

The Impact of Technology on Contemporary Jurisprudential Ijtihad: Worship as a Model

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ABSTRACT

Worship has been significantly impacted by technological advancements. Numerous digital tools now facilitate acts of worship; for example, prayer times can now be precisely tracked through specialized mobile applications, helping Muslims perform their prayers punctually. Technology has also made religious lessons and lectures widely accessible online, enhancing religious awareness and understanding. However, technology may also contribute to distractions during worship—especially prayer—due to the widespread use of smartphones and entertainment devices. On the other hand, technologies such as virtual reality have enabled Muslims to experience Hajj and Umrah remotely, enriching the worship experience in new ways. Moreover, electronic donation platforms have made charitable giving and endowments easier, allowing more people to contribute to good deeds. Yet, technology may also reduce face-to-face religious engagement, such as group remembrance circles (halqat al-dhikr) and communal gatherings.

Keywords: Technology, Ijtihad, Jurisprudence, Contemporary, Worship

INTRODUCTION

All praise is due to Allah, a praise that is plentiful, good, and blessed. May peace and blessings be upon the most honorable of creation, the beloved of the Truth, our master, our guide, and our example—Muhammad (peace and blessings be upon him), and upon his family and righteous companions.

To proceed...

Islamic jurisprudence (fiqh) is among the greatest intellectual legacies produced by Muslims. It represents a rich treasure and a vital resource for the Islamic nation throughout its various historical eras. The scholars of Islam endeavored to derive legal rulings from the two primary sources of legislation—the Qur'an and the Sunnah—to address incidents and emerging issues, fulfilling the role honored by Allah Almighty when He addressed the believers:

"And We did not send before you except men to whom We revealed [Our message]. So ask the people of knowledge if you do not know."

(Surah An-Nahl, 16:43)]

As a result of this endeavor, they left us with an immense and diverse body of jurisprudential knowledge, which includes definitive rulings that no Muslim may contradict, as well as speculative rulings that were subject to differing scholarly opinions.

It is well-established among Muslims that laypeople do not follow a particular school of thought but must instead follow the fatwa of a scholar they trust in knowledge and piety. Likewise, a mufti who has not attained the level of *ijtihad* must ensure that his fatwas align with the recognized objectives of Sharia, and may adopt rulings from one school while leaving others—what is known as "legal preference" or *ikhtiyar fiqh*.

Given the vast scope of jurisprudence and its adaptability to contemporary developments across various fields, this study seeks to explore how to deal with technological advancements that influence jurisprudential rulings. It selects examples from the field of worship (*ibadat*) to serve as a model for applying some of the impacts of technology.

This study is structured into three main sections:

1. Contemporary Jurisprudential Ijtihad
2. The Nature of Jurisprudential Ijtihad in the Age of Modern Technology
3. The Impact of Technology on Worship

Section One: Contemporary Jurisprudential Ijtihad

Jurisprudential *ijtihad* interacts with technology in various ways, especially in matters related to worship and transactions that affect our daily lives—worship representing man's relationship with his Lord, and transactions reflecting his relationship with others. Many of these issues have emerged prominently due to computer and digital technologies.

The term *ijtihad* is a profound and attractive concept, appealing to the intellect and soul alike. Everyone aspires to attain it, as it represents the pinnacle of scholarly achievement in Islamic sciences and the ultimate expression of intellectual rigor and precision.

Our righteous predecessors truly appreciated the value of this term. They defined its boundaries, established its conditions, and understood its genuine meaning. Only those qualified would claim it, recognizing the dangers and responsibilities of issuing legal opinions (*fatwa*), aware that reckless fatwas are tantamount to risking the Hellfire. Thus, they adhered to established traditions and exercised restraint in the face of personal desires and innovations.

However, in our present time, this term has shone more brightly than ever, yet paradoxically, it has lost much of its original meaning, despite the scarcity of knowledge today compared to the abundance available to early scholars.

In this section, we do not seek to delve deeply into defining the *mujtahid* or detailing the conditions of *ijtihad*, but rather to present a general overview and briefly clarify the concept of *jurisprudential ijihad* as a compound expression, rather than isolated terminology.

What matters in this study is understanding jurisprudential *ijtihad* and how it may influence—or be influenced by—technology.

Jurisprudential ijihad is the process of deriving legal rulings from detailed sources (the Qur'an, Sunnah, consensus, analogy, etc.) to address new and emerging issues in Muslim life. It plays a pivotal role in engaging with contemporary concerns such as technology, economics, medicine, and media, ensuring they align with Islamic values.

It is no secret that Islamic jurisprudence—the source of the ummah's unified intellectual and cultural foundation—has suffered from stagnation or detachment from contemporary developments due to well-known historical factors preceding the Islamic Renaissance. As a result, it has become difficult to fully benefit from its past contributions or extend its legacy unless deliberate efforts are made to revive its inherent vitality through renewed focus and scholarship.

The Importance of Contemporary Ijtihad

Our era is in greater need of *ijtihad* than any previous time, due to the radical changes in life and the rapid development of societies following the technological revolution. Hence, it is imperative that the door of *ijtihad* be reopened—not merely in name, but through active practice.

One of the keys to successful contemporary *ijtihad* lies in the following:

First: Collective Ijtihad

Islam is a religion suitable for all times and places. The ummah is faced with numerous new issues that did not exist during the time of early jurists, thus requiring renewed *ijtihad*. Collective *ijtihad* is essential for Muslims today. It is not a modern invention but rather rooted in Islamic principles of consultation and collective reasoning.

Allah

says:

{And if they had referred it to the Messenger or to those of authority among them, then those who can draw correct conclusions from it would have known it.} [Qur'an 4:83]

Therefore, the definition of collective *ijtihad* that we see as comprehensive and agreed upon is: **“The exertion of effort by a group of jurists to derive a legal ruling through independent reasoning, followed by their agreement—entirely or by majority—after consultation.”**

The importance of collective *ijtihad* in our time is that it provides more accurate and effective solutions to modern problems, as evident in the resolutions of contemporary jurisprudential councils. These bodies have addressed issues such as Islamic banking, cooperative insurance, medical ethics, and socioeconomic concerns.

Consequently, resolutions issued by recognized jurisprudential councils and scholarly bodies should take precedence over individual opinions. This principle guides the methodology adopted in this study and aligns with the broader project under the series titled *“They Ask You”*.

I place great value on the outcomes of these councils and rely on them in issuing fatwas, considering them more precise and representative of the principle of *shura* (consultation) in jurisprudence.

Undoubtedly, collective *ijtihad*—as represented by today's jurisprudential assemblies—takes precedence over individual *ijtihad*, being more accurate and aligned with the prophetic model of mutual consultation. Ibn al-Qayyim said:

“Thus, sound opinion and correct judgment is achieved through consultation among qualified individuals. Allah praised the believers by describing their affairs as consultative. When a problem arose during the time of Umar ibn al-Khattab (may Allah be pleased with him) for which there was no clear text, he gathered the Companions and consulted them.”

“This is the first illustrative image depicting the concept of collective *ijtihad* via the internet, showing a comparison between a traditional fatwa council and a meeting of scholars through a video conference.”



Second: The Epistemological Renewal of the Jurist

By this, I mean the renewal of the jurist's knowledge. The formation and preparation of the contemporary jurist must incorporate a set of disciplines and areas of knowledge necessitated by the major transformations occurring in today's reality. Before delving into the nature of these disciplines, it is important to clarify that we do not seek to turn the new jurist into a mythical figure possessing all areas of expertise. Rather, we aim for a balanced view between those who advocate for encyclopedic knowledge in the jurist, and those who attempt to marginalize the jurist by claiming he lacks sufficient understanding of contemporary issues, thereby stripping him of his reformative role.

These areas of knowledge will assist the jurist in comprehending the depth of the issues presented to him. This enables him to distinguish between matters that should be referred to specialists in their respective fields, and others he can address directly by relying on essential knowledge he possesses. The goal here is not for the jurist to master every detail, but to grasp a foundational level of understanding—enough that ignorance of it is not acceptable.

For example, when a jurist addresses the issue of *riba* (usury) and outlines some of its consequences, it is essential that he has a basic understanding of the modern global economic system and the core principles of economics. Moreover, the contemporary reality increasingly imposes greater responsibilities on today's jurist than were expected of jurists in the past. Despite discussions about specialization and role differentiation, many people still strongly cling to the guidance they receive from jurists, largely due to the religious reassurance they seek when confronting complex life challenges.

Therefore, the jurist today cannot avoid offering sound social guidance—especially when responding to questions about matters like divorce or *l'i'an* (mutual cursing)—because many people now expect the jurist not only to clarify the legal ruling, which lies within his field, but also to help them navigate the problems that lead to such situations. This introduces a new role beyond the traditional scope of issuing fatwas.

Similarly, when someone seeks a fatwa related to obsessive-compulsive disorder in worship, the jurist should have a basic understanding of how to deal with this psychological condition, in order to provide initial support before referring the individual to a qualified mental health specialist.

So, should we not add—even a modest amount—of educational and psychological foundations to the training of modern jurists, especially in dealing with recurring life challenges like marital issues and similar problems commonly encountered in daily life?

Furthermore, since the jurist's discourse aims to influence and guide societal change, the intellectual formation of the modern jurist must include essential knowledge about the *laws of societal change*. It is not enough for the jurist to merely state legal rulings without considering their broader implications or the practical feasibility of their application. Ibn Taymiyyah speaks to this idea:

"The scholar, in communicating and conveying (the message), may postpone such communication until the right time is available—just as Allah delayed the revelation of certain verses and rulings until the Prophet (peace be upon him) was able to convey them... Joseph (Yusuf), peace be upon him, could not implement everything he believed to be part of the religion of Allah, as the people around him did not respond. However, he implemented what was possible in terms of justice and kindness, and through his political power, honored the believers among his family in ways he couldn't have otherwise. This aligns with the divine command: {So fear Allah as much as you are able and listen and obey and spend; it is better for yourselves. And whoever is protected from the stinginess of his soul – it is those who will be the successful} [Qur'an, 64:16]."

Indeed, the biographies of the prophets are a rich source of knowledge about the laws of societal transformation—something that various Islamic studies in the field of sociology have greatly benefited from.

I am fully aware that these ideas need further refinement and revision, and that the discussion around them requires practical workshops to produce more mature and realistic perspectives. Perhaps these lines may raise important questions around this significant topic.

This is the second illustrative image, showing a Muslim scholar using an artificial intelligence program to analyze religious texts—reflecting the integration of technology in the process of juristic reasoning (*ijtihad*).



Third: The Necessity of Transforming Ijtihad

With the establishment of the Islamic state and the tremendous developments that humanity is witnessing in various aspects of life, the need to activate and guide *ijtihad* (independent legal reasoning) becomes increasingly evident. To achieve this activation and guidance, a transformation of *ijtihad* is required both quantitatively and qualitatively.

One of the most important aspects of this transformation is **developing the skill of communicating with the public**. Communication—whether through writing or direct speech—requires specific skills that a contemporary *mujtahid* (jurist) must master when addressing the public on modern legal rulings. Some of these necessary skills include:

1. In an age where suspicions and doubts about Sharia rulings have become widespread, we need a persuasive language style in our discourse—alongside objective scientific presentation—that demonstrates the wisdom and philosophy behind Islamic legislation. This should go further by comparing Islamic rulings to those of other religions to highlight the tolerance and distinction of Islam. Ibn Taymiyyah stated: *"We emphasize the great benefit in explaining the wisdom of the Sharia, for hearts are more inclined to comply when they understand its purpose, and souls thirst for what serves their interest."* A concise way to persuade—or even challenge those resistant—is to support certain Sharia rulings using statistics and empirical experiences from other countries regarding similar legal matters.
2. The new language of the jurist must take into account the global dimension. This means a jurist cannot solely rely on popular support from his local community; rather, he must adopt a language grounded in scientific reasoning rather than personal authority. Ibn Taymiyyah hinted at this when he said: *"Scientific answers should be based on knowledge shared by all, not on what is exclusively known to the responder—unless addressing someone who fully trusts him."*

To achieve this global scope, we need to reconsider the approach of “gathering all evidences,” which mixes strong and weak proofs under the pretext of mutual support. Instead, we should focus on sound evidence only and discard weak ones to avoid confusion or misuse.

Second Topic: The Nature of Jurisprudential Ijtihad in the Age of Modern Technology

With the continuous expansion of information technology and its penetration into nearly every aspect of our lives, it gives rise to new ethical and legal issues that would not have emerged without such technology.

Modern technology is no longer exclusive to one nation over another, but outcomes differ depending on each nation's commitment to diligence and preservation of human values. True and productive beginnings are only achieved through sincere devotion to God's religion, raising the youth upon it, and providing a righteous environment that prepares the soul to receive divine support.

Such beginnings require love, compassion, and solidarity among Muslims. This cannot be achieved unless the command of God is placed above personal desires. Muslims, by virtue of faith—not anything else—are like one body: responsive to one another, helping one another out of faith. The Prophet said: *"The example of the believers in their mutual love, compassion, and sympathy is like that of a single body..."* Thus, true connection and unity are only possible through sincere faith and spiritual coherence.

The Islamic nation already possesses the resources to achieve self-sufficiency and independence from others. However, this aspiration can only be realized through a firm foundation of genuine faith and sincerity. Only then will security be established, reassurance restored, and fears dissipated. People will feel protected in their lives, honor, and wealth. Altruism will grow to the extent that one prefers his brother's need over his own—even in matters of survival.

In my view, and God knows best, the nature of *ijtihad* in the era of technology has been affected by various factors, the most significant of which is the **departure from the sound methodology** of following the Qur'an and Sunnah—sources immune from falsehood.

Among the key benefits of modern technology is time efficiency in all areas of life and work. A Muslim's time is precious and should be invested in righteous deeds for the Day of Judgment. Allah says: *"By time, indeed mankind is in loss, except for those who believe and do righteous deeds, and enjoin one another to truth, and enjoin one another to patience"* (Surah Al-Asr).

The Prophet (peace be upon him) said: *"The feet of the servant will not move on the Day of Judgment until he is asked about four things: his life and how he spent it, his knowledge and what he did with it, his wealth and how he earned and spent it, and his body and how he used it."*

Modern technology offers many tools for saving time, which can help produce *ijtihad* that is compatible with contemporary changes and serves people by facilitating their needs. Examples include:

1. Making phone calls is much faster than arranging face-to-face meetings.

2. Sending emails with attachments (files, images, software, etc.) is much quicker than traditional mailing methods.
3. Using GPS facilitates reaching unfamiliar places without the hassle of paper maps or asking strangers.
4. Modern word processing software and high-speed printers make publishing books and articles much easier and faster.
5. News dissemination is now instantaneous through satellite channels, YouTube, and social media platforms.

All of this benefits *ijtihad* by accelerating the issuance of fatwas and legal opinions to uphold people's rights and solve their problems. To align *ijtihad* with modern technology more effectively, jurists must adopt the following steps:

1. Understand that modern technology refers to the latest scientific advancements across various fields that use the most up-to-date tools and methods to simplify human life. Jurists must work in accordance with this definition.
2. Jurists must utilize modern technology to research legal matters, so that their judgments are more accurate, aligned with the objectives of Sharia, and reflective of reality.
3. Leverage modern technology to serve jurisprudence, by developing smart applications and software through interdisciplinary collaboration (between Sharia and tech experts).
4. Acknowledge that while modern technology has many advantages, it also has drawbacks that can be overcome with proper understanding and regulation.
5. Recognize that technology may impact legal rulings in several ways: confirming a ruling, preferring one opinion over another due to the disappearance of the reasoning behind it, strengthening a previously weak view, or even resolving previous scholarly disagreements that are no longer applicable because of technological advancements.

Section Three: The Impact of Technology on Acts of Worship

In this section, I will attempt to select some practical examples in the field of acts of worship and examine how technology has influenced *ijtihad* (independent juristic reasoning) or the legal ruling regarding these contemporary developments. Among these developments in the area of worship is:

First: The Adhan (Call to Prayer) and Modern Audio Technologies
 The issue in question is the use of a unified call to prayer broadcasted via loudspeakers in cities. Every era has its own tools and means, and our era is distinguished from previous ones by a significant material advancement that has encompassed all aspects of life—especially in the fields of science and technology. The spread of these means has played an important role in facilitating people's affairs and meeting their needs. This development has led to a number of contemporary legal issues that require the scholars of Islamic law to exert effort and diligence to derive rulings.

These contemporary jurisprudential issues have garnered attention from modern scholars, who have endeavored to theorize about them, clarify the Sharia-based methodology for deriving rulings on them, and explain the legal status of what has occurred among them. This serves to confirm to people the comprehensiveness of Islamic Sharia and its ability to accommodate all new occurrences and developments. Sharia distinguishes itself from previous divine laws and man-made legislations by being suitable for all times and places.

Thus, this modest study comes to explain to people—albeit in a simplified and concise manner—one aspect of how technology affects jurisprudential developments and acts of worship. After relying on Allah, I chose this issue: the *adhan* and modern sound technologies.

Broadcasting the *adhan* via radio does not fall outside two cases:

Case 1: The *adhan* is broadcast live via radio. In this case, it is considered as listening to a live *mu'adhin* (caller to prayer), as the *mu'adhin* is deemed a transmitter through loudspeakers. It is recommended to respond to him, as it is a legitimate *adhan*.

Case 2: The *adhan* is played from a recording at a time that does not correspond to the actual prayer time. In this case, one should not respond to it because it is not a real *adhan*. That is, the man did not raise the *adhan* at the actual time it was prescribed. Rather, it is a previously recorded *adhan*. However, if it is played at the time of prayer, then one should respond to it, as it is considered a call to prayer.

Opinions on the Unified Adhan via Modern Audio Devices:

First Opinion:

We firmly believe—and we see it with our own eyes every morning—that the *adhan* that is broadcast (which unfortunately is a single, unified *adhan*) contradicts the intent of Sharia, which mandates that each mosque must have its own *mu'adhin*. The unity being practiced here actually contradicts the *Tawheed* (Islamic monotheism), because the testimony of faith—“La ilaha illa Allah” (There is no god but Allah)—should be proclaimed at every opportunity. The best and most obligatory occasion for this is the *adhan* in the mosque—not only in the mosque but also in the desert or in homes where group prayers are held.

I say this emphatically: It is **obligatory** for every person who is establishing prayer—whether in a mosque, home, or desert—to perform the *adhan*. There is no distinction in this matter.

A clear example: The legal time for the *adhan*, especially for Fajr (dawn) prayer, is well known. However, now the *adhan* is being made 25 to 30 minutes before the true dawn, which is contrary to the authentic practice.

Second Opinion:

The *adhan* is an obligation upon every mosque's community. Listening to it on the radio has no legal basis. You must follow the *Sunnah* and adhere to it—call the *adhan* for yourselves, for it is a *Sunnah* that applies to you directly, and delegation or substitution is not valid here.

The unified *adhan* has no legal foundation, nor is there any need for it. The default and authentic practice is that each mosque should raise its own *adhan* in imitation of the Prophet Muhammad (peace be upon him). This is a matter with no scholarly disagreement.

Evidence:

1. It is mentioned in an authentic *hadith* that when the Prophet (peace be upon him) taught the man who performed his prayer incorrectly (the Hadith of the one who prayed badly), he said: “When you stand for prayer, perform ablution as Allah commanded you, then face the *qiblah*, then call the *adhan*...” This instruction was directed to an individual, not someone leading a group prayer. So if an individual is commanded to call the *adhan*, then it is even more important for someone leading a group to do so.

“When you stand for prayer, perform ablution as Allah commanded you, then call the *adhan*, then say the *takbir*, then recite whatever you can from the Qur'an...” and so on.



A Contemporary Perspective

Today, we are constantly presented with numerous jurisprudential issues that require thorough investigation and rulings. This calls us to return to the foundational sources and objectives from which Islamic rulings and jurisprudential principles are derived—principles that have established a solid foundation for Islamic jurisprudence. This is particularly important given that the Muslim community is currently navigating intellectual currents that

aim to undermine it. In addition, many new and emerging issues across various aspects of life require proper Islamic rulings.

This reality necessitates collective *ijtihad* (jurisprudential reasoning) to study these issues and provide appropriate solutions. Out of His perfect mercy, Allah chose Islam as a complete religion—both creed and law—providing guidance for every matter, occurrence, and modern case. Since new incidents continuously arise with the changing times and places, along with scientific advancements and the diversity of life, it is essential—indeed imperative—to delve into the renewal, growth, and development of Islamic jurisprudence. This should be done through a foundational and practical study, grounded in proper principles and rules that support jurisprudential renewal and confirm its relevance.

Among these contemporary issues is the matter of unified adhan (call to prayer) using modern technology. In light of the growing needs, the vastness of Islamic countries, the increasing number of mosques and worshipers, and the geographical dispersion of cities, and after reviewing most opinions and fatwas on the subject, I believe—Allah knows best—that it is necessary to avoid the unified adhan in cities and countries for several summarized reasons:

1. The unified adhan contradicts the concept of unity in worship as established by the Prophet Muhammad (peace be upon him). He designated a separate adhan for each mosque and encouraged the establishment of mosques in each neighborhood. In the Prophet's time, the central mosque in Medina was his own mosque, where Muslims from surrounding areas like Al-Awali would gather for Friday prayer. An example is the mosque of Mu'adh ibn Jabal (may Allah be pleased with him), who would pray the night prayer with the Prophet (gaining the merit of praying behind him in the Prophet's mosque) and then lead the same prayer in his own local mosque as a voluntary act. There was no unified adhan at that time, even though one might argue that technology did not exist then as it does now. Still, broadcasting the adhan broadly is permissible if it aligns with the Sunnah. However, if it is Sunnah for each mosque to have its own adhan and iqamah, then unifying the adhan across an entire city with many mosques is not permissible—especially in a country like ours with diverse topography (mountains, valleys, plateaus, and plains), which causes prayer times to differ slightly between regions. Therefore, unifying the adhan under these circumstances constitutes a fundamental violation of Shari'ah.
2. The adhan is a communal obligation on every mosque. It is not sufficient to merely listen to it on the radio, as there is no precedent for this. Muslims should adhere to the Sunnah and perform the adhan themselves, as it is a prescribed practice. There is no legitimate proxy in this matter. A unified adhan serves no essential need. The original and agreed-upon practice is that each mosque makes its own call to prayer following the example of the Prophet (peace be upon him), and none of the scholars has stated otherwise.

Thus, the default ruling is the prohibition of unified adhan unless there is a compelling necessity. As mentioned earlier, even during the Prophet's time—with the presence of numerous mosques—there was no unified adhan. In our era, the situation is even more complex with the multitude of mosques, diversity of regions and countries, and the variance in prayer times within a single city due to differences in sunset and sunrise, especially in mountainous and elevated areas. And Allah knows best.

Fasting and Technology

The month of Ramadan is a unique period in the lives of Muslims. With ongoing advancements in technology, modern innovations and the internet have significantly transformed the atmosphere and experience of this blessed month. These developments help enhance social connections and acts of giving. I will briefly and appropriately address two examples of how technology impacts fasting in order to better understand how we can preserve our religious traditions and practices using modern tools.

1. Time and Health Management Applications:

Time and health management apps offer features that help users maintain a better balance between worship and daily life. These apps can schedule optimal sleep and wake times and provide health tips to improve quality of life during the holy month.

Indeed, Islam emphasizes managing personal time, in addition to working hours, as a general responsibility for every Muslim. Islam urges believers to utilize their time wisely and avoid wasting it, as it is one of the things for which every person will be held accountable on the Day of Judgment. The Prophet (peace be upon him) said: "*A servant's feet will not move on the Day of Judgment until he is asked about four things: his life and how he spent it, his youth and how he used it, his wealth—how he earned it and how he spent it—and his knowledge and what he did with it.*" This hadith illustrates that time is an inseparable unit that must be fully utilized. The Prophet (peace be upon him) also advised:

"Take advantage of five before five: your youth before old age, your health before illness, your wealth before poverty, your free time before busyness, and your life before death."

Time is a trust upon every Muslim. It becomes even more critical when that time is related to a duty toward Allah or toward His creation.

As Al-Hasan Al-Basri (may Allah have mercy on him) said:

"O son of Adam, you are nothing but a collection of days; every time a day passes, a part of you is gone."

And this "part" also breaks down into hours, minutes, and seconds—each second that passes takes a part of you. Time is life. This is a shared understanding among all people, but Islam elevated its value further by considering it as capital for which every person will be held accountable.

Time cannot be stored, traded, or reclaimed. Unlike wealth, which can be earned and replenished, lost time is gone forever. While some today squander time, especially among preachers and reformers, this squandering affects wide segments of society. Meanwhile, those holding the reins of modern civilization are investing their time—whether in good or evil—with precise calculation.

2. Technology in Social Service:

Technology and social media platforms can be used to facilitate charitable efforts and donations during Ramadan. These digital tools encourage community support and generosity. Another example of such social service is electronic greetings and messages exchanged via social media to mark the arrival of Ramadan. Regarding such greetings, we say—Allah knows best:

The Prophet (peace be upon him) used to give his companions glad tidings of Ramadan. Abu Huraira narrated that the Prophet (peace be upon him) would say:

"A blessed month has come to you, in which Allah has made fasting obligatory. The gates of Paradise are opened, the gates of Hell are closed, and the devils are chained. Within it is a night better than a thousand months; whoever is deprived of its blessings is truly deprived."

This hadith is a foundation for exchanging congratulations on the arrival of Ramadan. How could a believer not rejoice over the opening of Paradise's gates? How could a sinner not celebrate the closing of Hell's gates? How could a wise person not delight in a time when devils are chained?

A question was posed to the Egyptian Fatwa House: **"What is the ruling on congratulating others on Ramadan, Eid, and special occasions?"**

Their answer included:

Based on the above hadith, it is evident that exchanging congratulations is permissible. Imam Al-Qastalani mentioned in his work *Al-Mawhib Al-Ladunniyyah*, and Al-Zurqani in his commentary, that while earlier scholars did not explicitly comment on the practice, later scholars like Al-Hafiz Al-Mundhiri cited Al-Hafiz Abu Al-Hasan Al-Maqdisi who stated that people differed on the matter, but the strongest opinion is that such congratulations are permissible—not specifically a Sunnah nor a bid'ah.

Imam Al-Bayhaqi even dedicated a chapter in his work titled:

"Chapter on What Has Been Narrated Regarding Saying to Each Other on Eid: May Allah accept from us and from you," and compiled narrations and reports—though many are weak—their collective meaning supports the permissibility of such practice.

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