جہات الإسلام
JIHĀT-UL-ISLĀM
RESEARCH JOURNAL
HEC Recognized Journal (Y Category)
Faculty of Islamic Studies
University of the Punjab, Lahore
p-ISSN: 1998-4472
e-ISSN: 2521-425X
OPEN ACCESS HJRS
Email: jihat.is@pu.edu.pk

Professional Ethics for Digital Citizens: Navigation in The Light of Islamic Ethical Thought

1. Dr. Farhana Mehmood (Corresponding Author)
Lecturer, Department of Islamic Studies, Fatima Jinnah Women University, Rawalpindi, Pakistan.
Email: farhana.mehmood@fjwu.edu.pk
ORCID: https://orcid.org/0000-0002-8874-878X

HOW TO CITE THIS ARTICLE *

Mehmood, Farhana. "Professional Ethics for Digital Citizens: Navigation in The Light of Islamic Ethical Thought." *Jihāt-ul-Islām Research Journal*, Vol. 19, Issue 03 (Jan –Jun 2026), 27-48.

Abstract

The ethical problems brought about by the digital era are addressed in this paper by investigating the Islamic ethical principles that navigate professional ethics for digital citizenship. It focus at how Islamic ethical principles guide universality the challenges to the ethical issues including false information, cyber bullying, and privacy violations and encourage honesty, privacy, and respect in online contacts. The research demonstrates how fundamental principles of justice (adl), goodness (ihsan), and harm prevention (darar) may direct moral online conduct. Through an analysis of contributions from Islamic theologians including Al-Ghazali and Ibn Taymiyyah, the study offers a thorough framework for improving digital citizenship by means of Islamic ethics. Through the development of a cultured and responsible online community, this integration provides workable answers to modern digital problems. The results emphasize the need of following ethical standards that are sensitive to cultural differences in order to negotiate the

*Received: 12 Nov 2025; Revised: 14 Jan 2025; Accepted: 16 Feb 2026; Published online: 17 April 2026

INDEXED / ABSTRACTED PUBLICATION & ETHICS STATEMENT BY
IRI Islamic Research Index
AUSTRALIAN ISLAMIC LIBRARY
ISSN INTERNATIONAL STANDARD SERIAL NUMBER
RESEARCHBIB ACADEMIC RESOURCE INDEX
اردو اشاریہ جرائد

Copyright © The Author(s). No conflict. CC BY 4.0 license.
Faculty of Islamic Studies, University of the Punjab, Lahore, Pakistan.

intricacies of the digital world in the framework of Islamic ethical principles.

Keywords: *Islamic ethics, digital citizenship, privacy, cyberbullying, misinformation, digital commerce.*

Introduction

The emergence of the global internet environment that brings along specific challenges creates a setting which has to be built in a way that it respects religious, regional, and cultural differences. Islamic ethical teachings of *adl* to its understanding of justice, equality, and basic human value provide the bridge that links different culture and ethical divides in this digital age. This element of the code base establishes a principle of mutual respect traditional across differentiation cultures to create an inclusive and harmonious world based on the digital community.[1] The research is on the fusion of the Muslims' ethics and the dispositions of modern digital citizenship in online conduct as a means of generating ethical, respectful, and accountable online behavior. By way of a thorough exploration of the points where Islamic ethical doctrines intersect and stand against the issues of contemporary digital citizenship the paper enters and enriches the general discussion on digital ethics that draws on real-life experiences of both individuals and societies in order to propose and describe viable responses and suggest theories that can be of benefit to everyone. Through the setting of the Islamic which acts as a framework for digital citizenship, this study not only fills the theoretical gap but also provides practical guidelines on how to solve the ethical problems of the digital world. The upcoming sections will point out applications of these principles to various digital citizenship challenges, and will illustrate how they can provide recommendations and solutions for digital relationships in the multiple-connected world.

Section One: Islamic Ethics and its Significance in Everyday Life

Islamic ethical principles are deeply embedded in religious teachings, aiming to guide human behavior towards righteousness, social justice, and harmony. This article explores these foundational principles, examining how they shape the moral framework for digital citizens in a contemporary context. Islamic ethics, derived from the Quran and Hadith, are centered on moral conduct, justice, and social responsibility. These ethics encompass principles such as honesty, humility, and respect for others, guiding individuals to lead a righteous and balanced life. The comprehensive nature of Islamic ethics ensures that followers align their actions with divine guidance, promoting both personal and societal well-being.

1.1. Defining Islamic Ethical Context

The Islamic ethic, also known as *akhlaq*, describes the code of ethical conducts as rendered by Islamic Shari’ah for individuals and social organizations in their day to day activities. Based on the Quran, and the Prophet Muhammad teachings as

narrated and recorded in the Hadith, the Islamic ethical system warrants an elaborate base that interlinks belief and conduct. The Quran states:

لَا قَدْ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best community ever brought forth for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah[2]

By substituting the welfare provisions for social insurance, neoliberal governments constructed a stripped-down version of the welfare state which was characterized by the reduction of benefits and rhetoric of autonomy. This speaks volumes about the imperativeness of ethical conduct in conformity with the Islamic teachings. Over the centuries, many contributors to the development of the Islamic ethics have had their say, among them being Al-Ghazali, Ibn Taymiyyah and Al-Shafi'i. These scholars have given rich theories on moral philosophy and have stressed on the compliance of one's actions to the will of God and the advancement of justice, charity, honesty. The papaer address the sincerity and truthfulness in terms of manners, as viewed by Al-Ghazali in 'Ihya Ulum al-Din' especially in the relations between individuals and the social responsibilities within the society.

1.2 Concept of Community Ethical Accountability (Principles of Justice (*Adl)* and Prevention (*Darar*))

Justice (adl) is a cornerstone of Islamic ethics, encompassing fairness, equity, and the protection of rights. The Quran declares,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice[3]

This verse highlights the divine mandate to uphold justice in all matters. Justice in Islamic law is general and not restricted to legal issues only; instead it covers social, economic and personal aspects. It involves equality in the distribution of resources, non-discrimination and or affirmative action for persons, and reparative justice. On justice, Ibn Taymiyyah declared that justice is a critical component for peace and stability in society, as they insisted that justice is the recognition of the rights of others and the discharge of duties that people owe others in a society.[4] Harm prevention *(darar)* is another key principle, rooted in the Prophetic saying,

لَا ضَرَرَوَلَا ضِرَارَ

There should be neither harming nor reciprocating harm[5]

This principle emphasizes the obligation to avoid causing harm to oneself or others. It is reflected in various aspects of Islamic jurisprudence, including medical ethics, business transactions, and social interactions.

Darar is the key concept that defines Islamic perspective of promoting bioethics for medical treatments and healthcare management. It also reminds people the general business correctness, or more specifically, it reminds business transactions to be free of deception and misuse. It also encourages courteous conduct within interpersonal communications and relations by embracing the ethos of shared concern and accountability.

1.3 Islamic Ethical Teachings and Their Sources

The primary sources of Islamic ethics are the Quran and the Hadith. The Quran provides explicit directives and moral principles that serve as the foundation for ethical behavior. For instance, the Quranic verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who have believed, fear Allah and speak words of appropriate justice[6]

It emphasizes the importance of truthfulness and fairness in communication.

The Hadith, which records the sayings and actions of Prophet Muhammad (SAW), further elaborates on these principles. The Prophet (SAW) said:

خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقًا

The best of you are those who have the best manners and character[7]

This Hadith underscores the value of good character and ethical conduct as central to Islamic teachings.

For the information, Islamic ethics also benefits from the classical scholars in their works. Another important point discussed by al-Ghazali was that of intentions (niyyah) which explains that only the intention of a specific action determines its moral goodness. The most important aspect of Ibn Taymiyyah's ethical theories was the way he wanted it to be applied in the mundane life of the society to avoid injustice and harm other people.[8] Al-Shafi'i also helped to develop the ideas of the legal and ethical regulation of social relations in Islamic society, calling attention to the importance of ethical principles in Shariah.

1.4 Objectives of Islamic Ethical Teachings

The primary objectives of Islamic ethical teachings are to cultivate a moral and just society, promote individual piety, and ensure social harmony. At the core of these teachings is the principle of Tawhid (the Oneness of God), which underscores the interconnectedness of all aspects of life and the importance of living in accordance with divine will.

One key objective is to foster *Adl* (justice), which involves fairness, equity, and the protection of rights. Islamic teachings emphasize that justice must be upheld in all dealings, ensuring that individuals are treated with respect and fairness, and that their rights are safeguarded. This principle is critical in addressing issues such as inequality, discrimination, and social injustice[9]. Another important objective is to encourage *Ihsan* (benevolence), which goes beyond mere justice to encompass acts of kindness and charity. *Ihsan* motivates individuals to perform good deeds, help those in need, and contribute positively to the community. It fosters a spirit of compassion and altruism, encouraging Muslims to go above and beyond in their moral obligations[10].

Additionally, Islamic ethical teachings aim to prevent *Darar* (harm). This includes avoiding actions that cause harm to oneself or others, and actively working to eliminate sources of harm within society. This principle is applied in various contexts, including business ethics, environmental stewardship, and interpersonal relationships, ensuring that actions contribute to the overall well-being of the community. Lastly, the teachings aim to cultivate *Sidq* (truthfulness), promoting honesty and integrity in all aspects of life. Truthfulness is seen as a foundation for trust and credibility, essential for maintaining healthy relationships and a stable society[11].

1.5 Islamic Ethical Principles in Everyday Life

Islam as a religion requires its followers to abide by moral laws and standards in every facet of life including social, professional, and interpersonal. These principles are a set of guidelines to making a right decision especially in situations where moral standard is blurred, and the intention is to do what is right in the sight of God and to maintain order in society. In personal conduct, Islamic ethics emphasize virtues such as honesty, humility, patience, and gratitude. The Quran advises:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

And lower your wing to those who follow you of the believers[12]

These virtues foster positive relationships, enhance personal integrity, and contribute to a peaceful and just society. In professional behavior, Islamic ethics advocate for honesty, transparency, and accountability. The Prophet Muhammad (SAW) said:

التَّاجِرُ الصَّدُوقُ الأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

The honest and trustworthy merchant will be with the Prophets, the truthful, and the martyrs[13]

This Hadith highlights the high ethical standards expected in business and professional dealings, emphasizing the importance of trustworthiness and ethical

conduct. In societal interactions, Islamic ethics promote social justice, the protection of human rights, and the welfare of the community. The Quranic injunction:

وَتَعَاوَنُوا عَلَى الْبِرِّوَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help one another in acts of piety and righteousness, and do not assist each other in acts of sinfulness and transgression[14]

It underscores the collective responsibility to promote good and prevent harm.

Islamic ethical principles also provide guidance on contemporary issues such as environmental stewardship, social justice, and technological ethics. For instance, the principle of stewardship (khalifah) emphasizes the ethical responsibility to protect and preserve the environment. The Quran states:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ

It is He who has made you successors upon the earth[15]

It highlights the duty to care for the natural world.

In the realm of social justice, Islamic ethics advocate for the protection of the rights of marginalized and vulnerable individuals. The Quranic verse,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ

O *you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives*[16]

It emphasizes the importance of upholding justice and defending the rights of all individuals.

Technological ethics of Islam enables one to give solutions to the ethical aspects given in the technical age. As it has been explained, the principle of harm prevention (darar) applies to data protection, cyberspace, and interactions generally. Adl is the principle of justice that underlines policies regarding digital inclusion and fair opportunities towards technology.

Section Two: Challenges to Islamic Ethics in the Modern Digital World

Considering the moral obligations and practical difficulties related to privacy violations, better privacy safeguards in digital platforms must be put into place[17]. Strong foundation for creating and maintaining these safeguards is provided by Islamic ethical standards. Islamic ethics principles are derived from the Quran and Hadith provide a comprehensive ethical framework for guiding individual and collective behavior. Privacy breaches pose significant ethical challenges, and Islamic guidelines provide a clear stance on protecting individual privacy. The following explain how Islamic ethical principles address privacy breaches.

2.1. Islamic Ethics on Privacy and Confidential Data

Islamic teachings place a high value on privacy and the protection of individual rights. The Quran and Hadith emphasize the importance of respecting personal privacy and safeguarding individuals' confidential information. The Quran states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded[18]

This verse highlights the significance of seeking permission and respecting the privacy of others. Prophet Muhammad (SAW) also underscored the importance of privacy, saying,

لَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا

Do not spy on one another, and do not search for the faults of one another[19]

This Hadith prohibits intrusive behavior and emphasizes the ethical duty to respect others' privacy. Islamic jurisprudence (fiqh) extends these principles to various aspects of life, including personal interactions, property rights, and information security.

2.2. Implementing Privacy Protections in Digital Platforms

One could make reference to the Islamic ethics that states that the collection and use of personal data should be prevented if it leads to harm (darar). The usage of personal data must be limited to the extent necessary for the purpose the data was collected for organizations, data minimization means that they should collect only the amount of data needed for their work. This approach helps in minimizing cases where personal information falls into wrong hands and is used differently.

2.2.1. Informed Consent:

The privacy and dignity of individuals also need to be protected, which means that there is a need to collect and process data only with the participants' consent which was given voluntarily and with full understanding of the consequences. This approach is backed by the Quranic provision that does not approve forceful imposition but provides for agreement through consensus (*taradhi*).[20] Without erasing the role of the Internet as a crucial medium of information, digital platforms must ensure that they relay information concerning data practices in a clear manner and also should ensure that they only collect personal information of their users after seeking the consent of the users.

2.2.2. Transparency and Accountability:

According to Islamic ethics, it is encouraged to be open (*shafafiyyah*) and to be answerable (hisba) for every action. For this reason, the digital platforms should ensure that they practice clear data policies, where the users are informed clearly on the steps that are taken to collect, use and protect their data. Moreover, there should be consequences for these companies and their actions, which include measures that would prevent or at least minimize cases of breaches of ethical and legal standards.

2.2.3. Security Measures:

This is because the principle of Amanah in Islamic ethics entails the concept of responsibility for the protection of information that has been entrusted to an individual. Such digital platforms must ensure that data is well protected against any form of access, breach or other related risks. Some of the measures that should be taken include encryption, strong authentication and periodic security check to ensure that the system is secure.[21]

2.2.4. User Rights and Empowerment:

It elaborated on how Islamic teachings focus on rights of individuals as well as the ability of individuals to protect their own information. Digital platforms should also enable users to get, update and remove their data, apart from having the ability to determine how their data will be shared. In this way, users are empowered, which corresponds to the ethical frameworks of autonomy and dignity.[22]

2.2.5. Ethical AI and Data Practices:

The use of artificial intelligence (AI) and data analytical tools has become a common practice in digital platforms, and therefore there is need to ensure that the application of these tools is done in a right manner. Thus, Islamic ethics can be used to shape the AI advancement and usage by focusing on the concepts of justice (adl), non-harm (la darar), and responsibility. This entails eliminating prejudice in the AI algorithms, making the data procession process clear and understandable, and avoid causing damages to individuals or populations.[23]

2.3. Aligning Digital Practices with Core Islamic Ethical Values

Online conduct may be ethical and responsible if fundamental Islamic principles like honesty (*sidq*), fairness (*adl*), compassion (*ihsan)*, and damage prevention (*darar*) are followed. The moral compass these principles provide Muslims helps them negotiate the complexity of the digital world.

(i) Truthfulness (*Sidq*): Truthfulness is a fundamental value in Islam. The Quran commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who have believed, fear Allah and be with those who are true [24]

In the digital realm, this means ensuring that information shared is accurate and reliable, avoiding the spread of misinformation and falsehoods. Digital citizens are responsible for verifying the authenticity of information before disseminating it, thus upholding the principle of truthfulness.

(ii) Justice (*Adl*): Justice is a cornerstone of Islamic ethics. The Quran states,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives[25]

This principle applies to digital interactions by promoting fairness and equity. Digital citizens should engage in just and fair practices, whether in online transactions, social interactions, or content creation, ensuring that they do not harm or exploit others.

(iii) Benevolence (*Ihsan*): Benevolence involves acting with kindness and compassion. The Prophet Muhammad (SAW) said:

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ

Allah is kind and loves kindness in all matters[26]

In the digital context, this translates to positive and respectful communication, supporting and uplifting others, and avoiding harmful behaviors such as cyberbullying and harassment. Ihsan encourages Muslims to contribute positively to the digital community, fostering a supportive and empathetic online environment.

(iv) Harm Prevention (*Darar*): The principle of harm prevention is central to Islamic ethics. The Prophet Muhammad (SAW) said:

لَا ضَرَرَ وَلَا ضِرَارَ

There should be neither harming nor reciprocating harm[27]

This principle guides digital citizens to avoid actions that cause harm to themselves or others, such as spreading malicious content, engaging in online harassment, or compromising personal data security. Harm prevention also involves advocating for policies and practices that protect users from digital threats and enhance online safety.

2.4. Ethical Responsibilities of Muslims in Digital Interactions

Muslims have several different ethical obligations in digital contacts; these include advocacy for moral digital practices, community involvement, and

personal behavior. Muslims may help to create a more moral and responsible digital world by upholding Islamic ethical standards.

2.4.1. Personal Conduct: Muslims are expected to uphold high ethical standards in their personal digital interactions. This includes practicing truthfulness, avoiding deceit, and engaging in respectful and constructive communication. The Quran advises:

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to people good words[28]

It emphasizes the importance of positive and respectful communication. In digital interactions, Muslims should avoid spreading rumors, engaging in backbiting, or using offensive language. Instead, they should strive to promote harmony and understanding.

2.4.2. Community Engagement:

Islamic teachings emphasize the importance of community and collective responsibility. The Quran states,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brothers, so make settlement between your brothers and fear Allah that you may receive mercy[29]

This verse highlights the duty to support and protect the community. In the digital realm, Muslims can engage in community building by participating in online forums, supporting social causes, and promoting positive initiatives. They can also help protect their community from digital threats by reporting harmful content and advocating for safe online spaces.

2.4.3. Advocacy for Ethical Digital Practices:

Muslims have a responsibility to advocate for ethical digital practices at a broader societal level. This involves supporting policies and regulations that protect digital rights, enhance data privacy, and promote digital inclusivity.[30] Islamic ethics emphasize justice and the protection of individual rights. The Prophet Muhammad (SAW) said,

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

The best of people are those who bring the most benefit to the rest of mankind[31]

By advocating for ethical digital practices, Muslims can contribute to creating a fair and just digital environment that benefits all users.

2.4.4. Digital Literacy and Education:

Another emerging priority is increasing people's awareness of cyberspace and their skills within it. In this manner, Muslims can contribute to creating a more responsible digital society by promoting the message and awareness of digital

ethics, privacy and security concerns.[32] Theoretical practices in learning programs should include Islamic moral virtues that would educate people on how to embrace the use of the internet and technology in the right manner. This may be due to the fact that Islam gives so much importance to the seeking of knowledge (*ilm*) and wisdom (*hikmah*).

2.4.5. Empathy and Compassion in Online Interactions:

Empathy and compassion are essential components of Islamic ethics. The Prophet Muhammad (SAW) said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

> **T***he believers, in their mutual love, mercy, and compassion, are like one body; if one part feels pain, the whole body responds with wakefulness and fever*[33]

2.4.6. Protecting Privacy and Confidentiality:

Islamic teachings place a strong emphasis on protecting privacy and confidentiality. The Quran advises,

وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

> *And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it*[34]

In the digital realm, this means respecting others' privacy, avoiding unauthorized access to personal information, and being cautious about sharing sensitive data. Muslims should also advocate for robust privacy protections and data security measures to safeguard individuals' digital rights.

2.4.7. Promoting Ethical Content Creation and Sharing:

Content creation and sharing are significant aspects of digital interactions. Muslims have an ethical responsibility to ensure that the content they create and share aligns with Islamic values. This includes avoiding harmful, false, or offensive content and promoting positive, truthful, and beneficial information. The Quran states,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

> *O you who have believed, fear Allah and speak words of appropriate justice*[35]

Ethical content creation involves verifying the accuracy of information, citing sources appropriately, and considering the potential impact of shared content on others.

2.4.8. Supporting Fair and Transparent Digital Practices:

In Islam, business dealings are taken as a matter of moral virtue and therefore justice and equity are highly valued. In the digital aspect, this entails promoting fair and transparent execution of activities especially those relating to the conduct of business online, on social markets, and related digital arenas. Muslims need to call for better contracts and policies over the content of services, information collection without the consumer's consent, and proper accountability from these digital platforms. The justice or 'adl,' principle also holds that users must be treated impartially and must be protected from infringement on their rights. This includes calling for policies that outlaw exploitation, discriminations and other unabestro practices to be practiced in cyberspace.[36]

2.4.9. Encouraging Responsible Digital Behavior:

Muslims are required to promote a good example in addressing digital behavioral issues and challenges. This can be effected through; awareness creation, the provision of role models and coaches, and positive reinforcement. Therefore, Muslims should learn how to embrace ethical behavior into their Virtual Communication in order to encourage other people do the same.[37]

Section Three: Islamic Ethics Scholarship of Muslim Theologians for Solutions to the Digital Problems

3.1. Scholarship of Theologians on Islamic Ethical Framework

The scholarship of eminent Islamic theologians such as Imam Al-Ghazali and Ibn Taymiyyah has significantly shaped the Islamic ethical framework. Al-Ghazali's work, particularly in "Ihya Ulum al-Din," emphasizes the integration of ethical behavior with spiritual development, advocating for justice, truthfulness, and benevolence. Ibn Taymiyyah's writings stress the importance of justice and social responsibility, arguing that ethical conduct is essential for societal stability. Together, these scholars provide a comprehensive and nuanced understanding of Islamic ethics, guiding both individual conduct and communal harmony.

3.2. Al-Ghazali's Ethical Teachings

The ethical teachings of Al-Ghazali stress the need of purpose, self-discipline, and heart cleansing and are based on Islamic law and spirituality. Among the many facets of ethics covered in his groundbreaking book "Ihya Ulum al-Din" (The Revival of Religious Sciences) are fairness, humility, and honesty. Al-Ghazali maintained that the sincerity with which an action is intended defines its moral worth. Because acts and communications in the digital era may have far-reaching effects, this notion is especially pertinent. To attain moral perfection, Al-Ghazali also underlined the need of heart cleansing (tazkiyah) and self-discipline (mujahada). He thought that moral conduct results from a pure heart and a

disciplined soul, which entails ongoing work to regulate one's feelings and wants and to match one's deeds with moral and spiritual principles.

3.2.1. Application of Al-Ghazali's Principles to Digital Media Ethics

Al-Ghazali's ideas have direct application to modern digital media ethics, tackling problems like false information, invasions of privacy, and cyberbullying. His focus on honesty (*sidq*) is essential to stopping the internet spread of bogus news and incorrect information. The teachings of Al-Ghazali may contribute to the development of a more reliable digital environment by emphasizing the need of honesty in online contacts. Al-Ghazali's emphasis on the sincerity of purpose (*niyyah*) may also direct content producers to give true and useful information precedence over sensationalism. This idea may also be used to ensure that data collecting and targeted advertising are done with the best interests of the users in mind, therefore resolving the ethical issues associated with these activities. Applying the ideas of heart purification *(tazkiyah)* and self-discipline (*mujahada)* to internet activity might encourage people to participate in polite and productive conversation. By doing this, problems like cyberbullying and online harassment may be lessened and a more welcoming and upbeat digital community promoted.[38]

3.2.2. Al-Ghazali on the Ethics of Speech and Communication

Al-Ghazali's views on the ethics of speech and communication are particularly pertinent in the digital age. He emphasized the importance of guarding one's tongue and avoiding harmful speech, Imam Al-Ghazali, in his work Ihya' 'Ulum al-Din (The Revival of Religious Sciences), highlights the immense power and potential harm of the tongue. This principle can be applied to digital communication, where the ease of sharing information often leads to irresponsible speech. Al-Ghazali also warned against gossip (*ghibah*) and slander (*namimah*), which are rampant on social media platforms. By adhering to his teachings, digital citizens can foster a more respectful and ethical online environment. The Quranic verse:

> **يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا**
>
> *O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other*[39]

It underscores this ethical guideline. The ethical lessons of Al-Ghazali are centered on sincerity and integrity. In his view, moral conduct starts with genuine honesty in voice and deeds. This means, in terms of digital expressions, being sincere and honest in online conversations. Al-Ghazali emphasizes the need of

avoiding hypocrisy (nifaq), as digital platforms often promote identities that may not be authentic to oneself.[40] He taught that actions should be consistent with one's inner beliefs and values, integrity and authenticity in digital expressions as stated in the hadith:

آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ

> *The signs of a hypocrite are three: whenever he speaks, he tells a lie; whenever he promises, he always breaks it; if you trust him, he proves to be dishonest*[41]

By promoting integrity and authenticity, Al-Ghazali's teachings can help individuals navigate the digital world with honesty and self-respect. This approach not only enhances personal moral development but also fosters trust and reliability in digital interactions, contributing to a more ethical digital community.

3.2.3. Al-Ghazali's Influence on Modern Islamic Scholarship

Modern Islamic academia is not immune to the impact of Imam Al-Ghazali; his writings are still read and appreciated. For modern researchers, his integrated spiritual and practical ethical approach offers a comprehensive foundation. The focus on purpose and sincerity placed by Al-Ghazali has been included into contemporary debates on professional ethics in sectors like business, education, and healthcare. His lessons on self-discipline and heart purification are also pertinent to mental health and personal growth, two topics that contemporary research is becoming more and more interested in. Al-Ghazali's ideas allow modern academics to tackle ethical issues of the present while still being faithful to Islamic heritage. Al-Ghazali, for example, might contribute principles for just and open practices to debates on corporate ethics in the digital era. His ideas may also be used to digital governance as they provide a structure for creating fair and equal regulations.[42]

3.2.4. Teaching Ethics in the Age of Digital Information

In the digital world, teaching ethics means modifying old ideas for modern situations. The teachings of Al-Ghazali provide this adaption with a strong foundation. Educationists might use his focus on self-control, honesty, and purpose to encourage moral conduct among digital citizens. Al-Ghazali's ideas, for example, may be used to direct elements of digital literacy courses on moral internet conduct.[43] One may tackle problems like cyberbullying and internet harassment with his lessons on speech ethics. Al-Ghazali's comprehensive approach to ethics, which takes into account the welfare of the person as well as the society, may also direct the creation of laws that encourage diversity and digital inclusion. The ethical lessons of Al-Ghazali may be included into the curriculum of educational institutions to provide pupils a solid moral basis for navigating the digital world. This may involve instruction about the value of

justice, kindness, and honesty in online relationships together with hands-on activities to foster these qualities.

3.2.5. Implications for Developing Responsible Digital Citizenship

Developing responsible digital citizenship is bringing moral values into every facet of digital communication. Teachings of Al-Ghazali provide a thorough ethical foundation for this unification. Users may be guided in their online conduct by his focus on integrity, sincerity, and justice, which encourages fairness and honest communication. Respect and safety online may be fostered by the ideas of self-control and avoiding offensive language. Digital people may help to create a more moral and welcoming digital community by following Al-Ghazali's ethical principles. This strategy helps people personally as well as improving the general caliber of digital interactions, which improves the atmosphere of the digital world and increases its productivity.[44]

3.2.6. Encouraging Ethical Online Interactions Based on Al-Ghazali's Insights

Promoting moral internet behavior calls for a thorough comprehension of Al-Ghazali's observations. His lectures on the morality of communication and speech stress the need of being respectful, honest, and refraining from saying anything hurtful. Promoting these principles will help to create an ethical online behavior culture. The honesty and self-control of Al-Ghazali may also direct people in their online contacts and motivate them to participate in meaningful and productive conversation. The lessons of Al-Ghazali might be included into educational programs and digital literacy projects to encourage moral conduct among digital citizens. Thus, we may build a more responsible and polite online community.[45]

3.2.7. Al-Ghazali's Approach to Resolving Online Conflicts

Fundamental to Al-Ghazali's method of dispute resolution are the ideas of justice, fairness, and reconciliation. He underlined the need of recognizing the fundamental reasons of disagreements and skillfully and compassionately handling them. Al-Ghazali's lessons provide important direction in the digital era, when disputes may get out of hand fast. His emphasis on justice and fairness can guide the resolution of disputes in a manner that respects the rights and dignity of all parties involved. The Quranic verse:

> **وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ**
>
> *And if two factions among the believers should fight, then make settlement between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah*[46]

It underscores the importance of justice in conflict resolution.

3.3. Insights from Imam Ibn Taymiyyah-Framework on Islamic Ethics

Especially in the areas of ethics and social justice, the 13th-century Islamic philosopher and theologian Imam Ibn Taymiyyah has had a significant influence on Islamic philosophy. Deeply based in the teachings of the Quran and Sunnah, his teachings provide a strong foundation for tackling a range of ethical issues, including those brought about by the digital era. Developing ethical principles and laws for the digital era is made easier with the help of Ibn Taymiyyah's approach to social ethics, justice and public welfare. Ibn Taymiyyah underlined in all spheres of life the need of justice, communal welfare, and personal accountability. His lessons stress the need of individual rights preservation, justice, and equity principles that are especially pertinent in the setting of digital interactions.[47] Applying the ethical framework of Ibn Taymiyyah, we may create answers to modern digital problems like cyberbullying, privacy invasions, and unethical corporate activities.

3.3.1.Ibn Taymiyyah's Approach to Social Ethics

Ibn Taymiyyah bases his social ethics on the ideas of personal accountability (amanah), public welfare (maslahah), and fairness (adl). In a fair society, he thought, people's rights are upheld and the general benefit of the society is given first priority.[48] This strategy is especially pertinent in the digital era, when individual acts may have a big influence on the society at large.

(i) Justice (Adl): In all exchanges, even online ones, Ibn Taymiyyah believed that fairness was a basic concept that had to be maintained. Justice is making sure that all people have equal access to opportunities and information on digital platforms. Furthermore necessary is the defense of individual rights, such as the right to privacy and the right to be safe. The Quranic verse:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice[49]

It highlights the importance of justice in all aspects of life.

(ii) Public Welfare (Maslahah): Public welfare is a further important ethical concept in Ibn Taymiyyah's system. In especially when it comes to the utilization of public resources, he maintained that the welfare of the community should come before personal interests. This implies, in the digital environment, that rather than only serving the interests of a small number of people, digital platforms and technologies should be created and utilized to benefit the larger society. This idea could direct the creation of digital rules and procedures that support accessibility, inclusion, and the fair sharing of digital resources.

(iii) Personal Responsibility (Amanah): Fundamental to Ibn Taymiyyah's social ethics is personal accountability. He thought that people owed it to themselves to behave morally and to think about how their acts might affect other people. In the digital era, this implies that people should be aware of the possible repercussions of their online actions, such as the disseminating of false information, cyberbullying, and breach of privacy. The hadith:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ

Each of you is a shepherd and each of you is responsible for his flock[50]

It underscores the importance of personal responsibility in Islam.

The concept of digital citizenship can be explained as accepting norms, behaviors, and ethical standards of how a given individual should or should not behave in digital spaces. These include; computing skills, media/tenet manners, computing right and responsibilities, and, computing virtues. From an Islamic perspective, digital citizenship can only be understood in the light of Islamic Shariah which is al-Taqwa, fairness, mutuality or respect, and accountability.[51]

Islamic ethics, rooted in the Quran and Sunnah, provide a comprehensive guide to moral conduct. The Quran states,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice[52]

This verse highlights the importance of fairness and justice, principles that are crucial in the digital age where information and interactions can have widespread impacts. Digital citizenship within an Islamic framework involves adhering to these ethical principles, ensuring that one's online behavior aligns with the moral teachings of Islam.

Prophet Muhammad (SAW) also emphasized the significance of ethical conduct. He said,

خِيَارُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا

The best among you are those who have the best manners and character[53]

This Hadith underscores the importance of good character, which extends to digital interactions. A Muslim digital citizen is expected to uphold the values of honesty, respect, and responsibility, fostering a digital environment that is ethical and conducive to positive interactions.

3.3.2. Addressing Modern Digital Ethical Challenges Through Ibn Taymiyyah's Teachings

The lessons taught by Ibn Taymiyyah are insightful in tackling contemporary digital issues like disinformation, cyberbullying, and privacy invasions. His focus on accountability and justice gives the development of ethical solutions to these problems a solid basis.

(i) **Privacy Breaches:** The digital era has made privacy breaches a major worry as unauthorised access to sensitive data puts people in grave danger. The principles of individual rights as taught by Ibn Taymiyyah may direct the creation of laws and procedures that preserve user privacy. This involves giving people choice over the use and sharing of their information as well as putting strong security measures in place to safeguard personal data. It underscores the importance of respecting privacy.The Quran guides:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا

And do not spy or backbite each other54

(ii) **Cyberbullying:** An additional serious problem that may have disastrous consequences for people, especially young ones, is cyberbullying. Fighting cyberbullying may be informed by Ibn Taymiyyah's focus on human responsibility and the prohibition of damage. This involves putting in place steps to make offenders answerable for their deeds and encouraging an atmosphere of respect and compassion online. It emphasizes the importance of empathy and respect in interactions.The hadith:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None of you [truly] believes until he loves for his brother what he loves for himself55

(iii) **Misinformation:** In the digital era, misinformation is common and seriously damaging to public confidence. The lessons on justice and honesty left by Ibn Taymiyyah might direct attempts to solve this problem. This include enticing decent journalism, encouraging information verification before it is shared, and putting policies in place to stop the spread of misleading information. It highlights the importance of verifying information.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful

3.4. Application of Ibn Taymiyyah's Ethical Framework in Online Business Practices

Ibn Taymiyyah's ethical framework also has important implications for online business practices. His emphasis on justice, fairness, and the protection of individual rights provides a strong foundation for developing ethical business practices in the digital age.

3.4.1. Prohibition of Deceit and Fraud: One of the key principles in Ibn Taymiyyah's ethical framework is the prohibition of deceit and fraud. This principle is highly relevant in the context of online business, where fraudulent practices such as false advertising, phishing, and scams are prevalent. By adhering to Ibn Taymiyyah's teachings, online businesses can promote transparency and honesty in their dealings, building trust with their customers and ensuring fair and ethical business practices.[56] It underscores the prohibition of deceit in Islam. The hadith narrates:

مَنْ غَشَّ فَلَيْسَ مِنَّا

Whoever cheats is not one of us57

3.4.2. Fair Pricing Practices:

Ibn Taymiyyah also emphasized the importance of fairness and equity in all transactions. This principle can guide the development of fair pricing practices, ensuring that goods and services are priced fairly and that customers are not exploited. It also requires businesses to provide accurate and truthful information about their products and services, ensuring that customers can make informed decisions.

3.4.3. Protection of Individual Rights:

The protection of individual rights is another key principle in Ibn Taymiyyah's ethical framework. This includes the right to privacy and the right to be free from harm. In the context of online business, this means that businesses should take steps to protect the personal information of their customers and to ensure that their products and services do not cause harm. The Quranic verse:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَ أَنْتُمْ تَعْلَمُونَ

And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful][58]

Conclusion

The rapid advancement of digital technologies has presented unique ethical challenges that require a nuanced and comprehensive approach. Traditional Islamic ethics, rooted in the teachings of the Quran and Sunnah, provide a robust framework that can be adapted to address these modern challenges. By integrating Islamic ethical teachings with modern digital practices, we can develop a cohesive and effective ethical framework for the digital age. Additionally, understanding future trends in Islamic digital ethics will help us anticipate and prepare for emerging ethical issues. Integration of classical ethical teachings with modern digital practices. By combining traditional Islamic ethical teachings with current digital methods, one is adapting ageless concepts to new situations. It takes this integration to guarantee that moral principles that advance justice, fairness, and respect for individual rights direct digital interactions and technology.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

References

[1] Karimov, Dusmamat. *The Qur'Anic Concept Of Justice (Al-Adl) From a Nursian Perspective.* Durham University, 2017.
[2] Surah Aal-e-Imran 3:110
[3] Surah An-Nisa 4:58
[4] Hoover, Jon. *The Justice Of God And The Best Of All Possible Worlds: The Theodicy Of Ibn Taymiyya.*"Theological Review 27, No. 2 (2006).
[5] Sunan Ibn Majah, Book 12, Hadith 2340
[6] Surah Al-Ahzab 33:70
[7] Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī al-Bukhārī *Sahih Bukhari*, Book 73, Hadith 56.
[8] Bin Masri, Ridzuan, Layla Ahmed Salem Almashjari, *Modelling The Idea Of Intention Of Al-Ghazali And Comparative Review With Modern Theory Of Planned Behaviour (Tpb*)." Journal Of Namibian Studies: History Politics Culture 34 (2023): 2696-2708.
[9] Sameeullah Bhat & Nasir Nabi *Islamic Ethics: Exploring its Principles and Scope*. International Journal Of Applied Ethics Volume 10 (2024), pp. 69-85
[10] ibid
[11] ibid
[12] Surah Ash-Shu'Ara 26:215
[13] Sunan Al-Tirmidhi, Book 12, Hadith 1210.
[14] Surah Al-Ma'Idah 5:2
[15] Surah Fatir 35:39
[16] Surah An-Nisa 4-135
[17] Stahl, Bernd Carsten. Artificial Intelligence For a Better Future: An Ecosystem Perspective On The Ethics Of Ai And Emerging Digital Technologies. Springer Nature, 2021.
[18] Surah An-Nur 24:27
[19] Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim. *Sahih Muslim*, Book 32, Hadith 6214.

[20] Borges, Aline Fs, Fernando elt. *The Strategic Use Of Artificial Intelligence In The Digital Era: Systematic Literature Review And Future Research Directions.* International Journal Of Information Management 57 (2021): 102-125.
[21] ibid
[22] ibid
Borges, Aline Fs, Fernando elt. *The Strategic Use Of Artificial Intelligence In The Digital Era: Systematic Literature Review And Future Research Directions.* International Journal Of Information Management 57 (2021): 102-125.
[24] Surah At-Tawbah 9:119
[25] Surah An-Nisa 4:135
[26] Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī al-Bukhārī *Sahih Bukhari*, Book 76, Hadith 52.
[27] Abū ʿAbd Allāh Muḥammad ibn Yazīd Ibn Mājah *Sunan Ibn Majah*, Book 13, Hadith 2340.
[28] Surah Al-Baqarah 2:83
[29] Surah Al-Hujurat 49:10
[30] Fadil, Nadia. "Not-/Unveiling As An Ethical Practice." Feminist Review 98, No. 1 (2011): 83-109.
[31] Sunan Al-Darimi, Book 1, Hadith 166
[32] Pawlicka, Aleksandra, Michał Choraś, And Marek Pawlicki. *Cyberspace Threats: Not Only Hackers And Criminals. Raising The Awareness Of Selected Unusual Cyberspace Actors-Cybersecurity Researchers' Perspective*. In Proceedings Of The 15th International Conference On Availability, Reliability And Security, Pp. 1-11. 2020.
[33] Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim. *Sahih Muslim*, Book 32, Hadith 6258.
[34] Surah Al-Hujurat 49:12
[35] Surah Al-Ahzab 33:70
[36] Uddin, Syed Jamal. *Understanding The Framework Of Business In Islam In An Era Of Globalization: a Review*. Business Ethics: a European Review 12, No. 1 (2003): 23-32.
[37] Zahrotunnisa, Ani. *The Urgency Of Muslim Family Education In The Digital Era*. In International Conference On Islamic Studies (Icis), Pp. 149-159. 2023.
[38] Christawan, Ervan, elt. *Enhancement Of Polri's Role In Dealing With Disinformation And Radicalism Extremism Terrorism And Separatism Propaganda In Cyberspace*. (2023).p.201
[39] Surah Al-Hujurat 49:12
[40] Shuhari, Mohd Hasrul, Mohd Fauzi Hamat, And Mohammed Muneer'Deen Al-Shafi'i. *The Concept Of Integrity For Muslim's Character Based On Al-Ghazali's Ethical Perspective*.. Legal Ethical & Regul. Isses 22 (2019): 1.
[41] Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī al-Bukhārī *Sahih Bukhari*, Book 73, Hadith 117.
[42] Shabbir, Ghulam, Saleem Nawaz, Naima Saeed, Sajid Mahmood, Mrs Sadia, And Dr Muhammad Imran Rehman. *Al-Ghazali: a Mélange Of Theology, Law And Mysticism And, a Non-Totalizing Bayeux Tapestry Of Islamic Thought.*" Webology (1735-188x) 18, No. 5 (2021).
[43] Samaeng, Ruhana Abd Azeez. *Al-Ghazali And His Thoughts Contributed To The Islamic Educational System*.Al-Nur Journal Of Graduate School 4, No. 2 (2008): 45-52.
[44] Syeed-Miller, Najeeba. *The Road To Forming a Gendered Understanding Of Just Peacemaking And Intersections With Digital Peacebuilding*. Formation For Life: Just Peacemaking And Twenty-First-Century Discipleship (2013): 169.

[45] Munjidah, Munjidah. *Sufism And The Role Of Learning Media In The Thought Of Al-Ghazali*." (2023).
[46] Surah Al-Hujurat 49:9
[47] Masad, Mohammad Ahmad. *The Medieval Islamic Apocalyptic Tradition: Divination, Prophecy And The End Of Time In The 13 Th Century Eastern Mediterranean*. Washington University In St. Louis, 2008.
[48] Khan, Ma Muqtedar, And Ma Muqtedar Khan. *Ihsan And Good Governance.*" Islam And Good Governance: a Political Philosophy Of Ihsan (2019): 209-246.
[49] Surah An-Nisa 4:58
[50] Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī al-Bukhārī *Sahih Bukhari*, Book 73, Hadith 41.
[51] Al-Abdullatif, Ahlam, And Azza Gameil. *Exploring Students' Knowledge And Practice Of Digital Citizenship In Higher Education*. International Journal Of Emerging Technologies In Learning (Ijet) 15, No. 19 (2020): 122-142.
[52] Surah An-Nisa 4:58
[53] Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī al-Bukhārī *Sahih Bukhari*, Book 73, Hadith 56.
[54] Surah Al-Hujurat 49:12
[55] Sahih Al-Bukhari, Book 2, Hadith 13.
[56] Mohammed, Jawed Akhtar. *a Conceptual Framework Of Business Ethics In Islam*. Handbook Of The Philosophical Foundations Of Business Ethics (2013): 899-932.
[57] Sahih Muslim, Book 1, Hadith 164.
[58] Surah Al-Baqarah 2:188