

Prophetic Framework as a Guideline for Social Media Use during The Pandemic

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Abstract

The spread of COVID-19 throughout communities around the world has now caused drastic shifts in the dynamics of how the whole world operates. These changes undeniably cause major issues in various aspects of our lives including social communication. As face-to-face communications had been minimized and restricted, people largely depend on social media to access the latest news, information and communicate with family, friends, and the community. However, it is apparent that the surge of social media use during the pandemic also witnessed over-sharing and the widespread of inaccurate news and information that leads to community divergence and huge societal arguments in the community. Thus, it is highly imperative for the Muslim community to reflect and revisit the guidelines of ethical social media use based on Islamic perspectives. Amongst the most ideal references in dealing with these issues are the Hadiths as it records various aspects of the Prophet's life as a guidance including those relating to ethics of social communication and the widespread sharing of news and information. There are various works relating to ethics on social media usage. However, research which tackles these specific issues by referring to the Hadiths are still inadequate. Therefore, this study aims to construct a framework on how to use social media ethically by extracting information from related Hadiths. The data and information will mainly be collected through library research revolving around authentic accounts from selected books of Hadiths and accounts from both the Prophet ﷺ himself as well as his companions. A practical and feasible framework will then be constructed suited to the needs of the current situation after thorough analysis of the collected Hadiths.

Keywords: Hadith, Prophetic Framework, Social Media Usage, Information Sharing, ICT and Islam.

1. Introduction

The existence of social media has undeniably transformed how people communicate with each other. Information and news now are no longer have any social and demographic borders and can be disseminated in an extremely short time. Societies benefit from the social media in terms of efficient connectivity as well as information accessibility. For example, during the pandemic, WhatsApp has been commonly used as a platform to share and disseminate information which includes protocols, current updates, and research articles. Some create groups to share these information and group administrators have received 200 messages per day during the early stages of the outbreak (Wong et al., 2021). Despite having positive impacts from this rapid transformation, societies around the world also suffer from its negative consequences. It is evidenced that social media also poses a huge threat in terms of security such as hacking, scams as well as social wellbeing such as cyber harassment and addiction (Akram & Kumar, 2017). Specifically during COVID-19 pandemic social media has been misused in many ways for example, the spreading of fake rumors which has raised unnecessary fear in the community. It has been reported from a study that social media has caused the severity of the pandemic to appear worse than it really is which increases fear amongst the community (Yas et al., 2021).

Thus, in order to prevent these social media threats, we as social media users carry a huge responsibility to use the platform ethically to preserve societal wellbeing.

In order to guide social media usage, a solid guideline guiding ethical social media use is very imperative to be constructed. In this research we will produce a set of guidelines on social media use based on the Hadith of the Prophet *Muhammad* ﷺ.

2. The Concept of Hadith

It is unanimously agreed upon by the Ummah that the Sunnah is the second source of legislation in Islam. According to the science of Islamic Jurisprudence, the Hadith may be defined as words, actions, or tacit agreements taken from Muhammad peace be upon him (Hasan, 2000). These recorded Hadiths are of different statuses in terms of their validity and accuracy, including (Ibn Salah, n.d.).

This study will be mainly focusing on extracting related Hadiths from a selected collection of books of Hadith, limited to those that are considered as the most authentic. This is so that the framework constructed is based on accurate guidelines and accounts from the Prophet ﷺ. The Hadiths that are collected will be based on the social media issues that potentially pose large threats in our daily social lives. These issues include validation of the authenticity of information and news, dissemination of malicious content, protection of data privacy, and protection of one's dignity.

3. Theoretical Framework

Selected Classification of Hadith

As previously stated, Hadiths are evaluated according to its authenticity and accuracy. Although each Hadith has its level of authenticity, they may be categorized according to many other aspects. Example of these aspects are, categorization according to the number of reporters, categorization according to the manner of the transmission of Hadith as well as according to the defects found in the Hadith (Hasan, n.d.). Therefore, it is crucial to specify the types and categories of Hadith that will be collected in this study so that a more detailed research may be carried out based on feasible goals.

In a simpler view, Hadiths may also be categorized based on who it originates from. This particular categorization of Hadith may be classified in the following Table 1.0 (Hussain, 2012):

Table 1.0: Classification of Hadiths

Category of Hadiths	Description
<i>Qudsy</i> (Divine Hadiths)	This category of Hadith consists of Hadiths that the Prophet ﷺ received from Allah and conveyed in his own words (Beyaoyuni, 1994). The indication of this category is that the Prophet ﷺ will directly mention that this Hadith from Allah with phrases such as: "Allah has said" or "Allah says".
<i>Marfu'</i> (Raised Hadiths)	This type of Hadith are the ones connected to the Prophet ﷺ, or in other words, the chain of narration ends with the Prophet ﷺ, despite whether the chain of narration is continuous or not.
<i>Mauquf</i>	The Hadiths of this particular category are those with the chain of narration that ends with the companions of the Prophet ﷺ.
<i>Maqthu'</i>	<i>Maqthu'</i> is a category of Hadith whereby the chain of narration ends with the generation of successors after the companions of the Prophet ﷺ, namely <i>Tabi'een</i> .

All of these listed categories may be of different levels of authenticity ranging from Sound (*Saheeh*), Fair (*Hassan*) to Weak (*Dhaif*).

In our study, the Hadiths that will be compiled includes all of the categories above with majority of them consisting of *Marfu'*. This is to ensure that the Hadiths that are collected is within the time range between the Prophet ﷺ until the Four Rightly Guided Caliphs (*The four companions of The Prophet ﷺ, Abu Bakr, Umar, Uthman and Ali, who succeeded him in becoming the leader of the Muslims*), so that a more wholistic guideline may be constructed with no unnecessary limitations in terms of time and context (Topbas, 2010).

4. Methodology

We employ qualitative approach in conducting our research. A qualitative method is considered to be the most fitting and suitable in reaching the objectives of this research as it mainly revolves around understanding the meaning and applications of the Hadith instead of collection of statistical data of available related Hadiths.

An archival research method would be applied in this study by analyzing and examining related books of Hadith. It is seen to be more appropriate that the research mainly focuses only on the collection of the six books of Hadith (*Kutub Sittah*). These six books which consists of *Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan al-Tirmidhi, Sunan al-Nasa'I, and Sunan ibn Majah*, are particularly selected as they are considered to be the most authentic books of Hadith available ranging from the most authentic to the least respectively (Altammami, et al., 2020).

4.1 Data Collection Methods

The collection of data would involve document analysis by searching related Hadiths in its respective chapters including but not limited to The Book of Good Manners and Form (*Kitab al-Adab*), The Book of Knowledge (*Kitab al-'ilm*), and The Book of Faith (*Kitab al-Iman*). The selection of these chapters is according to the determined focus areas. These focus areas are determined through observation of the issues that commonly raises concerns within the realm of

social media. Our document analysis is comprised of two phases as presented in the following Table 2.0.

Table 2.0: Data Collection Process

Data Collection Phases	Research Activities
Phase one	<p>Search and collect Hadiths in related chapters within the six books of Hadith. The chapters are determined by the focus areas concerning issues in social media usage.</p> <p>Collected Hadiths were then categorized according to focus areas: authenticity of information, spreading of malicious and inaccurate data, protection of personal information and privacy, protection of one's dignity. The categorization was crucial so that the search is more focused, resulting in a more detailed outcome.</p>
Phase two	<p>Search and collect Hadith in digitized books of Hadith. This is a crucial stage as some related Hadiths are also included and repeated in chapters that may not directly relate to focus areas. (Some Hadiths have multiple uses and meanings).</p> <p>The collected Hadiths are then referred and verified in the original six books of Hadiths for further authentication and correct numbering of hadiths.</p> <p>Collected Hadiths were then categorized according to the focus areas together with what has been carried out in phase 1.</p>

4.2 Data Analysis

The collected Hadiths would then be analyzed by applying a thematic analysis method. A few perspectives of the Hadiths would then be analyzed starting from a general view on its meanings and keywords, while working towards a more specified perspective which involves determining the guidelines for social media usage. The following Table 3.0 explains the data analysis process.

Table 3.0: Data Analysis Process

Data Analysis Phase	Research Activities
Pre-analysis	Crucial details regarding the collected Hadiths were extracted prior to the actual analysis. This information include: the source and exact location of Hadith and the status of Hadith.
Step 1	The Hadiths were analyzed to determine its actual meaning and context. If the meaning is not clear, books of commentary e.g. Fathul Bari (commentary on Sahih Bukhari) was referred to. This is extremely crucial so that the meaning and context of each Hadith is not manipulated and is analyzed according to its intended meaning.
Step 2	The extracted meaning of the Hadiths was then analyzed again to extract information that would contribute to constructing the guidelines for social media use according to the focus areas. The information includes themes of stated acts of prohibitions, encouragements, and threats.

- Step 3 The gathered information from steps 1 and 2 would then be linked and related to the phenomenon and actual habits of social users. This is crucial so that the constructed guidelines would be highly relatable to the current social media scene.
- Step 4 Based on all of the previous steps, a solid and highly relevant guideline would then be strategically constructed.

During the analysis of the Hadith, we encountered several challenges. First, the manual collection of the Hadiths from these six books is a very much time-consuming process. Besides, the patterns of each book of Hadith are not identical, and each Hadith maybe placed and repeated in various chapters that may not directly related to its topic. This is because one Hadith may provide various meanings and relevant for many occasions. Despite of these challenges, the researcher attempts to provide a solution by verifying the results through digital search and collection in Hadith databases of digitized books of Hadith.

5. Results and Discussions

The following Table 4 displays the collected Hadiths from the books of Hadith. Many similar Hadiths were found from different books within the six books, therefore only one Hadith was selected preferably from the most authentic book from the collection of six books which was mainly from Sahih al-Bukhari followed by Sahih Muslim. Hadiths from the other four remaining books meant that they were not found in the two previous books.

Table 4: Collection of Hadiths, Meaning and Extracted Guidelines.

Source and Status	Hadith and Keywords	Analysis and Guidelines
Theme: Authenticity of information		
Sahih al-Bukhari, Book 3 (Knowledge), Number 65.	<p>Narrated Anas bin Malik: <i>“Once the Prophet (ﷺ) wrote a letter or had an idea of writing a letter. The Prophet (ﷺ) was told that they (rulers) would not read letters unless they were sealed. So, the Prophet (ﷺ) got a silver ring made with “Muhammad Allah’s Messenger (ﷺ)” engraved on it. As if I were just observing its white glitter in the hand of the Prophet.</i></p> <p>حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا . أَوْ أَرَادَ أَنْ يَكْتُبَ . فَقِيلَ لَهُ إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا . فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ</p>	<p>Analyzation of Hadith: Documents or letters are to be sealed to prove its authenticity so that none of its contents are forged or changed.</p> <p>Guide: Information disseminated on the social media should be authenticated by authorities so that it may be distinguished from other available information that may or may not be true.</p>

نَشَأُهُ مُحَمَّدٌ رَسُولُ اللَّهِ. كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.
 فَعُلْتُ لِعَقَادَةِ مَنْ قَالَ نَشَأُهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ أَنَسٌ.

Sahih al-Bukhari, Book 41 (Khusoomaat), Chapter: About the people and quarrels, No. 2412

Narrated Abu Sa'id Al-Khudri: While Allah's Messenger (ﷺ) was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet (ﷺ) asked who that was. He replied that he was one of the Ansar. The Prophet (ﷺ) sent for him, and on his arrival, he asked him whether he had beaten the Jew.

Analysis of Hadith: The Hadith shows the nature of the Prophet ﷺ in dealing with disputes such that he makes sure of the authenticity of what he hears, before settling for a decision.

Guide: Authentication of news and information is crucial on social media prior to decisions to take sides.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. رَضِيَ اللَّهُ عَنْهُ . قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ جَاءَ يَهُودِيٌّ، فَقَالَ يَا أَبَا الْقَاسِمِ ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ. فَقَالَ " مَنْ ". قَالَ رَجُلٌ مِنَ الْأَنْصَارِ. قَالَ " ادْعُوهُ ". فَقَالَ " أَصْرَبْتُهُ " .

Sahih Muslim, Introduction, Chapter: The Prohibition of Narrating Everything One Hears, Hadith number 5.

Ubayd Allah bin Mu'adh al-Anbari narrated to us, my father narrated to us; and Muhammad bin ul-Muthanna narrated to us, Abd ur-Rahman bin Mahdi both narrated to us: Shu'bah narrated to us, on authority of Khubayb bin Abd ir-Rahman, on authority of Hafs bin Asim, on authority of Abi Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said: **'It is enough of a lie for a man to narrate everything he hears'**.

Analysis of Hadith: The hadith explains the prohibition of narrating anything that one hears without checking its authenticity. Although this is specified in the field of Hadith, it may also be applied in our daily life.

Guide: Merely spreading information that one receives on the social media regarding the pandemic without fact checking may result in the distribution of inaccurate information. This act be it intentional or not, falls into the act of lying.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ غَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ " .

<p>Sunan at-Tarmidhi, Book 27 (Righteousness and Maintaining Good Relations with Relatives), Hadith number 1971. Status: sahih</p>	<p>Abdullah bin Mas'ud narrated that the Messenger of Allah said: "Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed, righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar."</p> <p>حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا " .</p>	<p>Analyzation of Hadith: This Hadith has two dimensions whereby it encourages truthfulness and inhibits falsehood, as the former leads to paradise and the latter leads to hellfire.</p> <hr/> <p>Guide: Distinguishing between the truth and falsehood on social media requires a person to revise the authenticity of news and information he receives while not accepting it without doing so.</p>
<p>Theme: Dissemination of Malicious and Inaccurate Data</p>		
<p>Sahih al-Bukhari, Book 48 (witness), Chapter: Whoever sees that promises should be fulfilled, Hadith number 847</p>	<p>Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: (1) whenever he speaks, he tells a lie, (2) whenever he is entrusted, he proves to be dishonest, (3) whenever he promises, he breaks his promise</p> <p>حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا أَوْثُمِرَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ " .</p>	<p>Analyzation of Hadith: The Hadith indicates that regular lying is a sign of hypocrisy.</p> <hr/> <p>Guide: This trait includes purposely spreading or passing on inaccurate information and news. Social media users should refrain from passing on or creating false news and information on social media.</p>

<p>Sahih al-Bukhari, Book 64 (Military Expeditions), Chapter: The narration of Al-lfk, Hadith number 4141.</p>	<p>(Because of the event) some people brought destruction upon themselves and the one who spread the lfk (i.e. slander) more, was `Abdullah bin Ubai Ibn Salul." (Urwa said, "The people propogated the slander and talked about it in his (i.e. `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwa also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was `Abdullah bin Ubai bin Salul."</p>	<p>Analyzation of Hadith: Distribution of malicious content by the head of Munafiqun, Abdulah bin Ubay bin Salul, targeted towards Ummul Mu'mineen A'isha. The slander involved a few individuals while the created story or narration was believed by many without checking facts.</p>
<p>Guide: Accusations on social media about people should not be accepted unless proven to be true with solid proof. Accusations towards individuals are very detrimental to their status therefore should not be shared.</p>		
<p>قَالَتْ . فَهَلْكَ {بِي} مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى كِبْرَ الْإِفْكِ عِنْدَ اللَّهِ بْنِ أَبِي إِبْنِ سَلُولٍ. قَالَ عُرْوَةُ أُخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ، فَيَقْرَهُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ عُرْوَةُ أَيْضًا لَمْ يُسَمَّ مِنْ أَهْلِ الْإِفْكِ أَيْضًا إِلَّا حَسَانُ بْنِ ثَابِتٍ، وَمِسْطَاحُ بْنُ أَثَائَةَ، وَحَمْنَةُ بِنْتُ جَحْشٍ فِي نَاسِ آخَرِينَ، لَا عِلْمَ لِي بِهِمْ، عَدِرَ أَكْهَمُ عُصْبَةَ. كَمَا قَالَ اللَّهُ تَعَالَى . وَإِنَّ كِبْرَ ذَلِكَ يُقَالُ عِنْدَ اللَّهِ بْنِ أَبِي إِبْنِ سَلُولٍ.</p>		
<p>Sahih al-Bukhari, Book 78 (Good Manners and Form), Chapter: An Namima is one of the great sins, Hadith number 6055.</p>	<p>Narrated Ibn `Abbas: Once the Prophet (ﷺ) went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet (ﷺ) said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great.</p>	<p>Analyzation of Hadith: This hadith poses a great threat to those who had a habit of passing calumnies or used to slander others. The sin does not seem to be of any major significance but actually is very detrimental.</p>

One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

حَدَّثَنَا ابْنُ سَلَامٍ، أَحْمَرْنَا عَبِيدَةَ بْنَ مُمَيِّدٍ أَبُو عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ حِيطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَدَّبَانِ فِي قُبُورِهِمَا فَقَالَ " يُعَدَّبَانِ، وَمَا يُعَدَّبَانِ فِي كَبِيرَةٍ، وَإِنَّهُ لَكَبِيرٌ، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكَسْرَتَيْنِ أَوْ ثَلَاثَتَيْنِ، فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا، وَكَسْرَةً فِي قَبْرِ هَذَا، فَقَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْيَسَا ."

Guide:

The social media community should refrain from sharing accusations targeted towards other people. This is especially prevalent in the times of the pandemic when many baseless conspiracies are created.

Sahih Muslim, Book 1 (The Book of Faith), Chapter: Clarifying the emphatic prohibition of An-Namimah (Malicious Gossip), Hadith number 105a.

It is reported from Hudhaifa that news reached him (the Holy Prophet) that a certain man carried tales. Upon this Hudhaifa remarked:

I heard Allah's Messenger (ﷺ) saying: The talebearer shall not enter Paradise

وَحَدَّثَنِي شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَيْعِيُّ، قَالَا حَدَّثَنَا مَهْدِيُّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا وَاصِلُ الْأَحَدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا، يَتِمُّ الْحَدِيثَ فَقَالَ حُدَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَدْخُلُ الْجَنَّةَ تَمَامًا " .

Analysis of Hadith:

A threat has been posed to those who carry around gossip and tales about others.

Guide:

Exposing people and those who spread it on social media should be aware of this threat, so that they do not pass around gossip about others easily.

Theme: Protection of personal information and privacy

Sahih al-Bukhari, Book 83 (Blood money), Chapter: If

Narrated Sahl bin Sa'd As-Sa'idi: A man peeped through a hole in the door of Allah's Messenger (ﷺ)'s house, and at that time, Allah's Messenger (ﷺ) had a Midri (an iron

Analysis of Hadith:

The Hadith explains that spying the acts of people within the walls of their own homes is prohibited in Islam.

somebody peeps into the house of some people, Hadith number 6901.

comb or bar) with which he was rubbing his head. So when Allah's Messenger (ﷺ) saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Messenger (ﷺ) added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شَهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، أَخْبَرَهُ أَنَّ رَجُلًا أَطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَذْرَى يَخُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ أَعْلَمُ أَنَّ تَنْتَظِرَنِي لَطَعْتُ بِهِ فِي عَيْنَيْكَ ". قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا جُعِلَ الْإِذْنُ مِنْ قِبَلِ الْبَصَرِ ".

Guide:
 The social media community should not spy on other people especially those who intend to keep their information private.

Sahih al-Bukhari, Book 91, Chapter: Narrating a dream which one did not see, No. 7042

Narrated Ibn `Abbas:
 The Prophet (ﷺ) said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." Ibn `Abbas also narrated a similar hadith.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ تَخَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُفِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنِهِ الْإِثْمُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُذِّبَ وَكُفِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ ". قَالَ

Analysis of Hadith:
 The Hadith explains that a person should not try to listen to information or news that are not intended for them.

Guide:
 The social media community should not spy on other people especially those who intend to keep their information private.

سُفِيَانُ وَصَلَهُ لَنَا أَيُّوبُ. وَقَالَ فُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَوْلَهُ مَنْ كَذَبَ فِي رُؤْيَاؤِهِ. وَقَالَ شُعْبَةُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ سَمِعْتُ عِكْرِمَةَ قَالَ أَبُو هُرَيْرَةَ قَوْلَهُ مَنْ صَوَّرَ، وَمَنْ تَحَلَّمَ، وَمَنْ اسْتَمَعَ. حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا خَالِدٌ عَنْ خَالِدِ بْنِ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ " مَنْ اسْتَمَعَ، وَمَنْ تَحَلَّمَ، وَمَنْ صَوَّرَ " . نَحْوَهُ. تَابَعَهُ هِشَامٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَوْلَهُ.

Sunan Abi Dawud, Book 43 (General Behavior), Chapter: Regarding spying Hadith number 4890. Status: Sahih in chain (Al-Albani)

Zayd ibn Wahb reported:
 A man was brought to Ibn Mas'ud, may Allah be pleased with him, and it was said, "This man was found with wine dripping from his beard!" Ibn Mas'ud said, "Verily, we have been prohibited from spying, but if he shows it to us publicly, we will seize him."
 عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ قَالَ أَبِي ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَقِيلَ هَذَا فُلَانٌ تَقْطُرُ لِحْيَتُهُ خَمْرًا فَقَالَ عَبْدُ اللَّهِ إِنَّمَا قَدْ كُنِينَا عَنْ التَّجَسُّسِ وَلَكِنْ إِنْ يَظْهَرُ لَنَا شَيْءٌ نَأْخُذُ بِهِ

Analyzation of Hadith:
 The Hadith explains that a man was found to be sinning (drinking wine) in private with enough proof that he did an offence. However, the man was not prosecuted as he sinned in private, and the sin should have not been known to the others.

Guide:
 Social media users should not spy on other people to expose their wrong doings online. Although these accusations are being posted online with strong evidence, it still should not have been done as accusing an offence don in public is considered as spying and exposing something that should have been concealed.

Sunan at-Tarmidhi, Book 27 (Righteousness And Maintaining Good Relations With Relatives),

Nafi' narrated that Ibn 'Umar said: "The Messenger of Allah (s.a.w) ascended the Minbar and called out with a raised voice: 'O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to

Analyzation of Hadith:
 The Hadith poses a threat to those who spy on other people and expose their secrets. The secrets of these spies will in turn be exposed by Allah, no matter how he tries to hide them.

<p>Chapter: What Has Been Related About Honouring The Believer, Hadith number 2032.</p>	<p>expose their secrets. For indeed whoever tries to expose his Muslims brother's secrets, Allah exposes his secrets wide open, even if he were in the depth of his house." He (Nafi') said: 'One day Ibn 'Umar looked at the House- or – the Ka'bah and said: 'What is it that is more honored than you, and whose honor is more sacred than yours! And the believer's honor is more sacred to Allah than yours.'"</p>	<p>Guide: Social media users should refrain from exposing other people's faults and secrets on social media. Although it may be true that these faults have been done, it should be dealt with in secret.</p>
<p>Status: Fair (Hasan)</p>	<p>حَدَّثَنَا يَحْيَى بْنُ أَكْثَمٍ، وَالْجَارُودُ بْنُ مُعَاذٍ، قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ، عَنْ أَوْفَى بْنِ دَهْمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَتَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ " يَا مَعْشَرَ مَنْ قَدْ أَسْلَمَ بِلِسَانِهِ وَمَنْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعِزُّوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ " قَالَ وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى النَّبِيِّ أَوْ إِلَى الْكَعْبَةِ فَقَالَ مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ وَالْمُؤْمِنُ أَعْظَمَ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ .</p>	

Theme: Protection of one's dignity

<p>Sahih al-Bukhari, Book 92 (Afflictions and the End of the World), Chapter: "Do not renegade as disbelievers after me by striking the neck of one another.", Hadith number 7076</p>	<p>Narrated `Abdullah: The Prophet, said, "Abusing (verbally) a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief). حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ " .</p>	<p>Analyzation of Hadith: The Hadith explains that verbal abuse is an evil doing which degrades one's dignity. Guide: Verbal abuse or slander rampant within the social media community to degrade others' dignity. This is done easily as a person does not feel accountable over what is being said online, behind accounts. This should be refrained from as it is an evil act.</p>
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<p>Sahih al-Bukhari, Book 78 (Good Manners and Form), Chapter: Calling bad names and cursing, Hadith number 6045.</p>	<p>Narrated Abu Dhar: That he heard the Prophet (ﷺ) saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent."</p> <p>حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ، أَنَّ أَبَا الْأَسْوَدِ الدِّبَلِيِّ، حَدَّثَهُ عَنْ أَبِي دَرٍّ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَزِيْمِي رَجُلًا رَجُلًا بِالْفُسُوقِ، وَلَا يَزِيْمِيهِ بِالْكَفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ ."</p>	<p>Analysis of Hadith: This Hadith poses a threat whereby those who blindly accuse others will in turn receive the accusation if the individual is found to be innocent.</p> <hr/> <p>Guide: Social media users should be wary of intentionally or unintentionally accusing others on online platforms.</p>
<p>Sahih Muslim, Book 48 (Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness), Hadith 2999.</p>	<p>Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, ...</p> <p>حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ بْنُ الْعَلَاءِ الْأَمْدَاوِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخِرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ بَسَرَ عَلَى مُعْسِرٍ بَسَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ... "</p>	<p>Analysis of Hadith: This Hadith is an encouragement for Muslims to protect the dignity of his fellow Muslims. Those who protect the dignity of others by concealing the faults of his fellow Muslims that are done in private, Allah will conceal their faults in the day of judgement, and his dignity will also be protected.</p> <hr/> <p>Guide: Social media users should adapt a habit to refrain from the culture of exposing other people online i.e. the culture of 'spill the tea'.</p>
<p>Sahih Muslim, Book 55 (The Book of Zuhd</p>	<p>Abu Huraira reported Allah's Messenger (ﷺ) as saying:</p>	<p>Analysis of Hadith: The Hadith explains about the importance preserving the</p>

<p>and Softening of Hearts), Hadith number 2990.</p>	<p>All the people of my Ummah would get pardon for their sins except those who publicise them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it. Zuhair has used the word hijar for publicising.</p>	<p>dignity of oneself by not exposing his own sins that he has done in private. The Hadith poses a threat for those who expose their own sins whereby sins would be pardoned except those which are exposed by the sinner himself.</p>
<p>Sunan at-Tarmidhi, Book 27, (Righteousness and Maintaining Good Relations With Relatives), Hadith number 1931.</p> <p>Status: Fair (Hasan)</p>	<p>أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ أَبِي بَكْرٍ التَّهْمَنِيِّ، عَنْ مَرْزُوقِ أَبِي بَكْرٍ التَّمِيمِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ رَدَّ عَنْ عِرْضِ أَحِبِّهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ "</p>	<p>Guide: It has become very common in the social media scene that people post pictures of their own sins be it drinking or doing drugs. Exposing themselves and degrading their own dignity is a sin within itself as explained in the Hadith.</p> <p>Analyzation of Hadith: This Hadith is an encouragement for Muslims to protect the dignity of his fellow Muslims. Those who protect the dignity of others by concealing the faults of his fellow Muslims, he will be saved from the hellfire.</p> <p>Guide: Social media users should not be involved in exposing the faults of other people online and this act should not be confused with fighting for justice as some sins that are done in private should be dealt privately</p>

6. The Prophetic Framework Guiding Social Media Use

The following Figure 1 are the Prophetic Framework developed to guide ethical social media use.

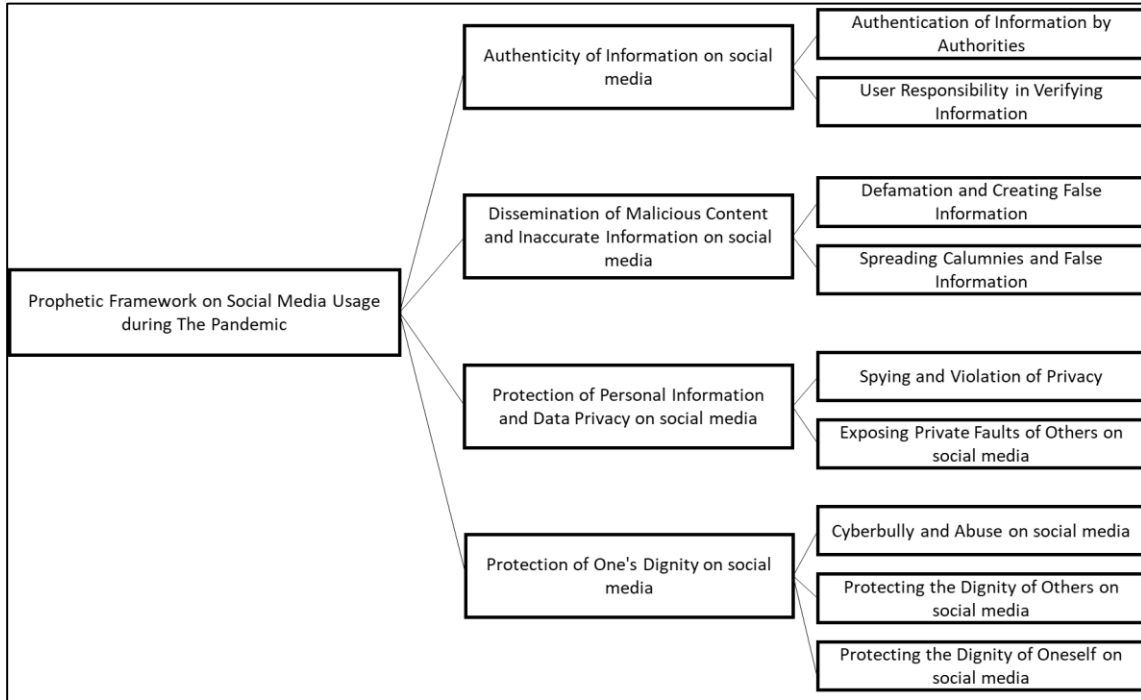


Figure 1: Prophetic framework on social media use.

Prophetic Framework on Social Media Usage during The Pandemic

Theme 1: Authenticity of Information on social media

Authentication of Information by Authorities

The pandemic has encouraged many communities around the world to communicate through the internet. Announcements and information by authorities are not excluded from this shift in communication dynamics. Despite experiencing advantages in terms of connectivity and timeliness, news and announcements regarding the pandemic may contain false information if not totally faked. This is amongst the challenges that we face in terms of online communication such that it is easily fabricated as it is accessible to almost everyone. Official posters and documents are easily fabricated and faked by any party to disseminate false information regarding current situations faced in the pandemic especially through online platforms such as Twitter, Instagram and YouTube (Al-Zaman, 2021). Therefore, it is found in the Hadith of the Prophet ﷺ to overcome this problem such that official documents and announcements should be certified, sealed, signed, stamped, or certified in any way possible to prove its authenticity before being released to the public on social media platforms. This is so that the authentic official information released by the authorities are distinguishable from other possibly faked information.

User Responsibility in Verifying Information

The surge of news and information from various parties regarding the pandemic has undeniably caused much confusion within the social media community which has caused difficulty in distinguishing the truth from false information. Therefore, many social media users often pass around information without checking the accuracy of the news and information. This habit is especially rampant with the culture of retweeting, sharing and forwarding messages in Twitter, Facebook and group chats respectively (Talwar et al., 2020). Based on the analysed Hadiths, it is upon the social media users to verify information and news before sharing them as sharing without authenticating might cause a person to fall into the act of lying even though it is not intended.

Theme 2: Dissemination of Malicious Content and Inaccurate Information on social media

Defamation and Creating False Information

False information and fake news are not problems specific to our modern times, however, fabricated news and information has become increasingly easy to be disseminated with the existence of social media especially during the pandemic as social media creates a platform where everyone is free to create and share information without control (Mavridis, 2018). The Hadith of the Prophet ﷺ has addressed this problem by strongly condemning acts of creating false information and defamation. It has also been recorded that lying is a sign of hypocrisy and should be refrained. This is very much applicable in the social media community whereby users should refrain from creating baseless accusations and fake news be it in a general manner or targeted towards certain individuals.

Spreading Calumnies and False Information

Based on the analysed collection of Hadiths, it is clearly shown that Islam not only condemns those who create false news and fake accusations, however, great threats have also been directed towards those who carry and disseminate calumnies. This is because the faked news or accusations towards the targeted individual would have not become much of a problem if it were not propagated throughout the community (Talwar et al., 2020). Therefore, it is crucial that social media users refrain from spreading calumnies and false information as these habits cause significant problems even if they were not the ones creating the false information and accusations.

Theme 3: Protection of Personal Information and Data Privacy on social media

Spying and Violation of Privacy

The pandemic has undeniably caused instability in many aspects and areas including national politics, social security, and general wellbeing of the community (Georgieva, 2020). This serious instability may become a justification for certain parties to resort to spying and to violate privacies of those who are considered to be accountable for these insecurities. The analysis of the collected Hadiths indicates a trend that Islam prohibits spying and violation of privacy as threats are directed to those who spy on others. Therefore, the social media community is responsible in making sure that information and data that are meant to be kept private should not be violated in any possible way.

Exposing Private Faults of Others on social media

The act of spying is often followed by exposing the discovered private information and news. This habit has become a norm within the social media culture to the point that it is not considered as an offence and a violation of privacy (Abdullahi, 2014). Although these discovered faults of others

might be true, the guidelines extracted from the Hadiths of the Prophet ﷺ him show that these faults still should not be exposed and should be dealt with in private. The Hadiths also show a trend that exposing faults of others especially those done in private are considered to be a significant offence in Islam.

Theme 4: Protection of One's Dignity on social media

Cyberbully and Abuse on social media

Social media has been a platform to express thoughts and views with minimal control and constraints. Unfortunately, this freedom of expression on the social media at times may include verbal abuse and cyberbully. The Hadiths of the Prophet ﷺ are clear about how this is prohibited by stating that verbal abuse or slander is considered to be an evil act. Therefore, social media users should be responsible by not participating or promoting acts of abuse on social media.

Protecting the Dignity of Others on social media

Protecting the dignity of others is very much related to previously discussed issues involving concealing the faults of others and refraining from spreading false accusations towards others. This particular area of concern is very crucial in the social media community as it involves the dignity of users both online and offline. Neglect of ones' dignity will result in serious effects which might impact their status, work, and overall social life. Protecting the dignity of others is significantly mentioned in the collected Hadiths and it has been discussed in a two-dimensional manner such that both encouragement and threats are being mentioned. The Hadiths mentioned that those who conceal the faults of others, their faults will in turn be concealed, while those who expose the faults of others, theirs will be exposed too no matter how hard they try to conceal them. Therefore, it is important that social media users refrain from destroying the dignity of others.

Protecting the Dignity of Oneself on social media

It is found that the Hadiths do not limit its guidelines towards protecting the dignity of others, however, it also stresses on protecting the dignity of oneself by not exposing the faults oneself to the public. The existence of social media platforms such as Instagram and Tiktok has created a platform for entertainment especially amongst the younger generation, however these platforms may potentially be used to expose habits of oneself of the sake of comedy and entertainment (Kennedy, 2020). Therefore, social media users should be wary of the contents that are posted so that their dignity and honour are not being violated.

7. Conclusion and Recommendations

The overall overview of the collected Hadiths shows that the guidelines stress very much on the authenticity of information and protecting the dignity and privacy of people. Despite having a clear guideline based on the collected Hadiths in this research, a more comprehensive and detailed research should be done by collecting and analyzing a wider range of Hadiths and history of the Prophet ﷺ as well as the era of his companions, especially in the area of social media ethics. This is so that other various areas of ethics may be discovered and included in the existing framework. It is also suggested that social media ethics should be included in syllabus in institutes of education as social media is now accessible to younger audience.

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