

## Islamic Digital Wisdom: Formulation of Social Media Ethics Based on Hadith to Address the Digital Moral Crisis

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### Abstract

*The issue of moral and ethical degradation in the use of social media in the digital era has increasingly intensified, as evidenced by the widespread circulation of hoaxes, hate speech, and other forms of destructive communication behavior. This study aims to analyze the principles of wise social media engagement based on the teachings of the hadith of the Prophet Muhammad saw, as a foundation for digital ethics from an Islamic perspective. The research employs a qualitative approach using thematic (maudhu'i) analysis of hadiths related to communication ethics and social behavior, complemented by content analysis to contextualize the messages of the hadith within contemporary digital realities. The findings identify four operational hadith-based digital ethical principles: (1) information integrity, manifested in the obligation of tabayyun to counter hoaxes and misinformation; (2) control of digital expression, emphasizing the prohibition of destructive anger and hate speech; (3) public communication etiquette, encompassing guidance to speak kindly, avoid ghibah, and uphold mutual dignity; and (4) social responsibility, namely the obligation to disseminate benefit and avoid content that causes social harm. The contribution of this study lies in the formulation of the "Islamic Digital Wisdom" model as a comprehensive digital ethics framework that integrates hadith values into the dynamics of modern cyberspace as a moral solution for social media users.*

**Keywords:** Hadith of Digital Ethics, Social Media



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### Abstrak

Isu degradasi moral dan etika dalam penggunaan media sosial di era digital semakin meningkat, ditandai maraknya hoaks, ujaran kebencian, dan perilaku komunikasi destruktif lainnya. Penelitian ini bertujuan menganalisis prinsip-prinsip kebijaksanaan bermedia sosial berdasarkan ajaran hadis Nabi Muhammad saw, sebagai fondasi etika digital dalam perspektif Islam. Metode yang digunakan adalah pendekatan kualitatif dengan studi tematik (*maudhu'i*) terhadap hadis-hadis yang berkaitan dengan etika komunikasi dan perilaku sosial, disertai analisis isi (*content analysis*) untuk mengontekstualisasikan pesan hadis dengan realitas digital. Hasil penelitian mengidentifikasi empat prinsip etika digital berbasis hadis yang bersifat operasional: (1) integritas informasi, berupa kewajiban tabayyun untuk menanggulangi hoaks dan misinformasi; (2) pengendalian ekspresi digital, yang menekankan larangan kemarahan destruktif dan ujaran kebencian; (3) adab komunikasi publik, berupa tuntunan berkata baik, menghindari ghibah, dan menjaga kehormatan sesama; serta (4) tanggung jawab sosial, yaitu kewajiban menyebarkan kemaslahatan dan menghindari konten yang menimbulkan kerusakan sosial. Kontribusi penelitian ini terletak pada perumusan model “Islamic Digital Wisdom” sebagai kerangka etika digital komprehensif yang mengintegrasikan nilai-nilai hadis ke dalam dinamika ruang siber modern sebagai solusi moral bagi masyarakat pengguna media sosial.

**Kata Kunci:** Hadis Etika Digital, Media Sosial

### Introduction

The development of digital technology, particularly social media, has transformed patterns of human interaction and created a highly active new public sphere in Indonesia, with more than 210 million internet users according to the 2024 survey by the Indonesian Internet Service Providers Association (APJII).<sup>1</sup> However, this increase in access has also given rise to various moral problems, such as hoaxes, hate speech, doxing, slander, and cancel culture. Various surveys—including those conducted by Mastel, the Ministry of Communication and Information Technology (Kominfo), and Microsoft’s Digital Civility Index—indicate that misinformation and uncivil behavior in digital spaces continue to increase. This situation underscores the urgency of formulating robust social media ethics, particularly those grounded in Islamic teachings, which are rich in principles of proper communication etiquette (*adab*).

Various previous studies indicate that research on social media ethics from the perspective of hadith has been conducted using diverse approaches. Safuan and Aufa<sup>2</sup> emphasize the importance of speaking kindly and avoiding slander,

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<sup>1</sup> Aris Surya Muzakki and Suraji, “Legal Protection of Consumers in E-Commerce Through Social Media in Indonesia in the Industrial Era 4.0,” *International Journal of Law, Crime and Justice* 1, no. 3 (September 2024): 297–302, <https://doi.org/10.62951/ijlcj.v1i3.183>.

<sup>2</sup> Mhd Safuan and Kemas Ridho Aufa, “Adab Komunikasi dalam Islam: Bijak dalam Bermedia Sosial,” *Hikmah: Jurnal Ilmu Dakwah dan Komunikasi Islam* 16, no. 2 (2022): 280–96.

although their *takhrij* analysis remains weak. Supianah et al.<sup>3</sup> relate moral values found in *Riyāḍ al-Ṣāliḥīn* to adolescents in the digital era, yet their presentation of the chains of transmission (*sanad*) is not comprehensive. Meanwhile, Imron et al.<sup>4</sup> formulate four basic principles of digital ethics with stronger *takhrij* quality, although some shortcomings remain in the explanation of certain *sanad*. Other studies, such as those by Nurul Hasanah et al.<sup>5</sup> and Farouqy–Ridla<sup>6</sup> also contribute through themes of *ḥayā'* and the living sunnah approach, but they still exhibit methodological limitations, particularly in the detailed exposition of *sanad*.

In comparison with those studies, this research offers a significant differentiation. Rather than merely compiling hadiths that have been commonly cited, this study incorporates additional hadiths that have not been referenced in previous research. Each hadith is verified through a more rigorous examination of both *matan* and *sanad*, resulting in a broader and methodologically more valid corpus of sources. This approach enables the formulation of social media ethics that are more comprehensive and academically accountable.

Furthermore, this study addresses the gaps left by earlier works, which tend to be partial and predominantly textual in nature. Through an integrative approach—combining thematic hadith analysis with content analysis of contemporary digital phenomena—this research formulates systematic and applicable principles of digital ethics. The outcome is the “Islamic Digital Wisdom” model, a hadith-based digital ethics framework designed to respond to the moral, social, and communicative challenges of the modern social media era.

The “Islamic Digital Wisdom” model formulates four main categories of digital ethics: (1) information integrity, rooted in the principle of *tabayyun* to address hoaxes and misinformation; (2) control of digital expression, derived from the prohibition of *shatm* (insulting), *ghaḍab* (anger), and the exhortation of *rifq* (gentleness); (3) public communication etiquette through guidance to speak kindly, uphold human dignity, and avoid *ghibah* (backbiting); and (4) social responsibility in the distribution of beneficial content. This formulation constitutes

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<sup>3</sup> Euis Supianah, Romlah Abu Bakar Askar, and Munzir Suparta, “The Existence of Hadith as a Moral Compass for the Life of Teenagers in the Digital Era: A Study of the Hadith of the Book of Riyadhussholihin,” *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies* 3, no. 1 (2025): 111–27.

<sup>4</sup> Moh Imron et al., “ETIKA BERMEDIA SOSIAL PERSPEKTIF HADITS,” *Kabilah: Journal of Social Community* 8, no. 1 (2023): 107–17.

<sup>5</sup> Nurul Hasanah, Abustani Ilyas, and Zulfahmi Alwi, “Etika Digital Perspektif Hadis (Studi Tematik Tentang Konsep Haya' (Malu) Sebagai Landasan Menjaga Marwah Diri Remaja Muslim Di Media Sosial),” *PARADIGMA: Jurnal Kajian Budaya & Media* 2, no. 03 (2025): 69–75.

<sup>6</sup> Ar Miftah Al Farouqy and M Fahrur Ridla, “Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah),” *Wardah* 23, no. 2 (December 2022): 218–44, <https://doi.org/10.19109/wardah.v23i2.7536>.

a new epistemic contribution, as it synthesizes relevant hadiths into an ethical model that is contextualized to the dynamics of the digital public sphere.

This study aims to formulate principles of wise social media engagement from the perspective of hadith in a comprehensive and operational manner. In addition, it contributes to the development of contemporary hadith studies by demonstrating how the Prophet's normative messages can be reconstructed into relevant digital ethical guidelines for addressing communication challenges in the era of information disruption. Its practical contribution lies in providing moral guidance for social media users, educators, and religious institutions in formulating Islamic-oriented digital literacy frameworks.

Thus, this study fills a gap in the existing literature by offering a more comprehensive approach than previous research. Rather than addressing a single hadith theme in a partial manner, it constructs an ethical framework based on the integration of hadith values that align with the characteristics of modern social media. This approach is expected to enrich the discourse on Islamic digital ethics and to serve as an academic foundation for responding to the moral challenges faced by society in an increasingly complex digital era.

### Islamic Values of Wisdom in Digital Behavior

In Islam, wisdom (*hikmah*) is not merely understood as an intellectual ability to distinguish between right and wrong, but also as a practical guideline for acting appropriately in real-life situations.<sup>7</sup> The value of *hikmah* guides individuals to consider the consequences of every word and action, including those performed in digital spaces.<sup>8</sup> The principle of “placing things in their proper context” is reflected in the ability to exercise self-restraint before responding, to choose courteous and respectful language, and to ensure that all online activities generate benefit rather than cause harm.<sup>9</sup>

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<sup>7</sup> Ilham Mundzir, “Konstruksi Makna Hikmah Dalam Al-Qur'an Dan Arif Dalam Psikologi Barat: Studi Komparatif,” *AL QUDS: Jurnal Studi Alquran Dan Hadis* 7, no. 3 (December 2023): 463, <https://doi.org/10.29240/alquds.v7i3.5066>.

<sup>8</sup> Gianfranco Polizzi and Tom Harrison, “Wisdom in the Digital Age: A Conceptual and Practical Framework for Understanding and Cultivating Cyber-Wisdom,” *Ethics and Information Technology* 24, no. 1 (March 2022): 16, <https://doi.org/10.1007/s10676-022-09640-3>; Beijing Institute of Technology, Zhuhai and Marcus T. Anthony, “Cultivating Digital Wisdom in the Deep Future,” *IAFOR Journal of Cultural Studies* 9, no. si (June 2024): 7–31, <https://doi.org/10.22492/ijcs.9.si.01>.

<sup>9</sup> Marina Ryabova, “Virtual Communication Etiquette and Its Features,” *Virtual Communication and Social Networks* 2023, no. 4 (June 2023): 239–45, <https://doi.org/10.21603/2782-4799-2023-2-4-239-245>; Student Of Uzbekistan University Of Journalism And Mass Communications, Uzbekistan and To'raxmadov Ruslan Ravshan O'g'li, “NETIQUETTE: RULES AND PRACTICES FOR MEDIA LITERACY IN THE DIGITAL AGE,” *International Journal of Advance Scientific Research* 03, no. 05 (May 2023): 100–105, <https://doi.org/10.37547/ijasr-03-05-16>.

In social interactions, scholars explain that *hikmah* is reflected in attitudes of fairness, composure, and deliberation rather than haste. This value is practically relevant in social media contexts, where the speed of information often leads individuals to act emotionally or to disseminate content without verification.<sup>10</sup> Digital wisdom requires self-control—such as refraining from responding to provocative comments, avoiding impulsive anger, and considering the broader benefit (*maṣlahah*) before reacting.<sup>11</sup> By applying this principle, a Muslim can protect themselves from digital conflict, hate speech, and other destructive behaviors.

In an era of rapid information flow, the application of *hikmah* also encourages individuals to exercise caution in disseminating information.<sup>12</sup> *Tabayyun* becomes a concrete manifestation of wisdom, namely verifying the accuracy of news before sharing it so as not to contribute to the spread of hoaxes or slander.<sup>13</sup> Moreover, *hikmah* motivates social media users to uphold proper communication etiquette, such as refraining from humiliating others, avoiding digital *ghibah* (backbiting), and prioritizing empathy in public discourse. Thus, the implementation of Islamic values of wisdom not only shapes courteous and responsible individuals but also plays a crucial role in fostering a healthier, more civilized, and benefit-oriented digital environment.

### Digital Ethics and Social Media

Digital ethics refers to a set of values, norms, and moral principles that regulate human behavior in the use of information and communication technologies.<sup>14</sup> In the modern era, human life is increasingly interconnected through digital spaces, making actions such as uploading, commenting, and

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<sup>10</sup> Mubashir Sultan et al., “Time Pressure Reduces Misinformation Discrimination Ability but Does Not Alter Response Bias,” *Scientific Reports* 12, no. 1 (December 2022): 22416, <https://doi.org/10.1038/s41598-022-26209-8>; Francesca D’Errico et al., “How Personal Values Count in Misleading News Sharing with Moral Content,” *Behavioral Sciences* 12, no. 9 (August 2022): 302, <https://doi.org/10.3390/bs12090302>.

<sup>11</sup> Silvi Nur Izzatul Aulia and Fathoniz Zakka, “The Role of Hadith in Shaping Social Media Use Ethics Among Generation Z,” *Al-Bukhari: Jurnal Ilmu Hadis* 7, no. 2 (December 2024): 159–73, <https://doi.org/10.32505/al-bukhari.v7i2.9554>.

<sup>12</sup> Elis Mila Rosa, “Using of Play Store as a Media for Disseminating Hadith and Other Forms of Hadith Studies on the Play Store,” *Al-Bukhari: Jurnal Ilmu Hadis* 5, no. 2 (December 2022): 210–36, <https://doi.org/10.32505/al-bukhari.v5i2.4801>.

<sup>13</sup> Ahmad Yumni Abu Bakar et al., “The Concept of Tabayyun in Dissemination of Information Through Mass Media,” *International Journal of Academic Research in Business and Social Sciences* 14, no. 1 (January 2024): Pages 2630–2642, <https://doi.org/10.6007/IJARBS/v14-i1/20693>.

<sup>14</sup> Happy Budyana Sari et al., “DIGITAL ETHICS AND CITIZENSHIP CHALLENGES IN CYBERSPACE: AN OVERVIEW FROM PERSPECTIVE MORALS AND LAWS,” *NOTARIIL Jurnal Kenotariatan* 9, no. 1 (May 2024): 33–39, <https://doi.org/10.22225/jn.9.1.2024.33-39>.

sharing information carry significant social and moral implications.<sup>15</sup> Digital ethics aims to ensure that technology use is conducted responsibly, respects the rights of others, and supports the common good (*maṣlahah*).<sup>16</sup> According to scholars, digital ethics encompasses aspects such as honesty, privacy, data security, and civility in communication.<sup>17</sup> Without ethical guidance, digital spaces can become arenas of conflict, the spread of hatred, and disinformation.<sup>18</sup> Therefore, digital ethics serves as a crucial foundation for building a just, safe, and civilized information society—one that is not only technologically literate but also morally aware and socially responsible.

Social media, as a form of digital public space, exerts a significant influence on how individuals interact and shape public opinion.<sup>19</sup> In this context, social media ethics requires users to maintain integrity, respect the privacy of others, and avoid behaviors that harm others. Phenomena such as cyberbullying, the spread of hoaxes, hate speech, and body shaming indicate a moral crisis in the online sphere. Therefore, social media users need to apply ethical principles such as thinking before sharing, commenting politely, and respecting the diversity of opinions. Moreover, digital ethics also involves awareness of one's digital footprint—that every post and interaction leaves a trace with potential long-term consequences.<sup>20</sup> Social media ethics is not merely a set of technical rules, but a form of moral responsibility that reflects an individual's character and personality in the virtual public sphere.

From the Islamic perspective, digital ethics is inseparable from universal moral principles derived from the Qur'an and Hadith. Islam teaches values such as *amānah* (responsibility), *ṣidq* (honesty), *tabayyun* (verification of information),

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<sup>15</sup> Syahridawaty Syahridawaty, "The Phenomenon Of Faceapp Applications, Hadiths's Perspectives: An Analyses of Taṣhwīr Hadith Using Yusuf Qardhawi's Hermeneutics," *Al-Bukhari: Jurnal Ilmu Hadis* 4, no. 1 (June 2021): 30–43, <https://doi.org/10.32505/al-bukhari.v4i1.1972>.

<sup>16</sup> Annisa Dwi Hamdani et al., "Moralitas Di Era Digital: Tinjauan Filsafat Tentang Technoethics," *Indo-MathEdu Intellectuals Journal* 5, no. 1 (January 2024): 767–77, <https://doi.org/10.54373/imeij.v5i1.648>.

<sup>17</sup> Vera Vebriyanti, Ilma Awalya, and Nindya Kartika Kusmayati, "Etika Digital: Pandangan Kritis Terhadap Penggunaan Teknologi Dalam Kehidupan Sehari-Hari," *Tamilis Synex: Multidimensional Collaboration* 1, no. 03 (June 2023): 35–41, <https://doi.org/10.70610/tls.v1i03.435>.

<sup>18</sup> Mariyono Dwi and Akmal Nur Alif Hidayatullah, "People, Machines, Enterprises and AI Unite for Impactful Change," *Journal of Ecohumanism* 3, no. 3 (July 2024): 1158–76, <https://doi.org/10.62754/joe.v3i3.3438>.

<sup>19</sup> Swastiningsih Swastiningsih, Abdul Aziz, and Yuni Dharta, "The Role of Social Media in Shaping Public Opinion: A Comparative Analysis of Traditional vs. Digital Media Platforms," *The Journal of Academic Science* 1, no. 6 (October 2024): 620–26, <https://doi.org/10.59613/fm1dpm66>.

<sup>20</sup> Muammar et al., "MEMBANGUN JEJAK DIGITAL POSITIF: CARA MEMANFAATKAN MEDIA SOSIAL SECARA PRODUKTIF," *Jurnal Pengabdian Informatika* 2, no. 4 (2024): 755–64.

and *ihsān* (doing good) as guidelines for all forms of communication, including digital communication. A Muslim is required to guard their speech, which in the digital age also means safeguarding one's "digital footprint." Every post and comment on social media reflects an individual's moral character and faith.<sup>21</sup> Thus, digital ethics in Islam is not merely aimed at preventing legal violations or breaches of social norms, but also functions as an act of worship and a manifestation of *taqwā*. Building an ethical digital culture therefore entails integrating technology with spiritual values, so that cyberspace becomes a medium for spreading goodness, knowledge, and peace for all of humanity.

### Islamic Digital Wisdom from the Hadith Perspective

The following are hadiths referenced by previous studies whose primary sources can be verified for their authenticity:

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ، وَعَوْنُ بْنُ سَلَامٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ. ح  
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ. ح وَحَدَّثَنَا مُحَمَّدُ  
بْنُ الْمُثَنَّى. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ زَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ  
اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَبَابُ الْمُسْلِمِ فُسُوقٌ،  
وَقَتْلُهُ كُفْرٌ<sup>22</sup>

*From 'Abdullāh ibn Mas'ūd, he said: Rasūlullāh shallallāhu 'alaihi wa  
sallam said, "Insulting a Muslim is an act of wickedness (fusūq), and killing  
him is an act of disbelief (kufr)."*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ* as it is narrated by both al-Bukhārī and Muslim. Its *sanad* is sound, and its *matn* represents a fundamental principle of Islamic social ethics. The hadith indicates that verbal violence (insulting or reviling others) and physical violence (fighting or causing harm) are two forms of destructive behavior that are strictly prohibited in Islam. Islam regards verbal abuse not merely as "impoliteness," but as a serious ethical offense and a profound moral deviation.

<sup>21</sup> Abdullah Abdullah, Istika Ahdiyanti, and Dwi Iin Kahina, "Etika Komunikasi Islam Dalam Media Sosial," *Al-Hikmah: Jurnal Dakwah Dan Komunikasi* 1, no. 2 (June 2022): 1–15, <https://doi.org/10.47945/al-hikmah.v1i2.721>.

<sup>22</sup> Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi Naql al-'Adl 'an al-'Adl 'an Rasūlillāh ﷺ*, ed. Muḥammad Fu'ād 'Abd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.).

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ  
أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى  
يَسْتَقِيمَ قَلْبُهُ وَلَا يَسْتَقِيمَ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ وَلَا يَدْخُلُ رَجُلٌ الْجَنَّةَ لَا يَأْمَنُ جَارُهُ  
بَوَائِقُهُ<sup>23</sup>

*From Anas ibn Mālik, the Messenger of Allah said: “The faith of a servant will not be upright until his heart is upright, and his heart will not be upright until his tongue is upright. And a person whose neighbor is harmed by his misconduct will not enter Paradise.”*

Hadith analysis:

This hadith is narrated by Aḥmad, al-Tirmidhī, and others. The majority of scholars classify it as *ṣaḥīḥ li-ghayrihi*, as its narrators are reliable and its meaning is supported by numerous other reports with similar substance. The hadith establishes a close connection between faith, the heart, the tongue, and social conduct, indicating that communication ethics constitute a foundation of faith. In the context of social media, this hadith serves as a strong reference for cultivating responsible and ethical digital character that upholds dignity and safeguards the well-being of others.

حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى. أَنَبَانَا ابْنُ وَهَبٍ. قَالَ: أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شِهَابٍ، عَنْ أَبِي  
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ<sup>24</sup>

*From Abū Hurayrah, Rasulullah shallallahu ‘alaihi wa sallam said: “Whoever believes in Allah and the Last Day should speak good or remain silent. Whoever believes in Allah and the Last Day should honor his neighbor. Whoever believes in Allah and the Last Day should honor his guest.”*

Hadith analysis:

This hadith is narrated by al-Bukhārī and Muslim (*muttafaq ‘alayh*), and therefore its authenticity is unquestionable. It is among the most frequently cited hadiths concerning the perfection of faith and social etiquette in the works of Muslim scholars. The hadith directly links personal and social morality with the

<sup>23</sup> Aḥmad Ibn Ḥanbal, *Al-Musnad*, ed. Shu‘ayb al-Arna’ūt and ‘Ādil Murshid (Beirut: Mu’assasat ar-Risālah, 1995).

<sup>24</sup> Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi Naql al-‘Adl ‘an al-‘Adl ‘an Rasūlillāh* صلی اللہ علیہ وسلم.



quality of one's faith. In the digital sphere, this hadith serves as a foundational reference for cultivating a civilized and ethical social media culture—one that is courteous, non-harmful, and conducive to strengthening social relations. The principle of “speaking good or remaining silent” is particularly relevant as a normative guideline for addressing hate speech, hoaxes, and other forms of destructive behavior on social media.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ، حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَهُ، وَيْلٌ لَهُ<sup>25</sup>

*From Bahz ibn Hakīm, who reported from his father, Hakīm, that he heard the Rasulullah shallallahu ‘alaihi wa sallam say: “Woe to the one who speaks and lies in order to make people laugh. Woe to him, woe to him.”*

Hadith analysis:

This hadith is narrated by Abū Dāwūd, al-Tirmidhī, and Aḥmad. Scholars differ regarding its grading due to the status of the narrator Bahz ibn Hakīm, from his father, from his grandfather; however, the majority classify this chain of transmission as *hasan*. The hadith emphasizes that lying—even in the context of humor—remains a reprehensible act with serious moral consequences. In the context of social media, this hadith provides a strong ethical foundation for rejecting the production or dissemination of humorous content that is based on falsehood, manipulation, or humiliation.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَتَدْرُونَ مَا الْغَيْبَةُ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَتْهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهَّتْهُ<sup>26</sup>

*From Abū Hurayrah, Rasulullah saw said: “Do you know what ghibah is?” The Companions replied, “Allah and His Messenger know best.” He said, “Ghibah is to mention about your brother that which he dislikes.” Someone asked, “What if what I say about my brother is actually true?” He replied, “If what you say about him is true, then you have committed ghibah against him; and if it is not true, then you have slandered him.”*

<sup>25</sup> Abū Dāwūd Sulaymān ibn al-Ash‘ath Al-Sijistānī, *Al-Sunan*, ed. Muhammad ‘Awwāmah (Beirut: Dār al-Risālah al-‘Ālamiyyah, 2009).

<sup>26</sup> Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi Naql al-‘Adl ‘an al-‘Adl ‘an Rasūlillāh* صلی اللہ علیہ وسلم.

#### Hadith analysis:

This hadith is narrated by Imām Muslim and is therefore classified as *ṣaḥīḥ*. It emphasizes that guarding one's speech is a core aspect of Islamic moral conduct and that human dignity is highly protected in Islam. Even truthful statements may become sinful if conveyed without proper etiquette. This hadith thus establishes a very high standard of Islamic social ethics that is directly applicable to everyday life.

عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكُمْ بِالصِّدْقِ ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا ، وَإِيَّاكُمْ وَالْكَذِبَ ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا<sup>27</sup>

*From ‘Abdullāh, he said: “Rasūlullāh Saw said, “Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A person continues to speak the truth and strives to be truthful until he is recorded with Allah as a truthful person. And beware of lying, for lying leads to wickedness, and wickedness leads to Hellfire. A person continues to lie and pursues falsehood until he is recorded with Allah as a liar.”*

#### Hadith analysis:

This hadith is narrated by al-Bukhārī and Muslim; therefore, its status is *ṣaḥīḥ*. The hadith conveys that righteousness and wrongdoing do not arise suddenly, but rather are the outcomes of habits that are consistently cultivated, particularly in relation to self-control in speech. Accordingly, this hadith serves as a warning that verbal behavior—one's words and expressions—has long-term consequences for personal character and one's ultimate salvation in the Hereafter.

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالُوا : يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ<sup>28</sup>

*From Abū Mūsā (may Allah be pleased with him), he said: The Companions asked, “O Messenger of Allah, who is the best among the Muslims?” He replied, “The one from whose tongue and hand the Muslims are safe.”*

<sup>27</sup> Al-Naysābūrī.

<sup>28</sup> Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl Al-Bukhārī, *Al-Jāmi‘ al-Ṣaḥīḥ al-Musnad min Ḥadīth Rasūlillāh ﷺ wa Sunanihi wa Ayyāmihi*, ed. Muḥammad Zuhayr al-Nāṣir (Beirut: Dār Tawq al-Najāh, 2001).

#### Hadith analysis:

This hadith is classified as *ṣaḥīḥ*, with strong authenticity in both its *sanad* and *matn*. It explains that the virtue of a Muslim is not measured solely by ritual acts of worship, but by the impact of one's behavior on others. In the modern context, the meaning of "tongue" extends beyond spoken words to include written expressions and comments on social media, the spread of hoaxes, hate speech, and personal attacks or digital slander.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. حَدَّثَنَا بَكْرٌ (يَعْنِي ابْنَ مَضَرَ) عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ يَنْزِلُ بِهَا فِي النَّارِ أَوْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ<sup>29</sup>

*From Abū Hurayrah, he said that he heard the Messenger of Allah ﷺ say: "Indeed, a servant may utter a word without giving it any thought, and because of it he will fall into the Hellfire as far as the distance between the East and the West."*

#### Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It emphasizes the grave danger of harmful speech, even when it appears minor, spontaneous, or trivial to the speaker. The hadith warns that the damage caused by words can spread far more quickly and widely than physical actions, especially in an era of open and instantaneous communication. A single statement can destroy a person's reputation, trigger conflict, mislead public opinion, or cause social division.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ: سَمِعَ أَبَا حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ<sup>30</sup>

*From Sahl ibn Sa'd, the Messenger of Allah said: "Whoever can guarantee for me what is between his two jaws (his mouth) and what is between his two legs (his private parts), I will guarantee for him entry into Paradise."*

#### Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It emphasizes that controlling one's speech and desires lies at the core of noble character (*akhlāq*). The tongue can be a source of either goodness or harm, while safeguarding one's chastity from unlawful sexual behavior represents one of the highest moral principles in Islamic law. In

<sup>29</sup> Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi Naql al-'Adl 'an al-'Adl 'an Rasūlillāh ﷺ*.

<sup>30</sup> Al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ al-Musnad min Ḥadīth Rasūlillāh ﷺ wa Sunanihi wa Ayyāmihi*.

the digital era, controlling the tongue extends beyond spoken words to include comments, posts, and online content. Many conflicts, slander, and forms of social harm originate from an unchecked “digital tongue.”

حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَرَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ<sup>31</sup>

*From ‘Alī ibn al-Ḥusayn, from his father, he said: The Messenger of Allah said: “Part of the perfection of a person’s religion is leaving that which does not concern him.” (Narrated by Aḥmad)*

Hadith analysis:

This hadith is classified as *ḥasan*, and even *ṣaḥīḥ* according to some contemporary hadith scholars. It explains that one indicator of the quality of a person’s Islam is the ability to refrain from matters that have no beneficial value, whether in speech, actions, or attention. This hadith is highly relevant in the context of social media, where one’s attention and energy are often consumed by unproductive matters, such as commenting on issues that are not well understood or seeking out other people’s personal information.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ، حَدَّثَنَا مَنصُورٌ، عَنْ رَبِيعِ بْنِ جَرَّاحٍ، حَدَّثَنَا أَبُو مَسْعُودٍ عُقْبَةُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ، إِذَا لَمْ تَسْتَخِيْ فَافْعَلْ مَا شِئْتَ<sup>32</sup>

*Abū Mas‘ūd ‘Uqbah reported that the Prophet said: “Indeed, among the words that people have inherited from the sayings of the earlier Prophets is: If you feel no sense of shame, then do whatever you wish.”*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It emphasizes that a sense of modesty (*ḥayā’*) is one of the foundational moral values taught by all Prophets, making it a universal prophetic ethic. In the contemporary context, including social media, this hadith is highly relevant. The loss of *ḥayā’* is evident in behaviors such as exposing others’ faults, using abusive language in public spaces, spreading indecent content, and engaging in provocation without self-control. Therefore,

<sup>31</sup> Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi Naql al-‘Adl ‘an al-‘Adl ‘an Rasūlillāh* صلی اللہ علیہ وسلم.

<sup>32</sup> Al-Bukhārī, *Al-Jāmi‘ al-Ṣaḥīḥ al-Musnad min Ḥadīth Rasūlillāh* صلی اللہ علیہ وسلم wa Sunanihi wa Ayyāmihi.

*hayā*’ functions as an “internal moral filter” that guides individuals in regulating their behavior.

حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ<sup>33</sup>

*From ‘Āmir, he said: I heard ‘Abdullāh ibn ‘Amr say that the Prophet ﷺ said: “A true Muslim is one from whose tongue and hand other people are safe. And a muhājir (one who truly migrates) is the one who abandons what Allah has forbidden.”*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. The Messenger of Allah ﷺ emphasizes that the measure of a person’s Islam is not merely a formal identity, but the positive impact of one’s behavior on others. The hadith directs Muslims toward social ethics—ensuring the safety and well-being of others; personal ethics—self-improvement and commitment to piety; and da’wah ethics—manifesting Islam through noble character and exemplary conduct.

وَحَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ: ابْنُ حُسَيْنٍ فِي حَدِيثِهِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ<sup>34</sup>

*From Abū Hurayrah, the Prophet said: “It is sufficient sin for a person to narrate everything that he hears without verification (tabayyun).”*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It emphasizes that not all information one hears is permissible to disseminate. Conveying every piece of news without verification is sufficient to incur sin, as it carries the potential to spread falsehood, slander, public unrest, and misinformation.

حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ)<sup>35</sup>

<sup>33</sup> Al-Bukhārī.

<sup>34</sup> Al-Sijistānī, *Al-Sunan*.

<sup>35</sup> Al-Bukhārī, *Al-Jāmi‘ al-Ṣaḥīḥ al-Musnad min Ḥadīth Rasūlillāh ﷺ wa Sunanihi wa Ayyāmihi*.

*From Abū al-Sawwār al-‘Adawī, he said: I heard ‘Imrān ibn Ḥuṣayn (may Allah be pleased with him) say that the Messenger of Allah ﷺ said: “Modesty (ḥayā’) brings nothing but goodness.”*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It affirms that *al-ḥayā’* (modesty) is a core moral virtue in Islam that consistently produces positive outcomes. The “modesty” referred to here does not mean inferiority or lack of self-confidence, but rather a sense of moral restraint—feeling ashamed to commit sin, to speak harshly, to harm others, or to compromise one’s dignity. In the digital context, this hadith is highly relevant. A sense of *ḥayā’* prevents individuals from posting shameful or degrading content, engaging in cyberbullying, spreading hoaxes, or pursuing attention and sensationalism without ethical boundaries.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ قَالَ:  
لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا لَعَانًا وَلَا سَبَّابًا، كَانَ يَقُولُ عِنْدَ  
الْمُعْتَبَةِ: مَا لَهُ تَرَبَّ جَبِينُهُ<sup>36</sup>

*From Anas, he said: “The Messenger of Allah was not one who spoke obscenely, nor one who cursed, nor one who insulted. When he reproached someone, he would only say, ‘May his forehead be covered with dust.’”*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It demonstrates that the Prophet was a model of courtesy and refinement in speech. He did not use obscene language, did not curse, and did not insult others. This reflects the highest standard of communication ethics in Islam. The Prophet showed that effective communication does not require harshness; admonition or criticism can be conveyed with politeness and dignity.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ  
الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ، لَا تَعْتَابُوا  
الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ  
يَفْضَحْهُ فِي بَيْتِهِ<sup>37</sup>

*From Abū Barzah al-Aslamī, he said: The Messenger of Allah said: “O you who believe with your tongues while faith has not yet entered your hearts, do not insult a Muslim and do not seek out his faults. For whoever*

<sup>36</sup> Al-Bukhārī.

<sup>37</sup> Al-Sijistānī, *Al-Sunan*.

*seeks out the faults of others, Allah will seek out his faults. And whoever Allah seeks out his faults, He will expose them, even if he is inside his own house.”*

Hadith analysis:

This hadith is *ṣaḥīḥ* in both its *sanad*) and its *matn*. It emphasizes that upholding the dignity of others lies at the core of true faith, while *ghibah* (backbiting) and exposing people's faults are behaviors inconsistent with genuine belief. In the digital context, this hadith serves as a strong ethical foundation for avoiding cyberbullying, doxing, body shaming, and the dissemination of others' private faults.

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْثَمٍ، عَنْ أَبِي الْحَوَّارِ السَّعْدِيِّ، قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعْ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رَيْبَةٌ<sup>38</sup>

*From Abū al-Haurā' al-Sa'dī, he said: "I asked al-Husayn ibn 'Alī: What do you remember from the sayings of the Messenger of Allah?" He replied: "The sayings I remember from the Messenger of Allah are: 'Leave that which makes you doubtful for that which does not make you doubtful. Verily, truth leads to tranquility, and falsehood leads to doubt.'"*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. It represents an important ethical and legal principle in Islam, teaching moral caution and inner tranquility in decision-making. In the digital era, this hadith is highly relevant as guidance for social media activities: verifying information before sharing, avoiding ambiguous or manipulative content, and maintaining digital honesty.

Based on the hadiths referenced in previous studies, the author found that several hadiths related to this theme have not yet been cited by earlier researchers. Therefore, the author will include additional hadiths on this topic, aiming to formulate a complete and more comprehensive framework for wise social media conduct from the perspective of hadith. The following are some additional hadiths referenced by the author:

حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ

<sup>38</sup> Abū 'Īsā Muḥammad ibn 'Īsā Al-Tirmidhī, *Al-Jāmi' al-Kabīr (Sunan al-Tirmidhī)*, ed. Aḥmad Muḥammad Shākir (Beirut: Dār al-Gharb al-Islāmī, 1998).

تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ  
يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ  
وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ<sup>39</sup>

*From Abū Hurayrah (may Allah be pleased with him), the Messenger of Allah said: "Every joint of a person must perform charity (ṣadaqah) each day the sun rises: establishing justice between two people is charity, helping someone onto their mount or lifting their load is charity, a good word is charity, every step taken towards prayer is charity, and removing a harmful object from the path is charity."*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*. All the narrators in its chain (*Wakīʿ, Sufyān at-Tsawrī, Abū Ishāq, Ḥuṣayn, Abū Ṣāliḥ, Abū Hurayrah*) are trustworthy (*thiqah*). The phrase "الكلمة الطيبة" (a good word) refers to any speech that is gentle, truthful, beneficial, and brings goodness to others, including prayers, advice, polite greetings, or words that uplift the heart. This hadith teaches that every Muslim can perform daily acts of charity without requiring wealth, simply by safeguarding their tongue and ensuring that their words spread goodness.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشْقِيُّ أَبُو الْجَمَاهِرِ، قَالَ: حَدَّثَنَا أَبُو كَعْبٍ أُيُوبُ بْنُ مُحَمَّدٍ  
السَّعْدِيُّ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ الْمُحَارِبِيُّ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا زَعِيمٌ بِبَيْتٍ فِي رَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا،  
وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ  
حَسَّنَ خُلُقَهُ<sup>40</sup>

*From Abū Umāmah, he said: The Messenger of Allah said: "I guarantee a house on the outskirts of Paradise for the one who refrains from useless arguments (idle disputes) even if he is in the right; a house in the middle of Paradise for the one who refrains from lying even in jest; and a house in the highest part of Paradise for the one who beautifies his character (akhlaq)."*

Hadith analysis:

This hadith is classified as *ḥasan*, and some hadith scholars regard it as *ḥasan ṣaḥīḥ* or *ṣaḥīḥ li-ghayrihi*. It highlights the importance of controlling one's tongue, maintaining honesty, and cultivating noble character as a means to attain Paradise. The hadith provides guidance to avoid futile arguments (*al-mirāʾ*), to

<sup>39</sup> Al-Bukhārī, *Al-Jāmiʿ al-Ṣaḥīḥ al-Musnad min Ḥadīth Rasūlillāh ﷺ wa Sunanihi wa Ayyāmihi*.

<sup>40</sup> Al-Sijistānī, *Al-Sunan*.



refrain from lying even in jest, and to strive for the improvement of one's moral conduct.

حَدَّثَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ وَثَوْبَةُ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ (يَعْنُونَ ابْنَ جَعْفَرٍ) عَنْ  
العلاء، عن أبيه، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْتَبَانِ مَا  
قَالَ فَعَلَى الْبَادِي مَا لَمْ يَعْتَدِ الْمَظْلُومُ<sup>41</sup>

*From Abū Hurayrah, the Messenger of Allah said: “When two people exchange insults, the sin of what is spoken falls upon the one who initiates it, as long as the one who is wronged does not exceed the limit.”*

Hadith analysis:

This hadith is classified as *ṣaḥīḥ*, based on the criteria set by Imām Muslim, and its authenticity is affirmed by al-Nawawī and Ibn Ḥajar. It teaches the importance of controlling one's tongue and emotions when faced with insult. In the modern context, including social media comments, retaliating with abusive language can cause a person to lose moral control and incur sin for exceeding proper limits.

Based on the analysis above, a comprehensive model of “Islamic Digital Wisdom” can be formulated. This model emphasizes four main aspects of digital ethics, which are: (1) information integrity – the obligation of *tabayyun* to counter hoaxes and misinformation; (2) digital expression control – emphasizing the prohibition of destructive anger, hate speech, and encouraging *rifq* (gentleness); (3) public communication etiquette – guidelines for speaking good, avoiding *ghibah*, and maintaining the dignity of others; and (4) social responsibility – the duty to disseminate beneficial content and avoid content that causes social harm. This formulation constitutes a new epistemic contribution by integrating relevant hadiths into an ethical model that is contextualized for the realities of digital spaces.

## Conclusion

This study offers a significant innovation by presenting the “Islamic Digital Wisdom” model as a constructive and operational hadith-based framework for digital ethics. Unlike previous studies, which tended to be partial—focusing only on aspects such as *tabayyun*, the prohibition of *ghibah*, or hate speech—this research develops a comprehensive system of digital ethics through thematic analysis reinforced by stricter verification of both the *sanad* and *matn*. Another novelty lies in the inclusion of hadiths that had not been cited in earlier studies,

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<sup>41</sup> Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi Naql al-‘Adl ‘an al-‘Adl ‘an Rasūlillāh* صلی اللہ علیہ وسلم.

thereby expanding the normative foundation and strengthening the scientific validity in formulating social media ethics principles. Thus, this study not only updates the list of relevant hadiths but also enhances the methodological rigor of digital ethics research from the hadith perspective.

Moreover, the novelty of this study is evident in its effort to directly contextualize the values of hadith within the dynamics of contemporary digital culture—including phenomena such as hoaxes, virality, commenting culture, and algorithmic disruption—which previous research has not addressed comprehensively. By integrating a *maudhu'i* (thematic) approach with content analysis, the study formulates four practical pillars of digital ethics: information integrity, control of digital expression, public communication etiquette, and social responsibility. This conceptual model is not merely a normative exposition but provides practical guidance that can be applied by social media users, educators, and religious institutions. Consequently, the study offers a new epistemic contribution that enriches the discourse on Islamic digital ethics while addressing moral challenges in the information technology era through a comprehensive and relevant hadith-based perspective.

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