

## The Religious Role of Social Media in Contemporary Times, An analytical Study

Umar Saeed

TT Teacher in govt. High School Karak City.

### Abstract

Social media has become an essential part of modern life. It is a platform that not only serves as a means of communication but also plays a significant role in spreading different ideas, beliefs, and opinions. Social media has a deep impact on religion and beliefs, which can be both positive and negative.

Through social media, scholars and religious leaders can share their teachings with people all over the world. Videos, articles, and lectures make it easier for individuals to seek guidance on religious matters. In today's digital age, the recitation, translation, and interpretation of the Quran and Hadith can be easily shared. Many Islamic pages and channels actively work towards spreading religious messages to millions of people.

In the past, access to scholars for religious guidance was limited. However, with platforms like Facebook, Twitter, and YouTube, people can now ask scholars questions directly and seek their advice. Social media also promotes interfaith dialogue, allowing people from different religions to discuss their beliefs, which fosters harmony and tolerance.

At the same time, social media can also be a tool for spreading extremist ideologies. Misinformation and false beliefs can quickly go viral, leading to sectarianism and radicalism. Not everyone on social media has proper religious knowledge, and sometimes incomplete or incorrect religious information spreads widely, causing confusion among the public.

In short, social media is a powerful tool that can be used positively to promote religious values, but its negative effects cannot be ignored. It is important for people to use social media responsibly and refer to authentic sources and scholars for religious knowledge. If used correctly, social media can play a vital role in spreading religious awareness, tolerance, and unity.

**Keywords:** Social media, Religious role, Contemporary times, Quran and Sunnah, Sciences

As time goes by, changes are taking place in society. On one hand, modern technology is far away, on the other hand, the young generation is deteriorating. Scientific inventions have a big hand in the development of the advanced age we are going through, science has made a lot of progress but despite all these advances, humans are moving towards degradation, along with the benefits of science, there are also many disadvantages.

### **Social Media**

Where modern technology has given a lot of ease to man, it has also created many difficulties, everything has some advantages and disadvantages, but the thing that is affecting the youth badly today is social media. Social media has had a very bad impact on our lives, social media has trapped today's youth and children in such a way that even if they want to escape, it is not possible, social media including Facebook, Twitter, WhatsApp, Telegram, Instagram, Skype and other such applications are included.

All these have paralyzed the ability of man to think and understand. This social networking has brought people who are sitting miles away together, but people living in the same house have been cut off from each other. People living in the same house are busy with their mobile phones, laptop computers, TV etc. without knowing each other, today's young generation does not have time to sit with the elders. But Facebook, There is a lot of time spent using other applications such as WhatsApp and Instagram. Distances are being created in relationships. The use of social media is increasing rapidly among people and many evils are also being born with this speed.

Social media is a digital tool that allows users to quickly create and share content with the public. Social media covers a wide range of websites and apps. Some, like Twitter, specialize in sharing links and short text messages. Others, like Instagram and TikTok, are designed to improve the sharing of photos and videos.

Although many social media companies impose some restrictions, such as downloading images that depict violence or nudity. There are very few limits on what one can share through mass media such as mass media, radio stations and other means of mass communication such as television channels.

Anyone with internet access can sign up for a social media account. They can use the account to share whatever content they choose, and the content they share reaches everyone who visits their page or profile. Using a hashtag as a topic allows users to connect with strangers who are sharing content related to a topic of interest.

Social media covers a wide variety of websites and applications, so the functions of these tools also vary. However, most social media sites usually start with creating a user profile with a name and email address. An Instagram user with a new account can take a photo and share it on their profile with a caption. In addition to creating content for their profile, social media users can also find other users whose content they want to follow or comment on. Depending on the type of social media, a user may "follow" another user, add them as a "friend" or "subscribe" to another user's page.

Social media often use "feeds" that allow users to scroll through content. Social media companies use algorithms based on user profile data to determine the content that appears and the order in which it appears. A feed will include content from "followed"

users, as well as content from organizations that pay to promote their content. The network allows users to connect and exchange thoughts, ideas, and content with other users. Gain expertise, often with users who share similar tastes and interests. Facebook and Twitter are examples of social networks. Although more professional than others, LinkedIn can also be considered a social network.

### **The religious role of social media**

The modern educated class is suffering from a severe religious crisis. The West has so polluted the minds against Islam through the media that today it is being presented as a fundamentalist religion and propaganda against Islam is being spread through social media. Growing or going. In today's news writings, unlike other religions, Islam is generally associated with violence. While people of other religions commit terrorism, their religious identity is not defined, September 11, 2001. The West took full advantage of the incident and Muslims were proved to be terrorists through social media. It is written in the protocol of the Jewish people that: For a long time, we have worked hard to discredit Islam and to destroy and destroy by failing their mission on earth, which is no less than the cornerstone of our path. Yes, the value of Muslims is decreasing day by day. We are determined to destroy Muslims by pushing people towards the slogan of freedom. We need to reform the image of Islam that is presented in the media. do it.<sup>1</sup>

### **Importance of communication in Islam**

One of the critical aspects of communication skills in Islam is clarity. Muslims are expected to communicate clearly and effectively, whether it is in written or verbal communication. The Quran states, "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (Quran, 54:17). This verse emphasizes the importance of clear and simple communication to ensure that the message is easily understood and remembered.

Another essential aspect of communication skills in Islam is the ability to convey a message in a way that is respectful and dignified. Islam emphasizes the importance of treating others with respect, even when conveying a difficult message. The Prophet Muhammad (peace be upon him) said, "The most beloved of people to Allah are those who are the most beneficial to people. The most beloved of deeds to Allah is to make a Muslim happy or remove one of his troubles or forgive his debt or feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month" (Al-Tirmidhi). This Hadith emphasizes the importance of communicating in a way that benefits others and avoids causing harm.

During Hajjatul wada' (Farewell Hajj) on the tenth year of Hijrah, the order given by the Prophet ﷺ for spreading the religion is a guiding light for us.

The Prophet ﷺ said:

"And let him who is present among you reach the absent."<sup>2</sup>

That is, those who are present here should tell these commandments and these things to these people. Someone who is not here may be more understanding and protective than you. Sometimes the listener is more understanding than the speaker.

During the time of the Prophet ﷺ, the companions of the Prophet ﷺ used to preserve the Qur'anic revelation by writing it on bones, palm trunks, pieces of stone, etc.

The religious role of social media in Contemporary Times, An analytical study  
 The Prophet ﷺ used to make the Companions recite by himself. The Holy Qur'an was memorized, because of which many the Companions were included in the Qur'an memorization. Most of the people used to rely on their memory. Because the Arabs' memory was very strong. If they read, hear, or see the thing once, they would have memorized it. Hazrat Zayd and Hazrat Ameer Muawiyah are especially noteworthy among the writers of revelation.

In the early days, the Companions also used to write down hadiths. When the Prophet ﷺ came to know about it, he ﷺ ordered to destroy all the hadiths that had been written so that there would be no doubt of adulteration in the divine revelation. The Companions of the Prophet (may God bless him and grant him peace) showed great taste and passion in memorizing and knew its importance and it became clear that the Qur'an is different, and the Hadith is different. At that time, the Holy Prophet (peace be upon him) gave permission to write the blessed hadiths.

The Prophet (peace and blessings of Allah be upon him) used to order those companions to sit near him who were more intelligent and superior in understanding and wisdom, among them Abd Allah. Arba'ah means four Abdullah, Ibn Mas'ud, Ibn Abbas, Ibn Zubair, Ibn Umar, Caliphs of Arba'ah, Abu Hurairah, Abu Saeed Al-Khudri, may Allah be pleased with him, include the Sahaabah.

For this purpose, the Prophet ﷺ sent letters of invitation to Islam to various rulers and princes of the Sultanate. The letters of his ﷺ are still present in various places and their pictures can be seen on social media. This speaks for itself. There is evidence. How the followers of Islam have protected it.

### **Teachings of the Prophet (PBUH) about Media**

The direction and purpose of social media in the Islamic state has been confirmed, the meaning of media is to spread and convey. Islam has determined that the thing to spread and convey is only known. This is the positive and permissive role of these sources. And the protective role is to carry out the duty of suppressing and erasing the negatives. To give a strong response to any attack on Islamic values.<sup>3</sup> In the event of the creation of Adam, there are two styles after the expression, these two styles are seen working in human life, one is the prophetic model of Adam and the other is the modern model, what is the prophetic model?

It is said in the Holy Quran:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ"

"O you who believe! Fear Allah and be (always) with the truthful."<sup>4</sup>

"وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا"

"And those who do not bear false witness and pass with honor when they pass by an indecent act"<sup>5</sup>

This model of the media is intended to be truthful and unbiased and not to promote lies, fabrications, fabrications, obscenity and nudity and the culture of indecency should continue to flourish. The unequivocal expression of Islam should be disseminated and explained, Islamic morals should be explained, Da'wat-i-Allah should be called, religious and worldly learning should be promoted. , correct information should be promoted, curiosity should be avoided, should be helpful in the establishment of righteous society and brotherhood and unity should be promoted.

### **Respect humanity:**

An Islamic state's social media broadcasts following the principles of human

dignity and respect for humanity and do not include in the writings such a program that disrespects the human being.

The Prophet (PBU) said:

"A Muslim is the brother of a Muslim, he oppresses him and does not turn away from him<sup>6</sup>".

Unbridled journalism and broadcasting are a source of sabotage in human society. Islam binds the mass media to the basic principle of humanity. Printed or electronic media is not allowed to disrespect people. Create chaos and play with people's self-esteem.

### **Prohibition of abusive and insulting behavior:**

Islam forbids that which hurts the hearts of other human beings.

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ"<sup>7</sup>.

"O you who believe! Let not a group of men make fun of another group, perhaps they are better than them (the mockers), nor women make fun of other women, perhaps they are better than them, and you one another. Do not taunt one another and do not call one another by bad names. To be called a transgressor after faith is a bad name, and those who do not repent are the wrongdoers."

The promotion of good and the prohibition of evil is the basic principle of Islamic society. Therefore, the mass media must adhere to this principle. It is said in the Holy Quran:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ"<sup>8</sup>

"You are the best of the nations that have been revealed to the people. You enjoin good and forbid evil, and you believe in Allah".

The Prophet ﷺ said:

"By Him in Whose hand is my soul, you must enjoin good and forbid evil, otherwise it is possible that Allah will punish you from His side, then you will call upon Him and You won't get an answer<sup>9</sup>".

The current state of the Muslim Ummah is the result of neglecting this duty. The promotion of good and the prevention of evil is carried out with speed through the media.

Prevention of promiscuity:

The religious role of social media in Contemporary Times, An analytical study

Immorality and nakedness are the way of Iblees, Immorality is basically speech and action that leads a person to immorality.

do, such as obscene dialogues, sexually suggestive songs, nude pictures, obscene fiction, novels, poems, and articles etc.

Allah said in the Qur'an:

“قُلْ تَعَالَوْا أَنبَأْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ”<sup>10</sup>

Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent to them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

The Prophet ﷺ said:

"Those women who are clothed but are naked, are themselves inclined to men and entice them to themselves, their heads are bent to one side like the hump of a lucky camel. They will not enter Paradise, but They will not get its fragrance even though the fragrance of Paradise will come from far away."<sup>11</sup>

Abu Saeed al-Khudri narrated, that whoever among you sees an act contrary to the Shariah, stop him with his hand, if he does not have the strength, then stop him with his tongue, and if he does not have the strength, then he should be angry with his heart This is the weakest faith.<sup>12</sup>

### **Objection to provision of false information:**

The media undermines the dignity of an individual or group by giving false information about it. According to this Islamic principle, the media must provide information based on truth and reality.

Allah said in the Qur'an:

“يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ”<sup>13</sup>

"O you who believe! Fear Allah and (always) be with the truthful".

The media of the Islamic State avoids false rumors and baseless news, it is the responsibility of the media to inform the public of the true situation. False characters are played in dramas.

"Mu'awiya bin Huida said: I heard the Messenger of Allah (PBUH) say: Destruction is for the person who says something that makes people laugh, even though

it is false, then destruction is destruction for such a person.<sup>14</sup>

False relationships are made in dramas and stories, so it is forbidden to make false direct relationships.

"Abdullah bin Abbas (r.a) said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever attributes himself to someone other than his father, or (a slave or slave girl) makes someone else his master instead of his master, then Allah, the Exalted, and the angels And cursed be he to all men."<sup>15</sup>

The stability of Muslim society is based on the principle of brotherhood in Islam. With the help of media, Islamic brotherhood can be promoted.

"Indeed, all believers are brothers, so make peace between your brothers and fear Allah so that you may be shown mercy<sup>16</sup>".

Media can maintain the unity of Muslim society by keeping this spirit of brotherhood awake.

The Holy Prophet (peace and blessings of Allah be upon him) said regarding brotherhood:

On the authority of Abu Musa Ash'ari, may Allah be pleased with him. He said to the Prophet, peace and blessings be upon him, that he, peace and blessings be upon him, said: A believer is like a building to another believer in that one part of it gives strength to another part. inserted into his fingers<sup>17</sup>".

He said in another place:

All Muslims are like one body; if one organ suffers, your body becomes "<sup>18</sup>

".restless

These hadiths suggest that from the Islamic point of view, the media should strengthen the unity and brotherhood of the Muslim Ummah and not promote sectarianism, prejudice, and hatred.

### **Concept of positive entertainment:**

When a person is constantly busy, he needs peace and contentment If he does not know, then who knows, he said:

”هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا“

"It is He who made the night for you so that you may rest in it and made the day visible."<sup>19</sup>

The Prophet ﷺ said to one of his Companions Sayyiduna Abdullah bin Amar:

"And sleep too, because your eye also has a right over you, your soul also has a

The religious role of social media in Contemporary Times, An analytical study  
right over you, and your wife also has a right over you<sup>20</sup>".

It's fun, it's relaxing, and what else?

Islam has allowed entertainment, with the condition that it does not commit Haram, Muslim society can also provide entertainment for its members to prevent wasting the talents of individuals. Lack of memory or negligence or forgetfulness, except for four things, running between artistic goals, training a horse, spending time with family and learning to swim.

It is in the tradition of Bukhari Sharif that the Messenger of Allah (PBUH) organized a horse race and awarded a prize to the winner.<sup>21</sup> These hadiths show that the concept of entertainment in Islam is much broader and more comprehensive than the concept of entertainment found in the present-day media.

## **Conclusion**

Learning new things from modern technology is a distant thing, today's young generation has forgotten the purpose of their life. And spending all her time doing wrong things, nothing is bad by itself, its use makes it good and bad. Some people use social media for good deeds and some people for bad deeds, social media has changed the mood of the entire nation. From small and young children, everyone is found on mobile and internet and due to the spread of social media, there is no clear difference between the modern people of villages and big cities. It is said that the internet has made the whole world a global village. has given. While social media has facilitated the development of human beings, society is going towards destruction due to the negative thinking and misuse of social media. And the reason for this is the increase in sexual crimes. There is obscene content, films and obscene literature and misuse of mobile phones posted on social media. If social media is used to guide the nation in the right direction, then many evils found in our society will end, and when the nation corrects its direction, then no one can stop it from progress, prosperity and heights. The media is playing a major role of harming the society as well as benefiting it.

## REFERENCES

- <sup>1</sup> Muhammad Mateen Khalid, Huquq Insani ki Aar ma, Almi Majlis Tahfaz, Multan, Page, 219.
- <sup>2</sup> Imam Bukhari, Sahih Bukhari, Publisher: Dar al-Kuttab al-Ilmiyya, Beirut, Hadith no, 104.
- <sup>3</sup> Muhammad Dilshad, Kunuz Zaraya ablag awr tahqiqi tariqa, Page, 297.
- <sup>4</sup> Surah at-Tawbah, Verse, 119.
- <sup>5</sup> Surah al-Furqan, Verse, 72.
- <sup>6</sup> Imam Muslim, Sahih Muslim, Publisher, Dar al-Kuttab al-Ilmiyya, Beirut, Hadith no, 6578.
- <sup>7</sup> Surah al-Hujurat, Verse, 11
- <sup>8</sup> Surah Al-Imran, Verse, 110
- <sup>9</sup> Imam Tirmizi, Sunan Tirmizi, Publisher, Dar al-Ishaat, Karachi, Hadith no, 39
- <sup>10</sup> Surah Al-Anam, Ayah, 151
- <sup>11</sup> Imam Muslim, Sahih Muslim, Hadith no, 2128.
- <sup>12</sup> Imam Bagawi, Mishqat al-Masabih, Publisher, Dar al-Ishaat, Lahore, V. 1, Page, 478.
- <sup>13</sup> Surah at-Tawbah, Verse, 119.
- <sup>14</sup> Imam Tirmizi, Sunan Tirmizi Hadith no, 2315.
- <sup>15</sup> Imam Ibn Maja, Sunan Ibn Maja, Hadith, 2609.
- <sup>16</sup> Surah al-Hujurat, Verse, 10.
- <sup>17</sup> Imam Bukhari, Sahih Bukhari, Hadith no, 481
- <sup>18</sup> . Kanzul Ummal, Hadith no, 761
- <sup>19</sup> Surah Yunas, Verse, 67
- <sup>20</sup> . Imam Bukhari, Sahih Bukhari, Hadith no, 1977
- <sup>21</sup> Imam Bukhari, Sahih Bukhari, Hadith no, 515.