RESEARCH STUDY ON PROMOTION OF ISLAMIC LITERATURE ON SOCIAL MEDIA IN PAKISTAN AND ISLAMIC PERSPECTIVE

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Abstract

Social media is a medium to express one's opinions, thoughts, views and reviews, individually or collectively in the groups depend upon the type of social media application used. As far as Islamic scripture or literature promotion is concerned, through social media applications it is beneficial in a sense if that information is relevant, authentic, accurate and reviewed. As Islam is complete code of conduct for human to live in this world and being Muslim, the transfer of Islamic knowledge is the need of the hour but keeping in mind the principles and commandment provided by Allah and His Messenger Prophet Muhammad S.A.W. as the final authority of Islam. Then Prophet's companions were taught how-to live-in society by following him. Same

method will apply in today's world in case of promotion of Islamic literature. Source of Islamic literature is preserved right from day one. From these basic sources, sharing true Islamic knowledge can become fruitful and on contrary it can lead to Hellfire. Utilization of social media in Pakistan is increasing day by day and this can become more effective if the pure knowledge is shared, forwarded. If the ultimate goal is Jannah, then the teachings and principles laid down by Islam are supposed to be followed.

Introduction

Mankind is the best among all creation, created by Allah. In the beginning of human history the inventions and discoveries were not too much that are available. The process of discoveries started along with the journey of man started. He took different steps in different era to make life convenient and successful. Form the passion to fashion, with tiny stuff and incredible discoveries, he became successful day by day and this process is still on going. The restless nature of human discovered which was seemed impossible during pervious era. The main reason behind these scientific discoveries, social structure and life style is exploration. This is why the human is called social animal, as the creative nature of human forced him to explore more as the days proceeded. This not only gave man cushion to his restless nature to calm down his thirst but also it indicates Allah's glory that he is blessed with such exploring nature. Today, man has reached and gained remarkable achievements in every field of life and this journey is still continuous and consistent.

Allah Has created human and all this universe is created to serve human. The Purpose of creation of human is mentioned in the miraculous book The Holy Quran, where He Says.

^{1} وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ اِلَّا لِيَعْبُدُوْنِ

"I created the jinn and humankind only that they might worship Me".

The purpose is to adopt His servitude. The universe as a whole is created for him to see, observe, and think how these different elements are created and how they are serving them. Allah invites human to explore what is in the earth and in the Heavens. Somewhere giving examples of Earth, Heavens, and mountain.
Allah Says:

^{2} وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"And He has made subservient to you, out of His will, whatever is in the heavens and whatever is in the earth, all of it (under a system). Surely there are Signs in it for those who ponder".

Here the Allah provided the reason of subservient to human top think and ponder the purpose of creation of these massive things.
Human who is inherited with the knowledge that made the angels to bow in front of him as this event is repeated several times in Quran. Allah Says in Quran:

^{3} وَعَلَّمَ اٰدَمَ الْاَسْمَاۤءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَاۤءِ هٰٓؤُلَاۤءِ اِنْ كُنْتُمْ صٰدِقِيْنَ

"And Allah taught Adam the names of all (things), and then set them before the angels and said' :Tell Me the names of these things if you are true (in your assumption)'.

In the history of mankind, living in the cave progressed to step in whole different world. Making significance changing in multi-dimensional field changed the world al together.
Society comprises of different factors like geographic and demographic condition of the people. The question arises that what was the initial stage and structure of the society when Prophet Adam and Eve were sent down to earth, only two people, then from Adam and Eve the production of human specie progressed. Today's society is altogether different form that which was in initial stage.

Interaction with friends and family from a long distance remained a serious concern of human being for decades Human is called a social animal and they rely on communication to strengthen relationship and deep bounding. Now this has become a complete history of social media. The background of social media far

deeper than one might think, although it seems that this is a new trend.

Mainly methods of communication from far distance, used written shapes delivered by hand from one person to another. The prime example is letters. Now a days it is through post offices.

Sources of Communication and history.

History of communication is as old as man was created. Allah Almighty created man and gave him the art of communication. With the passage of time the communication methods and techniques were changed. But the theme was same to express one's opinions, views and reviews to other. In IT and telecommunication revolution the world become global village and now in modern era the access of information is in fingertips. The advancement in technology made computers reduced in size and shapes on the other hand the cellular cellphones were altered with android technology. With the passage of time these androids were featured with different software technologies that enhanced demand and utility. The exact function which was performed with the help of computers now can be performed with the help of android phone or smart phone technology.

It is the history before 1900s, the social media was existed in different ways and shapes. In 1972, the telegraph was devised.[4] This allowed messages to be delivered over a long distance faster than that letter system or a person carrying letter a riding on a horse to deliver on desired destination. Although telegraph messages were short, yet they were a revolutionary way to convey news and information.

In United States it was Samuel Morse, artist by training, son of Yale who was to be called on his 80th birthday, the father of Telegraph, with the dot-codes and dash-codes mechanism.

The idea of pneumatic post idea came into existence or developed in 1865 right after telegraph. A pneumatic post utilizes underground pressurized air tubes to carry capsules from one area to other.

Two important and future-based discoveries happened in the last decade of 19th century. The telephone and the radio in 1890 and 1891 respectively. The telephone, which became an instrument of communication started before 1876, by Alexander Graham Bell, 'telephone' a word first used in 1796 for acoustic method of communication. [5]

The word "radio" is derived from the Latin word "radius", meaning "spoke of a wheel, beam of light, ray". It was first applied to communications in 1881 when, at the suggestion of French Ernest Mercadier,.[6]

Both these technologies are still in use in modern era, although their versions are much trickier and more sophisticated than earlier. Telephone lines and radio signals enabled people to communicate across the great distances instantaneously, something that human had never experienced before.

The gramophone has its history also. On November 8,1887, Emile Berliner, a German immigrant working in Washington D.C., patented a successful system of sound recording. He founded the gramophone company to mass manufacture his sound disks as well as the gramophone that played them..[7]

The "Automatic Gramophones" is the improved form of Berliner work. Along with Elridge Johnson who patented a spring motor for the gramophone. The motor made the turntable revolve at an even speed and eliminated the need of hand cranking of the gramophone. [8]

In 1876, Berliner invented a microphone used as a telephone speech transmitter. At the U.S. centennial exposition, he saw a Bell Company telephone demonstrated and was inspired to find ways to improve the newly invented telephone. The Bell Telephone company was impressed with wat the inventor came up with and bought him microphone patent for 50,000$.[9]

When it comes to inventions television cannot be neglected. Electronic television was first demonstrated in San Francisco on Sep. 7,1927. The system was designed by Philo Taylor Farnsworth,[10].

The major invention among all is the computer, that changed whole sphere and the dynamics of modern days technology. According to Oxford English Dictionary, the first know use of the word "Computer" was in 1613 in a book called the young man gleanings by English writer Richard Braithwaite.[11] This usage to

the term referred to a human computer, a person who carried out calculations or computations. The word continued with the same meaning until the middle of the 20th century. During the latter part of this period women were often hired as computer because they could be paid less than their male counterparts.

Charles Babbage, an English polymath, and mechanical engineer originated the concept of programmable computer. Considered as the "father of Computer".[12]

Charles Babbage conceptualized and invented the first mechanical computer in the early 19th century. After working on his revolutionary difference engine, designed t aid navigational calculations. In 1833he realized that a much more general design, an analytical engine. Was possible. The input of program and data was to be provided to the machine via punch cards, a method being used at the time to direct mechanical looms such as the Jacquard loom. For output, the machine would have a printer, a curve plotter and a bell. The machine would also be able to punch numbers on the cards to be read in later, the engine incorporated an arithmetic logic unit.[13]

One might expect for a technology changing day by day, internet played a vital role that changed the complete world. The "information Superhighway" working with today's word as a key for correspondence and when it is hard to give credit to one person for its inventions. It includes the team of different scientists who worked for its development.

Long before the technology existed to actually build the internet, many scientists has already anticipated the existence of Worldwide Network of information in early 1900s Nikola Tesla gave an idea with Paul Otlet and Gannevar Bush conceived of mechanized, searchable storage system of books and media in 1930 and 1940.[14]

APPANET adopted TCP/IP in 1983 and from there researchers began to assemble the "network of networks". The online world then took more recognition in 1990 by Tim Berners-Lee invented world wide web. (WWW) the web helped popularize the internet among the public and served as vital organ in developing the vast field of information that most of us now access daily.[15] [16]

In 20th century technology changed dramatically. The whole dynamics of the world changed along with rapid change in technology. The creation of supercomputers 1940s. New methods were adopted to create networks between computers and the birth of internet changed the things completely. The first blogging sites in 1999 highlighted. Creating a social media sensation that is still famous till today.

After development in blogging, social media introduction began to explode. Different social media sites My Space and LinkedIn become popular in early 2000s and photos, Flickr were used to share photos. But the dynamics changed altogether when Facebook, YouTube, Nimbuzz, Twitter, Instagram, IMO, WhatsApp, TikTok, Snapchat, were developed.

Facebook, a social media tool or application launched in February 2004. It's founder is Mark Zuckerberg. This application has a solid impact over the world having dynamic features of making different groups discussions, page creations and many more.[17]

YouTube founded in 2005, is the most popular online video community with over 500 + million viewers, a Platform for people to connect, inspire and inform others across the world, based in San Bruno, California, equipped with Adobe flash Video technology to describe a variety of user generated video content.[18]

WhatsApp another Salient application introduced in 2009 with having a facility of one-to-one chat. It was formed by the founders of Yahoo!, Brain Acton and Jan Koum. It was primarily given assess to Apple playstore in 2009 and after that it was provided to Google Playstore for android user. This application is full of messaging features with group conversation and live video, audio chats and group creation facility.[19]

Messenger, another application introduced in 2011 by Facebook which works along with Facebook, having a facility of text messages audio and video chats and calls along with group creation facility.[20]

Instagram appears in world sphere in 2010, provides photo and video sharing social network, produced by American developers Kiven Systrom and Mike Kerieger. It is also owned by Facebook, Inc.[21]

Another social media application, Twitter, launched in 2006, interact with message service known as "Tweet", created by Jack Dorsey. [22]

In conclusion, Communication in modern era seems to easy and accessible. In ancient time there were different sources of communication but the time that took to receive that information was too different and difficult if it is compared with modern era technology and sources used. If someone in ancient time had to give any information to far remote area the method would be to write it down the next step would be to choose a relevant person who can take that information in written shape to that required person. It might take weeks and month to travel and reach at precise location as well as person.

Imagine now the things are happening instantly. Initially the telegram system along Post offices mechanism made this bit easier. With the passage of time the role of internet made the things easier. Instead of using manual Post system the electronic mail system came into existence and all the dynamics of communication changed altogether.

The big bang in the field of Telecommunication and Information Technology made things lot easier and more accessible.

The Art of Communication

A cliché is that the human is social animal. Human is attributed with self-conscious quality which differs with other species in the universe. Human is given power to speak which is mentioned in Qur'an. Allah Almighty Says: ''عَلَّمَهُ الْبَيَانَ''

"He has taught him (how) to express himself".

Human is preferred by the identity called Bayan. It gives an edge to all other creation of Allah Almighty. He is directed with what is permissible and what is forbidden and how to handle the things with conscious approach, Allah has made in nature of human to differentiate between what is right and what is wrong and above all commentaries are giving full support along with the mode of education has to suit the nature of the creation. The power of speech which distinguishes human from other species. The self-conscious that is prominent feature of mankind.

Social media Users in Pakistan

According to Pakistan Telecommunication Authority report in 2018 which is published, mobile subscribers' figure is 150 Million as of June 2018.[23] Moreover, the mobile broadband subscribers 56.1 Million as of June 2018. Imagine the population of Pakistan according to bureau of Statistics census undertook in year 2017 is 207,774.[24]

According to this report, in social media overview, total number of active social media users till January 2019 is 37 Million. When it comes to social media audiences, Facebook users in Pakistan are 36 Million where 79% are male and 21% are female. Instagram users in Pakistan 6.30 Million where 67% users are male and 33% female users. Twitter users in Pakistan 1.26 Million where 82% are male and 18% female. In Snapchat 2.15 Million population are associated with 42% male and 56% female. LinkedIn users in Pakistan are 5.10 Million where male users are 83% and female users 17%.

When it comes to social media audience profile based on above all social media users, 1.6% users are female and 6% are male In 13-17 years category. 9% female and 32% male users are 18-24 years old, from age 25-34 7% users are female and 29% are male, in category 35-44 years 1.5.% users are female and 8% are male, from age 45-54 years 0.6% users are female and 2.9% are male, from 55-64 years category 0.3% users are female and 1.1% are male, from 65 years and above, 0.2% are female and 0.7% are

male.

According to another report published by nepoleoncat.com statistics, Facebook users in Pakistan till December 2019 are 37,070,000 where 79% users are male and 21% users are female. More specifically from age 18 to 24 are the largest users. The highest difference between men and women occurs within people aged 25 to 34, wher men lead by 8100,000. According to this report, Facebook users are 37,070,000. Instagram users 63,49,000, Messenger users 10,243,000, LinkedIn users 60,28000.[25]

Islamic Perspective to promote Islamic literature and scripture.

Quranic perspective:

Allah Says in Quran:

وَلَا تَـقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۗ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْـــُؤْلًا[26] .

"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."

Furthermore, Allah Says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَـهَالَةٍ فَتُصْبِحُوْا عَلٰي مَا فَعَلْتُمْ نٰدِمِيْنَ[27].

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful".

Allah Says:

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللهِ بِغَيْرِ عِلْمٍ ڰ وَّيَتَّخِذَهَا هُزُوًا ۗ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ[28] ۛ

"There is a man among the people who buys discourses of distracting amusements, so that he may mislead (people) from the Way of Allah and make a mockery of it. For such people there is a disgraceful punishment."

Allah Says:

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَـنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۛ مَّلْعُوْنِيْنَ ڔ اَيْنَمَا ثُـقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَـقْتِيْلًا[29]

"If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little"

Accursed wherever they are found, [being] seized and massacred completely."

From Quranic perspective, it is necessary to keep valid sources before spreading any news. The conclusive evidence must be there to support news. The received news must be verified whether it is true or false. If these things will not be kept into consideration the consequences will be bitter and it will lead to lie, which is sin. The relentless flourishing of Idea, and the social and other changes in the global scenario have plagued the whole world with dangerous social conditions, and spreading rumors, through which there is no evidence individually or collectively in society. False news of argument, argument and confirmation are publicized, and even as these rumors are circulated under suspicion, these rumors have a negative impact on the nation, country and society. Itching occurs in the form of numbness and anxiety. Therefore, the results of the rumors have always been bad and false, it is not surprising; because the rumors are based on a number of substandard goals and goals, the most dangerous of these are the rumors that the Islamist forces are the religion of the Muslims and the world. Is a very effective weapon against law and order, economy, prosperity and development, and peace and war. These rumors are sown only after seeing the proper conditions, and the fine soil, to achieve depleted targets, especially in the contemporary world. Two-sided, and spread by timid people-That is why the

Shari'ah of Islam gave clear teachings about every harmful thing to maintain the security of the society. Such incidents gave the enemy of Islam an advantage and the enemy managed to achieve such ludicrous goals as harm to Muslims.

Hadith Perspective

There are several Ahadiths available which shows the importance of authentication. The emphasis is to give true knowledge and when it comes to Islamic knowledge or scripture one must have conscious approach before forwarding that knowledge.

In book of Hadith there is a narration as follow.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ أَخْبَرَنَا شُعْبَةُ قَالَ أَخْبَرَنِي مَنْصُورٌ قَالَ سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يَقُولُ سَمِعْتُ عَلِيًّا يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجْ النَّارَ[30]

Narrated 'Ali (RA): The Prophet (صلى الله عليه وآله وسلم) said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِلزُّبَيْرِ: إِنِّي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا يُحَدِّثُ فُلَانٌ وَفُلَانٌ، قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ وَلَكِنْ سَمِعْتُهُ، يَقُولُ: ""مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ[31]

Narrated `Abdullah bin Az-Zubair: I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narration) from so and so?   Az-Zubair replied. l was always with him (the Prophet) and I heard him saying   Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire.

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: ""مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ[32]

Narrated Anas: The fact which stops me from narrating a great number of Hadiths to you is that the Prophet said: Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.

In book of hadith it is mentioned.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ[33].

Zuhayr bin Harb narrated to me, Ismā'īl, rather, Ibn Ulayyah narrated to us, on authority of Abd il-Azīz ibn Suhayb, on authority of Anas bin Mālik, that he said:

'Indeed what prevents me from relating to you a great number of Ḥadīth is that the Messenger of Allah, peace and blessings of Allah upon him, said: 'Whoever intends to lie upon me, then let him take his seat in the Fire.'

Imam Muslim made a chapter consists of more than 90 Ahadiths which gives an idea of how much important is to be truthful and honest while promoting news some of those are as follow.

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ لِي مَالِكٌ: «اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلَا يَكُونُ إِمَامًا أَبَدًا وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ[34].

Abūt-Ṭāhir Ahmad bin Amr bin Sarh narrated to me, he said, Ibn Wahb narrated to us, he said, Mālik said to me:

'Know that a man who relates everything he hears is not safe, and he can never be an Imām, as long as he narrates everything he hears'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «لَا يَكُونُ الرَّجُلُ إِمَامًا يُقْتَدَى بِهِ حَتَّى يُمْسِكَ عَنْ بَعْضِ مَا سَمِعَ[35].

Muhammad bin ul-Muthannā narrated to us, he said I heard Abd ar-Rahman bin Mahdī saying:'A man cannot be an Imām whose example is followed until he withholds from some of what he hears'.

وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي أَبُو شُرَيْحٍ أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ، يَقُولُ:

أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ، وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لَا يُضِلُّونَكُمْ، وَلَا يَفْتِنُونَكُمْ﴾[36]

Harmalah bin Yahyā bin Abd Allah bin Harmalah bin Imrān at-Tujībī narrated to me, he said Ibn Wahb narrated to us, he said Abū Shurayh narrated to me that he heard Sharāhīl bin Yazīd saying 'Muslim bin Yasār informed me that he heard Abā Hurayrah saying, the Messenger of Allah, peace and blessings of Allah upon him, said:'There will be in the end of time charlatan liars coming to you with narrations that you nor your fathers heard, so beware of them lest they misguide you and cause you tribulations'.'

In Sahih Muslim;

وحَدَّثَنِي أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الْغَيْلَانِيُّ، حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ، حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، قَالَ: جَاءَ بُشَيْرٌ الْعَدَوِيُّ إِلَى ابْنِ عَبَّاسٍ، فَجَعَلَ يُحَدِّثُ، وَيَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذَنُ لِحَدِيثِهِ، وَلَا يَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسٍ، مَالِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي، أُحَدِّثُكَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلَا تَسْمَعُ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ابْتَدَرَتْهُ أَبْصَارُنَا، وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ، وَالذَّلُولَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ [37].

Abū Ayyūb Sulaymān bin Ubayd Allah al-Ghaylānī narrated to us, Abū Āmir, meaning al-Aqadī, narrated to us, Rabāh narrated to us, on authority of Qays bin Sa'd, on authority of Mujāhid, he said Bushayr ul-Adawī came to Ibn Abbās then he set about narrating to him, saying:

'The Messenger of Allah, peace and blessings of Allah upon him, said…', 'the Messenger of Allah, peace and blessings of Allah upon him, said…'. Then it seemed that Ibn Abbās was not listening to his Ḥadīth and not reflecting on them, so [Bushayr] said: 'Oh Ibn Abbās, why is it that I see you not listening to my Ḥadīth? I narrate to you on authority of the Messenger of Allah, peace and blessings of Allah upon him, however you are not listening'. Ibn Abbās said: 'Indeed once upon a time we would listen to a man saying, 'the Messenger of Allah, peace and blessings of Allah upon him, said…' rushing towards him with our eyes and harkening towards him with our ears; then when the people took the difficult and the docile we no longer took from people except those whom we knew'.

If above Ahadiths are concluded the result is clear that a person who narrates something that Prophet Muhammad S.A.W didn't say or do, his place is in Hellfire and in above last hadith about liar who passed everything without having any authenticity, it applies on information that is floated without even having consequences of that news.

Above all narrations indicate that the false or wrong information about prophet S.A.W is a sin and the reward is Hellfire.

But on the other hand, there are narrations in Hadith books where Prophet Muhammad S.A.W give commandment to convey teachings of prophet S.A.W. In Book of Hadith is narrated

"عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: ""بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ"".[38]

"Narrated `Abdullah bin `Amr: The Prophet said, Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire".

Here in above hadith Prophet S.A.W ordered to convey his teaching but with conscious approach. The last part of Hadith shows the result of telling lie on prophet S.A.W is Hellfire.

In another hadith prophet S.A.W said;

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، ثَلَاثٌ لَا يُغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ أَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ، فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ[39].

'Abdullah bin Mas'ud that he narrated from his father, from the Prophet "May Allah beautify a man who hears

a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived. Sincerity in deeds for Allah, giving Nasihah to the A'immah of Muslims, and sticking to the Jama'ah. For indeed the call is protected from behind them

This above hadith give a sort of glad tiding to a person who does three things as far as Prophet Muhammad S.A.W sayings are concerned

       One hearing Prophet sayings

       Two understanding prophet sayings

       Three remembering prophet sayings

       Four forwarding prophet saying

Prophet Muhammad S.A.W Said;

عن أبي هريرة رضي الله عنه: أن النبي صلى الله عليه وسلم قال: ((إذا مات الإنسانُ انقطع عنه عملهُ إلا من ثلاثةٍ: إلا من صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له)[40].

" Abu Huraira (Allah be pleased with him) reported Allah's Messenger (صلى الله عليہ وسلم) as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."

This Hadith have an aspect of three things among which the knowledge is more crucial. The knowledge which is beneficial for humankind is Sadaqah-e-Jaria. It must be kept into consideration while promotion of knowledge. Because the continuity of reward (Ajar) depends upon the knowledge that is provided to mankind. So, in accordance with Hadith narrated above one should promote that knowledge that can bring about recurring charity.

       When it comes to promotion of Islamic Knowledge this should be the top priority of a Muslim as prophet Muhammad S.A.W said during last address on Hajj. According to narrators of hadith

عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ " يَا أَيُّهَا النَّاسُ. أَىُّ يَوْمٍ هَذَا ". قَالُوا يَوْمٌ حَرَامٌ. قَالَ " فَأَىُّ بَلَدٍ هَذَا ". قَالُوا بَلَدٌ حَرَامٌ. قَالَ " فَأَىُّ شَهْرٍ هَذَا ". قَالُوا شَهْرٌ حَرَامٌ. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا ". فَأَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ ". قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ ـ " فَلْيُبْلِغِ الشَّاهِدُ الْغَائِبَ، لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".[41]

Ibn `Abbas said: Allah's Apostle delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?'   Ibn `Abbas added, By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.'

       Another occasion prophet S.A.W. saying is mentioned in Hadith as follow.

عَنْ أَبِي بَكْرَةَ، ذُكِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: '''فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ، قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ: وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، أَلَا لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ"'، وَكَانَ مُحَمَّدٌ يَقُولُ: صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ ذَلِكَ أَلَا هَلْ بَلَّغْتُ مَرَّتَيْنِ[42].

       "Narrated Abu Bakra: The Prophet said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent.   (Muhammad the Sub-narrator used to say, Allah's Apostle told the truth.) The Prophet repeated twice: No doubt! Haven't I conveyed Allah's message to you."

In nutshell, when both these Ahadiths are examined, Prophet S.A.W gave few guidelines to his companions and after that he commanded to inform those who were absent. Thorough these Ahadiths one can sum up that how important is promotion of Islamic knowledge is, and promotion of Islamic knowledge is a necessity. It is not essential to know the entire religion to call people to Islam: But the one who takes on the mission of calling people to Islam must have knowledge and insight into what he is calling them to. It is not essential for him to know the entire religion. Explaining this issue, If a person has proper understanding what he is calling people to, it makes no difference whether he is a great scholar or a seeker of knowledge who is a hard worker, or an ordinary Muslim whose knowledge of a particular issue is clear and certain. The Messenger (blessings and peace of Allah be upon him) said: "Convey from me, even if it is a verse." He did not stipulate that the daa'iyah (one who calls people to Allah) should have vast knowledge; rather he stipulated that he should have knowledge of what he is calling people to. As for the one who is ignorant and calls people based on emotion, that is not permissible.

General ethics of Communication on Social Media:
There has been a revolution in communication because of social media due to that changes that have occurred. In today's world mostly interactions and communication is done online using a wide variety of social networks. What may not be taken into consideration is the role ethics plays with online sharing and communication, or that there needs to be a place for ethics in social media. Sharing knowledge information is in fingertips. People have become the producer and consumer of information both. News can be shared instantly online before it even reaches the print media or any other electronic media. When it comes to acceptance of the information of communication, both positive and negative affects arise naturally. People attached to social media, it is up to the reader to decide whether the information is true and credible. On the other hand, reader must look at the framework, channel, and author of the information as well as author of information must provide true, honest source of information.

When it is related to Islamic knowledge promotion one must know the importance of authentication. It is undeniable fact that moral deterioration has entered every area of our lives today. Other high values like trust, honesty, honesty, fairness, duty, faith and so on are growing weaker. The tyranny of injustice and injustice is rampant. These and other negative attitudes like these have entered our national mood. This is a situation in which everyone seems to regret it. It is important to take a detailed review of this issue and identify the factors that are causing our collective deterioration. However, before that it seems reasonable to value moral values on a global basis so that it can estimate the serious consequences that can be achieved if we do not seek reform. Humans are called Supreme in this earth as far as creation of Allah Almighty created, but we need to pause for a moment to think about what makes a person different from animals. We see that animals are subject only to their own fervor. For example, when an animal is hungry, there is no question of it being lawful and unlawful.

Social media with Fake IDs is a challenge to identify. Using someone's other name of authority, called DP (Dummy profile) is considered as crime according to cybercrime. When it comes to ethical ground in Islam, its all about truthfulness and honesty. Islamic social norms are far more protective and advance when it come to integrity of a person.

On the other hand social media allows anyone to share basically anything online. To promote Islamic Knowledge or information, it is their responsibility to share true, real and honest information along with given references from the information is retrieved. If policies are not put into place, either receiver or information provider both could be free to share anything to anyone. The information needs to find the audience with whom they want to share information.

1. Making communication through cell phones in today's era.

The huge number of cellphone users are available, where people have to contact with other following are some indicators that should be kept into consideration.

a.   Make a call if it is necessary.
b.   Keep into consideration that is it proper time to contact the person
c.   If anyone contacting with a new person, it is best to send that person a text message who you are and why you want to contact.
d.   If a person is not responding then wait until the respondent person calls back or texts.

Communication needs to be in proper aspect while utilizing social media application. Unethical, falsehood, fake and irrelevant views, opinions can result in harmful activities. Keeping others comfort in consideration in Islam is the prominent factor. Long durations of calls, without permission taking other stuff, interruption during work gives bad gesture. Keeping integrity and high ethical standards in society as well as in social media is among the requirements of Islam.

Islamic Literature is preserved:
As far as Islamic literature is concerned it is preserved**.** It is mentioned in Quran.
Allah Almighty Says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُوْنَ 43.

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'n) and surely, We will guard it (from corruption)."
We memorize the Qur'an from the Shayateen to add to it, to decrease it from it, or to change it, as Allah Almighty Says in another Surah;

لَّا يَأْتِيْهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ   44.

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

(Falsehood cannot come at it) it is not contradicted by the Torah, the Gospel or by any revealed Scriptures (from before it) before its revelation (or behind it) and after there will be no Scripture which will contradict it; it is also said that this means: the Torah, the Gospel, the Psalms and all the Scriptures which were revealed before the Qur'an do not contradict it and there will be no Scripture in the future which will contradict it and, hence, it will remain uncontradicted; and it is also said that this means: Iblis did not come to Muhammad (pbuh) before the coming of Gabriel to him such that he added to the Qur'an, nor did he come to him after Gabriel such that he took away from the Qur'an; and it is also said that this means: the Qur'an does not contradict itself, but rather everything in it is in perfect agreement. ((It is) a revelation from the Wise) in His command and decree, (the Owner of Praise) the Praiseworthy in His acts.

Accrding to different Mufasreen it is mentioned that here meaning of باطل is Shaytan
that cannot be approached by falsehood, neither from its front, nor from its behind.Qatadah and Suddi have stated that ` batil' (falsehood) in this verse means Shaitan (Satan), and ` neither from its front, nor from its behind' means ` from any side'. To sum up, Satan's manipulation and contrivance just do not work on this Book; Shaitan cannot distort this Book by adding something to it, or deleting something from it.

The sense, in nut shell, is that this Book is so noble and protected by Allah that nobody has the power to bring any addition, omission or change in its words, nor can one succeed in bringing any change in the injunctions of the Qur'an by distorting its meaning. Whenever any wretched person attempted to do so, he had to face ignominy -The Qur'an remained pure and untouched by his evil plans. As for its protection from open

distortion or change, everybody can see that there is no way for anyone to do it, because it is being read and recited throughout the world for the last fourteen centuries, fully memorized by hundreds of thousands of people; if anybody makes even the slightest mistake, the young, the old, the learned scholars, the illiterate - thousands and thousands of Muslims raise their voice for correction. The words ` nor from its behind' in the present verse indicate that the protection of the Qur'an that has been undertaken by Allah Almighty Himself by saying "And We are there to protect it." (15:9) is not limited to its words only; rather Allah Almighty has ensured that its meanings will remain protected as well. Allah Almighty has so safeguarded even the meaning and injunctions of Qur'an through His Messenger and his direct disciples, the noble Companions (رض) ‹that if any infidel attempts to distort it through false explanations, thousands of scholars stand up to refute it, and he faces rejection. The fact is that in the verse إِنَّا لَهُ لَحَافِظُونَ (We are there to protect it) the pronoun ` it' points towards the Qur'an and Qur'an is not just the name of words, but is the name of both words and meanings.

It is clearly mentioned in Sahih ahadith that a group will always remain among Muslims, till Doomsday, who would expose the distortions of those who commit ilhad (false interpretation), and would clarify the correct meaning of the Qur'an. They may hide their kufr from the whole world, but they cannot hide it from Allah Almighty, and since Allah Almighty is aware of their conspiracy, they are bound to face punishment.

How Allah protected Quran which is free of any Mistake right from its first revelation till today and till the day of Judgment. Allah revealed Quran upon Prophet Muhammad S.A.W, who was from tribes in Arabs. These Arabs were having fast memorizing memory. The Quran was preserved in the heart of the Muslims and during the caliphate of Hazrat Abu Bakar R.A the scattered form was collected, and he mentioned Zaid Ibn Sabit to make it in book shape.

Abu Bakar R.A said that he was first hesitating to make Quran in book shape. Hazrat Umar R.A kept insisting him to compile it but he denied saying this that the work that Prophet Muhammad S.A.W did not do in his life how can he do. But after some while Allah opened his heart for what Umar R.A heart was opened. After that he made a committee under supervision of Hazrat Umar and Hazarat Zaid Ibn Sabit was supposed to write the ayah and commandments were given to write only those Ayah wich he found two witnesses of that specific Ayah.

During the Prophet's life the work on prophet sayings were also composed and learned by heart. A book named as كتاب الصدقه compiled during the period of prophet Muhammad S.A.W comprised of different Zakat issues, written and sent to his governors that he had died. The Prophet (peace and blessings of Allaah be upon him) had attached it to his sword. Then when the Prophet (peace and blessings of Allaah be upon him) died, Hazrat Abu Bakr followed him until he too died. The Prophet (peace be upon him) followed him until he passed away. It was mentioned in the book that a goat on five camels is Zakat. This is also mentioned in Hadith book as follow

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ، وَإِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ، وَمُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ الْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ، فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ فَلَمَّا قُبِضَ، عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ، وَعُمَرُ حَتَّى قُبِضَ، وَكَانَ فِيهِ فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ، وَفِي عَشْرٍ شَاتَانِ، وَفِي خَمْسَ عَشْرَةَ ثَلَاثُ شِيَاهٍ، وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ، وَفِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِذَا زَادَتْ فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ، فَإِذَا زَادَتْ فَجَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا زَادَتْ فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا زَادَتْ فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ، وَفِي الشَّاءِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ فَثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِ مِائَةٍ فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةٍ شَاةٍ فَفِي كُلِّ مِائَةِ شَاةٍ شَاةٌ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعَ مِائَةٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بِالسَّوِيَّةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَيْبٍ. وقَالَ الزُّهْرِيُّ: إِذَا جَاءَ الْمُصَدِّقُ قَسَمَ الشَّاءَ أَثْلَاثًا: ثُلُثٌ خِيَارٌ وَثُلُثٌ أَوْسَاطٌ وَثُلُثٌ شِرَارٌ، وَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسَطِ وَلَمْ يَذْكُرْ الزُّهْرِيُّ الْبَقَرَ. وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، وَبَهْزِ بْنِ حَكِيمٍ، عَنْ جَدِّهِ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، وَأَنَسٍ. قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ وَالْعَمَلُ

عَلَى هَذَا الْحَدِيثِ عِنْدَ عَامَّةِ الْفُقَهَاءِ ، وَقَدْ رَوَى يُونُسُ بْنُ يَزِيدَ وَغَيْرُ وَاحِدٍ ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ بِهَذَا الْحَدِيثِ وَلَمْ يَرْفَعُوهُ، وَإِنَّمَا رَفَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ.[45]

Az-Zuhri narrated from Salim from his father:

The Messenger of Allah had a letter written about charity, but he had not dispatched it to his governors until he died; he kept it with him along with his sword. When he died, Abu Bakr implemented it until he died, as did Umar until he died. In it was: 'A sheep (is due) on five camels, two sheeps on ten, three sheeps on fifteen, four sheeps for twenty, a Bint Makhad on twenty-five to thirty-five. When it is more than that, then a Bint Labun, (is due, till the number of the camels reaches) forty-five. When it is more than that, then a Hiqqah until sixty. When it is more than that, then a Jadhah until seventy-five. When it is more than one hundred and twenty, then a Hiqqah on every fifty, and a Bint Labun on every forty. For sheep; one sheep (is due) for every forty sheeps until one hundred and twenty. When it is more than that, then two sheeps until two hundred. When it is more than that, then three sheeps until three hundred sheep. When it is more than three hundred sheep, then a sheep on every hundred sheep. Then there is nothing until it reaches four hundred. There is no combining the (property of) individuals nor separating the collective (property) fearing Sadaqah. And fr whatever is mixed together that two own, then they are to refer to the total. Neither an old or defective (animal) may be taken for charity.

Another book named as صحيفه عمر ابن حزام was written during prophet S.A.W life. When the Muslims conquered Najran, the Prophet (peace be upon him) appointed his companion, Amr ibn Hazm, as governor of Yemen. On this occasion, the Prophet (peace and blessings of Allaah be upon him) wrote a detailed book to Abi ibn Ka'b and submitted it to Amr ibn Hizam. Apart from a few general lessons, the book mentioned Shari'ah related rules on topics such as purity, prayer, zakat, usher, hajj, umrah, jihad, wealth, tax, deity, administrative and educational matters. Sayyidina Amr ibn Hizam (ra) did his duties as governor of Yemen in the light of this book. It is mentioned in Dr Hameed Ullah's Book called   الوثائق السياسيتہ فى الاسلام

In book of hadiths it is narrated.

حَدَّثَنَا أَبُو هُرَيْرَةَ ، قَالَ : لَمَّا فُتِحَتْ مَكَّةُ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : " مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ : إِمَّا أَنْ يُودَى ، أَوْ يُقَادَ ، فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاةٍ ، فَقَالَ : يَا رَسُولَ اللَّهِ اكْتُبْ لِي ، قَالَ الْعَبَّاسُ : اكْتُبُوا لِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اكْتُبُوا لِأَبِي شَاةٍ " ، وَهَذَا لَفْظُ حَدِيثِ أَحْمَدَ ، قَالَ أَبُو دَاوُد : اكْتُبُوا لِي يَعْنِي خُطْبَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ[46].

Narrated Abu Hurairah: When Makkah was conquered, the Messenger of Allah ﷺ got up and said: If a relative of anyone is killed, he will have a choice between two: he (the slayer) will either pay the blood-wit or he will be killed. A man of the Yemen called Abu Shah stood up and said: Write for me, Messenger of Allah. The narrator al-Abbas (b. al-Walid) said: Write to me, (you people). The Messenger of Allah ﷺ said: Write (you people), for Abu Shah. These are the wordings of the tradition of Ahmad. Abu Dawud said: Write (you people), for me, that is, the address of the Prophet ﷺ.

Several books are written on preservation of Hadith and Quran which shows how Muslims were remained active participants. In the preservation of Hadiths the Specialist on "Chain of Narrators" called Asma Wa-Rijaal, it is the intellectual work done by the Muslims. In order to preserve Ahadiths these people took initiative to write down the narrator's biography. When an orientalist tried to edit the book الاصابہ he was astonished that how is it possible to write down more than 4 lac people's biography and according Dr. Mehmood ahmed Ghazi more than 1.5 lac people were addressed in these books.

Surprisingly, if a person in today's era says that prophet S.A.W said so and so, it is now easy to ask him about from where did he receive the information and one can easily check whether it is related with what is said or not.

Is promotion of fake knowledge Sin?

From discussion made, it is obviously sin. Let take an example of any information except Islam. When the

information is floated on social media the people tendency is to check the resources and sources of the news which is floated, before verifying majority of people will talk about the authenticity of the news.

Islam has give clear commands through prophet Muhammad S.A.W. and his life and his saying, acts are preserved. Not only Quran and Ahadiths but also the companions of Prophet S.A.W and companions of Sahabas Called Tabi'een and companions of Tabi'een called Atba'Tabi'een are preserved in different school of thoughts in Muslim history.

When it comes to punishment of false or unauthentic knowledge regarding Islam one must note the action took by Hazrat Umar R.A

"حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ، إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَذْعُورٌ، فَقَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ؟ قُلْتُ: اسْتَأْذَنْتُ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ""إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا، فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ""، فَقَالَ: وَاللَّهِ لَتُقِيمَنَّ عَلَيْهِ بِبَيِّنَةٍ أَمِنْكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ أُبَيُّ بْنُ كَعْبٍ: وَاللَّهِ لَا يَقُومُ مَعَكَ، إِلَّا أَصْغَرُ الْقَوْمِ، فَكُنْتُ أَصْغَرَ الْقَوْمِ، فَقُمْتُ مَعَهُ، فَأَخْبَرْتُ عُمَرَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ، وَقَالَ ابْنُ الْمُبَارَكِ، أَخْبَرَنِي ابْنُ عُيَيْنَةَ، حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، سَمِعْتُ أَبَا سَعِيدٍ، بِهَذَا47 .

Narrated Abu Sa`id Al-Khudri: While I was present in one of the gatherings of the Ansar, Abu Musa came as if he was scared, and said,   I asked permission to enter upon `Umar three times, but I was not given the permission, so I returned.   (When `Umar came to know about it) he said to Abu Musa,   Why did you not enter?'. Abu Musa replied,   I asked permission three times, and I was not given it, so I returned, for Allah's Apostle said,   If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.' `Umar said,   By Allah! We will ask Abu Musa to bring witnesses for it.  (Abu Musa went to a gathering of the Ansar and said).   Did anyone of you hear this from the Prophet ?   Ubai bin Ka`b said,   By Allah, none will go with you but the youngest of the people (as a witness).   (Abu Sa`id) was the youngest of them, so I went with Abu Musa and informed `Umar that the Prophet had said so.

While having a close look on the above two Ahadiths one must understand that how Hazrat Umar R.A treated Abu Musa Al-Ashari to bring witness when he said that he said done what prophet S.A.W recommended. This not only give a clear message to today's generation to be careful while forwarding and describing the sayings of Prophet Muhammad S.A.W.

Hazrat Umar act and response clearly indicates the importance of the Prophet Muhammad S.A.W Sayings so that there should not be any controversy among what prophet Muhammad S.A.W said and Hazrat Abu Musa Al-Ashri did.

On the other hand, now the books are available in written format with having complete worked called Takhreej. The types of ahadiths are also classified whether the hadith is Sahih, Hasan, Daeef, Mouzoh, and Mursal. This classification made on the basis of Narrations and Narrators of that narration. The credit goes to Muhadissin who worked and separated all Ahadiths and classified into different categories. A marvelous work done in order to preserve the heritage of ahadiths.

Role and responsibilities:
As Pakistan is named as Islamic country there are several departments who work in coordination.

Cyber Crime agency Role:

The role of cybercrime agency is very crucial and at top priority when it comes to monitoring of internet and social media tools and application.
The National response center for cybercrime (NR3C) is government department which came into being in 2016 after an act passed by Assembly. The department has potential to cope up with these issues.

This department has made process easier in order to file appeal online. But when the act passed by legislators is studied in detail, nothing with regards to false or unauthentic scripture and literature regarding

Islam is discussed. Though there is proper mechanism but it for personal level and hatred literature uploading.

As Muslims in Pakistan have deepest love with Islam and Prophet Muhammad S.A.W. the legislation should be made on this specific matter with punishments. When it is observed that for a personal reason a person can file a case against his dignity then Prophet Muhammad S.A.W and Islam is supposed to be at its first priority to be given in the act.

Responsibility of Scholars in Pakistan:
There is need of Scholars to prevent such stuff by addressing the Muslim community. Those scholars who are affiliated with Masajid during Jumma, they have more access to people coming for Jumah Salah. They should emphasis on the adverse effects of social Media usage and specially to promote unauthentic knowledge which is related with Islam. Secondly, they should come upfront in social media just to observe the pages and groups which are made to spread Islamic literature.

Muslim Community role and responsibilities:
Muslim community in Pakistan also come upfront in order to prevent unauthentic Islamic literature. As social media user they should have an idea what to do before sharing any information. There are several methods and steps to be taken before sharing Islamic knowledge and scripture. Firstly, they should have access to find out scholars (Ulama) and consult with them regarding the authenticity. Secondly, they should ask the concerned person who has uploaded post that form where did he get this stuff. Ask him about the references and books from where he got the scripture. It may take a while but an effective approach to minimize the irrelevant stuff which portrays as Islamic literature.

Role of IT/ Software developers.
The role of Information technology cannot be neglected in this regard. In the presence of scholars the software developers should come together to develop applications regarding Quran, Haidth, Seerah, Asma Wa Rijjal. As these books are already in written formats and these software developers can contribute a lot under the supervision of scholars. Recently there is an application made by a Pakistani Software engineer "Islam 360" by Zahid Hussain Chippa. But more software are required in filed of Fiqh and seerah. Parents are the role models for their children. According to hadith narratedabove the children can be Sadaqa E Jaria for them or opposite to that. In this regard they have to take children activities regarding to social media and positive usage.

Interfaith harmony among different sects of Islam in Pakistan. (social media groups)
There are different groups working in different social media application where it can be observed that except proving one's own sect is in right direction and all of other sects are in hellfire. Through this, Islam is misrepresented. The Muslims should respect other opinions and the need of the hour is to come to those common points which are similar among them and after that resolve others. One thing must be kept into consideration that in Usool all the sects are same but in Furoo there are difference in opinion. The difference in opinion must not lead to quarrel. Moreover, the non-Muslims wants to dominate the world by divide and rule policy.
In Quran Allah Almighty says:

واعتصموا بحبل الله جميعا ولا تفرقوا[48].

And hold firmly to the rope of Allah all together and do not become divided.

Allah Almighty Says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ ۗ
ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ⁴⁹.

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result."

In Haidh perspective who is to be followed

عن العرباض بن سارية قال صلى بنا رسول الله صلى الله عليه وسلم ذات يوم، ثم أقبل علينا بوجهه فوعظنا موعظة بليغة زرفت منها العيون
ووجلت منها القلوب، فقال رجل: يا رسول الله، أكان هذه موعظة مودع؟ فأوصنا، فقال: أوصيكم بتقوى الله والسمع و الطاعة وإن كان عبدًا
حبشيًا فإنه من يعش منكم بعدى فسيرٰى إختلافًا كثيرًا فعليكم بسنتى وسنة الخلفاء الراشدين المهديين تمسكوا بها وعضوا عليها بالنواجذ وإياكم
ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة. ⁵⁰

Narrated Irbad ibn Sariyah: Abdur Rahman ibn Amr as-Sulami and Hujr ibn Hujr said: We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: I can find no mounts for you. We greeted him and said: We have come to see you to give healing and obtain benefit from you. Al-Irbad said: One day the Messenger of Allah صلى الله عليه وسلم led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

REGULARIZATION OF SOCIAL MEDIA:

Regularization of social media is too important when it comes to usage, especially when it comes to Islamic literature promotion. As in report it is mentioned that many social media users is youth which is to some extent is good. But on the other hand, there is no mechanism to make a check and balance what kind of stuff is uploaded. This require a proper mechanism to identify and rectify the concerned people using promotion of Islamic literature. Method of filtering is most common through with the media users can be filtered. On the other hand social media is like a double edge sward, with one side of its blade it is cutting the time and money and other side of its blade giving a true or false Islamic knowledge. The both blades are deciding fate of users where their residence will be in hereafter.

CYBER LAWS IN PAKISTAN

There are different laws, promulgated in Pakistan. These laws not only deal with crime of Internet. These deal with all dimensions related to computer & networks.

Three of them are most known. They are:

- Electronic Transaction Ordinance (ETO) 2002
- Electronic / Cyber Crime Bill 2007
- Prevention of Electronic Crimes Act (PECA) 2016

ELECTRONIC TRANSACTION ORDINANCE (ETO) 2002 [51]

The Electronic Transactions Ordinance (ETO), 2002, was the first IT-relevant legislation created by national lawmakers. A first step and a solid foundation for legal sanctity and protection for Pakistani e-Commerce locally and globally. The ordinance laid the foundation for comprehensive Legal Infrastructure. It is heavily taken from foreign law related to cybercrime.

Pre-ETO 2002 Scenario

No recognition of electronic documentation
No recognition of electronic records
No recognition of evidential basis of documents/records
Failure to authenticate or identify digital or electronic signatures or forms of authentication
No online transaction could be legally binding
Electronic Data & Forensic Evidence not covered. No Rules

Post ETO 2002

Electronic Documentation & Records recognized
Electronic & Digital forms of authentication & identification given legal sanctity.
Messages through email, fax, mobile phones, Plastic Cards, Online recognized.

Sections of ETO 2002

There are 43 sections in this ordinance. It deals with following 8 main areas relating to e- Commerce.
Recognition of Electronic Documents
Electronic Communications
Digital Signature regime and its evidential consequences
Web Site & Digital Signatures Certification Providers
Stamp Duty
Attestation, notarization, certified copies
Jurisdiction
Offences
Important Sections of the act are:
Sec 36. Violation of privacy information
gains or attempts to gain access
to any information system with or without intent
to acquire the information
Gain Knowledge
Imprisonment 7 years
Fine Rs. 1 million

Sec 37. Damage to information system, etc.

alter, modify, delete, remove, generate, transmit or store information
to impair the operation of,
or prevent or hinder access to, information
knowingly not authorized
Imprisonment 7 years
Fine Rs. 1 million

Sec 38. Offences to be non-bail able, compoundable and cognizable

All offences under this Ordinance shall be non-bail able, compoundable and cognizable. Sec 39. Prosecution and trial of offences.
No Court inferior to the Court of Sessions shall try any offence under this Ordinance.
Electronic/Cyber Crime Bill 2007
Prevention of Electronic Crimes Ordinance, 2007 was promulgated by the President of Pakistan on the 31st

December 2007 and approved by federal cabinet on 17 January 2007. The Prevention of Electronic Crime Ordinance (PECO) 2007 was presented in the National Assembly under article 89(2) of the Constitution. The bill deals with the electronic crimes included:

- Cyber terrorism

- Data damage

- Electronic fraud

- Electronic forgery

- Unauthorized access to code

- Cyber stalking

- Cyber Spamming/spoofing

It offers penalties ranging from six months imprisonment to capital punishment for 17 types of cybercrimes. It will apply to every person who commits an offence, irrespective of his nationality or citizenship. It gives exclusive powers to the Federal Investigation Agency (FIA) to investigate and charge cases against such crimes. The bill suggests maximum punishment of death or life imprisonment for those booked under cybercrimes or involved in sensitive electronic systems offences. The Minister for Information Technology Awais Ahmad Khan Leghari stated for the bill: "the e-crime law would require the internet companies maintain their traffic data for at least six months to enable the agencies to investigate cases involving data stored by them." He said the law would enable the government to seek extradition of foreign nationals through Interpol for their involvement in criminal activities punishable under the law.

PREVENTION OF ELECTRONIC CRIMES ACT (PECA) 2016 [52]
National Assembly enacted the PECA to provide a comprehensive legal framework to define various kinds of electronic crimes, mechanisms for investigation, prosecution and adjudication in relation to electronic crimes. Supports Cyber Crime Bill 2007. The legislation established new offences including

- Illegal access of data (hacking)
- DOS and DDOS attacks
- electronic forgery and electronic fraud
- cyber terrorism

The legislation provides new investigative powers which were unavailable before such as search and seizure of digital forensic evidence using technological means, production orders for electronic evidence, electronic evidence preservation order, partial disclosure of traffic data, and real time collection of data under certain circumstances and other enabling power which are necessary to effectively investigate cybercrime cases. On April 13, 2016 the National Assembly's Standing Committee on Information Technology and Telecommunication approved the Prevention of Electronic Crimes Bill (PECB).

Key Features Of The Bill:
Up to three years imprisonment, Rs1 million fine or both for unauthorized access to critical infrastructure

information system or data

The government may cooperate with any foreign government, foreign or international agency, organization or 24x7 network for investigation or proceedings relating to an offence or for collecting evidence

The government may forward any information to any foreign government, 24x7 network, foreign or international agency or organization any information obtained from its own investigation if the disclosure assists their investigations

Up to seven years, Rs10 million fine or both for interference with critical infrastructure information system and data with dishonest intention

Up to seven years, Rs10 million fine or both for glorification of an offence relating to terrorism, any person convicted of a crime relating to terrorism or proscribed individuals or groups. Glorification is explained as "depiction of any form of praise or celebration in a desirable manner"

Up to six months imprisonment, Rs50 thousand or both for producing, making, generating, adapting, exporting, supplying, offering to supply or importing a device for use in an offence

Up to three years imprisonment, Rs5 million fine or both for obtaining, selling, possessing, transmitting or using another person's identity information without authorization

If your identity information is used without authorization, you may apply to the authorities to secure, destroy or prevent transmission of your information

Section 18. Offences against dignity of natural person.-

(1) Whoever intentionally and publicly exhibits or displays or transmits any information through any information system, which he knows to be false, and intimidates or harms the reputation or privacy of a natural person, shall be punished with imprisonment for a term which may extend to three years or with fine which may extend to one million rupees or with both:

In its present form PECB will criminalize conduct that shouldn't be criminalized, equip investigation agencies and PTA with overbroad and unguided powers that will be susceptible to abuse, and chill free speech without any corresponding augmentation of the right to privacy or dignity.

Punishments for Cyber Crime under Judicial Precedence

Under law there are defined punishment for the offence. Every respective offence has its distinctive punishment which can be imprisonment or fine.

Data Damage:

Whoever with intent to illegal gain or cause harm to the public or any person, damages any data, shall come under this section.

Punishment

3 years imprisonment

Maximum damages of 3 lac rupees

Electronic fraud:

People for illegal gain get in the way or use any data, electronic system or device or with intent to deceive any person, which act or omissions is likely to cause damage or harm.

Punishment

7 years imprisonment

Maximum damages of 7 Lac

Electronic Forgery:

Whoever for unlawful gain interferes with data, electronic system or device, with intent to cause harm or to commit fraud by any input, alteration, or suppression of data, resulting in unauthic data that it be considered or acted upon for legal purposes as if it were authentic, regardless of the fact that the data is directly readable and intelligible or not.

Punishment

7 years imprisonment

Maximum damages of 7 Lac

Malicious code:

Whoever willfully writes, offers, makes available, distributes or transmits malicious code through an electronic system or device, with intent to cause harm to any electronic system or resulting in the theft or loss of data commits the offence of malicious code.

Punishment

5 years imprisonment

Maximum damages of 5 Lac

Cyber stalking:

Whoever with intent to harass any person uses computer, computer network, internet, or any other similar means of communication to communicate obscene, vulgar, profane, lewd, lascivious, or indecent language, picture or image? Make any suggestion or proposal of an obscene nature. Threaten any illegal or immoral act, take or distribute pictures or photographs of any person without his consent or knowledge commits the offence of cyber stalking.

Punishment

3 Years of imprisonment

Maximum damages of 3 Lac

Spamming:

Whoever transmits harmful, fraudulent, misleading, illegal or unsolicited electronic messages in bulk to any person without the express permission of the recipient, involves in falsified online user account registration or falsified domain name registration for commercial purpose commits the offence of spamming.

Punishment:

6 month of imprisonment

Maximum damages of 50,000/Cyber

Spoofing:

Whoever establishes a website, or sends an electronic message with a counterfeit source intended to be believed by the recipient or visitor or its electronic system to be an authentic source with intent to gain unauthorized access or obtain valuable information. Later, Information can be used for any lawful purposes commits the offence of spoofing.

Punishment:

3 Years of imprisonment

Maximum damages of 3 Lac

Cyber terrorism:

Any person, group or organization who, with terroristic intent utilizes, accesses or causes to be accessed a computer or computer network or electronic system or device or by any available means, knowingly engages

in or attempts to engage in a terroristic act commits the offence of cyber terrorism.

Punishment:
Whoever commits the offence of cyber terrorism and causes death of any person shall be punished with death
Or imprisonment for life, and with fine
Otherwise he shall be punishable with imprisonment of ten years or with fine ten million rupees
            The role of cybercrime agency is very crucial and at top priority when it comes to monitoring of internet and social media tools and application.
The National response center for cybercrime (NR3C) is government department which came into being in 2016 after an act passed by Assembly. The department has potential to cope up with these issues.

Social Media Addiction: (causes and prevention)
Social media addiction is a term that is often used to refer to someone who spends too much time on social media like Facebook and Twitter or other forms of social media. As a result, it affects the person's daily life.

Although there is no official medical recognition on social media addiction as a disease, the negative habit of excessive use of social media has become a subject of much discussion and research.

Addiction simply means a compulsive behavior that leads to negative effects. And in this case, social media addiction is referring to someone who has a compulsive use of social media. For example, people who constantly check updates on Facebook or "stalking" other people for hours.

However, it is difficult to tell if someone is a social media addict. If you spend a few hours into social media checking updates and reading random tweets on Twitter, does that make you an addict?

Some people claimed that they spend time on social media to read the news and to find entertainment to kill time; they are not addicted to it. So how can we tell if someone is an addict?

At Harvard University, researchers have performed MRI scan on people's brains to see what happened when they talk about themselves, which is an essential part of what most people do in social media[53]. The result showed that self-disclosure communication creates pleasure in the brain. In conclusion, it makes people happy and high when they talk and think about themselves.

There is no direct conclusion in determining if someone is a social media addict, however, many physicians have observed similar symptoms such as depression, anxiety, psychological disorders, and more are the proofs of social media addiction.

Conclusion
Finally, technology is there to help us move forward, it is not created to waste our time and make us less productive.

Social media can be a great way to connect with people, but one must not neglect the importance of physical communication with others too. Never let these online social platforms take away precious time or control of life, one should be the one that controls them as a tool.

If found in spending too much time on social media and are addicted to it, follow the advice above, get rid of the disorder and gain back the control over your life.

Islam has given complete code of conduct and guides about the knowledge and information provided to others. When it comes to Islamic scripture and literature one must have conscious approach in order to promote authentic and accurate information. Using different social media platform to promote Islamic scripture and its preaching is permissible but keeping the sources in consideration. The authenticity, reliability, honesty and truthfulness are main factors involved in promotion of Islamic knowledge. Number of groups labeled as Islamic groups and pages are available in different social media forums but to detect which group is providing authentic knowledge with relevant sources is difficult for layman. In result the user decides to like and follow different pages and starts forwarding stuff available on that group or page without even consulting whether the provided information, knowledge is authentic and relevant to the objectives of page owner or group. This leads to another consequence that the information process goes from one person to other and so on and people act on that information provided without thinking if it is true or false. Fabrication of hadith, Athaars of Companions of Prophet (S.A.W), different quotations are referred to Sahabas, Tabi'een and Fuqahas and Muhaditheen. This is serious concern for promotion of pure Islamic teachings and scripture. People mostly having deep love and affection with Islam and they want to spread the teaching of Islam considering every Islamic scripture should be forwarded in order to fulfil the sayings of prophet بلغوا عنی و لو آیة but they neglect other ahadith given in this context which are discussed previously, those ahadiths also give limitations and guidelines in order to spread Islamic scripture. As every saying of the Prophet Muhammad (S.A.W) is preserved in books and different categories and classification of his (S.A.W) saying are made by Muhaditheen so the need of the hour is to take the stuff from authentic sources. In this regard one must ensure where the knowledge is taken i.e. the name of the book, the name of the author, publisher's name, where and when this book is published along with page number. This comes under the honesty. When this information will be available someone can easily check the relevancy and authenticity of that scripture.

In order to prevent misinformation about Islam or blasphemous stuff, Cybercrime act in Pakistan is already approved in 2016. That can come into play to remove unauthentic data regarding Islam. The act needs bit of modification to promote Islamic scripture through electronic devices. That should be clearly mentioned when section 18 of this act applies to natural person. Surely, Prophet Muhammad (S.A.W) , Sahabas and Tabi'een along with Fuqhas and Scholars have great honor and respect among all Muslims so this matters a lot when irrelevant post is made and shared with those dignitaries. The people will tend to follow that post as a "golden word". Not only they will follow but also they try to forward that knowledge. When the prefix used "prophet Muhammad (S.A.W) Said" this indicates that this the prophet's sayings, similarly when prefixes are used like mentioning names of Sahabas, and Tabi'een and Fuqhas and renowned Islamic scholars, the first things comes into mind that this is surely related to Islamic scripture so this should be followed and acted upon. on the other hand one must rethink and revisit that scripture before ignoring or accepting that saying. Here the role of scholars (Ulamas) become crucial. They can guide a person whether this sayings is accordingly or not. On which context this saying is quoted. But the person should have moral and ethical values to ask from Ulamas. As Allah Says in Surah Al-Nahal Ayah 43

فَسْـٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ   [54]

"So if you yourselves do not know (anything), then ask the People of Remembrance."
Though the part of this ayah according to different Muffasireen made different scenario and background of this ayah which is about the scholars those knowledgeable in the Torah and the Gospels. But in general, it can applies to today's era. The scholars (Ulamas) have greater knowledge than a layman and according to hadith in Jami Tirmidhi 2682.

إن العلماء ورثة الانبياء، إن الانبياء لم يورثوا دينارا ولا درهما إنما ورثوا العلم فمن اخذ به اخذ بحظ وافر[55]

"Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share."

In accordance with this Hadhith scholars have superiority over a layman as they keep the knowledge of prophets. The factor of responsibility on scholars is more than a layman. The role of scholars (Ulamas) is modern world is crucial. Technological advancement gave human access to knowledge and information much easier than previous. Scholars have to play vital role in order to update their knowledge in which they are specialized but with the passage of time they have to make these social media apparatus in well organized form so that the true knowledge can be delivered to a layman who only knows to use social media rather than knowing in depth knowledge of Islam. In order to provide true knowledge scholars should cooperate with information Technology or software developers. This coordination can give best and optimum result for spreading true Islamic scripture. Last but not least when the intentions are same and that is to promote Islam through social media let not forget the true scripture and literature with authentication is compulsory. When it comes to cybercrime act in Pakistan, in chapter 2 section 18,

(1) Whoever intentionally and publicly exhibits or displays or transmits any information through any information system, which he knows to be false, and intimidates or harms the reputation or privacy of a natural person, shall be punished with imprisonment for a term which may extend to three years or with fine which may extend to one million rupees or with both:
Provided that nothing under this sub-section shall apply to anything aired by a broadcast media or distribution service licensed under the Pakistan Electronic Media Regulatory Authority Ordinance, 2002 (XIII of 2002).

Now when someone shares, transfers any data which is false then the information provider will be punished. This section can be fruitful to prevent the promotion of the Islamic scriptures and information which are fabricated, concocted and these can also be called as misinformation floated thorough any media. Islam gives guidelines which are discussed in previous pages that how the Islamic scriptures is preserved and safe from alteration. If someone share a post which seems like a Ayah or Hadith of Prophet (S.A.W) but in reality it is not accordingly then that person not only floated misinformation but also he/she altered the original scripture which is to be investigated and punished.

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