

Review Article

The Role of Social Media in the Dissemination of Islamic Knowledge on Rulings Regarding Female Muslims: A Study of the ‘Tambaya da Amsa’ (Question and Answer) Telegram Channel

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Abstract: This paper examines the significant role of social media in the dissemination of Islamic knowledge, with particular reference to the "*Tambaya da Amsa*" (Question and Answer) Islamic Telegram channel. Accordingly, library research, internet sources, and selected questions and answers posted in the Telegram channel were used for data collection. Meanwhile, the paper highlights the contribution of the general public in facilitating the role of the Telegram channel in disseminating Islamic knowledge by asking questions related to Islam. It also notes the significant contributions of some Muslim scholars in enhancing the role of the Telegram channel in disseminating Islamic knowledge, particularly on rulings regarding female Muslims, by conducting research and providing answers. In addition, the paper analyzes the lessons learned from some of the selected questions and answers. The paper concludes by offering recommendations to various stakeholders, such as the government, social media practitioners, Muslim scholars, and the general public, on promoting the dissemination of Islamic knowledge through social media channels, with a view to achieving more effective and fruitful impacts.

Keywords: Role, Social Media, Dissemination, Islamic, Knowledge.

INTRODUCTION

Social media refers to online platforms and tools that enable users to create, share, and exchange information, ideas, personal messages, and other content, fostering social interaction. These platforms include social networking sites, microblogs, video-sharing sites, etc [1]. Social media enables users to interact with friends, family, and a broader global audience, fostering virtual communities. Users can generate and distribute a wide range of content, texts, images, videos, and audio through platforms like Facebook, WhatsApp, Telegram, Twitter (X), Instagram, and YouTube [2].

Telegram is a cloud-based messaging application that allows users to send text messages, photos, videos, audio, and files. It also supports voice calls, video calls, and group chats for broadcasting to large audiences. Telegram is known for its focus on speed, security, and features like large group capacities and file sharing with end-to-end encryption [3].

Social media has emerged as a powerful tool for the dissemination of Islamic knowledge, transforming the way information is shared and accessed within Muslim communities worldwide. Platforms such as Facebook, Twitter,

¹ "The Meaning of Social Media," Retrieved from <https://www.usf.edu>, on July 29th, 2025

² *Ibid.*

³ "What is Telegram?" Retrieved from ww.shopfy.com on July, 29th 2025

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Telegram, Instagram, WhatsApp, and YouTube facilitate the rapid spread of religious teachings, scholarly discussions, and community engagement, enabling individuals to connect with scholars [4].

Social media serves as a platform for educational initiatives, online lectures, and virtual study circles, making Islamic knowledge more accessible to a broader audience. In essence, the integration of social media into Islamic education represents a significant evolution in how faith and knowledge are disseminated in the modern world [5].

1.1 An overview of "*Tambaya da Amsa*" (Question and Answer) Telegram Channel

The paper highlights the following important information about the channel:

The channel is an Islamic Telegram platform that contributes greatly to the dissemination of Islamic knowledge to the general public through Islamic questions and answers on various aspects of life. It was created on Saturday, April 17, 2021, by Malam Khamis Yusuf, who also serves as the admin of the channel. The channel has over 7,533 subscribers. Apart from Telegram, the channel disseminates Islamic knowledge on Facebook and WhatsApp. The channel uses Arabic, English, and Hausa as its languages of communication.

Various Islamic scholars play a significant role in the effective running of the channel by conducting thorough research and providing answers to Islamic questions from the general public. Some of the notable scholars are Dr. Jamilu Yusuf Zarewa, Malam Nuruddeen Muhammad (Mujahid), and Malam Khamis Yusuf.

The channel operates in such a way that only admins can send messages. Similarly, the phone numbers of the subscribers are end-to-end encrypted. Questions are sent directly to the admin's phone number. Thus, the names and phone numbers of those who send questions are not visible to the subscribers. The admin selects the most important questions and forwards them to Islamic scholars for answering [6].

2.1 Social Media and the Dissemination of Islamic Knowledge

In this section, the paper highlights the rise of social media and the dissemination of Islamic knowledge as follows:

The dissemination of Islamic knowledge has evolved significantly throughout history, influenced by various factors including technological advancements, cultural exchanges, and socio-political contexts. Traditionally, Islamic knowledge was transmitted through Oral teachings and handwritten texts, often within Mosque settings or educational institutions known as *Madrasas*. This approach fostered a close-knit environment where scholars and students engaged in the teaching and learning process [7].

With the advent of the printing press in the 15th century, the spread of Islamic literature expanded dramatically, allowing for broader access to religious texts across diverse regions. In the modern era, the rise of digital technology, particularly the internet and social media, has once again transformed how Islamic knowledge is disseminated. Online platforms enable the sharing of lectures, articles, and videos, making Islamic teachings accessible to a global audience. Thus, it allows for interactive learning experiences, where individuals can engage with Islamic scholars and participate in discussions about various aspects of Islam [8].

The rise of the internet in general and specifically social media has significantly transformed the landscape of knowledge dissemination [9], particularly in the realm of religious education. For the Islamic community, platforms like Facebook, Telegram, WhatsApp, Twitter, YouTube, and Instagram serve as vital tools for sharing religious knowledge and fostering discussions around Islamic teachings. These platforms have the potential to reach diverse audiences, enabling individuals to engage with scholars and each other regardless of geographical or cultural borders. As such, social media has emerged as a powerful mechanism for both education and community-building within the Muslim *ummah* [10].

Accordingly, the paper highlights some impacts, challenges, the role of Islamic scholars and individuals in countering misinformation on social media regarding the dissemination of Islamic knowledge as follows:

⁴ "Importance of social Media." Retrieved from www.investopedia.com on July 29th, 2025

⁵ *Ibid.*

⁶ Researcher's observation regarding the channel's description and operation as a subscriber.

⁷ S. Al-Faruqi, "Engaging with Islam through social Media: A New Era." *Muslim World Journal of Human Rights*, Vol.10, No. 1, 2021, PP. 55-60.

⁸ *Ibid.*

⁹ A-U. Sani & A.R. Bakura, "Humanities and the challenges of the 21st century internet community: Hausa studies in struggle." *Cross-Currents: An International Peer-Reviewed Journal on Humanities & Social Sciences*, Vol. 9, Issue 10, PP. 224-231.

¹⁰ A. Diba, "Social Media and the Global Muslim Community: Bridging Gaps and Building Networks, *Journal of Islamic Studies*, 32(4), 2021, pp. 455-470

2.1.1 Accessibility and Engagement

One of the most profound impacts of social media on the dissemination of Islamic knowledge is the enhanced accessibility it provides. Traditional forms of Islamic education often require attendance at physical locations, such as Mosques or educational institutions, limiting the reach to those who can access these spaces.

With social media, however, Islamic content is made available to anyone with an internet connection, thereby democratizing religious education. This widespread accessibility allows varied interpretations and teachings to proliferate, enabling individuals to engage with diverse scholarly opinions. Moreover, formats such as videos, infographics, and podcasts cater to different learning preferences, thus appealing particularly to younger audiences who are often more engaged with digital content [11].

2.1.2 Quality and Credibility Concerns

Despite the advantages of increased accessibility, the proliferation of Islamic knowledge on social media raises significant concerns regarding the quality and credibility of the information being shared. Unlike traditional educational settings, social media lacks rigorous vetting processes, which can result in the dissemination of misinformation [12], and extremist views. This reality necessitates that users approach online content with a critical mindset, carefully evaluating the qualifications of the content creators and the authenticity of their teachings. The challenge is compounded by algorithms that prioritize engagement over accuracy, often leading users to encounter sensationalist or misleading content rather than well-researched and scholarly information [13].

2.1.3 Scholarly Engagement and Countering Misinformation

In response to the challenges posed by misinformation, many established Islamic scholars and knowledgeable individuals have taken to social media to provide authoritative insights and counteract erroneous claims. Their presence serves as a critical resource for the community, offering a more grounded and contextual understanding of Islamic teachings.

Scholars are now utilizing platforms to engage with followers directly, allowing for interactive question and answer sessions and discussions that empower users to clarify their doubts and misconceptions. This engagement not only strengthens the connection between scholars and the community but also plays a pivotal role in guiding public discourse around Islamic issues in a manner that is responsible and informed [14].

Social media has reshaped the dissemination of Islamic knowledge by providing unprecedented access to religious teachings and fostering global dialogue. While this transformation brings opportunities for learning and engagement, it also necessitates vigilance in discerning credible sources of information. As the digital landscape continues to evolve, the Islamic community must navigate these changes thoughtfully, ensuring that the integrity of Islamic teachings is maintained while adapting to new forms of communication.

The future of Islamic education in the digital age will depend on a balanced approach that embraces the benefits of social media while mitigating its potential pitfalls [15].

3.1 The Role of 'Tambaya da Amsa' (Question and Answer) in the Dissemination of Islamic Knowledge

This section highlights the role of "Tambaya da Amsa" (Question and Answer) Islamic telegram channel on rulings regarding female Muslims. Thus, the paper concentrates on some questions and answers related to rulings on women's issues as follows:

3.1.1 Question One

Assalamu 'alaikum. If a woman experiences a miscarriage at two months, will this bleeding prevent her from fasting and praying?

¹¹ S. Al-Mubarak, & A. Elkhadem, Engaging with the Divine: The Role of Social Media in Contemporary Islamic Education. *Islamic Education Review*, 15(2), 2020, PP. 98-113

¹² A-U. Sani & A.R. Bakura, "Hausa in the 21st century internet environment: From easy access to documentation." *Saudi Journal of Humanities and Social Sciences*. Vol. 8, Issue 10, 2023, PP. 329-336

¹³ K. Ahmed, "Misinformation and Propagation of Knowledge in Digital Age: The Case of Islamic Teachings." *New Media and Society*, 24(7), 2022, PP. 1558-1574

¹⁴ M. Zaman, "Scholarly Voices in the Digital Marketplace: The Role of Islamic Scholars on Social Media." *Religion and Technology*, 11(3), PP. 212-226.

¹⁵ *Ibid.*

Answer:

Wa 'alaikumus salam. This bleeding will not prevent prayer and fasting, because it is not menstrual or childbirth blood. Scholars said that; any miscarriage that occurs before the formation of the human being is not an impediment to prayer and fasting. The formation of a human being is recognized from 80-90 percent of the gestation period. Therefore, any miscarriage that occurs before this point means that the bleeding will not prevent prayer or fasting. However, if the fetus is given life or its formation begins to be evident, then she should refrain from prayer and fasting. Allah knows best. Answer by: Dr. Jamilu Yusuf Zarewa [16].

3.1.2. Question Two

Assalamu 'alaikum. My usual menstruating period is six days, but now it has stopped on the third day. If this bleeding returns even for one day, should I perform a ritual bath as I usually do, but the blood is thick like a clot? So, what is the status of my fasting?

Answer:

Wa 'alaikumus salam. Sometimes menstruation can change the number of days it occurs, so even if it lasts for one day, if it stops, you should perform a ritual bath and continue worship.

There is no need for concern about stopping menstruation, as we do not know what will happen in the future except for Allah. Whatever is revealed to you will be your judgment. Thus, if this bleeding returns during your menstruation days, you should base your calculations on the previous days. Once the days are complete, you should perform a ritual bath. Allah is the Knower [17].

3.1.3 Question Three

Assalamu 'alaikum. My menstruating blood stopped before dawn, and I intended to fast, but I did not perform a bath until 10:30 am. Do I have the fast for that day, or should I fast again?

Answer:

Wa 'alaikumus salam. Regarding fasting, your fast is valid. You may delay the bath if there is a reason for cold weather that prevents you from bathing with cold water at that time. You should perform a prayer as a precaution to avoid missing its time. Whenever you are able in the morning, you should perform the bath. May Allah grant us success [18].

3.1.4 Question Four

Assalamu 'alaikum. If a woman gets upset and then blood flows from her body, while she is fasting, what is the status of her fasting?

Answer:

Wa 'alaikumus salam. Indeed, there are people from whom blood or semen can flow whenever they find themselves in a state of distress or agitation.

This kind of blood or semen discharge does not break the fast and does not necessitate a bath. The ruling is that you only need to perform a bath and then continue your fast. Allah knows best. From the *Fiqh* Forum [19].

3.1.5 Question Five

Assalamu 'alaikum. Is it permissible for a menstruating woman to recite the Qur'an from the computer without actually touching the *Mus'haf* (copy of the Glorious Qur'an)?

Answer:

Wa 'alaikumus salam. The majority of Muslim scholars and jurists maintain the impermissibility for a woman in her menstrual period or in postpartum to recite the Qur'an or to touch the *Mus'haf*. It is the recitation itself that is prohibited, regardless of the means. Therefore, it is permissible for her to read from the *Mus'haf* without touching it or to recall it from

¹⁶ H. Yusuf, Question and Answer No. 435, Posted in "Tambaya da Amsa" Telegram Channel on May 22nd, 2021 at 2: 08

¹⁷ H. Yusuf," Question and answer No. 278." Posted in "Tamabya da Amsa" Telegram channel on June 2nd, 2021 at 9:08pm

¹⁸ H. Yusuf," Question and answer No. 290." Posted in "Tamabya da Amsa" Telegram channel on June 2nd, 2021 at 9:09 pm

¹⁹H. Yusuf," Question and answer No. 282." Posted in "Tamabya da Amsa" Telegram channel on June 3rd, 2021 at 8:48 am

memory without uttering the words. There is no harm if she looks at the verses of the Glorious Qur'an on the computer screen without uttering the words.

The *Maliki* scholars, however, maintained the permissibility for a woman in her menstrual period to recite the Qur'an regardless of the reason for recitation (her fear of forgetting the Qur'an, for example). And once the menstrual period ceases, she is not permitted to recite the Qur'an until she takes a purificatory bath.

As for touching a copy of the Qur'an during the menstrual period, though the majority of the Muslim scholars disallow it, the *Maliki* scholars maintain its permissibility in the case of a woman who learns or teaches the Qur'an. Allah knows best [20].

3.1.6 Question Six

Assalamu 'alaikum. What is the ruling on someone who impregnated a woman? And after she gave birth, their daughter grew up to the age of marriage, and then the one who impregnated the mother wants to marry the daughter.

Answer:

Wa 'alaikumus salam. It is unlawful for him to marry her according to the schools of thought of *Hanafiyya*, *Malikiyya*, and *Hanabila*, because she was created from his semen, which makes her a part of his body. Allah is the All-Knowing [21].

3.1.7 Question Seven

Assalamu 'alaikum. What is the maximum number of days for childbirth bleeding?

Answer:

Wa alaikumus salam. Imam At-Tirmidhi said: "Scholars from the companions of the Messenger of Allah (peace be upon him), the Tabi'in, and those who came after them all agreed that a woman in her childbirth bleeding period should refrain from prayer for a duration of forty days. If she sees purity before the completion of forty days, she should perform a bath and continue praying. Even if the bleeding returns after forty days, many scholars said that she should not stop praying." This is the prevailing opinion among most *Fiqh* scholars on this ruling, such as Sufyan al-Thawri, Ibn Mubarak, Imam Shafi'i, Imam Ahmad *bn* Hanbal, and Ishaq. (Source: At-Tirmidhi 1/256). The scholars of the *fatwa* committee said: "Forty days is the completion of the days of childbirth bleeding." See the *fatwa* of the committee 5/417. Allah knows best [22].

3.1.8 Question Eight

Assalamu 'alaikum. It is hard to take off my *hijab* when I am at work/school. Can I wipe over it when making *wudu* (ablution)?

Answer:

Wa 'alaikumus salam. Although it is better that you take off your *hijab* and do *wudu* 'properly', sometimes in situations where it is difficult to take the *hijab* off to make *wudu*, it is Allowed to leave it on and just wipe over.

Al-Mughirah (*R.A*) said:

The Prophet wiped over his forehead, his turban, and his leather socks. And Bilal (*R.A*) said: The Messenger of Allah (*S.W.T*) wiped over leather socks and head coverings (in *wudu*). (*Sahih Muslim*)

The *ulama* said that the *Hijab* is similar to the turban as both are head coverings. So, if the Prophet (*S.A.W*) wiped over his turban in *wudhu*, similarly it's allowed for women to wipe over their *Hijaabs*. Besides, we also know that "Umm Salamah and some other women *Sahaabiyyaat* used to wipe over their *Hijabs* for *wudu*." Imam Ahmad and Ibn al-Mundhir. Ibn Taymiyyah said:

Since it is permitted for men to wipe over clothing on the head, so is it permissible for women as it is for men. As it is permissible clothing for the head, which is usually difficult to remove, it is similar to the turban of men. Moreover, her

²⁰ H. Yusuf," Question and answer No. 278." Posted in "Tamabya da Amsa" Telegram channel on June 6th, 2021 at 10:10 pm

²¹ H. Yusuf," Question and answer No. 293." Posted in "Tamabya da Amsa" Telegram channel on June 28th, 2021 at 9:22 pm

²² H. Yusuf," Question and answer No. 276." Posted in "Tamabya da Amsa" Telegram channel on July 2nd, 2021 at 8:04pm

hijab covers more than the turban of men, it is more difficult to take off, and her need of (the concession) is greater than leather socks.” [Sharḥ ‘Umdat al-Fiqh 1/266]

Shaykh bn Uthaymin said regarding wiping over the *Hijab* while making *wudu*:

Whatever the case, if there is difficulty, either because the weather is cold or because it is difficult to take it off and put it on again, then there is nothing wrong with wiping (over the *Hijab*) in such cases. Otherwise it is better not to do that. And Allah knows best [23].

3.1.9 Question Nine

Assalamu ‘alaikum. I am breastfeeding and my waiting period (*iddah*) has started. If I am breastfeeding, I do not have my menstruation period, should I count the number of days or wait until weaning?

Answer:

Assalamu ‘alaikum. For a woman who is menstruating, her *iddah* is that she will wait for only three periods starting from the day her husband has divorced her. For someone whose menstrual cycle is completely absent, she will wait three months from the day her husband has divorced for a woman who is pregnant, if she gives birth to what is in her womb, her *iddah* is complete, even if it is on the day her husband divorced her. For a woman who has been divorced while breastfeeding and does not have her period until she weans the child she is breastfeeding, she should wait until she weans this child, and then she will have three periods; at that point, her *iddah* is complete.

For a woman whose husband has died, her *iddah* is four months and ten days. If she is pregnant and gives birth to the child in her womb, her *iddah* is complete. For a woman who has been divorced, she will wait; some scholars say three years, some say two years, some say one year, and others say it depends on the needs of this woman regarding marriage. If she desires another man and has sought her husband without finding him, then a judge will grant her permission to marry someone else. Allah knows best [24].

3.1.10 Question Ten

Assalamu ‘alaikum. Is it permissible for a man to marry the daughter of his wife's sister?

Answer:

Wa ‘alaikum salam. It is permissible for him to marry her after he has divorced his wife, but it is not permissible to join them in marriage because she is his sister-in-law. The Prophet (S.A.W) said:

A woman should not be combined in marriage with her paternal aunt, and a woman should not be combined in marriage with her maternal aunt, because if you do this, you will destroy your family ties,” as reported by *bn Hibban*. Allah is the Most Knowledgeable [25].

3.1.11 Question Eleven

Assalamu alaikum. Is it permissible in Islam for women to engage in commerce?

Answer:

Wa ‘alikumus salam. It is permissible for women to engage in commerce within their homes or outside, as long as they adhere to what is prescribed by *Shari'ah*, which means they should not reveal their adornments, should not travel without their male guardians (*mahrams*), should wear *hijab* and not display their beauty, should not mix with men, and should not engage in conversations with male business partners during transactions. In summary, they must avoid any avenues that may lead to temptation or disobedience to Allah and His Messenger. The evidence for this is the statement of Allah, the Exalted, who says, “And Allah has made trading lawful and has forbidden usury” (2:275). This verse applies to all Muslim men and women.

It has also been reported that the early Muslim women engaged in trade without revealing their adornments and beauty while adhering to all other practices that would avoid temptation and disobedience to Allah. However, if a woman conducts business while displaying her beauty freely without a male guardian or mixes with men who are not her *mahramun*. This is forbidden [26].

²³ K. Yusuf, “Question and answer No. 209”. Posted in “*Tambaya da Amsa*” Telegram channel on July, 12th 2021 at 9:29

²⁴ K. Yusuf, “Question and answer No. 294”. Posted in “*Tambaya da Amsa*” Telegram channel on July, 15th 2021 at 9:02

²⁵ K. Yusuf, “Question and answer No. 286”. Posted in “*Tambaya da Amsa*” Telegram channel on July, 16th 2021 at 9:19

²⁶ K. Yusuf, “Question and answer No. 395”. Posted in “*Tambaya da Amsa*” Telegram channel on August, 8th 2021 at 3:05 pm

3.1.12 Question Twelve

Assalamu 'alaikum. In the place where the recitation of prayer is announced, should a woman also announce it?

Answer:

Wa 'alaikumus salam. According to the *Maliki* school of thought, a woman should not announce the recitation of prayer; she should do so quietly according to how she can maintain her modesty. However, scholars of *Hadith* have stated:

"There is no *haram* if she announces it, just as a man does, citing the *Hadith* of the Messenger of Allah (*S.A.W*) where he said:

Pray as you see me praying.

They have said that; this command applies to both men and women. Therefore, it is not a problem if she announces it like men (in places where announcements are made), and if she does it quietly, there is also no harm in that, as there is a ruling from the predecessors. Allah knows best [27].

3.1.13 Question Thirteen

Assalamu 'alaikum. Can women attend the funeral prayers?

Answer:

Wa 'alaikumus salam. It is permissible for women to perform the funeral prayer because the reasons related to the funeral prayer do not differentiate between men and women. Any verse that comes from the Qur'an or *Sunnah* includes both men and women in its rulings, unless there is some evidence or indication that excludes them.

Moreover, women from the companions prayed for the Prophet Muhammad (*S.A.W*) after he passed away, and no one has denied this, which indicates that it is part of the law. Allah knows best [28].

4.1 Lessons Learnt from the Questions and Answers

The Islamic knowledge contained in the selected questions and answers teaches many significant lessons. Some of the lessons are as follows:

4.1.1 Lesson on Compassion and Exemption in Religious Practices during Times of Hardship

The question of whether a woman who experiences a miscarriage at two months can continue to fast and pray highlights several important lessons. Firstly, it reinforces the need for understanding and compassion during such a difficult time, as miscarriage is both a physical and emotional challenge. It underscores the importance of seeking knowledgeable religious guidance, as different interpretations may offer clarity regarding her obligations in light of her condition.

Furthermore, the situation emphasizes the flexibility inherent in religious practices, allowing for exemptions during hardship and the necessity of prioritizing personal well-being. It serves as a reminder of the balance between fulfilling spiritual duties and acknowledging the significance of health care during times of grief and recovery.

4.1.2 Lesson on Understanding Menstrual Health and its Impact on Islamic Practices

The question regarding a woman's menstruation, particularly when it stops early and the characteristics of the blood are unusual, reflects important lessons about the complexities of understanding menstrual health within the context of religious practices. Firstly, it highlights the significance of awareness and knowledge regarding one's own body and menstrual cycle, as this can greatly influence decisions about religious obligations such as fasting and prayer. The inquiry emphasizes the necessity of consulting knowledgeable sources or religious authorities to discern how variations in menstruation may affect one's ability to fulfill these obligations. Furthermore, it underscores the principle of compassion and patience toward oneself in recognizing the physical and emotional implications of irregular menstruation. This situation teaches the importance of clarity and guidance in navigating religious practices during times of uncertainty regarding one's health.

4.1.3 Lesson on Ethical Considerations in Islamic Family Law

The question regarding the ruling on a man who wishes to marry the daughter of a woman he impregnated raises important lessons about ethical considerations and the complexities of familial relationships within Islamic law. It highlights the significance of understanding the implications of such relationships, including the prohibition of marrying

²⁷ K. Yusuf, "Question and answer No. 374". Posted in "*Tambaya da Amsa*" Telegram channel on August, 22nd, 2021, at 11:31 am

²⁸ K. Yusuf, "Question and answer No. 340". Posted in "*Tambaya da Amsa*" Telegram channel on September, 6th 2021 at 11:31am

one's own offspring, regardless of the circumstances of conception. This situation emphasizes the importance of adhering to moral and legal guidelines in matters of marriage, as well as the necessity of seeking guidance from knowledgeable religious authorities to navigate complex issues. Additionally,

4.1.4 Lesson on Concession (*Rukhsah*) in Islamic Religious Practices

The question regarding the difficulty of removing a *hijab* for *wudu* highlights important lessons about flexibility and practicality in religious practices. It emphasizes the significance of understanding the allowances within Islamic law that cater to individual circumstances, such as the permission to wipe over the *hijab* instead of removing it entirely. This inquiry also reflects the need for compassion and support in balancing faith with daily responsibilities, recognizing that maintaining one's religious obligations should not come at the expense of personal well-being. It serves as a reminder that Islamic teachings often provide solutions that accommodate the realities of modern life while upholding spiritual practices.

4.1.5 Lesson on Women's Empowerment and Economic Participation in Islam

The question of whether women are permitted to engage in commerce in Islam reveals crucial lessons about the religion's stance on women's roles and economic participation. It underscores the empowering nature of Islamic teachings, which advocate for the rights and responsibilities of women to engage in business and trade. This highlights their capability to contribute to society and support themselves financially. This inquiry also emphasizes the importance of understanding the historical context of women's involvement in commerce within Islamic history, where many women were successful merchants. It serves as a reminder of the need for continued advocacy for women's empowerment and their active participation in economic activities, aligning with Islamic principles of fairness and justice.

Based on the foregoing discussion, the paper outlines the recommendations to the government, social media practitioners, Muslim scholars, and the general public.

Recommendations

The following are recommendations for various stakeholders regarding the role of social media in disseminating Islamic knowledge:

The Government Should:

Promote media literacy by implementing programs to educate citizens about discerning credible religious content online; support religious institutions by funding initiatives that help mosques and Islamic organizations establish effective online presence; regulate misinformation by developing policies to counter misinformation regarding Islam on social media platforms; encourage collaborations by fostering partnerships between social media and Islamic scholars for accurate content dissemination; create and implement digital guidelines on responsible Islamic content creation and sharing.

The Social Media Practitioners Should:

Highlight credible sources by using algorithms to prioritize posts from verified scholars and reputable Islamic organizations; promote engaging content by developing creative and interactive content to engage audiences in learning Islamic teachings; create educational campaigns by initiating campaigns that focus on important Islamic concepts and teachings through social media channels; encourage dialogue by facilitating discussions and forums for followers to ask questions and engage meaningfully with Islamic content; monitor content quality by regularly evaluating the accuracy of Islamic content shared on platforms to maintain educational integrity.

The Muslim Scholars Should:

Embrace digital platforms by utilizing social media to reach a broader audience and simplify teachings for better understanding; engage in online teaching offering webinars, live question and answer sessions and tutorials to enhance direct engagement with followers; produce multimedia contents by creating videos, podcasts etc to present Islamic knowledge in accessible formats; collaborate with in with social media influencers in the Muslim community to spread authentic Islamic messages; address contemporary issues by discussing modern-day challenges facing Muslims on social media by providing relevant Islamic perspectives.

The General Public Should:

Seek verified information by always cross-checking Islamic teachings with reputable scholars before sharing them online; engage responsibly by being mindful about the content one shares, ensuring it is accurate and beneficial to others; participate in online learning by actively engaging with online Islamic courses and lectures offered by scholars on social media; contribute positively by sharing knowledge and experiences that promote understanding and respect for Islamic teachings; report misleading contents by reporting inaccurate or harmful contents related to Islam to help maintain a respectful online environment.

These recommendations aim to foster the role of social media in the dissemination of Islamic knowledge for more respectful and fruitful role in the digital age.

CONCLUSION

There is a strong public interest in acquiring Islamic knowledge, with scholars playing a pivotal role in its dissemination through research and public engagement. Islam demonstrates compassion and flexibility in religious practices, particularly during times of hardship such as menstruation, childbirth, and miscarriage, while also recognizing the importance of healthcare during periods of grief and recovery. Islamic family law integrates ethical considerations, emphasizing adherence to moral and legal guidelines in areas such as marriage, divorce, and inheritance. It also accommodates individual circumstances, exemplifying Islam as a religion of concession (*rukhsah*). Finally, Islamic teachings endorse women's participation in business, trade, and commerce under *Shari'ah* principles, enabling societal contribution, financial independence, and support for the needy.

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