

The impact of social media in spreading Da'wah and Islamic knowledge: Bangladesh perspective

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Abstract

Social media has become an essential component of modern communication, allowing people and organizations to immediately contact a large audience. In Bangladesh, where Islam is the most practiced religion, social media platforms have grown to be effective resources for promoting Da'wah (inviting people to Islam) and distributing Islamic information. This study explores the positive and negative effects of social media on spreading Da'wah and Islamic knowledge in Bangladesh. A qualitative approach has been followed to conduct this study. Data have been collected through document analysis. According to the findings, the positive impacts of social media in spreading Da'wah and Islamic knowledge are: spreading the Holy Quran, Sunnah, and many Islamic apps, showing the true face of Islam, the ease of spreading Da'wah, sharing authentic knowledge, etc., and the negative impacts are: false news is generated and spread through social media, lack of authenticity and verification, misinformation and misinterpretation, spread of extremist views etc. This study will be helpful for young generation to use the social media for the purpose of goodness so that they can attain success in here and hereafter.

Keywords Impact, Social media, Da'wah, Islamic Knowledge, Bangladesh.

Paper type Research paper

1. Introduction

1.1. Background of the study

The advent and development of social media platforms have been substantial throughout the last decade. Millions of individuals worldwide now use social media on a daily basis, altering the ways in which people connect, communicate, and exchange information. One of the biggest social media networks is Facebook. YouTube is another widely used social media platform, offering a vast array of videos on various topics. Other popular social media platforms are WhatsApp, Instagram, Twitter, TikTok, and Messenger. Like other countries in the world, the growth of social media in Bangladesh has had a profound impact on various aspects of society. It has made it easier to spread information,



enabled online journalism, given social and political action a platform, and created new opportunities for commerce and marketing, teaching, and spreading religious knowledge. Bangladesh is mostly a Muslim nation and is situated in South Asia. Islam is well interconnected with the nation's history, culture, and social structure.

The majority of people in Bangladesh identify as Muslims, and Islam has a substantial impact on a number of aspects of their daily lives, including religious practices, family relationships, and community involvement. With the introduction of Muslim preachers and Sufi saints in the 13th century, Islam in Bangladesh began to flourish. (Wikipedia, 2018) Through mosques, madrasas (Islamic educational institutions), and direct interactions within local communities, Islamic knowledge and teachings have been passed down through the ages. However, new channels for the dissemination of Islamic knowledge and the encouragement of Da'wah have opened up with the development of digital technology and the quick expansion of the internet.

A fundamental Islamic value is Da'wah, which is Arabic for "invitation" or "call." It refers to the act of preaching Islam's doctrines and principles to non-Muslims. In Bangladesh, it is important to spread Da'wah and Islamic knowledge for a number of reasons. Bangladeshis can improve their knowledge of Islam, fortify their sense of religious identity, and build their ties to the Muslim ummah (community) by encouraging Da'wah and Islamic education. Access to accurate and reliable Islamic knowledge is crucial for Muslims to navigate their religious obligations and make informed decisions about their personal and social lives. Promoting Da'wah and Islamic knowledge empowers individuals with the necessary tools to practice their faith in a meaningful and informed manner. Promoting Da'wah and Islamic knowledge can foster interfaith dialogue, understanding, and tolerance, contributing to a harmonious and inclusive society. As social media platforms have gained widespread popularity in Bangladesh, utilizing these platforms for Da'wah and Islamic knowledge dissemination becomes imperative. Embracing technological advancements allows for a broader reach, increased engagement, and effective communication with diverse audiences.

1.2. Significance of the study

Allah, the Highest, in His infinite wisdom, graciously bestows His encouragement upon those noble souls who strongly invite others to embrace the beautiful path of Islam. As it is divinely revealed:

{ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ }

“And who is better in speech than one who invites to Allah and does righteous deeds, and says, “I am one of those who bow in Islam”?” (The Qur'an, 1996, 41:3). Further, the holy Qur'an highlights:

{ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ }

“And who can be better in religion than one who submits his face to Allah (SWT) and he is a muhsin (a good doer)” (The Qur'an, 1996, 4:125). The parts listed above show how crucial it is to spread the ideology of Islam, which can be done through modern media. Social media platforms can act as a powerful way of spreading and promoting Islamic teachings to a wider audience. The study can help assess how these platforms contribute to enhancing the availability of Da'wah and Islamic knowledge, especially among people with limited access to conventional sources, by analyzing the reach and accessibility of social media. It's essential to understand how social media affects young people's engagement with Islamic knowledge in order to develop efficient ways of motivating and educating young Muslims in Bangladesh and outside the country.

1.3. Objectives of the study

The goal of this study is to look at how Da'wah and Islamic knowledge are spread through social media in Bangladesh. It delves into the role of religious organizations and individuals in effectively utilizing social media platforms for Islamic outreach. In recent years, Social Networks have become powerful tools for communication, information dissemination, and community engagement. This study can bring information regarding Islamic knowledge.

1.4. Research questions

- i) What is the positive impact of social media on spreading Da'wah and Islamic knowledge in Bangladesh?
- ii) What is the negative impact of social media on spreading Da'wah and Islamic knowledge in Bangladesh?

2. Literature review

2.1. The use of social media in Islamic Da'wah and knowledge

Social media platforms have revolutionized the way Muslims engage in Da'wah activities, allowing them to reach a wider audience and connect with individuals from diverse backgrounds. Social media enables the dissemination of Islamic content, such as Quranic verses, Hadith, lectures, and Islamic literature, in an easily accessible and convenient manner (Mensah & Kyei, 2019). Multimedia elements, such as videos, images, and infographic, enhance the impact and engagement of Islamic content shared on social media platforms (Rasheed & Ahmad, 2019). The

interactive nature of social media facilitates dialogue and engagement with individuals interested in Islam, leading to the formation of online communities centered around Islamic knowledge. The role of social media in introducing Islam to young people in the Bangladesh region looks into how and why young Muslims choose to access Islamic content on social media platforms including Facebook, WhatsApp, and YouTube. The results highlight how social media is accessible and practical for learning about religion, especially for those who live far away (Chiluwa, 2013). Three elements are crucial to the spreading of Da'wah: (a) the Da'wah communicator (Dai), (b) the Da'wah communicator (mad 'u), and (c) the Da'wah content (Saputra, 2022). Including two additional elements: (a) method and (b) medium. (Ibrahim & Wan Khairuldin, 2017). It is clear from the description above that there are five elements to Da'wah communication, including (a) the Da'wah Communicator, who is a preacher capable of delivering the Da'wah message to the audience. (b) Spreading the word of Islam involves listening to it; spreading propaganda can be done through thinking or feeling. (c) Da'wah information, which is propagated through preaching exercises like lectures, sermon, or sermons. Da'wah content is derived from the Qur'an and Al-Hadith. (d) A Da'wah communicator broadcasts messages to Da'wah communicants via a methodology or approach known as the Da'wah method. In addition, (e) Da'wah media serves as a middleman, conveying messages to Da'wah communicators in a reliable, accurate, and timely manner.

2.2. Reach and influence of social media

Social media has the potential to reach a large audience, both Muslims and non-Muslims, providing a platform for the promotion of Islamic knowledge and understanding. It allows Muslims to counter misinformation, misconceptions, and negative stereotypes about Islam by presenting accurate and authentic information (Petrova & Peruviana, 2022). Rashid said about the nature of social media, "The viral nature of social media content can lead to the rapid dissemination of Islamic messages, enabling a broader impact and outreach" (Sein, 2018). Social media platforms facilitate the sharing of personal experiences, stories, and testimonials related to Islamic conversion and spiritual journeys, which can have a powerful influence on individuals (Kasim, Ismail, & Wiraya, 2022). Facebook, Twitter, and Instagram are just a few examples of social media platforms that help spread information about Islam to a broader population. Islamic Da'wah can be spread through social media, which is the spreading of Islamic knowledge and research about Islam, to a larger audience. (Aziz & Huda, 2018). Islamic Da'wah activities among Bangladeshi Muslim youth as reported on social media examine how

social media platforms have improved knowledge sharing, increased understanding of Islam, and promoted a sense of community among young Muslims. (Sein, 2018).

2.3. Challenges and considerations

While social media, presents opportunities, it also poses challenges, such as the spread of misinformation, distortion of religious teachings, and the presence of unqualified individuals claiming authority on Islamic matters (Mannan, Rahman & Hossain, 2020). Balancing the use of social media for Da'wah with maintaining Islamic ethical guidelines and preserving the authenticity of religious teachings is an ongoing challenge (Grabe & Christopherson, 2005). Social media's effects on how Islamic information is shared are investigated. It investigates how social media platforms have democratized access to religious knowledge and examines the varied structures of authority and governance in online Islamic groups. The study emphasizes the possibilities for group learning, critical thinking, and the formation of new kinds of Islamic scholarship. (Dangolla, 2019).

3. Methodology

The researcher followed the qualitative method to conduct this study. Document analysis has been carried out to collect data to find the appropriate documents. At first, the research tried to find notable newspaper articles that have been published since January 2017, using keywords such as influence of the social media in the field of Da'wah and Islamic knowledge in Bangladesh, impact of social media in promoting Islamic religion, and development of Islamic culture through social media. Then researchers searched related articles in ResearchGate and Google Scholar and pointed only to those that were related to the impact of social media in the field of Da'wah and knowledge in Bangladesh. She tried to find articles from various textbooks, journals, and internet sources.

Data have collected by the researchers from related research between January 2010 and January 2023. The researcher has cracked the code by breaking down the data into several parts. "Coding is one method for creating analytic files and documenting and validating data across all members of the research team. It is a process of assigning codes, words, or phrases that identify to which topics or issues portions of the data refer and organizing the data in a way that is useful for further analysis" (Bean, 2007). When the researcher categorized the coded words and phrases according to their findings, they did so according to various themes. The researcher searched for the perfect words to convey the essence of what they wanted to express.

4. Discussion and findings

4.1. Positive impact of social media on spreading Da'wah and Islamic knowledge

The spread of Da'wah (Islamic propagation) and Islamic knowledge in Bangladesh has benefited from the use of social media. According to statistics, "roughly 70% of internet users around the world are connected through social media, with even higher rates among youth, reaching around 90%". (Sayyad, 2018). Social media platforms, which are regarded as the most contemporary means of human communication, have successfully crossed geographic gaps and allowed for easy contact between people. Utilizing social media offers a wide range of positive aspects. For instance:

4.1.1. Show the true face of Islam

E-Da'wah is an effective instrument for showcasing Islam for what it truly is and for dispelling misconceptions brought on by inaccurate reporting in media outlets in the West. It is crucial to use the power of the media itself to overcome media bias. Particularly, the internet offers a venue for efficiently disseminating correct and understandable concepts and messages about Islam. This project can be used to explain and instruct non-Muslims, such as friends, about the tenets and teachings of Islam. Islam received unfair blame and censure in the wake of the World Trade Center attacks on September 11, 2001. It's interesting to note that around that time, more people searched for "Islam" than "porn" online. This shows that people are curious, even those who want to learn more about Islam. People who are interested in learning about Islam must locate reliable and satisfying information online. (Murthado, 2017).

4.1.2. Teaching the holy Quran

Uthman ibn Affan (RA) narrated that the Messenger of Allah (SWT) uttered the following words: "The greatest among you (Muslims) are those who learn the Qur'an and teach it" (Sahih Bukhari: 5027). Social media has become an excellent tool for Muslims to pursue spiritual growth and connect with Allah (SWT). In the present era, there are numerous opportunities available to Muslims through online platforms to learn Arabic and Tajweed and access Islamic resources. The convenience of studying the Quran from the comfort of one's home has become a reality thanks to the Islamic Internet Websites that offer question-and-answer sections facilitated by certified Ulama dedicated to the cause of Islam (Qayyum & Mahmood, 2015).

4.1.3. Sharing authentic knowledge

Islamic groups and academics can communicate true Islamic knowledge and teachings on social media platforms, assisting in clarifying misconceptions and false information about Islam. They promote a positive attitude toward Islam and help people understand it better by spreading accurate and trustworthy information.

4.1.4. Islamic apps and software's

In today's fast-paced world, the need for easily accessible Islamic knowledge is recognized worldwide. To cater to this demand, there has been a surge in the development of Islamic software and applications. Muslims now enjoy easy access to and participate in many facets of their religion, including the Holy Qur'an, Hadith, Islamic publications, articles, calendars, zakat computations, and prayer times. People with busy lives who might find it difficult to find time to read physical books or visit libraries have profited enormously from the availability of Islamic software and applications. Muslims now have access to an assortment of digital religious resources because of technological advances. Regardless of where they live or their daily obligations, this ease enables individuals to improve their knowledge of and adherence to Islam. (Aziz & Huda, 2018). A great resource is also provided by having a large selection of Islamic software and applications. It offers an easy-to-use interface for anyone looking for genuine and trustworthy programs without being victimized by spam or false software. This collection, which has compiled a list of trustworthy Islamic applications, can help users save time and effort while looking for reliable sources.

4.1.5. The ease of spreading Da'wah

The ease of spreading Da'wah (the propagation of Islam) has been greatly enhanced in the modern era. With the advancements in technology and the widespread use of electronic media, the dissemination of Islamic teachings has become more accessible and efficient than ever before. Traditionally, the Sahaba relied on personal interactions and physical gatherings to convey the message of Islam. While these methods had their value, they were limited in their reach and required significant time and effort. However, in today's digital age, electronic media, particularly social media, has emerged as a powerful tool for spreading Da'wah. The beauty and ideals of Islam can be easily communicated to the world through the media in this era of information exchange. Regarding the tenets of Da'wah, Allah (SWT) declared in the Qur'an:

{ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ }^٤

"Invite (all) to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better" (The Qur'an, 1996, 16:125). Social media platforms offer a wide range of features and capabilities that enable individuals, scholars, and organizations to reach a vast audience with ease. The speed and convenience of sharing content through social media have transformed the way Islamic teachings shared and disseminated. With just a few clicks, a message can reach a global audience, transcending geographical boundaries and cultural barriers. The utilization of modern media as a medium for the dissemination of religious teachings has been embraced by various faiths, including Judaism, Christianity, Hinduism, Buddhism, and Islam. (Bunt, 2003). In this age, the message of Islam is being spread extensively and is not limited to any particular subject. It encompasses all means and tools of communication. The Prophet (SAAS) said that: "Convey (my teachings) to the people even if it were a single sentence" (Sahih Al Bukhari:3461).

4.1.6. Most practical equipment for Da'wah activities

Teenagers' access to digital media platforms serves as a channel for communicating the Da'wah (Thaib, 2019). Male and female teachers who teach Da'wah use its open access to give lessons and preach in different mosques or study places. Many people can then upload lectures and sermons to YouTube and watch them continuously (Husein & Slama, 2018). I will highlight a few Islamic scholars who primarily use social media to preach Da'wah, knowledge, and the fundamentals. Such as:

Mufti Ismail Menk, A well-known Islamic scholar and preacher by the name of Mufti Ismail Menk, also known as Mufti Menk, He is from Zimbabwe and has become incredibly well-known for his lectures and talks that advance Islamic principles and beliefs. Mufti Menk is renowned for his approachable attitude and capacity to relate to a wide range of listeners. He gives lectures on a range of subjects pertaining to Islam, spirituality, and personal growth. Mufti Menk uses a number of social media sites, including YouTube, where he has a sizable fan base. Millions of people subscribe to "Mufti Menk," his YouTube channel, which hosts a variety of his lectures and seminars. The channel offers advice on current problems encountered by Muslims around the world as well as many facets of Islamic knowledge. (Menk, 2010).

The Bayyinah Institute was founded by Nouman Ali Khan, a well-known Islamic speaker, educator, and author. He became well-known for his distinctive approach to exegeting and contextualizing Quranic texts. The simplicity, clarity, and relevance to current concerns of Nouman Ali Khan's lectures and speeches are well known. Nouman Ali Khan, who has a significant following on YouTube in particular, has been active on social

media. Numerous videos on his "Nouman Ali Khan" YouTube channel, including his lectures, explanations of the Quran, and conversations on numerous subjects pertaining to Islam and personal growth, are available. His method is appealing to Muslims and non-Muslims seeking a greater comprehension of the Quran and Islamic teachings. (Khan, 2009).

Dr. Zakir Naik is an Islamic scholar and speaker who is well-known for his in-depth understanding of other religions. He founded the Islamic Research Foundation (IRF), and he has given many talks and participated in discussions on a range of subjects pertaining to Islam, Hinduism, Christianity, and other religions. Dr. Zakir Naik is renowned for his ability to convey arguments in favor of Islam while quoting extensively from religious sources. Dr. Zakir Naik has a sizable following on YouTube and has been active on a number of social media sites. His lectures, discussions, and question-and-answer sessions on a variety of topics relating to Islam and comparative religion are available on his YouTube channel. (Naik, 2011).

Sheikh Ahmadullah is an Islamic scholar and good speaker known for his extensive knowledge of religion. He is the founder of "*As-Sunnab*". Shaikh Ahmadullah has a sizable following on YouTube and has been active on a number of social media sites. His lectures, discussions, and question-and-answer sessions covered a variety of topics relating to Islam. (Wikipedia, 2021). Sheikh Assim Al-Hakeem is an internationally recognized Islamic scholar and speaker. His understanding and proficiency in numerous facets of Islamic teachings and jurisprudence (Fiqh) are well known. He has a significant online following and is active on social media sites, where he offers advice and responds to inquiries on a range of Islamic topics. (Wikipedia, 2017).

4.1.7. Spreading the holy Quran, Sunnah, and many Islamic apps

Social media has significantly contributed to the spread of the Quran, hadith, and other Islamic references in the current digital age. Collecting verses from the Quran or hadith used to be difficult, but it is now a lot easier. The Quran, hadith, and Fiqh can all be searched and navigated using a variety of software programs. Users can easily switch between Surahs and search for verses using various keywords. The holy Quran and hadith, or Sunnah, resources available on websites, programs, and mobile apps can be accessed in a variety of languages. "*Maktaba As Shamila*" is a notable component of software for accessing references to Islam. It offers a thorough selection of books and journals that deal with a wide range of subjects. In the present era, having familiarity with such resources is crucial for undertaking Islamic study.

Blogs are powerful forums for spreading religious messages. It is feasible to reach a large audience with the profound teachings of Islam through blogs. You can use social media sites like Facebook to disseminate information about Islam. People can watch Friday sermons, scenes from various locales, and participate in religious conversations by creating YouTube channels or personalized video material.

Android mobile devices are essential for disseminating Islam's message around the world. Access to Islamic literature, numerous translations, religious audio, and other educational resources is made possible via these gadgets. All Muslims must participate in Islamic outreach using contemporary technologies, encouraging good behaviours and criticizing those that are evil.

4.1.8. Real-time interaction

Social media enables real-time communication between Islamic experts, scholars, and Bangladesh's online Muslim community. People get the chance to ask questions, seek advice, and get fast answers through live video sessions, Q&A sessions, and comment sections. This in-the-moment connection improves learning and promotes a sense of community involvement.

4.1.9. Community building

Social media helps to resolve the conflict between the Muslim Ummah and other groups by uniting the whole Muslim Ummah under one roof. Islamic workers may promote the "*Ummatic*" idea by urging all Muslims to unite in spite of all differences by using a single center or platform.

4.1.10. Outreach beyond physical boundaries

Social media, which transcends geographical boundaries, enables Islamic organizations and academics in Bangladesh to reach a larger audience both locally and globally. Through social media, they may teach others about Islam and communicate their knowledge of the religion, which helps people comprehend how widely practiced it is around the world. Prior to the introduction of printing, knowledge was expensive and only available to the elite. (Tanvir, Matiur & Hossain, 2021).

4.1.11. Empowerment of individuals

Social media tools empower consumers to express their own opinions, ideas, and experiences about Islam. This fosters a wide variety of viewpoints and individual stories, enhancing our understanding and respect of the religion as a whole. It also enables people to actively participate in Da'wah initiatives by sharing content, starting conversations, and advocating for admirable Islamic principles. Social media has become

a potent tool for Muslims to participate in online debates that help to clarify and broaden the substance of Islam while giving them control over the material provided. It provides a forum where users may participate in discussions at their own pace and better understand the subject matter. Due to the growing usage of social media, especially on mobile devices, people may stay in touch with organizations and companies quite frequently. This offers these groups the chance to interact with their target market and develop lasting ties. To interact with their audience on the appropriate level, decision-makers inside these institutions need to use behavioural soft skills. (Robertson & Trahn, 1997).

4.2. Negative impact of social media on promoting Da'wah and Islamic knowledge

Social media is one of the most effective platforms for spreading information at a low cost and with little effort. This current global apex has changed life. However, there are some regions where there are no limitations, while others consider the Internet to be just as illegal as alcohol. Certain individuals who adhere to the belief system associated with Satan have capitalized on the widespread availability and affordability of the Internet as a means to disseminate inappropriate material that is both cost-effective and easily accessible. According to Andrus, (2018), social media platforms are also being utilized less frequently by the same mentality. While social media has positive aspects in spreading Da'wah and Islamic knowledge in Bangladesh, it also has some negative impacts. Here are a few examples:

4.2.1. Misinformation and misinterpretation

Inaccuracies and misinterpretations of Islamic teachings may flourish on social media sites. Due to social media's open nature, anyone can distribute anything, including those supporting unconventional interpretations or those with no background knowledge. This may cause misunderstandings within the online Muslim community and result in the spread of false or misleading information about Islam. (Gerard, 2021). So, we have to be careful these fake news and information. Allah (SWT) said in the holy Qur'an:

{يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَاءَكُمْ فٰسِقٌۭ يِّنْبٰٓءًا فَتَبَيَّنُوْا اَنْ تُصِيبُوْا قَوْمًاۢ بِجَهٰلَةٍ فَتُصِحُّوْا عَلٰٓى مَا فَعَلْتُمْ
تَلٰمِيْنَ}

“O you who believe! If a Fasiq (liar evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done” (The Qur'an, 1996, 49:6).

Our beloved prophet Muhammad (SAAW) said that: “Whoever lies against me deliberately, let him take his seat in the Fire” (Sahih Al Bukhari: 3461).

4.2.2. Social media prejudice

Digital discrimination: Da'wah should reach every segment of society, yet Technology does not reach every section of society, resulting in the digital gap. The field of information and communications technology (ICT) should be expanded to include marginalized Muslims.

4.2.3. Rising corruption, criminality, and social addiction

Social media addiction is a rising problem, including sleep disruptions and excessive use. This addiction has had detrimental effects on individuals, particularly the younger generation. Without a virtual existence, their thoughts and emotions seem to fade away, and they find solace in the online world rather than engaging with real-life experiences. They stay up all night, neglecting their sleep, and spend their days immersed in social media, forsaking activities like reading and writing. The consequences of social media addiction go beyond personal harm; they also impact societal values and behaviors. Not only are young people falling victim to crimes facilitated through these platforms, but they are also becoming perpetrators themselves. Their interactions have become shallow, reducing meaningful communication to brief comments and superficial connections. Consequently, a culture of consumption and detachment is forming among them, weakening the bonds that hold our youth together. Morality is being eroded, and they find themselves involved in various forms of crime without even realizing it.

The majority of respondents agreed with Fatma Alsalm that terrorist groups propagate false religious beliefs and constitute a perversion of religion. The participants also acknowledged that social media contributes to the dissemination of extremism and moral decline (Alsalm, 2022).

4.2.4. Deception, cheating, and rape

The following growth of dishonest connections and the potential for sexual assault make this misuse of social media even more concerning. Boys sometimes interact romantically with girls while hiding their true identities. This dishonest strategy can result in rape situations in addition to betraying trust. As victims suffer physical and psychological trauma and communities grow more concerned about their safety, these activities contribute to social instability. They forget about the hereafter, where all deeds, all works, and everything will be recorded, and they will also account for these activities to Allah (SWT) on the day of resurrection. Allah (SWT) said:

{ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ }

“Not a word does he (or she) utter but there is a watcher by him ready (to record it)” (The Qur'an, 1996, 50:18). It is extremely important to understand that every move you make on social media or elsewhere has an impact. Even the most minor statements are thought to be watched and preserved in Islamic teachings. The knowledge that people will be held accountable for their deeds in the Hereafter should serve as a reminder of this. As a result, engaging in dangerous behaviors on social media warrants severe consideration.

4.2.5. Spread of extremist views

Extremist organizations have advertised their recruitment efforts on social media platforms and promoted dangerous ideologies. Social media's anonymity and wide audience make it possible for extremist content to spread more easily, which could lead to the misinterpretation of Islamic teachings and the recruitment of vulnerable individuals. In the blessed era of the 11th parliamentary government of Bangladesh, the honorable Minister of Information and Telecommunications, in his wisdom and commitment to upholding the values of our Islamic nation, took decisive action on the auspicious day of September 24, 2022. With the noble intention of preserving the moral fabric of our society, he deemed it necessary to prohibit access to approximately 22,000 websites that were purveyors of indecent and immoral content and a further 6,000 websites that promoted the vice of gambling. May this righteous endeavor serve as an example of righteousness and virtue for our beloved nation. In 2013, a study found that over 30 million Taka worth of pornography is downloaded per month in Cyber Cafes in Dhaka, Bangladesh. The report also found that 77 percent of pornographic viewers were underage (Wilson, 2016). Seeing evil with one's own eyes has a powerful effect on the soul. The inner self becomes anxious when one lets their eyes wander without lowering them. Because of their lack of focus, people who are restless are more susceptible to the whispers and temptations of Shaytan. In the Quran, Allah instructs believing men to restrain their vision and safeguard their private parts:

{ قُلِ الْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَلِكَ أَرَاكَ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ }

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts. That is purer for them. Verily, Allah is Well-Acquainted with what they do” (The Qur'an, 1996, 24:30). This guidance emphasizes the importance of practicing modesty and self-discipline. By lowering their gaze, believers protect themselves from the negative influences and distractions of the world around them. They

actively choose not to indulge in inappropriate sights, thereby preserving their purity and guarding against potential spiritual harm. Through this conscious effort, individuals demonstrate their devotion to Allah and maintain a higher level of awareness in their actions.

4.2.6. Lack of authenticity and verification

Social media sites frequently lack tools for examining the reliability and authenticity of Islamic content. As a result, there is a chance that people will come across untrustworthy sources, unfounded assertions, and unqualified people acting as Islamic scholars. This can impede the diffusion of accurate Islamic wisdom as well as the spread of false information.

4.2.7. Disregard for Islamic material

When handling Islamic objects, such as when touching the Holy Qur'an, certain 'adabs' must be kept. These 'adabs' cannot be upheld when using information and communication technologies. Therefore, it's crucial to keep in mind that 'adabs' is kept when creating material. (Chowdhury, 2022).

4.2.8. Distraction and superficial engagement

People may be discouraged from taking part in significant and in-depth learning because of social media's addictive qualities and constant stream of content. Rapid scrolling, likes, and shares may result in shallow connection with Islamic knowledge, preventing people from investing the necessary time and effort to fully comprehend challenging Islamic topics.

4.2.9. False news is created in social media and rumours spread

Social media is used to spread rumors and fabricate news stories. The most fake information is being broadcast on social networking sites, which is leading to inaccurate perceptions of the media in the public eye, claims CNN's Social Report on the well-known news network (Bernhard, 2021). Social media is being used to propagate misleading information and create news stories, say experts (Li & Su, 2020). It has been discovered that websites with a presence in Muslim countries, such as Facebook, Twitter, Instagram, LinkedIn, Snapchat, etc., are also useless and extremely filthy. People are abusing these websites. Many blogs are not overly edited, allowing their authors to write them with happiness. In the age of social media, spreading misinformation is relatively simple. These days, Facebook and blogs are the subject of rumors circulated through internet-based social media. The growth of stalks follows rumors with little delay. Sesame seed stalks are growing. The opportunists employ rumors in an effort to acquire the upper hand. For many years,

psychologists Alport and Postman have studied the psychological causes of rumor-spreading. Rumors of people's needs, expectations, or goals, they claimed, were spread. That is, individuals involved in conspiracy theories or those who promote them genuinely want something to happen. (Rosnow, 1980). Allah (SWT) said about rumors in the Holy Qur'an:

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ
تَلْمِيزِينَ}

“O you who believe! If a Fasiq (liar evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done” (The Qur'an, 1996, 49:6). It has also been said:

{وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا}

“And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)” (The Qur'an, 1996, 17:36). The Holy Qur'an and Hadith make it clear what to do about gossip, lies, and propaganda, and they talk in detail about how they will be punished. If a person isn't following his own beliefs, sharing lies about him to insult him is a man's way of life. In the Holy Quran, Allah (SWT) said,

{وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا}

“And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin” (The Qur'an, 1996, 4:112). The sign of a hypocrite spreading lies or rumors The Prophet (peace be upon him) said: "The proof of the hypocrite is threefold: When he speaks a lie, When the promise breaks, and when he is kept in the deposit, he is miserable" (Sahih Al Bukhari :33). It is important to be aware of these negative impacts and exercise caution when consuming and sharing Islamic content on social media platforms. Critical evaluation, seeking knowledge from reputable sources, and engaging in offline learning opportunities can help mitigate the potential negative effects and ensure a more comprehensive understanding of Islam.

5. Conclusion

In conclusion, the study finds that "Da'wah" primarily refers to the act of introducing Muslims and non-Muslims to Islam and enlightening people about religion. The term, however, can be effectively used to refer to either or both features because of its encompassing nature. The Muslim Ummah may be required personally or collectively to engage in Da'wah and disseminate Islamic knowledge, depending on the situation.

The paper also recognizes the significant contribution that social media tools have made to Da'wah and the spread of Islamic knowledge. Platforms for social media and its components are not necessarily wicked or damaging to Islam; rather, only evil can be disseminated through them. The study thus emphasizes how crucial it is for Muslims and Muslim academics to make use of contemporary technologies, particularly social media platforms, in order to further Islamic teachings. Social media can be used to conduct virtual lectures, share and upload audio and video lectures, and increase Muslims' awareness of Islam's core teachings. This strategy attempts to successfully spread information about Islam and promote a deeper understanding of the faith among Muslims and non-Muslims alike by utilizing the possibilities of today's technological advancements.

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