



PROPAGATING TACTICS OF ISLAM IN THE CONTEMPORARY ERA WITH SPECIAL REFERENCE TO SOCIAL MEDIA

1. Masroor Khanum

Assistant Professor, Department of Mass Communication, Federal Urdu University, Karachi.

Email: Masroor.khanum@fuuast.edu.pk

ORCID ID:

<https://orcid.org/0000-0002-4272-7596>

2. Syed Shahab uddin

Assistant Professor, FUUAST, Karachi.

Email:

Shahabhashmi2012@gmail.com

ORCID ID:

<https://orcid.org/0000-0002-4255-9043>

3. Sayeda Daud

Dean of social Sciences, Greenwich University, Karachi

Email: sayedadaud@gmail.com

ORCID ID: <https://orcid.org/0000-0002-6867-8489>

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Masroor Khanum, Syed Shahab uddin, Sayeda Daud

ABSTRACT:

A company that sells and distributes products and services. Allah created all people on the planet; all things in the world were created to help man, his favourite point was for all people to worship him, perhaps his greatest love is to help others in any way, for example, he will help innovate during an edge. This study aims to present the role of online media in the development of Islam. How it is used in accordance with Islam and state care. Regarding Da'wah, the study showed that not all prophets use the same means and approaches. Because of different climatic conditions and circumstances, they used different apparatuses and strategies for da'wa. In today's world, where people are dependent on material goods, services and exploitation, it is not so natural for them to return to an unknowable world like Deen and Aakhirat. It is for this reason that today's IT equipment can become a more powerful vehicle for Islamic da'wah. Web media like Facebook, Twitter, YouTube, Skype, LinkedIn, Google+, Tumblr, Instagram, WhatsApp, IMO, Telegram and so on have become effective, seamless, quick to merge, live streaming, chatting and economical to perform various functions in our lives from anywhere in the world when the usual methods of old correspondence were moderate but costly. The study used a subjective system. It was not used as a tool to gather information. In addition, textbooks, journals as well as online sources

were used for the study. Talking books, online media have a positive and negative impact on our Muslim society from an Islamic perspective. The article substantiates that the choice of using online media of the Muslim society of the planet.

KEYWORDS: Religious, Tolerance, Tool, Interfaith, Harmony, Pakistan, Social Media

INTRODUCTION:

In recent years, cooperation between people has changed with the advent and development of personal computers and organisations. Social ties originate at the beginning of networks. Individuals transmit; make connections through interpersonal organisations (Bandura, 1986). Today, online media appropriates and exploits a wide range of human existence in all fields. Muslims are no exception to the various social orders of recent years, which have expanded the use of media models of the Internet. This has led to changes that can fundamentally affect the individual level and the assemblage of Muslim society. Web media is uncomplicated to use, easy to learn and capable of informing the public quickly and comprehensively (Davis, 1989). In this paper, web media plays a role in the Muslim society of the famous uprising. Web media is exceptional for the general public and each one is remarkable for public correspondence. In recent years, it has been widely used for messaging through verbal and non-verbal correspondence. These regimes have been less developed and the subject has been less inclined to evolve and reduce the constraints of Islamic influence when necessary (Akbar, 2005). As a result, most hidden issues can change the age of Muslims, guaranteeing a movement and mentality in online media. Be that as it may, lack of control and even measures today, these tools of checking against misconduct hostile to the

Islamic ethical quality taught by Islam are used to send back. Nevertheless, we map out some of the positive effects of Islam and the positive methodology presented is a useful routine for harnessing its hidden potential. This study is based on extending the ultimate determination of Muslims and Da'wa people to improve interpersonal use of organisation through Islam. According to the Quran and Sunnah, positive indoctrination to help humanity is especially necessary to use.

DEFINING SOCIAL MEDIA:

- Social media is an expression of independent consideration of every word. Social media is a method of communicating with other people by offering and receiving data from them. Media refers to a specific device such as the Internet (television, radio and paper media are examples of more traditional media types).

- From these two different terms, we can draw up a basic definition: Social media is a specialized electronic apparatus that allows people to both share and consume data (Nations, 2019).

- In simple terms, online media can be described as a correspondence medium that uses ICT materials and allows easy and efficient exchange of information with at least one person.¹

LITERATURE REVIEW:

As defined by Kaplan and Haenlein (2010), online media are "a set of web applications, built according to the philosophical and professional assumptions of Web 2.0, that enable the creation and trading of content produced by customers" (p. 61). Web media are a source of diverse online

¹ Nations, D. (2019). What Is Social Media? , from <https://www.lifewire.com/what-is-social-media-explaining-the-big-trend-3486616>

data. Examples of web media are Facebook, Twitter, YouTube, Instagram and others. Most web media are free, which explains why countless people use them. Whiting and Williams (2013) attempted to understand why people use online media by applying the usage and satisfaction hypothesis. To demonstrate the relevance of this hypothesis to online media, they identified ten types of online media use and satisfaction: social collaboration, data tracking, sitting, entertainment, leisure, use for communication, use for convenience, expressing appreciation, sharing data, and observing/informing others. Although there has been extensive research explaining why people use online media, there is little data on the thought processes involved in sharing individual strict beliefs about online media sites. McKenna and West studied and tracked that people who participate in "online raw meetings" feel friendlier and more connected to others who share their beliefs. Similarly, people who frequently participate in strict love sites have a "more remarkable sense of direction in their own lives and seem to trust others more". (McKenna and West, 2007) In May and June 2018, the Pew Research Center investigated whether they had engaged in various nearby activities during the previous week. 6 According to the results, 20% of Americans exchange strict trust online during a typical week. Similarly, they listen to live radio, watch television programmes or listen to Christian music. Almost 50% of American adults watch another person share their faith online during the week ("Religion and Electronic Media," 2018). As Cheong (2011) noted, online media practices can develop otherness. Nevertheless, "there are concerns about online media destroying intimate relationships, as people prefer to burn out on intimacy online and walk away from places of love." While strict first-timers fear that intimacy via online media will replace traditional face-to-face involvement in places of love, there is little research to back

this up. Another concern for pioneers is the challenge of keeping up with the ever-changing innovations in online media. Today's relationship pioneers need to be accessible and responsive to their followers every minute of the day. Therefore, Cheong argues, "pioneers need to acquire new skills that will keep them abreast of the latest innovations and make them credible to young people" (p. 3).

THE IMPACT OF SOCIAL MEDIA ON THE SPREAD OF ISLAM:

Online media is another reality of our modern lives. People in national coffee bars have no paper data. Not addicted to mobile phones and iPhones. 70% of web consumers, in general, are connected to online media. Among young people, the figure is much higher at around 90% (Habib, 2018). Online media destinations are considered the most modern method of interpersonal correspondence. Using online media, people are bridging geological distances for human correspondence. Online media has become mainstream in various social orders, going even beyond the use of ordinary people. Such government associations, NGOs and non-governmental associations, social media or online media perform the crucial task of interacting with their favourite ministries and departments, raising public awareness at the grassroots level and advancing the cause of the traders. Online media has become an important stage in disseminating various assessments in the Muslim society, coordinating consciousness, activating data, showcasing articles and certainly organising fights. Online media has many advantages. For example: ²

² Akbar, S.A. and H. D., (2005). Islam, globalization and post modernity. Taylor and Francis Group, New York.

Propagating Tactics of Islam in the Contemporary Era with Special Reference to Social Media

A SOURCE OF COOPERATION BETWEEN RELATIVES:

Use online media to find a missing loved one, family member or work colleague. Find out their latest whereabouts. You can share your thoughts on any topic with your loved ones. You can spread the news of your country to another country and to a large number of people around the world. Allah (SWT) has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who have accepted, protect yourselves and your families from the Fire whose fuel is men and stones." (66:6).³

SUPPORTS SOCIALISATION:

Now comes the phase of innovation. With innovation, the whole world has become a city. Online media can post or share entries or photos; find news; a friend's profile is visible; various festivals are open; chatting should be possible; a message can be sent; games are on. Above all, it is very difficult to find companions; in general, online media can be made more effective than the Companion Circle. In correspondence, one can greet old companions, find new ones and welcome those who don't belong to their circle. Each of these improvements on the planet, these advances in innovation are extremely unique to Islam and Muslims.⁴ Allah (SWT) said:

³ The Holy Quran 66:6

⁴ Ajao, O., Bhowmik, D., & Zargari, S. (2018). Fake news identification on twitter with hybrid cnn and rnn models. Paper presented at the Proceedings of the 9th International Conference on Social Media and Society

Propagating Tactics of Islam in the Contemporary Era with Special Reference to Social Media

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Surely the believers are brothers and sisters, so compromise among your brothers and sisters and fear Allah to receive indulgence" (49:10).⁵

Allah (SWT) said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"Those who receive men and those who receive women are partners with each other. They encourage right and forbid wrong" (9:71).⁶

THE DOCTRINE OF THE HOLY QURAN:

Uthman ibn Afsan (R.A.) reported that the Messenger of Allah (SWT) said: "The best among you (Muslims) are the people who become familiar with the Qur'an and educate yourselves on it." (Sahih Bukhari: 4739).⁷ There is no doubt that this wonderful exercise, internet media, no vulnerability gives us today unlimited conceivable results to achieve this profound advantage of Allah (SWT). Muslims today have unlimited opportunities to get information online in Arabic, Tajweed and online media and the Internet in many ways. People are now studying the Quran from the comfort of their homes. The Islamic website is a segment with answers and questions reliably provided by certified ulama Din (Qayyum and Mahmood, 2015).⁸

⁵ The Holy Quran 49:10

⁶ The Holy Quran 9:71

⁷ Sahih Bukhari: 4739

⁸ Qayyum, A., & Mahmood, Z. (2015). Role of Social Media in the Light of Islamic Teaching. Al Qalam,(December), 27-36.

**Propagating Tactics of Islam in the Contemporary Era with
Special Reference to Social Media**

**DISSEMINATION OF THE QURAN, HADITH AND ISLAMIC
REFERENCES:**

Today, thanks to online media, the Quran, hadiths, finding and protecting various Islamic references, etc. have become much easier. It used to be difficult to collect refrains from the Quran or hadiths. It has become much easier. There are various programs for working with the Quran and Hadith. They can be brought to the beginning of a surah and then to the next surah without much difficulty. There are different verses in the chorus with different words that need to be opened. There are many websites, programs, apps in all dialects for the Quran and Hadith. Based on the Quran, Hadith and Islamic references, Maktaba Shamla's programming is amazing. This includes books and diaries on various topics. It is important to know that its use is aimed at learning about Islam in a contemporary context. A blog; one of them is a medium that can be described as rigorous. With this blog, one can compose an amazing message of Islamic message this time through blogging. Offer Islamic data on Facebook. Make YouTube or its traditions; through Jumu content, the location of the best places and some close-up conversations can be allowed to be viewed by individuals. Android Mobile is now functioning as an important method of greeting (da'wah) around the world. This mobile has the unusual task of spreading the message of Islam by allowing individuals to view Islam, leaving distinctive data, different interpretations, aberrations and other data. The duties of Islam, which include current innovations or requiring great deeds and abandoning bad deeds, are mandatory for all

Propagating Tactics of Islam in the Contemporary Era with Special Reference to Social Media

Muslims. Who will progress for Dini Dhaukh?⁹

Allah Ta'ala has said in the Holy Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there arise in you a land that is good, that imposes the right and denies the sublime, and they shall be fruitful. (3:104).¹⁰

Da'wa will not be confined to work in the hangar, mosque, club, waj mahfil and composing. From now on, in times of computer innovation, when other strict people read their strict writings all over the world, like them, we can read the extraordinary precepts of our Islam faster and without problems. If a Muslim accepts a non-Muslim, he is honoured; if he accepts, he is not honoured; if he accepts, he benefits. The Prophet (SAW) said: "If a worker helps another worker, Allah will help him. Provided you help others in trust, Allah will choose trust for you" (Muslim Sharif). It is important that each person welcomes the one to whom he has a place. For the Prophet (PBUH) said: "You largely understand, and you will all get some information about the subordinate." (Ṣaḥīḥ al-Bukhārī 6719, Ṣaḥīḥ Muslim 1829).¹¹

THE SPREAD OF DA'WAH ISLAM:

In the early days of Islam, the Sahabah (RA) and other Muslims travelled on horseback or other transport nearby to take their relatives out of the country to embrace Islam, the faith was spread through discussions or

⁹ Huang, Z., & Benyoucef, M. (2013). User-centered investigation of social commerce design. Paper presented at the International Conference on Online Communities and Social Computing.

¹⁰ The Holy Quran 3:104

¹¹ Ṣaḥīḥ al-Bukhārī 6719, Ṣaḥīḥ Muslim 1829

Propagating Tactics of Islam in the Contemporary Era with Special Reference to Social Media

considered in conversations. In this limited mode of correspondence, people are not pragmatic and fast, but in addition to the unprecedented beauty of Allah, the influence of Islam has expanded. In this respect, these social and electronic media do not allow us to educate more people about Islam, so if used properly there is no limit to the growth so that all religions of Islam can be expanded as a rigorous exercise. On the planet, it may well be used to completely change the view of Islam in the brain of the follower (Qayyum and Mahmood, 2015).¹² In this age of information flows, conveying the splendour and purpose of Islam to the world through the media is extremely easy. The Holy Qur'an speaks of the standards of dawah:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Greet (all) in the way of your Lord with wisdom and beautiful instruction, and meet them in such a way that they are perfect and generally generous." (16:125).

The message of Islam here needs to be broad and not limited to any particular topic. This includes each of the methods and materials of salutation. In connection with this passage, one may be inclined to think that the age of the present innovations in Islam can be used for the occasion of the time. The Prophet (SAW) said: "Give (my lessons) to individuals, whether or not it was an individual punishment." (Sahih al-

¹² Qayyum, A., & Mahmood, Z. (2015). Role of Social Media in the Light of Islamic Teaching. Al Qalam,(December), 27-36.

Bukhari 3461).¹³ From now on, the media should use it in connection with the salutations of Islam and Tabligh. If Islam and its benefits are talked about in the media, they are instantly spread to all corners of the world. Simple media to spread the true message of Islam in the world. In the past, the follower of Islam had to learn about Islam through much effort and reflection. Today this is no longer necessary. With the help of the media, one can easily create the motivation to sit at home. Similarly, Bilal Phillips, Mufti Ismail Menk, Dr Zakir Naik, Numan Ali Khan and many other Islamic scholars use online media as an approach to promote da'wa (Shan-Alahi & Huda, 2017).¹⁴ The Prophet Muhammad (SAW) said: "Do simple things and do not do difficult things. Communicate glad tidings and do not discourage people" (Ṣaḥīḥ al-Bukhārī 2873, Ṣaḥīḥ Muslim 1733).¹⁵ Nowadays, people sitting at home can effortlessly gather information about Islam through the Internet. With the proliferation of portable organisational administrations, data has come under the control of the innovations of conscientious people. Muslims, however, Muslims wish success for non-Muslims. Go along the path of state aid to each of Allah's companions, disregarding the community and religion. The Prophet (SAW) said: "The leader of Deen is sincerity"/"Deen and Islam are the faces" of state aid" (Sahih Muslim 55).¹⁶ Following Islamic standards of greeting, it is normal to properly share verification data to expedite greeting. Similarly, other online media such as Twitter, Totally, LinkedIn,

¹³ Sahih al-Bukhari 3461

¹⁴14 Shan-A-Alahi, A., & Huda, M. N. (2017). Role of Information Technology on Preaching Islam (Da'wah). American International Journal of Research in Humanities, Arts and Social Sciences, 01-05.

¹⁵ Ṣaḥīḥ al-Bukhārī 2873, Ṣaḥīḥ Muslim 1733

¹⁶ Sahih Muslim 55

Google Plus, Instagram and Islam Post provide the opportunity to post a picture. At a time of improving science, leveraging today's innovations is a major challenge. With today's innovations, taking in not too many people in a short time and without much effort is exceptionally easy. Thanks to the splendour of science and innovation, the world has become reachable. The world has now become a city for science. On the one hand, the organisation of admissions must be of the best quality, and on the other hand, it is important to apply skills, skills and strategies to meet the current underachievement. Nowadays, people, through the universe of online media, maintain virtual friendships, which allows for a marginal interface. Hence, connecting with people through friendly and controlled media is something that will definitely benefit us and Islam.¹⁷

SERVES AS A SOURCE OF NEWS AND INFORMATION:

Online media have brought people together across geological distance. Simple information and data are available in these media. It does not cost a lot of money. Similarly, less experienced teachers can easily use it. Dependence on newspapers, radio and television for news is less now than ever before. Online magazines can play a most practical role in changing and improving society in a friendly way. The media approach to presenting data is now impossible. What is happening at home and abroad that gets the momentum going in Facebook, Twitter, YouTube, Google and other informal organisations. Web media has become a significant stage on the planet for disseminating thought-provoking images, thought-

¹⁷ Sule, M. M. (2018). Social Media And Its Effects On Muslim Students: The Case Of Nasarawa State University, Keffi, Nigeria. UMRAN-International Journal of Islamic and Civilizational Studies, 5(2).

provoking images and social events. They disseminate data, advertise products and in any case follow the development of struggles around the world.¹⁸

USE OF SOCIAL NETWORKING SITES AND JOB INFORMATION:

Today, almost all administrative associations, non-governmental associations, public organisations and self-supporting associations have media websites. There are many businesses that depend on online media sites. And each of these sites is related to a youth issue. Organise and coordinate virtual meetings through online media to discuss and evaluate different NGOs and their activities. Share job and career development data on various shopping mall websites, financial performance and prospects data on bank and financial institution websites. Professional development data are shared on the websites of training foundations.¹⁹

IMPROVES EDUCATION AND TRAINING AND ACCESS TO RESEARCH:

The online media use different dialects. In addition, their meaningful words are additionally simple. Online media have to do their job of autonomous articulation and creating great creators. By doing so, they increase their discernment as a unit and continue to build up their abilities,

¹⁸ Ordway, D.-M. (2017). Fake news and the spread of misinformation, Journalists Resource. Retrieved from <https://journalistsresource.org/studies/society/internet/fake-news-conspiracy-theories-journalism-research/>

¹⁹ Muneera, M., & Fowzul Ameer, M. (2017). Impacts of social media on Muslim society: the research overview of Kalmunai municipal council area.

educate themselves in the method of living beautifully. The office court, the book-book, the shop-store are all next to the online media.

RESOURCES, ADVERTISING AND ENTERTAINMENT:

In the developed world, da'wa is one of the media, internet interfaces, and the distribution of free books on the internet by watching duplicate copies or the use of Islamic imagery in advertising. Similarly, many people use online media as a way of entertainment.²⁰

DISCUSSION OF THE MAIN RESULTS:

- The article traces that the proper and legitimate use of online media in a group of Muslims around the world has fully contributed to the spread of Islam. Online media can enhance the nature of open discussion, communication and support through audio and visual appeal (Sule, 2018).

²¹ Da'wa gatherings to disseminate and offer the message of Islam and to create online media opportunities. Muslims can learn, ask questions, educate and communicate through online media. All this data and Islamic scripture have become more accessible to the public. Trying Islam through Android phone apps is not difficult. Apps related to Islam include various interpretations of the Quran, hadith books, fasting books, salad plans, for daily life, Tafseer, masala masail and so on.

- The study also revealed some negative consequences associated with the use of online media in Muslim society. The web is effectively accessible

²⁰ Vaynerchuk, G. (2016). # AskGaryvee: One Entrepreneur's Take on Leadership, Social Media, and Self-awareness: Harper Business.

²¹ Sule, M. M. (2018). Social Media and Its Effects On Muslim Students: The Case Of Nasarawa State University, Keffi, Nigeria. UMRAN-International Journal of Islamic and Civilizational Studies, 5(2).

and modest, followers of demons, some use it, and they are free to surf the internet and distribute illicit substances. Due to the exorbitant use of online media, students may be disrupted by the consequences of their grades and appeals.

RECOMMENDATIONS:

- The development of online media used for social understanding and the prevention of bigotry and fake pictures and should not be used to promote false bad attitudes towards others with malicious intent. Thanks to informal communities, crime is increasing every day. Ensure public awareness.
- -There should be mindfulness programmes in the Muslim community aimed at people who are confused about the pros and cons of using online media. It is wiser to remember that Muslims are role models for all other people.
- - Online media should stop spreading false, blasphemous or defamatory information about people, parties and the world and be careful. At this point, the online media will assume a functional role in shaping data-rich, talented local youth as a thriving regulator.
- - When you invest energy in each other, the phone should not be kept close by. Companions can be messed over the phone while investing energy in the family. That way, online media won't ruin your considerations.
- - It is important to raise awareness in our children. If it is a religion. After all, no religion shows us moral depravity. Our little ones will become the most beloved companions for their families. Careers should be careful about using complex and computer-based

programmes for young children. Regardless of whether a child or girl makes a mistake, they should help her to get back on her feet.

- - If we can manage our horizon, we shouldn't let terrible websites in there. If we can manage the terrible things, the whole world will be tangible through online media. If there are a few guidelines, the media cannot shy away from others. Everyone working can do the right thing.
- - This is what we use innovation for. If we use innovation to promote Islam, each of these advances will become a way to obtain state aid. Each of the prophets used innovations of their time and spread their religion. They used innovation. If we use these innovations properly, they will be good for Islam and Muslims.

CONCLUSION:

The idea of online media in this age of innovation and online media used a model of development in which the purpose of this study was only important for Muslim society. Global communication between people has become prominent. Which one plays a key role in conveying distance from the world? Both the country and its members would benefit from using positive elements to stay away from negative elements of consciousness. The negative effects of media and online media are different in many ways, but it is not only the work of Muslims and the work of religion as Islam but also the benefit of art. There is no innovation or particular perversion that is not good for Islam. Remember, however, that anything can be used for acceptable causes, and is usually used for abominable ones. Scarcity has nothing to do with things or innovation. Perhaps the client is capable of doing so. At this time, when these innovations have reached a large scale, there is a chance to call for Tawheed to spread messages for the guests of Allah in the way of Allah. On this occasion, the

teachings of the Qur'an and Sunnah should be conveyed to the entrants. The greatness of Islam must be presented to the people as a whole. The test of oblivion must be passed and the light of the Qur'an must be transmitted everywhere. Moreover, this work implies that everyone will be interested in it. Allah will give us the gift of Islam to spread the message of Islam.



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