

The Regulation of Shariah for Electronic Media Broadcasting

Noor Anwar Farooqi

International Islamic University Malaysia
nnooranwar8@gmail.com

Mahyuddin Bin Daud

International Islamic University Malaysia
mahyuddin@iium.edu.my

Mohammad Naqib Eishan Jan

International Islamic University Malaysia
naqib@iium.edu.my

Abstract

Islam is a blessed religion that strongly regulates and supports the fundamental rights and freedom of human beings. The role of electronic media in every society is a certain fact. A society cannot progress well until the foundation of the means of communication is not strong and stable. Even in our country, where 99% of the people are Muslims, all electronic media should prepare their broadcasts with the provisions of Sharia because electronic media plays a very effective role in building a society. According to the regulation of Sharia, electronic media has a responsibility to try not to broadcast what is not useful for society and harms the society, and never be negligent in this regard, because a moment of negligence in the media field destroys the society. The purpose of this paper is to examine in detail the regulatory principles of electronic media broadcasts within the framework of Sharia. Therefore, if the electronic media takes into account the rules of Sharia in their broadcasts, then two important goals will be achieved. Firstly, the scope of Da'wah will expand and many people will accept Islam, secondly, the propaganda that the Western media is doing against Islam will be weakened and eventually destroyed. The method of the research is explanatory, analytical, and descriptive. This study is done under the theory and library-based. The related issues and criteria will be described and analyzed from first-hand resources namely the Quran and Hadith. If the relevant information is not found in first-hand sources, then the books, articles, newspapers, journals and internet sites will be used. This article is very valuable because it can be used to strengthen the legal system of Afghanistan. Also, the media and journalists who broadcast in Islamic countries will be prevented from media violations by reading and observing this

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* Corresponding
Authors:

Noor Anwar Farooqi

E-mail:
nnooranwar8@gmail.com

article, which will result in a beautiful world and the hereafter. In addition to this, any credibility that the journalism profession has lost today will be restored.

Keywords: Islam, electronic media, freedom, criminal broadcasting, Afghanistan.

Introduction

All Muslims believe that Islamic Sharia is a perfect and comprehensive religion than other religions. This is because there are comprehensive rules and regulations in Islamic Sharia about all issues, one of which is freedom of speech. The aim of freedom of speech in Islam is only the sovereignty, desire, and pleasure of Allah. In other words, freedom of speech is freedom from the eagerness, fear, and deity of others besides Allah (Ghayr Allah). (Kamali, 1993, 10, P. 178-200).

According to the regulations of Sharia, the freedom of electronic media forms a part of freedom of speech. This concept of freedom is only the observance of the divine law. In other words, the electronic media and journalists will broadcast only for the sake of Allah Almighty, it is such that there is no request to cause harm to others, nor does it conflict with good and truth, it is a good deed for the benefit of mankind, in which unlimited efforts are made to raise the Name of Allah. Namely, electronic media and broadcasters should always disseminate under the regulations of Sharia. If these freedoms of electronic media prevail over the life of the Islamic Ummah, then they will take their true place and position in the world. (Bhat, 2014, 6, P. 69-77).

Statement Problem of the Study

Regarding this issue, the main problem is the position of the legal framework of Afghanistan. This is because the provisions and norms of Afghanistan are general, vague, complex, and unclear in the field of electronic media broadcasting, particularly articles related to Islamic Sharia. For instance, The Afghan mass media law of 2009 in several articles (1, 2, 15, 19, 20, and 45) pressingly emphasizes observing the regulations of Sharia on electronic media broadcasting. Based on this, it is mandated for both types of electronic media namely public and private to disseminate and

contribute all broadcasts according to the Islamic standards, tenets, values, and interests. Despite this, the law on the propagation of virtue and prevention of vice in 2004 of the Islamic Emirate of the Taliban in article (17) forces electronic media to broadcast in light of the regulations of Sharia. However, the Afghan legal system obligates the electronic media to consider Islamic values, standards and interests in all their broadcasts, programs, and activities. Nevertheless, the problem is that media broadcasts have not been defined and explained from the point of view of Sharia regulations, and their doctrines have not been specified.

Therefore, it is mandatory to study and analyze the electronic media and broadcasters' freedoms, operations, and programs by the legal framework of Islamic Sharia. Generally, here we would like to discuss and examine the norms of the legal framework of Islam for regulating electronic media and journalists' freedom and activities and also determine the best practices to address criminal statements on electronic media.

Questions of the Study

1. How to define the freedom of electronic media broadcasting in Islamic regulations?
2. Whether the regulation of Sharia regulate electronic media broadcasting?
3. What are the rules and regulations of electronic media broadcasting in Islamic jurisprudence?

Objectives of the Study

1. To define the freedom of electronic media broadcasting in Islamic jurisprudence.
2. To explain the position of Islamic Sharia regarding the regulation of electronic media broadcasting.
3. To explore the regulatory rules and regulations of electronic media broadcasting in Islamic jurisprudence.

Methodology of the Study

The study method is explanatory, descriptive, and analytical. The research based is on the library and theory. The rules and tenets of Islamic Sharia regarding freedom of broadcasting on electronic media will be explained and analyzed. Each legal issue about the dissemination of media will be defined logically. Namely, the principles and limitations related to the freedom of broadcasting and activities of electronic media will be analyzed in detail from the perspective of the primary sources (Quranic verses and prophetic Hadiths) of Islamic Sharia. If the researcher does not find any norms in the primary sources, then second-hand sources will be used. Such as reliable Islamic jurisprudence books, journal articles, laws, and various reliable internet sites related to freedom of speech and electronic media broadcasting.

The main discussion is the regulation of Sharia for electronic media broadcasting. If necessary, the content of Afghanistan's mass media law and examples of practical cases will be mentioned. The scope of this research is only TV and radio broadcasting. First of all, the regulations of Sharia regarding electronic media broadcasts will be examined in the context of specific sub-headings, and Quranic verses and prophetic hadiths will be presented regarding the evidence and arguments, after that, the researcher's analysis and opinion will be expressed.

Literature Review of the Study

The Regulation of Shariah for Electronic Media Broadcasting is a paramount topic in the current terms. Therefore, some kinds of literature have been written regarding the regulation of electronic media under the Sharia regulations.

The title of the article: Islam and Media was written by Mohammad Shuhaimi Bin Haji Ishak and Sohirin Mohammad Solihin and published in 2012 Kulliyah of Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Jalan Gombak, Malaysia. This paper examines the responsibilities of both print and electronic media generally. For instance, Da'wah broadcasting, disseminating Islamic guidances and rules and struggles consistently against Western media.

Moreover, there is another article with the name of (Media in the Field of Ethical Characteristics and Responsibilities). This article was written in 2023 by Sardar Muhammad Dindar Khel and was published by https://af.sahartv.ir/pashto_section/pashto_culture_and_art-i12783.

The original manuscript is in Pashto (رسنۍ د اخلاقي ځانگړنو او (مسؤولیتونو په ډگر کې). In this article, it is discussed how the Afghan media should broadcast in the light of Islamic principles and ethical standards. This article mentions some important Islamic principles such as the dissemination of accurate and correct information, the elimination of differences, and the fight against corruption.

Furthermore, there is an important article in the name of Freedom of Expression from an Islamic Perspective. The author is Ali Muhammad Bhat, and it was published in 2014 by the IUST Awantipora, Department of Islamic Studies, India. This article discussed the freedom of expression under the Sharia. Namely, Sharia gives every person the right to use freedom of expression, as long as he/she does not interfere with the freedom and dignity of other people. There is no place for the propagation of evil and wickedness in Islam. It does not grant anyone the right to practice abusive or offensive language in the name of criticism and freedom of speech. Indeed, Sharia allows everybody the right to have his view inside the limitations of ethics. Numerous Western specialists and some Western-influenced Muslim academics also raised their fingers against the Sharia concept of freedom of expression. Such preconceived notions create a confusing situation and pretend to respond to the accusations. The self-created blame against Islam is which needs to be cleared through logical and natural ways and has to prove that the Sharia way of freedom of expression is the only means which can poise the society and preserve communal concord. The basic aim of this article is to confirm Islam's elucidation and the innate phenomenon of freedom of expression to keep people away from illogical inferences and artificial claims by which peace gets troubled and societal chaos steps in societies.

Besides this, another article titled " Theoretical Study: Ethics in the Use of Technology in Islam". This article was written by Rubini, Haura Salil Jinan Murtadlo Hirtsa, and Ratri Nuria and published in 2025 by the Journal of Islam in World Perspectives at the University of Ahmad Dahlam,

Indonesia. This paper debates the morals of technology use in Islam, concentrating on how Sharia doctrines can be included in current technological performances. This study pressingly emphasized the significance of the usage of modern technology cleverly, by the instructions of the rules of Quran and Hadiths. Moreover, it was also discussed that if the technology broadcasts against Islamic morals and Shariah texts, it will cause harm. It also studies the views of Islamic specialists and thinkers on technological developments, and how Muslims can use technology for good, prevent abuse, and maintain a balance between technological progress and Islamic values. Generally, this paper provides a legal design for using various platforms of technology in light of Islamic Sharia rules and ethical standards.

In this paper, we would like to examine the significant part of electronic media dissemination according to the holy religion of Islam. The study includes generally three titles, The first is the definition of freedom media and criminal broadcasting on electronic media, the second is the regulating of publications on electronic media and the third is the rules and criteria for regulating electronic media broadcasters in the light of Islamic Sharia.

Concept of Electronic Media

Electronic media is a medium of TV, radio, internet, and cable networks for broadcasting and distribution of news, messages, opinions, advertisements, speech, and other programs. (Mass Media Law of Afghanistan, 2009, article 3). Namely, it is a tool that broadcasts numerous publications and programs like news, reports, political debates, environmental issues, societal, entertainment, sports, economics, and more.

Definition of Freedom of Electronic Media Broadcasting

The jurists and researchers have different beliefs about presenting a comprehensive concept of electronic media freedom, but in the end, these concepts are combined with one concept, which defines electronic media freedom as follows: It is a means of enlightening people by providing news and information, through which one participates in public and social life,

and helps to cope with problems through diagnosis, it is the evaluation of various tasks and it is a means of correction that is related to the society and points out their shortcomings. Indeed, the freedom of electronic media is considered a means of preventing injustice to individuals. A monitoring tool revealing the deviations committed in all areas of life to work on confronting them, so that the freedom to disseminate ideas appears as a basic condition for progress and prosperity in a democratic society, which can only be achieved through multiple information channels and multiple ideas. (Sarour, 2004, P. 4).

It also means: "The individual has the right to be informed of the news provided by the media of all kinds, with the necessity for the media institution to be committed to honesty and not to manipulate the minds of individuals negatively." (Aamer, 2013, 1, P. 233).

Freedom of the media includes some sub-freedoms, the most important of which are: freedom of the press, freedom of opinion, freedom of radio and television broadcasting, freedom of information networks, etc. (Aas, 2015, P. 11).

It is noted here that freedom of the media has many advantages and multiple interests, including informing people of local and international news, spreading culture, science and modern technology, and raising the level of public awareness, in addition to enabling the expression of opinion and making it available to others, with what this can lead to in terms of correcting the mistakes of the authorities and revealing solutions to public problems. (Al-Helou, 2006, P.7).

Definition of Criminal Broadcasting

Crime, in general, is: "That act which the law criminalizes and for which it prescribes a penalty, or it is an act or omission that violates a criminal rule that prohibits the behaviour that constitutes it and imposes a penalty on whoever commits it. This definition leads to the famous rule: There is no crime and no punishment except by text". (Rahmani, 2006, P. 83).

Media crimes have been tried by jurists in many ways to define them. Some jurists have said that media crimes are mental crimes that involve advertising an idea or opinion with bad intent, and the law follows

up on them. Another juristic opinion has said that media crimes are offences of public law that involve advertising an idea or opinion that has exceeded its limits, and the media is the tool used to commit them. (Sanaanews, 2013).

Based on this, criminal broadcasting of electronic media is defined as: Any dissemination on TV and radio that violates Islamic and national values, interests, and culture is called criminal broadcasting. Accordingly, the dissemination of electronic media harms public morals and etiquette, public security and order, fundamental rights and freedom of individuals is counted as criminal. On top of that, any broadcast that undermines the tenets and five objectives (Maqasid Sharia) of Islamic Sharia is deemed criminal broadcasting. Therefore, it is argued that defamatory, hatred, misinformation, fake news, disinformation, rumours, indecency issues, insulting, backbiting, false, and inciting criminal practices, inflammatory dissemination, and criminal propaganda are considered unlawful broadcasting.

Regulation of Electronic Media Broadcasting

That Islamic law is a comprehensive and perfect religion and it is a law according to time and place. That is, the Islamic Sharia has explained every subject, which generally divides crimes into three categories: Hudud, Qisas, Dit, and Ta'zirat. Therefore, it is argued that the following speeches and topics broadcast through electronic media are considered criminal statements. For instance, defamation, hatred, discrimination, and prejudice among the people, immorality, indecency, against internal and external security, contrary to the public order, blasphemy, discloser privacy and secrets, propagating other than the holy religion of Islam, harm the fundamental rights of individuals, violate the five purposes and aims of Islamic Sharia, damage peace of the society, broadcast habits and customs of non-Muslims, incitement to the crimes, false statements, hypocrisy, backbiting, mockery, insulting and so on. Currently, the laws and principles of all Islamic and non-Islamic countries have also been imposed to regulate electronic media. The main purpose of these laws is to prevent crimes through electronic media. (Badis, 2019/2018, P. 11).

All in all, it is submitted that the Prophets were the strongest, highest, and most effective communicators in their society, therefore, they would influence every member of the society on an intellectual, scientific, and comprehensive level. Prophets have been sent to educate society, build individuals, and reform the social, economic, and political system of society. Therefore, their morals and actions needed to be superior to the whole society, and whatever medium was chosen to convey the message to the Prophets was so strong and reliable that there was no possibility of rejection and change of any kind of word. Allah (SWT) says in the Surah Ash-Shu'ara, Ayah 193: "Which the trustworthy spirit 'Gabriel' brought down." (Surah Ash-Shu'ara, Ayah:193).

Islam and the final message of Allah is the guarantee of success for all future humans until the Day of Judgement. Therefore, Allah has placed the responsibility of teaching this message to the last human being. Islam has not only encouraged the media for this preaching but has also described in detail the manners to be used in a Muslim society and the characteristics of preachers. He has also revealed so that the method of preaching and message delivery and the manners of preaching do not remain unclear to us. The Messenger of Allah (SWT) used every available medium for preaching in his time and he also made it clear that we will use all the available possibilities and resources to convey the final message of Allah (SWT) to the whole world. Because it is not only permissible but considered a purposeful act. (Kirat, 2008, 1, P. 16-35).

Regulatory Rules of Electronic Media Broadcasting

In this discussion, the cases and principles that the Islamic Shari'ah instructs its followers to pay special attention to the protection of justice, morality, generosity, truth, and religion while using the electronic media and not to broadcast against these red lines have been mentioned. Because religion is a truth, the best means of ensuring justice, and the best way of human generosity, it should be protected. According to this importance, one of the five purposes of Islamic Sharia is the protection of Deen, and this purpose guarantees the protection of the other four {Life (Nafs), Lineage (Nasl), Intellect ('Aqal), Property (Mal) which precisely increases its importance

and value. (Zaini, 1431 AH, P. 45). According to this, we are studying the provisions of Islamic Sharia regarding the regulation of electronic media broadcasts and addressing criminal statements on electronic media as follows:

Broadcasting Justice and Fairness Programs

From the perspective of Islamic Sharia the largest goal of electronic media is to spread fairness programs and ensure societal justice among people and communities in the country. One request to help everyone doing well is to never forget justice in any situation and it should not happen that someone's love or enmity prevents electronic media and journalists from communicating about justice and fairness. Namely, when electronic media and broadcasters disseminate some issues, they must do it fairly, even if it is about their relatives, friends, or themselves. In this regard, it is mentioned in the 8 verse of Surat al-Ma'ida.

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۗ ءَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ».

“O believers, be steadfast in your devotion to Allah and bear witness impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of Allah. Be mindful of Allah: Allah is well aware of all that you do.” (Shrah Al-Ma'ida, Ayat: 8).

The Prophet (peace and blessings of Allah be upon him) said this in this way: "God has commanded me to communicate justly in both anger and pleasure. Whoever treats you badly, treat him well. Whoever deprives you of your right, give him your right. If he wrongs you, forgive him." (Zohery, P.43-53).

Also, there is another Hadith in justice and true (right) speeches on electronic media are counted as the best Jihad in the way of Allah (SWT).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ " . أَوْ " أَمِيرٍ جَائِرٍ " .

As reported by AbuSa'id al-Khudri: The Messenger of Allah (SWT) said: "The best battle (jihad) in the way of Allah (SWT) is (to express, to speech)) a word of justice to an oppressive ruler." (Sunan Abi Dawud, 4344).

Given the authority of electronic media, broadcasters must be fair and just in all dissemination of electronic media. It is generally counted as suitable for journalists to be obligatory to offer a prompt right of reply to any person or organization who considers that a program has been unfair. (Salomon, 2008, P.13). Therefore, it is argued that Islamic justice¹ and fairness are the basic and vital pillars of Islamic Sharia as well as Islamic Sharia stands on justice. According to this description, electronic media broadcasters should obey the rules of justice and fairness, such as real broadcasting, impartiality, the spread of righteous programs, maintaining internal and external security and order, and also paying special attention to the fundamental rights and freedom of human beings. Despite this, there is a demand for justice and fairness in electronic media broadcasters have been mandated to forbid the publication of what is evil (dissemination of decency, hatred, defamation, harm to the peace and security of a community, violating the right and freedom of people, bad and negative propaganda, insulting to the real and legal persons, backbiting, and so on). This is because these kinds of broadcasting are in contradiction of justice. Namely, the demand for Islamic justice is no one should be harmed by broadcasting programs on TV and radio stations.

Therefore, it is submitted that electronic media must disseminate all program instances societal, entertainment, educational, political, news, and critical in light of Islamic justice. In other words, electronic media must do Da'wah through its publications in society. (Ishak, Solihin, 2012, 8, P. 263). Furthermore, the real purpose of the Islamic religion is justice. It was sent down prophets and scriptures to ensure justice and convey the standards and rules of justice among individuals and communities. (Bin Ismail, K. P. 1). Therefore, it can be argued that the primary goal of the creation is to uphold fairness and justice and demolish and destroy all cruel and bad deeds. Nowadays, electronic media can play a paramount role in promoting

¹ It has broad meaning one of them is. Justice means putting everything in its proper place.

good deeds and preventing cruel and malicious practices. As Allah (SWT) says in verse (90) of Surah Al-Nahl “Definitely, Allah (SWT) commands justice and good deeds (kindness, righteousness, ethics, generosity, faithfulness, honesty, realism), and orders giving to relatives and forbids immorality and malicious practices and oppression. He admonishes you that you may remember.” (Surah, Al-Nahl, Ayah: 90).

Not Concealing Testimony and Facts by Broadcasting

The meaning of testimony is not only to be presented to the court for any testimony and to testify, but the correct meaning of testimony is that if a person is aware of any right or issue, other people should also know about it and not hide it. Namely, electronic media and broadcasters must always disseminate facts and testify the accurate information by their publication to the people. Regarding this case, Allah (SWT) says:

«وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَاتَمَّ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ»

” And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And Allah fully knows what you do.” (Surah Al-Baqarah, Ayat: 283).

A simple meaning of concealment of testimony is that electronic media or journalists have seen an event or know the truth or falsity of a statement, but are forced, pressured, or deliberately refrain from revealing or broadcasting it. One example of this is to present the truth in such a distorted way that people doubt it. Allah (SWT) says:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Do not mix truth with falsehood or hide the truth knowingly. Therefore, it is requested that electronic media and journalists spread and raise the voice of truth in a fair manner as well as take Allah as a witness in all their publications and operations. Furthermore, they must broadcast without any expediency. (Surah Al-Baqarah, Ayat: 42).

Allah (SWT) says another place of the Holy Quran:

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ؕ
 إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ؕ وَإِن تَلَوُّا أَوْ تُعْرَضُوا فَإِنَّ
 اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ».

O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate from justice. If you distort the testimony or refuse to give it, then know that Allah is certainly aware of what you do. (Surah Al-Nesa, Ayat: 135).

Distortion means making such a change in the original words and statements that the original meaning changes, or intentionally showing it to people in a way that is neither true nor acceptable. (Edi, S. 2023, P. 1166-1185) Regarding this issue Allah (SWT) says:

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَٰةَ عَن مَّوَٰضِعِهَا وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمُوعٍ وَرَاعِنَا
 لِيَّا بِالسِّنِّتِهِمْ وَطَعْنًا فِي الدِّينِ ؕ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ
 وَلٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

Among those who have become Jews some alter the words from their context, make a malicious play with their tongues, and seek to revile the true faith. They say: ‘We have heard and we disobey, ‘Do hear us, may you turn dumb, and ‘Hearken to us. It would indeed have been better for them and more upright if they had said: ‘We have heard and we obey and: ‘Do listen to us and look at us (with kindness). But Allah has cursed them because of their disbelief. Scarcely do they believe. (Surah Al-Nesa, Ayat: 46).

Given the preceding study, it is submitted that electronic media and broadcasters should follow and compliance this rule in the course of dissemination of electronic media. Electronic media must not distort the programs and publications and address distortion of broadcasts. Because it is a crime to broadcast distorted broadcasts and statements. Similarly, the media should disseminate real information to Muslims and Muslims must be informed of the whole true news and daily details by electronic media.

(Ahmed, Matthes, 2017, 79, P. 219-244). Despite this, electronic media is mandated to broadcast the real image of Islamic Sharia. It must be confirmed and proven through electronic media that Islamic Sharia is the religion of development, security, peace, happiness, and well-being, and all rights and freedom of human beings are guaranteed and supported in Islam. Moreover, electronic media is obligated to broadcast, promote, and propagate the teachings, tenets, and norms of Islamic sharia to the unbelievers and non-Muslims.

Therefore, it is predicted that the electronic media should reflect the facts, taking into account the principles of impartiality, Islam and the national interests of the country. The media should also broadcast the facts for the national interest of their country. The biggest responsibility of the media is to be impartial and publish the truth. Because the blessed religion of Islam is the religion of goodness and encourages its followers to spread goodness. In addition, it is the moral characteristic and responsibility of the electronic media to refrain from spreading lies and state the realities of society, calling falsehood to falsehood and truth to the truth. (Siddiqui, 2000, P. 16-20). If the facts are hidden or distorted, then the media will be harmed and any trust in the society will be lost. Thus, it is argued that the key and basic obligation of electronic media is to broadcast factual information and programs in the community. This is because if electronic media broadcasts unfactual information, it directly harms the public mind, peace, progress, well-being, and the young generation of society. It even leads to the destruction, ruin, and demolition of society.

Right and Standard Broadcasting

Electronic media and journalists need to make those broadcasts and statements that they believe to be true based on their knowledge and certainty. Any event that is good for the people can be informed about it, even if many people are upset, unhappy, and unsatisfied about it. That is if a lot of people like some words, the same statement doesn't need to be the right thing, and the electronic media broadcast that news and speeches.

In this case, Allah (SWT) said.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لِيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُ
صُونَ.

If you obeyed most of those on earth, they would lead you away from the path of Allah (SWT). They follow nothing but speculation; they are merely guessing. (Surah Al-An'am, Ayat: 116). Namely, the highest knowledge is the one that originated from the divine revelation, it is meaningless to follow some philosophers and scholars against it.

Based on this, it is argued that electronic media must broadcast based on the needs and demands of Sharia regulations (the broadcast should be standard). Namely, the demand of several is not the standard of right. But the standard of right is to broadcast under Sharia regulations.

False Testimony Broadcasting

The request to follow the truth is that a person shall call night to night and day to day. However, there is pressure on him/her or something is given. Regarding this case, Allah Almighty says that those who are My servants shall never express against the truth:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا.

“They are those who do not bear false witness, and when they come across falsehood, they pass it by with dignity. One of the meanings of this verse is that it is not permissible for a Muslim to support a non-Islamic theory or to try to spread it. That is, tell the truth a lie and tell a lie the truth. God Almighty said: (Surah Al-Furqan, Ayah: 72).

وَأَجْتَنِبُوا قَوْلَ الزُّورِ.

And refrain from false words and speeches. (Surah Al-Hajj, Ayah: 30).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ.

And do not pursue that of which you do not know. (Surah Al-Isra, Ayah: 36).

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ.

'They are' those who do not bear false witness. In addition to this, there are numerous Hadiths regarding false statements and broadcasts. (Surah Al-Furqan, Ayah: 72).

و عن أبي بكرة نفيح بن الحارث رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أنبئكم بأكبر الكبائر؟" ثلاثاً قلنا: بلى يا رسول الله: قال: "الإشراك بالله، وعقوق الوالدين" وكان متكئاً فجلس، فقال: "ألا و قول الزور و شهادة الزور" فما زال يكررها حتى قلنا: ليته سكت.

Abu Bakrah Nufai' bin Al-Harith (RA) narrated: The Prophet of Allah (ﷺ) said, "Shall I not inform you of the biggest of the major sins?" The Prophet of Allah (ﷺ) questioned this inquiry thrice. We said, "Yes, O Prophet of Allah. (Please update us.)". The Prophet said, "Associating partners with Allah and disobeying parents". The Prophet of Allah (ﷺ) sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony". The Prophet of Allah (ﷺ) kept on repeating that warning till we wished he would stop. (Al-Bukhari and Muslim, Hadith: 336).³⁶

Based on the above illustration, it is argued that electronic media is obliged to prevent false testimony and publication in all their operation. Because in the light of holy Islamic Sharia false broadcasts and false testimony are the biggest sins and unlawful actions. Since before, electronic media have been broadcasting false witness programs in their broadcasts, especially in news and political debates. For example, in many cases in Afghanistan, domestic and international electronic media broadcast false testimony programs and reports. I mention some examples here: When the Americans bombed the Doctors Without Borders hospital in Kunduz province of Afghanistan in (2015) and some doctors and civilians were killed, after that some electronic media published reports that the US was targeting terrorists and killed many terrorists.

Therefore, it is suggested that the electronic media spreads lies with a very white eye and very cunningly describes and reflects the news and

events in such a way that the causes or effects refer to a particular race or a particular language or a particular religion and show the incident was caused by ethnic or religious motives. This is completely against Islamic principles. Because according to Islamic Shari'ah, good people do not give in to lies and wrongdoing. That is, righteous people do not spread lies or bear false witness. Therefore, it can be said that the media field is a pure and holy profession and it should be pure and holy.

Disseminating Accurate and Correct Information

Electronic media and journalists should rely on reliable and proven information, and any news and information that someone (real and legal person) gives them should think about it and investigate before rejecting or accepting it. After this process, electronic media and broadcasters can disseminate the information. Regarding this subject Allah (SWT) said:

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ.

“And the Day when We will resurrect from every nation a witness.”

“Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah].” (Surah An-Nahl, Ayah 84). From this verse comes the principle that electronic media and journalists should not broadcast information, news, and statements without scientific investigation. It should be accepted and broadcast afterthought and investigation. Those who have faith in Allah (SWT) should choose the path of justice and fairness in every matter and should not cross certain boundaries in anger and opposition, because if they do so, they are violating the commands of Allah (SWT) and it will end up harming them. For this reason, the Holy Qur'an informs us in the eighth verse of Surah Maida: “O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.” (Surah An-Nahl, Ayah 84).

Furthermore, Allah (SWT) says in other places of the Quran.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ.

“If you are tempted by Satan, then seek refuge with Allah. Surely Allah (SWT) is All-Hearing, All-Knowing.” (Surah Al-A’raf, Ayah 200). That is, if the whisper of destruction from the devil reaches you, and he turns you away from this good character, seek refuge in Allah Almighty from it, surely Allah Almighty is both a good hearer and a good knower. Based on this verse, it is argued that electronic media spreads issues, news, and programs without investigation and evidence are considered whispers and tempt of Satan. But if the electronic media broadcast any issue, news, and various programs without examination, analysis, and proof, in this case, the media performs the function of Satan. Also, Allah clearly said another place in the holy Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا
فَعَلْتُمْ نَادِمِينَ (6)

O believers, if an evildoer brings you any news, verify it so you do not harm people unknowingly, becoming regretful for what you have done. Regarding this subject, there are many Hadiths. For example, Al-Walîd ibn ‘Uqbah ibn Abi Mu’ait was sent by the Prophet (ﷺ) to collect alms tax from Bani Al-Muṣṭaliq. They went out to receive Al-Walîd but he assumed they wanted to harm him. Therefore, he quickly returned to the Prophet (ﷺ) with the bad news so he would punish them. Shortly after, a delegation from Bani Al-Muṣṭaliq came to clarify the misunderstanding. (Surah Al-Hujurat, Ayah 6).

As the preceding discussion explains, the evidence and examination of every matter are too important. Allah (SWT) in numerous verses of the holy Quran describes when you make a decision and decide about an issue, first of all, you must find and receive the prestigious and confirmed pieces of evidence and witnesses on the created subjects and issues. After that, you can make a decision and decide. For this reason, it is argued that all electronic media and broadcasters are mandated to spread reliable and confirmed information. When electronic media receives some information for broadcasting, first, it is essential to investigate it, after accuracy, reliability, and research, it can be published. Therefore, it is argued that an important feature of electronic media is that it should be careful in

delivering news and distributing the right news to the people, publish accurate news according to the principles of today's journalism, and avoid baseless news. That is, the source must be reliable and trustworthy.

Refrain Backbiting and Mistrust Broadcasts

This issue in the light of Islamic Sharia is too important. There are numerous rules and regulations in the holy Quran and Hadiths. This matter is unlawful from the perspective of the Quranic and Hadith provisions and ordinances. What is the backbiting? Backbiting is called to describe the defects and weaknesses of a person in the absence of that person. Therefore, Islam does not allow Muslims to mention the evil deeds of other people, because doing so is backbiting, which is equivalent to eating the flesh of a dead brother: (Wani, Mukhtar, 2021, P. 4483-4488). Also, suspicion is forbidden according to the rules of Islamic Sharia it is considered a crime and unlawful act. What is the mistrust? Several definitions of mistrust mention of are difficult. Ibn Kathir, may God have mercy on him, said: Mistrust is a betrayal of one's relatives, friends, and people, and baseless accusations against them. (Tafsir Ibn Kathir 7/377).

Regarding backbiting and suspicious statements Allah (SWT) says:

يا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ:

“O believers! Avoid a lot of suspicions, for indeed, some suspicions are sinful.” “And do not spy, nor backbite one another.” “Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah.” “Surely Allah is the Acceptor of Repentance, Most Merciful.” (Surah Al-Hujurat, Ayah 12).

Backbiting people is likened to eating their dead bodies. So if eating someone's flesh is detestable, then backbiting them is no different. (quran.com. 2025). From this verse, it is known that in addition to backbiting and evil, the electronic media must not have bad suspicions about others, nor must they broadcast curiosity, backbiting, and suspicion about the personal and family lives of others and show the defects. Showing the faults of weak people and exposing them is ruining them and destroying them. Once a woman and twice two men came to the Prophet (PBUH) and

confessed to adultery and wanted him to punish us according to Islamic law and cleanse us. The (PBUH) did not ask in these three cases who did this bad thing. The Prophet (PBUH) put a veil over the people who were involved in the crime. (Abdulrahman, 2024, 3, P. 47-64).

Given the above credible details, it is submitted that electronic media and broadcasters cannot release backbiting and suspicious publications on broadcast devices and instruments. For the reason that in the light of the Quranic and Hadith rules backbiting and distrust dissemination are the largest sinful and illegal act. The perpetrators of backbiting and mistrust-spreading on electronic media will be prosecuted and severely punished with Ta'zeera (discretionary punishment).

Broadcasting Against Oppressors

Islam has not given anyone the right to say bad things, but the oppressed can say bad things to the oppressor. Allah Almighty says:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا.

Allah does not like negative thoughts to be voiced—except by those who have been oppressed. Allah is All-Hearing and All-Knowing. (Surah An-Nisa, Ayah 148). Allah does not like talking about people behind their backs—except when someone who has been wounded seeks counseling or assistance from authorities. (quran.com, 2025). That is, Allah does not like to speak evil openly, just as He does not like to speak evil in secret but to speak openly to someone who has been wronged, and Allah is the best Hearer, the best Knower of all the statements, whether it is hidden or visible.

The meaning of this verse is that in Islam, everyone can live in a safe and free environment, they can neither speak ill of anyone nor backbite. It gives the oppressed person or group the right to express their grievances. Islam also maintained a balance in this issue and bound the oppressed that he/she can do evil to him/her against evil, but if he/she does more evil to him/her, he /she becomes an oppressor himself/herself. As Allah (SWT) said in the (40) verse of the Surah Al- Shura. The reward of an evil deed is

its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers.

According to the preceding Islamic study, it is argued that electronic media and broadcasters can raise the voices and grievances of oppressed people against the evildoers and oppressors. As well as media and journalists are obligated to support oppressed people and say bad to the evildoers through their devices. However, it is the main and key job and responsibility of media and media broadcasters to guarantee and ensure the oppressed people before the oppressor people. Unfortunately, many electronic media and journalists often support and guarantee the oppressors and broadcast their voices not oppressed, also disappear the atrocities of evildoers and put a veil over the oppressors' people activities. Especially, in the case of Afghanistan, the Western (US and European) media and several national electronic media have supported the warlords, corrupted, evildoers, traitors, and servants of the foreign countries.

Mockery and Taunt Broadcasts

Islam forbids Muslims from taunting, humiliating, bad nicknames, and ridiculing. Morally good and standard broadcasts are those that are free from all kinds of defects, as says Allah (SWT).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ
بَعْدَ الْإِيمَانِ ؕ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ .

“Believers, no one group of men should jeer at another, who may, after all, be better than them; no one group of women should jeer at another, who may, after all, be better than them; do not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker after accepting faith! Those who do not repent of this behavior are evildoers.” (Surah Al-Hujurat, Ayah 11).

There is an explanation about this in the prophetic hadiths:

عن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

On the authority of Abdullah Ibn Mas'ud (RA), on the authority of the Prophet (PBUH) said, "Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief." (Al-Bukhari, 1975, P. 48 and, Riyad As-Salihin, Hadith: 49).

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «المسلم أخو المسلم لا يخونه ولا يكذبه ولا يخذله، كل المسلم على المسلم حرام عرضه وماله ودمه، التقوى ههنا، بحسب امرئ من الشر أن يحقر أخاه المسلم».

Abu Hurairah (RA) narrated: The Prophet of Allah (SWT) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honor, his blood, and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother." (Riyad as-Salihin, Hadith 234).

Based on the above information, it argues that according to the rules and regulations of the Qur'an and Hadiths, all Muslims are required to respect and honor other Muslims. It is sinful and unlawful to disrespect, dishonor, attack the fundamental rights of Muslims, and harm or defame the personality of people. For example, reviling and mockery of people, using bad or offensive nicknames for one another, and demeaning the people. Therefore, it is submitted that electronic media and broadcasters cannot disseminate mockery, condemning, and shameful news and programs. Also as media does not have the authority to broadcast and use immoral names of people and attack their status, honor, dignity, personality, and decency. The Islamic Sharia explains and specifies the comprehensive ordinances and provisions regarding all criminal statements and publications on electronic media devices and outlets. As a result, it can be argued that with the application of Islamic rules and regulations, criminal statements and broadcasts are prevented on electronic media platforms.

A Framework of Rationality and Knowledge

The electronic media are obliged to provide any message or news that they are consistent with the framework of rationality and knowledge. Therefore, they should refrain from publishing any messages and information that are based on assumptions. Allah Almighty says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا.

“And do not follow that which you do not know of, surely the ears, eyes and heart are the parts of the body that are responsible for each of them and they will be asked about it.” (Surah Al-Isra, Ayah 36). And elsewhere He says:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ.

And most of them follow conjecture, surely conjecture is of no use in opposing the truth, surely Allah is well aware of what they do. (Surah Al-Yuns, Ayah 36).

Also, the Messenger of Allah, may God bless him and grant him peace, said:

إِيَّاكُمْ وَالظَّنَّ ، فَإِنَّ الظَّنَّ أَكْذَبُ “الحديث.

Beware of suspicion, because suspicion is the worst of false speech. (Sahih Al-Bukhari, 6064 and Sahih Muslim ,2563).

Broadcasting Da’Wah

The electronic media should invite people to the truth and bring people to the unity of Allah Almighty. Allah Almighty says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ.

And in terms of speech, who is better than the one who calls to Allah and does good deeds and says, "I am one of the Muslims". Calling for goodness is an important task and characteristic of the media in Islamic countries. (Surah Al-Safilat, Ayah 33). Allah (SWT) says:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَهَوَّأُوا عَنِ الْمُنْكَرِ
وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.

They are those who, if We give them power on earth, would establish prayer, pay zakat, enjoin goodness, and forbid people from evil, and the end of all deeds is exclusively for Allah. (Surah Al-Hajj, Ayah 41).

Electronic media and mass communication are deemed one of the paramount devices of da'wah to introduce and teach Islam to others). The disseminating work of da'wah on electronic media itself is to transfer the truth of Allah's (SWT) message to individuals. The system of communication differs from one environment to another based on the level of people's civilization. In the days of the Prophet Muhammad (SAW), for instance, the work of da'wah was carried out through verbal communication. Today, we witness the advance of communication systems, where there is a sophisticated network of direct communication used for all types of purposes: marketing, information, leisure, and education. It is an undeniable fact that these forms of communication may also be regarded as a tool for public opinion-makers. Thus, during this rapid development of technological information, the work of da'wah should take advantage of the system and use it fully to disseminate the divine message. (Tawfiq, 1995, P. 245-246).

The numerous platforms of media, for instance, the media of news, TV, radio, and digital platforms like the internet are indeed important suppliers of data and news. These platforms of media together with books, newspapers, and recorded cassettes are equally important means to educate both Muslim and non-Muslim audiences. People involved in da'wah activities may find these media extremely useful in promoting specific understandings of Islam, and in targeting the young, educated audience as well as others. The internet, particularly, can provide users with documentation, news, analysis, issues, and images of Islam and all can be conveyed effortlessly and rapidly. (Brunt, 2000, P. 2).

Da'wah can also incorporate aspects of personal and community behavior, highlighting perhaps the example of Prophet Muhammad (SAW) hence creating a model that others might seek to emulate. At the micro-

level, da'wah is still seen as part of the human interaction process, where individual Muslims and organizations seek to propagate Islam. Based on this, it is submitted that the owners of the media should try to present religious education to society through their media. When religious education becomes common in society and enters every family, then the good expands and people are assured of prosperity and well-being in the development of good. Finally, the media will scare the people of the society from spreading corruption in the society and will inform them about the dangerous consequences of this work.

Elimination of Disagreement

Another moral duty of the media is that they will make every effort to eliminate differences in Islamic societies and will spare nothing for the unity and consensus of Muslims. Regarding this, Allah (SWT) says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

And hold confidently together to the rope of Allah¹ and do not be separated. (Surah Al-Imran, Ayah 103).

Therefore, it is submitted that one of the paramount duties of electronic media is to fight oppression and pave the way for the elimination of oppression and oppression is an important feature of the media to defend the oppressed and stand against the arrogant. This is not only the duty of the media but of every human being. Islam is a religion of justice and equality, and superiority among creatures has been given to the human beings of the world. So, for social unity and development, prejudice and disunity a wrong actions. A society that discriminates, prejudices, and divides in linguistic, cultural, racial, sexual, or some other areas, faces cultural decline, and those societies that do not discriminate can achieve cultural progress. (Hashmi, 1397AH, P. 22).

One of the tasks of internal and external intelligence agencies is to incite prejudice, they muddy the water and catch fish, and they see their loss in the unity of a society and their benefits in disunity that is why they use prejudice and discrimination through different media. It happens that Afghanistan is a good example, Pashtuns are destroyed by Farsiwan and

Tajag by Hazara, and one of the reasons is the media. Disagreement has damaged our culture and ethnic problems arise due to various reasons. As a tool of psychological warfare, the media is still doing its job properly and the goals of the intellectual warfare enforcers can be achieved through it. One of the main goals of this war is to create disharmony among the tribes. (Nunn Asia Website, 2025). One of the main causes of discord in Afghan society is the divisive broadcasts of the electronic media, which is still ongoing. Therefore, it is necessary that electronic media work for unity and harmony between communities, countries, and tribes, especially in Afghanistan.

On this basis, the electronic media must consider the following standards and principles in their broadcasts so that the problem of inconsistency in society can be solved.

Developing moral virtues.

Supporting the oppressed exposing the oppressed and standing against the oppressor.

- Encouraging people to unity and unity and avoiding differences.
- Encourage people to cooperate, kindness, and piety.
- Paying attention to general spices.
- Respecting privacy and people's rights.

Conclusion

In today's world, the media has a fundamental role in providing information, events, and a special perspective on phenomena in various areas of life. Also, the media has a special importance in shaping the beliefs and public mentality of a people and guiding them in a particular direction. Based on accurate and strategic planning and effective propaganda, the media can unite nations and promote common values among people, and on the contrary, it can sow the seeds of discord between one nation and another and separate them from each other. Given the power of electronic media, Muslims need to regulate electronic media broadcasting according to the legal framework of Islamic Sharai. While on the one hand, it is a

common feature for the Western media to incite prejudice against Islam, on the other hand, the media of Islamic countries should be more careful when reporting on the affairs of Islam and Muslims.

Electronic media staff who specialize in reporting on Islam and Islamic affairs must reach an acceptable level of knowledge about Islam to have a good understanding of Islamic values and issues and after that, it must be reflected in their dissemination. Every struggle in educating and training electronic media employees should be made with genuine intent to increase their correct understanding of Islam with a sight to fair and just broadcasting. Official level, Muslim countries need to send diplomatic missions to raise the image of Islam by making contacts and connections with non-Muslim electronic media. Unofficial level, Islamic institutions and movements should make more efforts to reach out to international electronic media networks to portray a better understanding of Islam, in particular, regarding the need for accurate and fair broadcasting. The media is powerful and indeed very effective and can be used to distinguish between Islam and terrorism.

Nowadays, the electronic media of Muslim communities has the biggest obligation to disseminate and increase the real image of Islam all around the world. They should introduce Islam as a religion of peace, progress, happiness, security, stability, and the protection of human rights and freedoms. The electronic media of Islamic countries should broadcast with accuracy, honesty, and transparency, and consider the needs of the society.

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Authors' Contributions

Noor Anwar Farooqi designed the study and gathered the literature. And wrote the article.

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