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AN ISLAMIC PERSPECTIVE ON EDUCATION, DIGITAL ETHICS, AND GOVERNANCE

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AN ISLAMIC PERSPECTIVE ON EDUCATION, DIGITAL ETHICS, AND GOVERNANCE

Asma Aziz, Noureen Naz, Farzana Hameed

ABSTRACT:

The rapid expansion of digital technologies has reshaped education, ethics, and governance across the globe. While these transformations offer unprecedented opportunities, they also raise pressing ethical and moral challenges. This paper explores “An Islamic Perspective on Education, Digital Ethics, and Governance” with the aim of providing a faith-based framework for responsible engagement in the digital age. Drawing on Qur’anic injunctions, Prophetic traditions, and classical Islamic scholarship, the study highlights how Islamic principles of justice, accountability, knowledge-seeking, and communal responsibility can guide digital behavior and institutional policies. Education is emphasized as the foundational mechanism for cultivating digital literacy, ethical awareness, and moral discipline among individuals and societies. Furthermore, the research investigates how Islamic teachings on governance rooted in consultation (shūrā), trust (amānah), and public welfare can inform the regulation of digital spaces and policymaking. By integrating education, ethics, and governance within an Islamic paradigm, this study argues for a holistic approach that balances technological innovation with spiritual and moral values, ensuring that digital progress contributes to human dignity, social justice, and collective well-being.

KEYWORDS: Islamic Ethics, Digital Governance, Educational Responsibility, Technology and Morality in Islam, Digital Literacy in Islamic Perspective

1. Introduction

Solitude is not part of human instinct; rather, man lives at a social level. Allah Almighty has assigned important responsibilities and duties for human beings to live within society. The realization, awareness, and fulfillment of these responsibilities and duties are called civil and social consciousness. As Muslims, it is our belief that Islam is a complete religion and a comprehensive code of life, and that the blessed Seerah of the Prophet Muhammad ﷺ provides us with holistic guidance in every aspect of life.

History bears witness that after the migration to Madinah, when the Prophet ﷺ established the State of Madinah, he introduced a practical and natural charter of individual and collective responsibilities. By acting upon it, Muslims not only reshaped the map of the world but also transformed the lives of the desert-dwelling Arabs, who had been wandering in darkness under the illusion of a civilized life. The pages of history testify that whether it was the earliest civilizations of Iraq, the West's Andalusia and Constantinople, the Indian subcontinent, or any other part of the world wherever society was founded under the shade of the Prophet's ﷺ perfect model of life racial and ethnic distinctions vanished, love and brotherhood prevailed, wealth was not a measure of superiority, justice remained dominant, law applied equally to all, and despite internal differences, people stood united at the state level.

The Prophet's ﷺ Seerah presents a vision of a civilized society based on key principles such as brotherhood, freedom of opinion, equality, social justice, tolerance, nonviolence despite differences of opinion, respect for humanity, peace and security, harmony, and adherence to the law.

Observance of these principles is essential, while neglecting them brings about severe accountability and punishment. Today, however, we live in an age of chaos and self-centeredness, overwhelmed by countless challenges and crises. Extremism and terrorism are at their peak, falsehood dominates, deceit has become a norm, the value of time has diminished, and the misuse of science and technology has endangered human health and mental peace. Instead of protecting themselves from futile activities, the youth have made science and technology a means of idle entertainment. Yet, despite these bitter realities and this dark age, following the Seerah of the Prophet ﷺ and adhering to his teachings can enable individuals both at the personal and collective level to overcome such problems and build a stable and purified society, one that can revive golden examples of history and once again bring Islam to global prominence.

Today, social media dominates the world, and remaining detached from the trends of time and the race of development has become impossible. Its widespread influence makes it nearly impossible to live without its use. However, awareness of its usage, consequences, and positive and negative impacts has become essential especially how to evaluate the credibility of content and information. In particular, the aspect of youth training cannot be ignored, as misuse of social media may corrode their character or hinder their preparedness for future responsibilities.

Pakistan, being an ideological Islamic state, has witnessed an extraordinary use of social media for religious, sectarian, and political purposes for decades. The youth actively consume the circulating content and appear influenced by the narratives of various figures. Islam advocates

democratic values and attitudes, and in a democratic state, political consciousness and awareness are recognized as legitimate. Yet, it cannot be denied that a semi-literate society can easily fall prey to extremist tendencies and deviate from constructive and reformatory pursuits. These positive ideological elements are now at risk of distortion due to the dangerous mixture of truth, falsehood, and deception on social media, leading to social disorder and unrest.

Today's youth and indeed every individual seems hostage to anonymous social media users, or "trolls," who hide their real identities. Their malicious intent is to spread confusion by blending truth with lies, or by crossing limits under the guise of entertainment, satire, and exaggeration. The immature and less discerning particularly young girls, women, and even the elderly often become tools of such cunning and organized groups. In doing so, they lose their honor and wealth, compromise their sound beliefs, or unknowingly commit offenses of blasphemy, disrespect, or grave crimes.

This situation is clearly visible, yet no comprehensive and organized strategy appears in place to counter it practically. The government has taken a commendable step by amending the PECA (Prevention of Electronic Crimes Act), but further measures are required.

In these alarming circumstances, it becomes imperative to spread awareness of the moral boundaries and acceptable uses of social media at every level of society and among all social classes. The state, educational institutions, religious scholars, parents, and teachers must provide guidance to avoid the harmful and corrupted uses of social media. This will enable them to contribute effectively to the character building of

children at home and students in educational institutions on this critical yet often neglected matter.

It has also been observed that nearly all religious and political parties, along with various social organizations in Pakistan, have established their own salaried social media teams to promote and defend their narratives. Unfortunately, these teams frequently run aggressive campaigns that cross dangerous limits. Licensing and training of these social media teams have therefore become essential.

2. What is Social Media? Its Types and Perspectives

1. At the beginning of the 21st century, the idea took root that the world had become a “global village.” This concept found complete practical expression during the COVID-19 pandemic, when even those individuals of society who were previously not connected with social media became associated with it.
2. Social media refers to applications and websites that facilitate people in connecting with one another. It enables the exchange of opinions, beliefs, ideas, videos, and images. It also serves as an important and influential means of communication. As a digital newspaper, it provides access to local, national, and international news. It is also an effective source to follow famous personalities and remain updated about their lives. Despite distances, social media has made it possible to stay connected with family and friends. Likewise, it has become a medium for creating friendships among people with similar temperaments, beliefs, and ideologies. In short, in today’s era, social media is the most powerful, useful, fast, convenient, and effective means of social communication.

3. Social media is a form of science and technology that provides an excellent, easy, and immediate source of information. However, in many cases, the information and social interaction it offers are based on falsehood.
4. In contemporary times, social media represents an invisible and extraordinary form of communication to which every individual of society regardless of age, class, or gender is directly or indirectly, consciously or unconsciously, connected. In many aspects, it has surpassed traditional print and electronic media.
5. Research has proven that the disadvantages of using this technology outweigh its advantages, primarily because excessive use weakens the intellectual growth of its users.
6. Among the most widely used types of social media platforms are Facebook, Instagram, YouTube, Messenger, Skype, WhatsApp, Twitter, TikTok, Snapchat, LinkedIn, and IMO, among others.
7. Social media provides every user with an open field for freedom of expression, where they can share their views freely and rapidly without fear. However, such absolute freedom often results in extremism, hatred, offense, personal insult, state-level discord, and cracks in the strong religious and national unity.
8. At present, the use of social media has exceeded the boundaries of moderation set by religious principles. Whether one uses it for education, information, business, entertainment, or social connection, the major portion of day and night is consumed by it.
9. The most significant users of social media today are the youth, who are engaging in its excessive use. In doing so, they compromise their religious limits and values, moral standards, the prime period of their youth, mental peace, and physical health—ultimately

darkening their own future.

10. Complaints regarding the negative use of social media are not limited to individuals but are also found at the state, governmental, and institutional levels. This is why policymakers at the national level have legislated to control it in the form of PECA (Prevention of Electronic Crimes Act) and are evaluating ways for its practical implementation, striving to transform this communication revolution from a source of harm into a source of benefit.

3. The Positive and Beneficial Use of Social Media

Previously, the harmful aspects of social media usage were discussed. However, if we look at its other dimension, it is truly a marvel of science and technology. Through its correct and constructive use, we can efficiently and effectively manage many aspects of our lives religious, educational, political, medical, economic, social, legal, and recreational with greater speed, economy, and time-saving. The only requirement is awareness of its positive benefits and caution against the harmful tactics prevalent on social media. In light of the Prophetic teachings, the following constructive uses may be identified:

1. Social Media for the Message of Tawheed, Propagation, and Da‘wah of Islam:

Allah Almighty has declared the Muslim Ummah as the best community, entrusted with the responsibility of enjoining good and forbidding evil, as stated in the Qur’an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ

الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِّنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ¹

“You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

The Prophet ﷺ said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ
مُتَعَبِدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ²

“Convey from me, even if it is one verse. Narrate from the Children of Israel, there is no harm. And whoever deliberately lies about me, let him take his seat in Hellfire.”

Thus, social media serves as an excellent means for fulfilling this responsibility.

¹ (Āl-‘Imrān 3:110)

² Ṣaḥīḥ al-Bukhārī Kitāb Aḥādīth al-Anbiyā’, Bāb: Mā dhukira ‘an Banī Isrā’īl, Ḥadīth: 3461

2. Social Media for Education:

Islam has made the pursuit of knowledge obligatory for both men and women. The very first revelation began with the command “*Iqra*” (Read), and teachers have been granted the status of spiritual parents. The Prophet ﷺ said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، وَوَضَعَ الْعِلْمَ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَدِّدِ
الْخَنَازِيرِ الْجَوَاهِرَ وَاللُّؤْلُؤَ وَالذَّهَبَ³

“Seeking knowledge is obligatory upon every Muslim. And one who gives knowledge to those unworthy of it is like one who puts jewels, pearls, and gold around the neck of swine.”

3. Social Media for Learning the Qur’an:

The Qur’an is the Book free from doubt. As Muslims, it is obligatory to believe in it, recite it, act upon it, and teach it. The Prophet ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ⁴

“The best among you are those who learn the Qur’an and teach it.”

³ Ibn Mājah, *Sunan Ibn Mājah*, Kitāb al-Sunan, Hadith no. 224

⁴ Sahih al-Bukhari, Kitāb Fada’il al-Qur’an (Book of the Virtues of the Qur’an), Hadith No. 5027

Today, in this fast-paced and challenging era, online Qur'an education has become an easy and effective way, particularly beneficial for women at home and for Muslims abroad who seek qualified teachers for their children.

4. Social Media for Acquiring Technical Skills:

Modern times have shifted focus from mere degrees to practical skills. Job markets now emphasize technical expertise. To facilitate this, governments at federal and provincial levels have launched many free online programs. These programs are especially useful for women, who can benefit from them while maintaining Islamic modesty, and later use these skills as a source of livelihood.

5. Social Media for Business:

Allah has permitted trade. Today, there is increased encouragement toward entrepreneurship rather than dependence on jobs. Governments even provide easy loans to youth, particularly women. Experience shows that successful entrepreneurs are those who have digitized their businesses and use social media to promote their products and services, thereby reaching customers both nationally and internationally.

5. Social Media for Online Business Meetings:

Previously, businesspeople had to spend large sums on international travel for trade meetings. Success was not always guaranteed, and time and money were often wasted. Today, such meetings can be conducted through Zoom or Google Meet, saving both money and time.

6. Online Banking for Time-Saving:

Modern life is nearly impossible without banking. Household tasks such as bill payments and fund transfers are now managed through mobile banking apps, available 24/7. This saves time and avoids office-related delays, though awareness of online fraud and preventive measures remains essential.

7. Social Media for Online Medical Clinics:

In today's fast-paced world, everyone complains of time shortages. Medical professionals have now launched online services, offering consultations and prescriptions from home. Pharmacies and diagnostic labs also collect samples from doorsteps. This innovation has made life easier, aligning with the Prophetic teaching: *"Make things easy for people."*

8. Online Shopping for Convenience:

Nearly every product i.e. clothing, food, furniture, and more is now available online. Social media pages offer 24/7 access to shopping, saving both time and effort.

9. Conservation of Natural Resources through Social Media:

The modern world faces scarcity of water and forests. Governments are promoting awareness and policies to conserve resources, especially encouraging reduced use of paper. Many official documents are now transmitted and stored online, which reduces waste.

10. Social Media for Public Complaints:

Islam envisions a welfare state where leaders consider themselves servants of the people and where accountability of institutions exists. Before social media, complaint mechanisms were slow and ineffective. Now, with social media, public grievances can be addressed more easily and promptly. Almost every institution has launched its own helpline or online complaint system.

11. Access to Digital Libraries via Social Media:

The Qur'an repeatedly encourages reflection. Knowledge and research are possible largely through libraries. Today, countless online libraries are available on social media, enabling researchers to access resources easily and quench their thirst for knowledge.

12. Social Media for Legal Consultation and Fatwas:

Access to justice often requires legal advice. Benefiting from social media's popularity, lawyers, legal experts, and scholars have established websites and pages where people can submit questions and receive guidance.

13. Social Media for Interfaith and Inter-Sectarian Dialogue:

Social media can foster harmony between religions and sects by promoting tolerance, equality, respect for humanity, brotherhood, protection of minority rights, and noble character. Responsible scholars and intellectuals can use this platform to spread such positive values.

14. Social Media for Electoral Processes:

Considering the need to conserve resources and the widespread accessibility of social media, the possibility of conducting elections online is foreseeable. This would reduce the high costs and logistical challenges associated with frequent elections in countries like ours.

15. Social Media for Positive Social Interaction:

A pleasant social life is necessary for human health and includes entertainment. However, such interactions must not involve lies, fraud, mockery, humiliation, or disrespect especially toward religious figures. Instead, they should be based on honesty, respect, and good character.

4. Social Media and Our Responsibilities in the Light of the Noble Seerah ﷺ

1. Responsibilities of the State:

The highest aim of Islam is the establishment of a state that progresses toward a welfare system—where justice prevails, social exploitation is eliminated, equality exists at every level, and citizens enjoy safety and protection. The state must remain devoted to the well-being of its people and uphold the principle of *Amr bil Ma'rūf wa Nahy 'an al-Munkar* (enjoining good and forbidding evil).

As for the overwhelming surge of social media, where truth and falsehood flow together, the Government of Pakistan has shown considerable responsibility. Many state institutions are working on this issue, yet the following further steps are required:

1. Social media users who wish to share information, content, images, or videos should be officially licensed by a state authority. Any user circulating content without a license even if accurate should face legal action.
2. A Social Media Authority should be established with specialized departments. Before sharing any content online, users should seek verification and approval from this authority.
3. The government should appoint “social media ambassadors” from different walks of life to counter malicious agendas and discourage negative elements.
4. An international system of “age-rating” should be introduced locally, restricting social media use by age categories. Violations should be punishable, thus preventing misuse and protecting young, impressionable minds.
5. The Social Media Authority should regularly monitor websites, pages, YouTube channels, vlogs, and TikTok videos, removing harmful or unethical content and taking action against its creators.
6. The Ministry of Education should introduce courses at every educational level on the beneficial use of social media and preventive measures against its harms. A helpline number should also be launched.
7. Government should initiate training workshops and awareness campaigns nationwide on positive use and harmful effects of social media.
8. The Ministry of Education should publish slogans and awareness material from the Social Media Authority at the end of textbooks.

2. Responsibilities of teachers and Parents:

In shaping a stable society, parents and teachers play a fundamental role. Parents at home and teachers in institutions are responsible for instilling moral values, promoting positive behavior, and shaping the character of the youth. Hence, their responsibilities are of prime importance, including the following:

1. Parents, especially mothers, must decide the appropriate age at which their children will be given access to smartphones and social media.
2. It is commonly observed that many mothers introduce their infants to smartphones and social media at a very early stage. Therefore, awareness campaigns should be launched at community levels to discourage such practices.
3. Since every individual today is both a consumer and participant of social media, and since parents themselves spend much of their valuable time on it, they must limit their own usage in front of their children to set an example.
4. Parents and teachers should guide children toward constructive use of social media, teach them caution against deception, and introduce them to authentic and reliable sites, pages, and channels.

3. Responsibilities of Scholars:

Scholars, being guardians of belief and intellectual growth, serve as healers of corrupted ideologies. Amid the turbulence of modernity and Western cultural invasion, they act as guiding lights, assuring people that they remain on the right path. Hence, scholars should use sermons,

gatherings, and discussions to shape minds in light of the Seerah ﷺ, showing how Muslims can play a positive role as social media users.

4. Responsibilities of Journalists:

Writers and media professionals must spread awareness on their own platforms. This can be done through instructive stories, dramas, or interviews with ordinary people, as these methods are impactful and quick to influence.

5. Guidance Through Qur'an and Hadith:

1. Verification before Speaking:

Allah commands that no word should be spoken without knowledge or evidence. The Qur'an says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ

كَانَ عَنْهُ مَسْئُولًا⁵

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned.”

The Prophet ﷺ also warned that lying is a sign of hypocrisy:

⁵ al-Isrā' 17:36

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّىٰ يَدَعَهَا: إِذَا أُؤْتِيَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ⁶

“There are four characteristics; whoever has them all is a pure hypocrite, and whoever has one of them has a characteristic of hypocrisy until he gives it up: when he is entrusted, he betrays; when he speaks, he lies; when he makes a covenant, he proves treacherous; and when he disputes, he behaves in an immoral manner.”

Even joking with lies is prohibited:

وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ، وَيْلٌ لَهُ⁷

*“Woe to the one who tells lies to make people laugh. Woe to him!
Woe to him!”*

Thus, **Falsehood constitutes a social malady that engenders disorder within society.** It serves as a catalyst for disputes and conflicts among individuals, and it fosters hostility and animosity between them, thereby

⁶ Ṣaḥīḥ al-Bukhārī, Kitāb al-Īmān (Book of Faith), Ḥadīth no.34 / Ṣaḥīḥ Muslim, Kitāb al-Īmān (Book of Faith), Ḥadīth no. 58

⁷ Sunan Abī Dāwūd, Kitāb al-Adab (Book of Manners), Ḥadīth no. 4990

intensifying divisions. If one aspires to be a constructive member of a virtuous society, it becomes an ethical responsibility to raise awareness regarding the moral corruption inherent in falsehood, to refrain from placing reliance upon unverified reports, and to abstain from deriving any benefit from such fabrications. Moreover, if an individual fails to substantiate his claims with credible evidence, his assertions should be disregarded, for falsehood undermines the very foundations of trust and certainty.

2. Reflection and Thought:

All divine scriptures, especially the Qur'an, emphasize reflection. Humans are repeatedly commanded to ponder over creation. The Qur'an declares:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَلْبَابِ⁸

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”

Reflection, contemplation, and deliberation are divine commands, for without reflection the gateways of thought cannot be opened. If these gateways remain closed, the course of history comes to a standstill, and the

⁸ Āl-'Imrān 3:190

story of human intellectual evolution becomes lost in darkness.

In the early centuries of their journey, Muslims not only advanced scientific knowledge significantly through reflection and contemplation, but they also encouraged humanity, in the light of Qur’ānic injunctions, to explore and subdue the universe. Consequently, that era witnessed remarkable inventions, and scientific knowledge was placed upon such firm foundations that modern sciences have been built upon them.

3. **Maintaining Family Ties:**

Social media often distances people from real relationships. Islam strictly prohibits breaking kinship ties. The Qur’an commands:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا⁹

“And fear Allah, through whom you ask one another, and the wombs (ties of kinship). Verily, Allah is ever an All-Watcher over you.”

For the stability of the family, it is essential that the rights of relatives be duly fulfilled and that close ties with them be maintained. In an Islamic society, relatives are accorded a position of honor and respect, and their rights have been explained in detail. Among these rights, benevolent conduct, financial assistance, respect, and forgiveness are particularly

⁹ al-Nisā’ 4:1

noteworthy.

Maintaining kinship ties has been declared a virtue, whereas severing them has been regarded as a sin. Treating relatives with kindness is not an act of generosity or favor, rather it is an obligation imposed upon every individual. Numerous verses of the Holy Qur’ān encourage benevolence towards relatives and emphasize the fulfillment of their due rights.

Islam has stressed the importance of preserving family relations and has relied upon both legal injunctions and moral teachings to strengthen the family institution. Almighty Allah has repeatedly emphasized the necessity of fulfilling the rights of relatives, as is evident in His divine command:

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ¹⁰

“Give to the relative his right.”

Breaking family ties is considered a grave sin, while maintaining them is a religious obligation. In the Qur’ān, those who honor and safeguard relationships are called “**Ulū al-Albāb**” (people of understanding, the wise). Among the qualities mentioned about them is:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ

¹⁰ al-Isrā’ 17:26

سُوِّي الْحِسَاب¹¹

“And those who join that which Allah has commanded to be joined, and fear their Lord, and dread the evil of the reckoning.”

4. Avoiding Corruption on Earth:

Corruption on earth (fasād fī al-arḍ) is among the greatest misfortunes of humankind, and in reality, it constitutes the dark destiny of all creation. Destruction and devastation are the outcome of human transgression, and they spread further and further as manifestations of divine wrath and punishment. Allah warns against spreading corruption:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ¹²

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned, so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].”

¹¹ Sūrah ar-Ra’d, 13:21

¹² al-Rūm 30:41

In the same way, forming alliances with those who reject the truth also falls under the category of spreading corruption on earth. The Divine Command states:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ

وَفَسَادٌ كَبِيرٌ¹³

“And those who disbelieve are allies of one another. If you (O believers) do not do the same, there will be fitnah (trial and turmoil) on earth and great corruption.”

This means that the disbelievers are united in mutual friendship, and if you do not maintain solidarity in the same manner, turmoil will spread across the earth, leading to widespread corruption and, as a consequence, the likelihood of successive punishments will increase.

5. Condemnation of Hypocrisy:

Hypocrisy (nifāq) is such a reprehensible trait that, because of it, even the greatest virtue of a Muslim holds no more value in the sight of Allah than a particle of dust. Conversely, even a small deed performed without hypocrisy is regarded by Allah as weighty as a mountain. The Qur’ān, in various verses, strongly condemns hypocrisy and its destructive consequences. Allah Stated that:

¹³ Sūrat al-Anfāl 8: 73

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا¹⁴

“O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day.”

At another place, Allah, Blessed and Exalted, declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ
رِئَاءَ النَّاسِ¹⁵

“O you who believe! Do not nullify your charities with reminders of generosity or with injury, like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day.”

From these verses it becomes evident that a hypocrite, through his actions, demonstrates that he does not expect reward from Allah,

¹⁴ Sūrat an-Nisā’ 4:38

¹⁵ al-Baqarah 2:264

for deeds are performed with the hope of recompense from the One in whom one trusts. The hypocrite, however, seeks reward not from the Creator but from the creation. Likewise, he does not truly believe in the Hereafter; for if he did, he would never expect reward from the creation instead of the Creator, and he would fear the punishment of the Hereafter.

The Prophet ﷺ said:

مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ. وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ¹⁶

“Whoever performs deeds for fame, Allah will expose him.

Whoever performs deeds to show off, Allah will disgrace him.”

6. Avoidance of Useless Talk (Laghu):

“Laghu” refers to every word or deed that is futile, useless, and devoid of benefit that is, actions or speech that bring neither advantage in this world nor reward in the Hereafter, carry no real necessity, and serve no noble purpose. The Almighty has declared:

مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ق

¹⁶ Ṣaḥīḥ Muslim, Kitāb al-Zuhd wa al-Raqā’iq, Ḥadīth no. 2987/ Musnad Aḥmad, Ḥadīth no. 8448 / Sunan Ibn Mājah, Kitāb al-Zuhd, Ḥadīth no. 4204

صَلِّ وَيَتَّخِذَهَا هُزُوءًا أَوْ لِنًا لَّهُمْ عَذَابٌ مُّهِينٌ¹⁷

“And of the people is he who buys idle talk to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.”

By **“Lahw al-Ḥadīth”** is meant everything that distracts a person from goodness and virtue, causing him to neglect the injunctions of Islam and to distance himself from them. The Prophet ﷺ said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَخْنِيهِ¹⁸

“Part of the perfection of one’s Islam is leaving that which does not concern him.”

In the same way, by establishing online relationships and friendships, genuine family and social bonds are being neglected. The tendency to engage in conversations with non-maḥrams is increasing, even though Islam prohibits unnecessary interaction, mixing, and communication between unrelated men and women. Every day, millions of men and women expand their connections on social networking websites.

Due to the flood of information, the capacity for deep thought and

¹⁷ Luqmān 31:6

¹⁸ Sunan al-Tirmidhī, Kitāb al-Zuhd (Book of Asceticism), Ḥadīth no.2317/ Sunan Ibn Mājah, Kitāb al-Fitan, Ḥadīth no. 3976

reflection is diminishing. Among the harmful moral effects is that the youth no longer show respect to elders; they do not even lift their eyes from their mobile screens in the presence of seniors. Social media is generating harmful attitudes such as hatred, revenge, enmity, and jealousy, which are contrary to Islamic teachings.

In short, we must make organized efforts to protect our youth from these negative and harmful influences and provide them with continuous training so that they may be acquainted with the moral principles of Islam. Indeed, the true welfare and success of our future lies therein.

Conclusion:

Social media has immense potential for benefit as well as harm. The teachings of the Qur'an and Seerah guide us to truth, reflection, maintaining family ties, avoiding corruption, rejecting hypocrisy, and shunning useless pursuits. To safeguard our youth and society, a structured plan of training and awareness must be adopted, rooted in Islamic moral principles. Only then lies the key to our collective success and salvation.



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