



**BENEFIT OF SOCIAL MEDIA TO THE DEVELOPMENT OF MORALITY OF MUSLIM YOUTH IN NORTH CENTRAL, NIGERIA**

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**Abstract**

*Social media has become an integral part of our daily lives that comprise of time management and uses. Information and communication technology has brought drastically socio-structural changes in human endeavor. It has further drawn the world closer as a global village especially with advent of social media. Islam welcome and accommodates the modern technology if handle with caution, integrity and decency. It instructs Muslims to keep away from all acts that are against the ethics of Shariāh. Social media offered the easier mean of communication and propagating Islam and promote good value. In the light of the above, the paper uses both primary and secondary data to examine the important of the social media to the Muslim youths and development of morality in Abuja FCT, and to showcase the usefulness to Islam if handle with care and proffer useful solution and advice on how to handle the device across North Central Nigeria.*

**Keywords:** Social Media, Muslim, Youth, North Central, Nigeria.

**INTRODUCTION**

Islam is expanding gradually in the world; it is becoming popular among young people that are linked to the social media. It explores the unusual uses of social media by other religions, individual and cooperate organization. This process will be the role that social media plays in broadcasting Islamic faith between the social life of Muslims. Furthermore, Abdul Qayyum (27) opined that;

*The Muslim countries are next to the non-Muslim when it comes to social networks outlets viewer with many watching video. The fame of the social media platform in the world has led some researchers to felt that its effects on religious life. The common disagreement is that social media has the prospective to change people's religiosity and doing of goodness. The result of the social media on spiritual behavior of persons and communities in surrounding characterized by traditional value.*

It will be more reflective than in environment characterized by tolerance and sincerity. Furthermore, Muslims across the globe use Facebook, WhatsApp and other social media outlets to disseminate messages nationally and internationally. Human being by its nature, are socially inclined are such, interconnectivity is not prohibited in Islam as Almighty Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We created you from a single (pair) of a male and female, and made you into nation and tribes, that ye may know each other, verily the most honored of you in the sight of Allah is (he who is) the most righteous of you, And Allah has full knowledge and is well acquainted (with all things) (Q49: 13).

Allah has sanctioned social interaction because He knows why He created mankind in different tribes for them to intermingle for positive purposes not for moral decadence. As for conveying the message of Islam, Muslims need to use whatever good means that is in their disposal to convey this beautiful message to others for the purpose of propagating the religion of Islam.

Islam governs how to use social media, which can be understood with the parable of using a knife with double edges, (as you can use a knife to cut meat while cooking or as a weapon to defend or harm someone). It

depends on how you use it. Likewise, social media should be used wisely, so that you can take the good and beneficial side from it and leave what is harmful and not beneficial for you. As long as one does not engage on private things that are against Islam, one is allowed to embark on social media that will help Islam to grow. Social media is a new reality in our modern life. Habib, (17) noted that;

*People in rural tea shops do not have any information about the newspapers. Instead of the smartphone and iPhone dependency, 70 percent of internet users worldwide are connected through social media. The rate among youth is even higher, about 90 percent. Social media sites are considered as the most modern way of human communication.*

Using social media, people are completely eliminating geographical distances for human communication. Social media has become very popular in many other societies even outside the use of ordinary people. Such as government organizations, NGOs and non-government organizations Social media has a very effective role in connecting with friends and family from contacting government departments, raising the consciousness of civil society at the grass root level and promoting the business of merchants. Social media has become a major platform for publishing various opinion-oriented publications across Muslim society, organizing awareness, mobilizing information, marketing the products, and even organizing protests. There are many benefits in social media.

More also the North central, Nigeria comprises of seven states including Federal Capital Territory, Abuja, the states are as follow; Benue State, Niger State, Nasarawa State Kwara State, Kogi State and Plateau State. Mustapha (32) said;

*North Central Zone was established out of the old Northern Region plus the FCT, North Central Zone, like the other five geo-political Zones into which Nigeria is now form for certain purpose divided, was marked out during the reign of Sani Abacha (1993-1998). The six zones supposed to be the basis for rotational Presidency contemplated in Abacha's draft constitution of 1996.*

Furthermore, this draft and its intention never came into being, at present the zones have no constitutional basis or roles in Federal Character Commission to produce rotational presidency across the zones, but it is still in force till today. The States have their peculiarity and differences due to multi ethnicity dimension and diversity and different historical development and background but were linked together by constitution provision with single geo political name.

### **The Benefit of Social Media in the North Central Nigeria**

There were many benefits of social media to the Muslim youth if used in the proper way and can equally negate the behaviour if used otherwise, as such our principle target in this work is the positive aspect of it as it impacts on the moral uprightness of the Muslim youth in the North Central, Nigeria.

### **Connectivity and Socialization**

Interacting with friends, relatives and family across long distances has been a concern to human beings for centuries. People have always depended on communication to strengthen their relationships when face-to-face discussions are impossible, human beings have dreamed up many creative solutions. The first benefit of social media is connectivity. This is a process that paves way and also brings solution to the pending anxiety to solve issues of communication. People from anywhere can connect with anyone, regardless of the location and region. The beauty of social media is that you can connect with anyone to learn and share your ideas, actions, religious beliefs and so on. User can connect with people within and outside the community and country via social media on different platforms such as Facebook, WhatsApp, Telegram, Twitter, Instagram and YouTube. Qayyum & Mahmud (10) noted that "Social media is not only a medium of communication, but it is also an important part of the lives of adolescents and young adults. It gives User Avenue to stay connected with their peers in religious activities, and classes, while also allowing them to network with others with similar interests".

Islam gives more emphasis on the establishment of relations and sustains such ties; uphold the tie of kinship, friendship with neighbors as one of the prominent principles and it condemns anybody who breaks such ties. It is on that note that Islam is so committed in maintaining the tie of relatives and protects or preserves lineage to avoid being broken. Muhammad (101) stated that;

*This suits human nature, which is more inclined to start with kind treatment of those who are closer; it is also in harmony with the overall Islamic system of social organization and mutual responsibility which starts with the family then is readily extended first to relatives and then to society at large, in a spirit of mercy and friendship which makes life more pleasant and beautiful.*

As a major characteristic of Islam as a religion, along with pure monotheistic belief in Allāh, Prophet Muhammad (SAW) said in a hadith that;

*Allah created the creation, and when He finished from His creation Ar-Rahm (the womb; kinship) stood up and said "I seek refuge from those who sever the tie of kith and kin." Allah said: "yes, would it please you if I were to take care of those who take of you and cut off those who cut you off?" It said: "Of course." Allāh said: "Then your prayer is granted. (Muslim Vol. 6 Chapter 6 hadith 6518).*

Also, in another Hadith of the Prophet (SAW) on the issue of cementing the relationship it said;  
*The word 'Ar-Rahm' derives its name from 'Ar-Rahman' (i.e., Allāh). So, whoever keeps good relations with it (Ar-Rahm i.e kith and Kin), Allāh will keep good relations with him and whosoever will sever it (i.e severs his bonds of Kith and Kin) Allāh too will sever His relations with him. (Buhari vol.8-chapter 13 hadith 18).*

The strong bond of relationship is emphasized by Islam with social media, such relationship will be sustained effectively and stronger by the individual and group in society due to unlimited courage of social media. More also a repercussion was specified for those who sever the relationship. Proper handling of social media assists the Muslims ummah to attain the blessing of Almighty Allah.

Ramatu Adamu lamented how important social media has earned her close relationship with her parents living apart but received a lot of blessings from them for everyday she communicates with them in the morning and before going to bed at night. In the hadith of the Prophet Muhammed (SAW) he said;  
*You will not enter paradise until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) salam amongst you. (Muslim vol. 1 chapter. 22 hadith 194).*

This is sign of moral establishment that can easily be gotten due to advent of social media when both parties are not necessary staying or living together, they reside very far distance with each other but earn reward quickly, since spreading salam among each other is sign of love in the sight of Allah. greeting through social media outlets either through calls or messages or twitter or telegram user are equivalent to face-to-face chart within FCT Abuja, which give the same reward in the sight of Allah.

In Islam when an action is exhibited directly or indirectly it remain valid whether good or bad or face to face dealing or on social media still lingered on the reward and punishment, spreading the word of Allah and disseminating the admonishment of the Prophet (SAW) are all manifestation of good faith if done with good intention and in the right manner. Millions of viewers will access it through social media and this gives the sender double rewards. It may be retweeted or repost, continue broadcasting earn both of them reward till the end of their lives, Almighty Allāh say that;

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the thereof, and they will not be wronged Q6:160 .

Based on the quotation above, any good action exhibited will be multiply ten times likewise bad action is also applicable to the user of social media. Islamic laws of ethic and morality are applicable at all times, and do not cease to apply once when the device is turn on or go offline.

Ustaz Abdul Kareem Isa Shaba responded that sometimes, people are misled into thinking that since they are sitting comfortably in their homes out of view of public thought that any word or action online have no spiritual consequence, he continues that Islam is more than that, whether online or offline does not matter when it comes to maintaining Islamic standard of ethics of morality. Whatever action or inaction user of social media does should remember that the second party is Allah watching the user fingers touching or posting what would reflected on the user's record in the day of accountability. Choudhury (109) said "at present, social media has developed into a helpful means to follow the path of Da'awah and propagation of Muslim belief. Only very few voices censure the use of the new digital media as incompatible with Islamic practice" if taken into account the duplicitous nature of social media posting, information is often retweet, reposted and forward to and read by others, who in turn, repeat the information, a single good word, good statement is multiplied exponentially.

According to Alhaji Suleiman lamented that the advent of social media has helped a lot in facilitating their works by connecting directly to Saudi Arabia portal in securing the annual Hajj and Umrah visa for the intending pilgrims who intend to perform the Pilgrimage within the Federal Capital Territory, as such, reduce the risk of fraud. It becomes easy to secure and make payments for accommodation, transportation with United Agent fees, and any other necessary logistics that involves in the activities of Pilgrims to the Holy Land.

Islam stands to benefit, just as much as in any gathering that words of Allah will be the order of discussion, both physical or on a social media. Prophet Muhammad (SAW) said;  
*He who have faith in Allah and the day of judgement, let him address good or stay silent. (Bukhari Vol 8 chapter31 hadith 48).*

Also, if Social media is properly used, it will strengthen relationships, improve communication gap and assist socialization.

Abdul Raheem Muhammad noted that with socialization of media in religious and the power of Facebook and Instagram bond many Muslims brothers and sisters were able to link up with their life partners which eventually led to marriage union, despite living in different geographical location or regions. It assists in establishing universal brotherhood in respect of cultural background. Marriage is said to be the permanent, lawful relationships, that improve communication and assist socialization in Islam and also it facilitates the fulfilment of the sunnah of Prophet (SAW) that said;

*Marriage is my tradition who so ever keeps away from it is not from amongst me (Bukhari, vol.7, chapt. 1*

*hadith No 1).*

Social media has made it easier to accomplish this good gesture of marriage and allowed the fulfilment of the prophetic tradition without sentiment and barrier.

Muhammad Ghani, Zumrah, Roslizawati, Fazrul and Zainol (173) expounded in their discussion that, “the existence of social media has created a more independent sphere among the citizens. At the press of a button or a touch of a finger on the screen, users are able to channel out opinions to get chains and chains of feedback globally for that matter”. Social networking sites such as Telegram, Facebook, YouTube, Twitter etc., have allowed users to chat, to exchange information and also to be persuasive unlike radio and television.

### **Economic Benefit of Social Media**

The Islamic economy is built upon the real economy with agriculture and manufacturing as the key sectors of the economy that generate wealth, and equally permit the adoption of science and technology as they are universal disciplines that make much difference whether one is a Muslim or not, these are developments that require the understanding of environment and reality.

However Islamic approach solves this economic problem by firstly asserting that the dominion of every wealth belongs to Almighty Allah when every individual knows that whatever he acquires in this world is not his, rather a trust, bestowed on him by Almighty Allah. If he is aware of such trust, he seeks for wealth in lawful way and spends it according to the dictate of Almighty Allah the ultimate owner of the wealth, Almighty Allah says;

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا  
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

Or have they a share in the dominion Then in that case they would not give mankind even a Naqir. Or do they envy men for what Allah has given them of His Bounty Then, we have already given the family of Ibrahim the Book and Al-Hikmah and conferred upon them a great kingdom (Q4:53-54).

Economic actors need accurate and timely information to allocate resources efficiently. Investors and other groups increasing value and demand with the use of social media. Wilbur (23) a governance monitoring role from the media. A free and independent press can provide information and monitoring to the economic policy development process leading to more effective economic policies. It can also reduce political risk and increase good governance conditions that are important for robust economic development, with social media delivers accurate information that change the narrative of citizen to have access general economic expenditure of the state to have effective check and balance that will minimize corruption across agencies and parastatals and will give adequate transparency and accountability.

Just as it can ruin any business reputation, it can also improve business sales and reputation. Positive comments and sharing about a company can help them with sales of their products with good will. Since people are free to share whatever they want on the Social media, it can impact positively when words are shared. Online advertising sector is growing year in year out, with technology changing the narrative there are now more ways than ever to market products and businesses in the country and North Central, Nigeria is not left out or behind.

However, with consumers having the power to eliminate media messages been shown to them, marketers need to discover a way of reaching their customers. For that Media buying is the process of contacting the owner of a website and purchasing advertising space, usually as a banner placement, on their website.

Alhaji Ado Usman Babantakwa opines that e-economy has positive impact on social media because the power to navigate internet for business, the creation of online business or shopping that has boomed both major retail outlets and small artisans and traders are due to the advent of social media.

Danladi Umar Sanni said with social media it has increased value of the choices available to consumer. This also increases competition which translates into quality goods and services so as to be a strong competitor in the global market that broke the cabal of monopoly thereby boasting the economic activity in the North Central Nigeria.

Abdul Azeez Saidu maintained that financially it empowered few users who understood the technicality of the internet, it did that through internet businesses, such as creating website and management and foreign exchange trading given the users financial autonomy thereby creating independent for the user of internet for business. This reduced the idleness among the youth of FCT, Abuja, as it increases morality and empowered the youths.

Dauda Suleiman Muhammed noted that said with advent of social media in the FCT, Abuja, especially at Abaji many of the Youths no longer wait for white kola job, that is causing moral decadence among them. rather providing sustainable self-reliance for the teaming youths such as establishing kiosks to sell phone accessories, recharge cards and charging phone batteries and some go further to learn how to repair handsets while others become software engineers which expose them to develop software and websites making them economically empowered in the nation's capital and reducing immorality.

Islam, discourage monopoly in business improving on a business that is not prohibited, since it met the requirement of Islamic ethics, social media improve in the transacting business. Goods can be advertised via Facebook and YouTube for easy accessibility by the users, and goods can be ordered on pay on delivering or pay before the goods are delivered, as Saiful Azhar (79) said “Islam enjoins market agents to take risks in their business engagement. In fact, the Islamic legal maxim such as al-bay’al-ijarah, salam, Mudarabah, and musayarakah”.

Muhammad (301) said;

*Although Islam approves of individual private ownership, it surrounds it with a fence of precautions which protect its integrity and keep it free from riba, deceit, monopolies and exploitation by enjoining hard work and good earnings. Islam strongly encourages Muslims to work hard, so much so that work is given the same status as worship, if the intention is sound and respects the limit set by Allah.*

Islam encourages different kinds of business to earn a living and allowed private restricted wealth ownership by individual or organization. With social media many untapped sources of business have exploded in the FCT and North Central Nigeria in general.

An important element in social media is job creation because there are many job opportunities ranging from publishing, trading technique for counselling, and all sort of services. It is affirmed by Barnes, Hood and Gallardo (3) that “availability of these online service implies that social media is a job creator. By offering people these opportunities to become employed, productivity and wealth distribution are enhanced in the society through the agency of social media”.

Mall Ahassan Ahmadu Rubochi is of the view that social media creates more ability to capture a great flow of innovative and ambition that increase the growth of employments and increases revenue, boosting the economy and uplift morality in the North Central, Nigeria.

Salihu Abdullah observed that social media has open a glaring avenue for skill acquisition, he continues that through social media, users can learn new skills and improve their existing skills by collaborating with others, especially colleagues in a given field by exchanging ideas, explore new skill and improved knowledge of skill acquisition to make the users economically independent or become employers of labour.

Islam has enjoyed dignity of labour and advice every mature and sane Muslims to strive hard to maintain the dignity of the faith by been economic independent. Abdul-Fattah (1011) said;

*Some people may regard certain kind of work or professions as contemptible. Yet, the Prophet (PBUH) denied the validity of this notion and taught his companions may Allah be pleased with them that a human being's dignity as a whole is tied up with his work no matter what kind of work it is as long as it is lawful, the prophet (PBUH) also taught them that real disgrace and humiliation are in depending on the other people's help especially when one is able to independently undertake one affairs.*

Abubakar Hussain Turawushi believes that with social media in FCT, banking system has made a positive progress with the introduction of cashless policy and introduction of point of sale (POS), also using Automated Teller Machine (ATM) card for many transactions in banks without entering the banking halls and equally undertaken a transaction at your convenient time and even on top of your bed via mobile banking app. This no doubt is creating more job of opportunities and assist in facilitating economic buoyancy thereby creating moral value and honest in the dealings, that is encouraged in Islam.

According to Dr. Isah Aliyu Pantami, said that digital economy is gaining ground in Nigeria economy and contributing positively to the GDP. He continues that in Information Communication Technology (ICT) alone contributed 17% to GDP while in general digital economy if summated together could be 45% to GDP by July 2020. It is an indication of how social media is contributing to the development of economy in Nigeria, and gradually facing out face to face business contact, reduction of risk in transportation and save cost and also in reducing moral decadence.

Furthermore, Islam go against idleness, dependent syndrome, laziness and withdrawal from active participation in the business or economic, according to Higab (179) said;

*When the Muslims migrated from Mecca to Medina, Sa'd Ibn Al- Rabi' al-Ansari invited Abdul-Rahman Ibn Awf to live with him and offered to give him half of his possessions. But Abdul-Rahman declined, thanked his host and chooses to work as a trader in the markets of Medina, instead of being supported by him.*

Also, when Asim, the son of Umar Ibn el-Khattab, got married, his father ceased to support him and asked him to work. He allotted him the produce of some of his possessions and advised him to sell it, and to join in with other traders to earn his living and support himself and his family. Asim did as his father told him, and so we find the son of the Caliph engaged in work on the same basis as any ordinary Muslims.

Also, Riba (usury) is prohibited in Islam. This is a process by which the rich exploit the weak, by loaning the poor with high interest rate. Almighty Allah says;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ  
فَإِن لَّمْ تَقْعُدُوا فَأَذْنُوبًا يَحْزِبُ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

O you who believe! Have Taqwa of Allah and give up what remains from Riba, if you are (really)

believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly. (Q2:278-279).

If your business doesn't have dubious element Islam allows you to use any means to expand it provided it is halal. Social media can be used Islamically in other to improve businesses, since online business is the current trend that is obtainable in developed countries. It allows many industries to locate easily where they can access their raw materials. Social networks enable customers to communicate and collaborate with business partners. Accordingly, Trevino (445) "Social networks scan be used to influence. The use of Social networks is deemed advantageous for product launch as it performs two roles in the promotions mix". Hence, advertising workers may think that the use of social media for commercial purpose is necessary to our society and may be a more generous attitude toward it privacy in North Central, Nigeria.

Nwabueze et al (98) claim that "social media plays a crucial positive role in achieving micro finance banking and goals in Nigeria by facilitating information flow to the poor and small-scale business owners who are the primary target of micro finance" in addition social media enables small scale industries to create and maintain good relationships by closing the gap of social capital while Facebook and twitter maintain strong relationship such as close friend and kin.

Abdur-Rahman (353) said; "The Qur'an thus enjoins the cardinal values of equity, justice, mutual co-operation and self- sacrifice for re-organizing the socio-economic milieu of the Islamic is to society". The objective of setting economy in Islam is to have fairness, honesty, sincerity and equity in transaction and engaging on a lawful business devoid of usury, gambling, deceit and fraudulent dealing if such condition is maintained there will be morality build in the minds of the Youths in FCT, Abuja, that an egalitarian society will be achieved.

### **Information and Updates**

In the modern era, social media drastically influences the youth and community, and this technology is progressively becoming an everyday part of every individual's life in modern society. Innovations are taking place rapidly in the field of information technologies and being introduced via numerous social media websites, which showcases breaking news, and update information as soon as it is happening.

Information update is one of the vital roles of social media; Even in Islam, Information update cannot be over emphasis; throughout the life time of Prophet Muhammad (SAW), he fought many battles and defeated many enemies, as a result of information and intelligence gathering.

In Islam, Muslims are to follow the laid down procedures by Prophet Muhammed (SAW), in this contemporary time, especially with the advent of new information and communication technology as well as the social, they can avail themselves, and Islam has given Muslims update information on the future event, happening and also our lives after death.

Mall Salaudeen Ibrahim confirmed that through social media many applicants got update about vacancies in the parastatals and agencies of government this facilitated some youths from securing employment without having physical interviews with management of the organization because agencies contracted the process of the employment to consultancy firms who conducted the process and handed over the successful list to the parastatal. This reduced immorality and godfatherism within the organization, equally reduced dependence syndrome among the youths that would have course moral decadence in the society.

The social media keep students up- to- date with happenings around the world. It is faster to get digital news from the social media than from television and radio stations on the orthodox broadcast news channels or getting news from the print media. Global, national and local news spreads faster on the Internet than any channel. And because life seems to be made easier on the Net, a student who is not on Facebook, twitter or any other social media platform seems to be missing or locked out of modernity, also the metrologies could give forecast of weather in advance to secure the life and resources of those travelers using Air transportation, neither spending much time, energy and less expensive.

Mukhtar Sani Jebba noted that as Muslims you are advised to explore any means to get update on what is happening within and outside your vicinity or latest happening in the world and allowed you to know the state of affairs of Muslim brothers and sisters. Islam does not stop in the news alone but equally give emphasis on knowledge update and information about other Muslims in the globe.

### **Educational Benefit of Social Media**

In the past, seeking knowledge about Islam was mainly restricted to the Masjids; Educational institutions, and learning from Imams and Sheikhs. These traditional learning opportunities remain intact. However, Muslims now learn, question, teach, and network through social media sites. There are more avenues through which one learns about Islam. The internet has given the public access to all kinds of information and made Islamic literature so much more accessible. On YouTube, for example, you can listen to a lecture in any language you want and whenever you want. Blogging have become extremely popular with both Muslims and non-Muslims as a way to gain information and learn about Islam. Twitter and Facebook, though, have

undoubtedly been the two networking sites with the most active Muslim users. These sites have allowed users to connect with Imams, Sheikhs and scholars all over the world.

Abdullahi Isah echoed that we stand to benefit just as much in the social/virtual gathering as we would in a physical interaction. And this is of course with the reference to our contact on Facebook, twitter and WhatsApp. Attendance of any virtual courses get their certification as it was obtainable in other social gathering workshops because forum is giving for questions, clarifications, contributions and material and documents are sent to participants via email or social media outlets. More also, reward is equally earned through this means easily because those moral lessons learnt through virtual means are equally the same as sitting in the front of scholars as it was done traditionally before the advent of social media.

During the early times of Islam, the Sahaba (RA) used to take ride on the horseback or local transport to make them a member of the state in order to acquire Islam, the message of Islam was disseminated through discussion, using foots and riding horses or camels in other to acquired or impact knowledge which made the communication a bit difficult than nowadays. Apart from extraordinary grace from Allah, in this perspective, Qayyum & Mahmood (36) noted that “the social and electronic media gave Muslim elites more opportunity to explain more to people about Islam, so if there is a proper use of social media, there is no limit to expand so the religion of Islam and it activities will be expanded. In the word, it can be used to completely correct the views of Islam in the mind of believers”.

In this digital information era, it is very easy to present the beauty and ideals of Islam to the world through the media, it is on this note Almighty Allah says;

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and fair preaching and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided. (Q16:125)

Almighty Allah has warned us not to embarked on unnecessary argument with ignorant person be it physical or on social media. This is because he/she may not be ready to learn rather than to tarnish the image of Islam. To avoid abdicating the image Islam, it is better not to discuss with such person.

In the light of the above verse, it can be said that the age of the present technology can be used in Islam for the sake of the clarification of Islam in this era. Prophet Muhammad (SAW) said:

*Convey (my teaching) to the people even if it were a single sentence. (Bukhari vol. iv, Chapter 45 hadith no 667).*

Presently, people are sitting at home or their houses and easily acquire knowledge with just pressing the button of their phone/computers.

The message of Islam has been kept wide and not limited to any particular subject. This includes all method of invitation to Islam and materials to be used can be sourced through social media outlets, Almighty Allah says;

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Verily, it is only those among His servants who have knowledge that fear Allah. (Q35:28)

Scholar are given high level because of their update in knowledge for that, Islam itself is built on knowledge, Muhammad (335) said Imam ibn Abdul-Barr narrated that Ibn Ghassan said “you are still a scholar so long as you are still learning, but if you think that you do not need to learn any more, then you become ignorant”.

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So, ask Ahl Adh-Dhikr, if you know not. (Q16:43).

In Islam, seeking of knowledges is compulsory upon every Muslims. With social media you can explore materials or scholarly library as far as in Saudi Arabia without traveling down to the place. You can ask religious Questions and answer will be provided as fast as it could have expected. Also, with Social media, knowledge of what is happening within and outside Nigeria would be obtained.

### **Spreading the Quran, Hadith and Islamic References/Knowledge**

Today, through social media, the Quran, hadith, reading and preserving various Islamic references, etc. have become much easier. Earlier it was difficult to collect the verses of the Quran or the hadith. It has become much easier now.

According to Adamu Musa lamented that there is different software for searching the Quran and hadith. These can easily be moved from one Surah to another. Various verses with different words could be access. There are many web pages, software, apps available in all languages for Quran and hadith, and use for Islamic references, 'Maktaba Shamla' software is great. This includes books and journals for different topics. It is necessary to know its use in conducting Islamic research in modern times. Currently, Android Mobile is working as an important means of hand-wielding the invitation (Da'awah) to Islam. In this mobile, there is a special role in spreading the message of Islam by giving an opportunity to read what Islam is. Obligations of

Islamic calling in modern technology, or ordering good deeds and prohibiting evil deeds, which Allah has sanctioned in the Holy Quran;

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

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful (Q3:104).

Da'awah will not be restricted to work only in the Mosque, organization alone, but has no limited to any restriction, also digital information technology is not left behind, as other religious missionaries are preaching their religious work all over the world, like them, we can preach the great education of our Islam faster and easily. Instagram and Islam Post, instead of wasting time to post the picture. In this era of science development, modern use technology is one of the main tools of the campaign. The world has become a village for science's sake. The system of invitation should be of the best quality; on the other hand it is necessary to have the ability to apply the skills, and techniques to meet the current technological approach. Nowadays, people from the whole world relate on of social media by staying in contact through a virtual companionship. As a result, we used this outlet to communicate with people through social media and this controls interaction positively that will be benefit to Islam.

### RECOMMENDATION

- It is necessary for religious leaders to awaken religious consciousness among Muslim youths of North Central Nigeria, because no religions teach moral decadence
- Parents should take precautions on the use of computers and mobile phones by their children
- There should be sensitization and awareness campaign by Islamic organizations on the Muslim youths on the pros and cons of using social media.
- Muslim youths should learn how to Islamize social media in other to earn reward by doing good deed in this modern time.
- If we can control our skyline, there should be restriction to some of the websites that are degrading the morality and indecencies among our youths by the government.
- State Assemblies in the North Central states should enact laws that punishable legal action on the deterrent of those who mishandled the device in their hands in using social media on the negative side, so as to curtail negative effects of the social media.

### CONCLUSION

The benefits of social media are overwhelming; it facilitates the work and moves it more efficient. The true teaching Islam should be infused and maintain to enable Muslim youths. There is no technology product or technical development, which is not useful for Islam. But remember that everything can be used in positive or good way and can be used in negative or evil purpose. the fault is not the technology rather the user that is basically responsible, for that the beauty of Islam must be highlighted to Muslim youths, the challenge of ignorant must be reached and Quranic injunction must be delivered to everywhere and allow every parents and children to participate.

Positive effects of social media cut cross many for which have no limitation, it only depends on how the user navigate the device to his own advantage to Islamically inclined to move the world toward achieving egalitarian community of Muslim youths in the federal capital territory where everybody.

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**List of Interviewee**

S/N	NAME	OCCUPATION	ADDRESS	DATE
1	Ramatu Adamu	Civil Servant	Opposite Emir palace, Suleja.	05/2/2021
2	Ustaz Abdulkareem Isa Shaba	Chief Imam	Dagiri Central Mosque Gwagwalada.	25/2/2021
3	Suleiman Aliyu	Civil Servant	Muslim Pilgrims Welfare Board, Abuja.	04/3/2021
4	Abdulraheem Muhammed	Applicant	Over-Sea Quarters, Kwali Abuja.	07/3/2021

5	Alhaji Ado Usman Baba-Takwa	Civi Servant	Senior Staff Quarters, Lokoja, Kogi State.	11/3/2021
6	Adam A. Adam	Civil Servant	Bwari, FCT-Abuja.	15/3/2021
7	Dauda Suleiman Mohammed	Civil Servant	Toto Local Government, Nasarawa State.	17/3/2021
8	Alhassan Ahmadu Rubochi	Civil Servant	Chukuku, Kuje Area Council, Abuja.	19/3/2021
9	Salihu Abdullahi	Civil Servant	Binna Central Mosque, Lapai L.G. Niger State.	22/3/2021
10	Abubakar Hussaini Tura-Wushi	Artisan	Dagiri, Gwagwalada-Abuja.	25/3/2021
11	Mallam Salaudeen Ibrahim	Business	Offa, Kwara State.	27/3/2021
12	Abdulazeez Saidu	Teacher	Behind Agora's Palace, Zuba-Abuja.	30/3.2021
13	Adamu Musa	Civil Servant	Ona's Close, Abaji FCT-Abuja.	31/3/2021
14	Mukhtar Sani Jebba	Applicant	Agaie Local Government, Niger State.	20/4/2021
15	Danladi Umar Sanni	Civil Servant	Koton-karfe L.G. Kogi State.	27/4/2021