيكذب ليضحك به القوم، ويل له ويل له"<sup>37</sup>

That there is destruction for the person who tells lies to make people laugh in conversation, it is destruction for him. 10. Useless and frivolous work: There are also some actions which are neither permissible nor forbidden, but they are futile and meaningless. The Holy Prophet (peace be upon him) said about such actions: "Min Hasan Islam Al-Madduh Tarka Ma La Ya'ineh". Being a good Muslim requires a person to avoid nonsense. While using social media, one should also keep in mind that he should use it according to the need and avoid its wasteful and unnecessary use. How to use social media: While using social media, one should follow these guidelines which are present in the Holy Quran and Ahadith. Rabbani's guidance is:

"وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا"<sup>38</sup>

And those who do not bear false witness, and when they pass on something absurd, they pass with honor.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ"<sup>39</sup>

And when they hear nonsense, they turn away from it and say, "We are concerned with our actions and you with your actions. Peace be upon you. We are not suitors of the ignorant."

وإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ<sup>40</sup>

And when you see those who are disobeying Our verses, turn away from them until they engage in something else.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَتَّبِعُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مثلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا<sup>41</sup>

And Allah has sent down this order to you in His Book that when you hear the people of a congregation disbelieving and making fun of the verses of Allah, do not sit with them in that congregation! Until they start talking about anything other than that (otherwise) you will be like them at that time. Indeed, Allah will gather all the disbelievers and all the hypocrites in hell.

قلت للحسن بن علي: ما حفظت من رسول الله صلى الله عليه وسلم؟ قال: "حفظت من رسول الله صلى الله عليه وسلم: "دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة، وإن الكذب ريبة<sup>42</sup>

Abu HurairahSaadi says that I asked Hasan bin Ali, may Allah be pleased with him, which hadith of the Holy Prophet, may Allah bless him and grant him peace, has he memorized? He said, "I have remembered the saying of the Holy Prophet (peace and blessings of Allah be upon him) that leave that which makes you doubt and adopt that which does not make you doubt, because the truth is peace and a lie is doubt." Doubt. In the light of these Quranic commands and prophetic sayings, if we use social media, we will avoid prosperity and success and we will be saved from the destruction of this world and the hereafter. Results Discussion: The bottom line is that using social media should be self-examined and if a person uses it for preaching, calling, education, teaching and other religious works, then there is a reward for doing so. Likewise, using it for worldly needs is also not prohibited, but mocking someone, exposing someone, lying. It is necessary to avoid spreading, misogyny and other evils mentioned above, for this, systematic planning should be done to avoid the haram, especially the experts in this field should try to install programs or code options in it by which ordinary Muslims and special religious groups will be prevented from engaging in and falling into mahrams can be protected.

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