

Computer Etiquette and Its Role in Organizing Peaceful Coexistence

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Abstract

Information and Communication Technology (ICT) ethical issues and the way Islam provides solutions to such issues with the emphasis Islam puts on acquiring and disseminating knowledge is discussed, including how the Qalam, (Pen) is gradually being replaced by computer systems in spreading knowledge. This is followed by an overview of philosophical questions concerning computer science. This research aims to correct misconceptions about the relationship of Muslims with others, and provide a practical model for coexistence through the looks of the honorable year, and the biography of the Prophet, may God bless him and grant him peace, and the problem of this research lies in misconceptions about the relationship of Muslims with others, internally and externally, and the importance of this research is highlighted in Correcting these concepts of the relationship of Muslims with others internally and externally, and highlighting the meaning of peaceful coexistence between Muslims and others through consideration of the honorable year, and the practical application of the honorable year, which is represented by his fragrant biography, and I have relied in this research on the inductive approach to tracking the texts of the year and events of the biography In which the manifestations of peaceful coexistence, its foundations and controls are manifested, then the analytical method in analyzing and discussing research issues, then the deductive approach to know the correct approach to the relationship of Muslims with others, and one of the most important results that we have reached is that the origin in human relations is that they are based on acquaintance, not repudiation, and on cooperation Not fighting, on peace, not on war. The first statement that the Prophet, peace and blessings be upon him, made when he came to Medina emphasized this meaning, where he said: "O people, spread peace, feed the people, and pray to the people of sleep." The indication was that he, peace and blessings be upon him, commanded them all to divulge peace, to announce from the first day that he had brought a message of peace to the whole world, so he ordered them to spread and divulge peace among them, feed the food, pray at night and the people asleep, and all this is to establish the spirit of peace and love among them. This research consists of an introduction, a preamble, three sections, and a conclusion.

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I. INTRODUCTION

The importance of the topic (provisions of information technology) emerges with what these technologies represent in the lives of people today.

By looking at some statistics of the number of users of information technology means, we know that relying on these means in most work and life affairs is a dominant feature of most people today, due to

the savings that these technologies, effort, money and time offer, by doing many things with pinpoint accuracy in a short time. In this research, a statement of the ruling on the use of computers and the global information network (the Internet), and the provisions of electronic commerce and their effects, the research is also subject to crimes related to information technology by explaining the ruling on the destruction of sites on the global information network, the ruling on penetration of e-mail, the provisions of defamation and insulting and assaulting the private life of people in the network. The research also shows the rule of destroying programs and information, assaulting copies of protected programs with special rights, and the rule of forging documents on a computer. The research reviews the ways and means of confronting electronic attacks, as well as ways to confront the doctrinal and moral invasions produced by the World Wide Web (Internet) [1].

Coexistence is a language: from the verb (live), to live, to live, and to pension; and to (subsistence) is the cost of livelihoods. And (coexistence): they lived on intimacy and affection, including peaceful coexistence. Peaceful language: (Peace), Peace. And the peaceful peace says: I am a peace for those who greet me and (peace) is reconciliation. And (reconciliation) reconciliation. In the terminology: peaceful coexistence is a contemporary term which means acceptance of the other, which is ideological, religious and racial [2]. Or, it means mutual living with violators based on peace and truce. Peaceful coexistence between countries: "It is an agreement between them not to attack," and while it is a political term, there is no reason not to expand its use in the field of social relations between followers of different religions, especially if they are in one country. Peaceful coexistence between individuals was defined in the Encyclopedia of Islamic Concepts: "That a man lives with creation, he will be safe from them, and be fair to himself, so God Almighty will have met their rights, and he has delivered his religion among their backs."

II. ETHICS ASPECTS IN ICT

In current years it has end up pretty obvious that moral elements play a more and more critical role in statistics and communication generation in ICT. many incidents like:

- privacy in Islam: in Islam, the man or woman right to privacy is reputable. Allah, S.W.T says in Quran "believers, do not input other homes than your very own until you have got the approval of the inmates and have wished them peace; that is the high-quality way for you: it's far expected that you may have a look at it", al-Nur, 24:27. for this reason, the Person privacy in his/her domestic ought to be reputable. prophet Mohammad, peace be upon him stated "if a person peeps into your private home, it'll be no sin if you injure his eye with a chunk of stone." Bukhari and Muslim. privates in Islam does no longer encompass simplest accessing one's residence without permission however additionally extends to eavesdropping that violates man or woman's privets [3]. Islam provides a procedure that must be followed when accessing one's house to protect privacy [4]:

- Start with the greeting of Islam "AssalamuAlaikum".

- Make your identity known.

- Ask for permission to enter at most three times with suitable time intervals between each call to allow time for an answer.

- If there's no respond after the third call, the one who asks must cross back.

- Computer and online crimes in Islamic point of view: Narrated Abu Bakra: Allah's Messenger, صلى الله عليه وسلم said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger, صلى الله عليه وسلم " He stated, "to join partners in worship with Allah: to be undutiful to 1's parents." the prophet, صلى الله عليه وسلم sat up after he were reclining and added, "and I

provide you with a warning in opposition to giving solid statement and a false witness; I alert you against giving a forged statement and a fake witness." the prophet saved on pronouncing that caution until we thought that he would no longer stop [5]. the messenger of Allah, ﷺ said: "no soul is wrongfully taken besides that a number of the burden of its blood is upon the son of Adam, due to the fact he became the first to institute homicide." [6].

•Security in Islam: safety is an essential problem in Islam. based on their information of Quran, Islamic pupils detailed 5 essential purposes of shariah, Islamic law which can be maintaining: religion, existence, wealth, intellect, family. shariah functions are worried with the safety of the man or woman, own family and society as a whole. setting up and protective religion is an essential shariah objective for each a person and the community. the improvement and protection of different components of the human being is Essential in Islam such as moral, reasonably-priced, instructional and physical factors.

•Information protection: The prophet Muhammad, peace be upon him has been said to have stated that the believers are like a frame, if one part of the frame catches a fever, the complete frame suffers. additionally, an obvious record of Dhul-Qarnayn is a typical example of protection from Islamic perspective. Allah, S.W.T concept us a way to manual ourselves from our enemies thru this tale. Allah, S.W.T commands Dhul-Qarnayn to duct a wall and lit hearth to it. as within the holy Quran, Allah, S.W.T stated that "provide me pieces, blocks of Iron," then, while he had stuffed up the space between the two mountain-cliffs, he said: "blow," till whilst he had made it, crimson as fireplace, he said: "convey me molten copper to pour over it, al-kahf,18:96. statistics safety is critical to successfully secure guard our facts from unauthorized users. it requires a few guidelines and recommendations to reap this.

•E-government: Transparency, Accountability and Trust: The concept of e-government in Islam become noticed because of the want of having transparency responsibility and direct interplay [7]. an evidence is visible in the holy Quran. Allah said: and, recollect while your lord stated to the angels: "verily, I am going to location, mankind generations after generations on the earth." they stated: "will your region therein those who will make mischief therein and shed blood, - at the same time as we glorify you with praises and thank you, exalted be you exceptionally that they accomplice with you as Companions and sanctify you." he, Allah said: "I recognize that which you do not understand." (Al-Baqarah, 2:30).

- Work as vicegerent of Allah
- Performing responsibility is a warship
- Apprehend and follow the usual ethics, especially Islamic ethics
- Recollect the judgment day
- Management with honesty
- Work with highest profession

III. LEGITIMACY OF PEACEFUL COEXISTENCE

Peaceful coexistence in the Qur'an and Sunnah: Islam called for tolerance and coexistence with the violator, unless the violating Muslim started war and abuse, and the Qur'an and Sunnah texts abound in that.

Evidence for peaceful coexistence from the Qur'an:

(1) says: "There is no compulsion in religion shows majority of the canceled it atone idols and believes in God, he hath grasped the most trustworthy inextricable and Allah is Hearing, Knowing" [Al-Baqarah: 256]. The significance of the verse is that entering Islam does not need coercion, and lack of peaceful coexistence, because the doctrine of Islam is clear and clear, and its

argument is strong, so it does not need to be coerced. Ibn Qudamah said: "And if someone is coerced against Islam, it is not permissible to be coerced, such as the dhimmi and the trustee, then he became Muslim, and the rule of Islam has not been established for him, until there is evidence of it that he voluntarily converted to Islam, such as if he abstained from Islam after the coercion disappeared. If he died before that, then his ruling The ruling of the infidels. If he returns to the religion of unbelief, he is not permitted to kill or coercion against Islam [8].

(2) The Almighty said: "O you who believe! Be lawful to God, for martyrs will pay tribute to you. The Almighty said: "Allah commands justice, charity, and the delivery of kinship, and forbids obscenity, denial, and evil." [90] The Almighty said: "God does not forbid you from those who did not fight you in religion and did not drive you out of your homes to justify them and divide them." [8] The significance of the signs: that God required justice in everything, with every one, and between two opponents, and that God Almighty did not forbid Muslims from justice with non-Muslims, but rather commanded them with their righteousness; charity to them, and installment with them, by helping those in need and feeding the hungry, Naked clothing, fairness of the oppressed, to other forms of righteousness and charity.

(3) The Almighty said: "The reward of bad is the same as that of the one who pardoned and reformed, and he rewarded it against God" [Al-Shura: 40].The significance: that God Almighty urged pardon and forgiveness for all people without distinguishing between a Muslim and others [9].

(4) SWT says: "If they strive to involve me what you learned there is no final destination in the world known and follow the path of turns to then to your return will tell you what you were doing" [Luqman: 15].The significance of the verse is that God commands sons to the righteousness of fathers, even if they are polytheists.

(5) The Almighty said: "O people, for we have created you among remembrances and females, and have made you peoples and tribes for you to know that you are the greatest of all." The significance of the verse: The Almighty tells that he created the children of Adam, of one origin and one gender, all of whom are male and female, and they all return to Adam and Eve, and this necessitates acquaintance and coexistence between them, and leaving nervousness to the gender, language or color [10].

(6) permitted God food the people of the book, and marry their women: God said: "The food of those given the book to you and yours is lawful to them and chaste women from the believers and chaste women from those who were given the Book before you if give wages immune non good and makers takes" [Ma'edah 5]. The significance of the verse was: If Islam did not seek peaceful coexistence, it would not be permissible for their food, nor for their women to marry, as permitting that is one of the most prominent forms of peaceful coexistence, for how does a man live with a woman who does not have peaceful coexistence between her?!

Evidence of peaceful coexistence from the Sunnah:

(1) Forbade the Prophet peace be upon him from the oppression of the people of the Book and covenanters: waving Bukhari, Abdullah bin Amr, may Allah be pleased with them, the Prophet peace be upon him, said: "Who killed confederate did not smell the fragrance of Paradise, though its fragrance is no march Forty years, "and the institutes are the polytheist who takes a covenant from the Muslims, and he must fulfill his pledge. Meaning: "He did not rest the smell of paradise", that is, he does not find the smell of it.And directed by Abu Dawood in his Sunan bond properly, for several of the sons of the Messenger of Allah peace be upon him, from their parents Dnah from the Messenger of Allah, peace be upon him, said: "Do not injustice confederate, tabbed overloaded, or taking him Something that is not good, for I will perform it on the Day of

Resurrection. And its derogation is underestimating its right, and assigning it beyond its capacity may be in tribute or in an abscess, or the like, so whoever does that, the Prophet, may God's prayers and peace be upon him, his opponent and his arguments and causes to show the arguments on him on the Day of Resurrection. The face of the evidence from the two men is clear and clear, as raising all forms of injustice in the institutions and preventing it from being harmed in any way is the best evidence of creating a societal climate for coexistence and tolerance [11].

(2) The supplication of the Prophet, may God's prayers and peace be upon him, for non-Muslims: Ahmed went out in his Musnad, with a proof, on the authority of Abu Musa Ash'ari may Allah be pleased with him, said: The Jews Ataton when the Prophet peace be upon him please tell them: God bless, he used to say to them: "God guide you and fit your mind," which is to pray for their guidance and reform of mind, and this is what the love of guidance to them [12].

(3) ordered the Prophet peace be upon him unrelated parents infidels: taken out two sheikhs, about names, he said: I made my mother a non-Muslim, in the era of Quraysh and their term as the covenant of the Prophet peace be upon him, with her son, I asked about the Prophet peace be upon him I said that My mother came and she is willing? Should I separate it? He said: "Yes, pray your mother." And permitting the relationship of the polytheist is the best proof of the tolerance and coexistence that Islam draws [13].

(4) The peace of the Prophet, may God's prayers and peace be upon him, for the Jews in Medina: The Prophet, may God's prayers and peace be upon him, greeted everyone who lived in the city, then wrote a book between immigrants and supporters and called on the Jews, and approved them on their religion and their money, and Ibn Hisham mentioned this book throughout his biography It includes the principles upon which the first state in Islam was

founded, and in it there are humanity, social justice, religious tolerance and cooperation in the interest of society, which every student should return to, understand and preserve his principles. Ibn Ishaq said, wrote the Messenger of Allah peace be upon him a book between immigrants and supporters, and invite the Jews and disobeying the command, and agreed with them on their religion and their money, and the condition of them, and the condition of them, "the Jews broke the royal family, and conspired against the Islamic state, and they have punishment, so it has fought The Prophet, peace and blessings be upon him, evacuated them from Medina.

(5) Permission to deal with non-Muslims: sale, purchase, gift, will, loan and lending. Unless the sale is forbidden, or the sale is corrupt or prohibited from it, like all sales that are generally prohibited. Judge Ayad said: "The scholars are unanimously agreed that it is permissible to treat the dhimmis and the treatment of polytheists, except for what the people of war are keen on fighting Muslims like the weapon of war and its machinery and what is disposed of in it.

(6) The permissibility of a non-Muslim clinic if they fall ill: This visit is desirable if he visits to offer Islam and desires it, especially if he sees that in his visit he has an opportunity to accept from him an invitation to enter into the religion of God [14]. Directed by Bukhari, Anas may Allah be pleased with him, he said, was a Jewish boy who served the Prophet peace be upon him, feel sick, Prophet peace be upon him gave, he sat at his head, he said to him: "safest", he looked to his father and he has said to him: Obey the Abu al-Qasim, may God's prayers and peace be upon him, and he was peace, and the Prophet, may God's prayers and peace be upon him, came to him, and he said: "Praise be to God, Ba demanded the disease of his death.

IV. PEACEFUL COEXISTENCE CONTROLS BY ICT FEATURES

The first control: commitment to balance and moderation in peaceful coexistence with non-Muslims.

That the Muslim avoids excessive and negligence in his coexistence with others, and the disgraced loyalists do not care about them with their inner love, wooing them, advocating for Muslims, linking their fate to their fate, cajoling and complimenting them by their recognition of their corrupt beliefs, and not ruling their disbelief. Likewise, he does not oppress them, and their blood, their money, or their symptoms are not approved, but he justifies them and improves them. And legal texts obligate the Muslim to be moderation and moderation in all his thoughts, behaviors and relationships [15]. The Almighty said: "And also we made you a nation." [Al-Baqarah: 143]. Islam has enjoined justice, and forbade injustice and oppression; he says: "God commands justice and charity and kinsfolk, and forbids indecency and evil and oppression admonishes you may recall," [Bees: 90]. In sum, it is imperative that a Muslim abides by moderation in his positive interaction in the discourse of peaceful coexistence with non-Muslims.

The second control: the need to distinguish between constants and variables from the provisions.

Legislative provisions of Islam not all of them were proven by one type of legal evidence, but rather what was proven by evidence of definitive proof and significance, and this is one of the constants that do not change with the change of time and place, and then there is no compromise, no revision in it, and nothing is condoned at all. Including what has been proven by presumptive evidence of significance, even if the definitive evidence and these provisions are the ones that need to be reviewed, and the work of the minds of the diligent in it, and not to stand at one side of its potential faces, but perhaps in one of its potential faces the interest and coexistence

between Muslims and others. There are jurisprudence and rulings that scholars have drawn upon based on bringing an interest, or ward off a spoiler, or in observance of a custom, habit, or specific circumstances [16]. These provisions are first of the previous ones to reconsider and strive, so what is built on an interest and this interest has changed, or ward off a spoiler that no longer exists, or a custom or a custom, and this custom has changed and that habit has changed, or certain historical circumstances, so all this must be reconsidered, and the extraction of new provisions that take into account the interests and ward off evil, and this area is very large, and it is one of the variables.

The third control: distinguishing between non-coercion of religion and calling for it.

The Almighty said: "There is no compulsion in religion. Rationality has been shown to be abusive" (Al-Baqarah: 256). It does not mean not coercion not to offer the invitation!! The call to religion and the statement of its merits is not coercion against it, because coercion is forbidden, and the second is imposed and one of the greatest tasks of Muslims. There is also a difference between coercion over religion and the response of aggression from those who repulsed it and prevented it from being demonstrated by the argument and the proof [17]. And the enactment of penalties for those who have committed disgraceful behavior that does not contradict: "There is no compulsion in religion."

Fourth control: Differentiating between affection and loyalty, and between righteousness, installment, and charity treatment.

Loyalty were banned believer in Allah and His Messenger, the right did not believe in Allah and His Messenger, whoever he is, but righteousness installment and charity treatment matters legitimate book and the year before consensus, including: "Do not forbid God for those who have neither religion nor drive you out of your homes, justly and justly

with them: ... "[Examiner: 8]. And the restriction forbidding loyalty in an ad hoc category mobilized their forces of aggression, injustice and block for the sake of Allah saying: "But God forbid those who fighting you in religion and driven you out of your homes and to help you get out that alai if any of these are the wrong-doers" [Mumtahinah: 9].

Fifth officer: respect for covenants, covenants, treachery and treachery.

God Almighty said: "Except those who are accustomed to the unbelievers, then they do not cut you into anything, and they do not appear to you, so they will fulfill them." Their covenant to their time is that God loves the righteous." [At-Tawbah: 4]. If everyone abides by covenants and covenants, not treachery and treachery, society stabilizes and peaceful coexistence occurs among all its members [18].

V. THE FOUNDATIONS OF PEACEFUL COEXISTENCE IN ISLAMIC SOCIETY

Islam has established foundations and pillars on which the social ladder rests, to ensure peaceful coexistence among all the citizens of the Islamic state. Among the most important of these are:

First: the unity of the human origin. The Qur'an established clear rules for the human family, and Islam declared that people. All of them were created from one soul, and this means the unity of the human origin, so God Almighty said: "O people, fear Allah, who created you from one soul and created from her husband and sent from them many men and women" [Women: 1].

Al-Fakhri Al-Razi said: "The benefit in mentioning this meaning means that this becomes a reason to increase the compassion of creation, with each other, in the view of humanity. The Noble Qur'an, as a human being, without regard to its religion, color, or gender, the Almighty said: "We have honored the children of Adam and carried them in righteousness

and the sea, and provided them with the same amount of money." Night "[Al-Isra: 70].

And directed by Ahmad in his proof, bond properly, from Abu Veronese, it told me who heard a sermon the Messenger of Allah peace be upon him in the midst of the days of al said: "O people, the Lord is one, and your Father one, not preferred Arabic and non-Arabic, nor for non-Arabic against an Arab, and no red for black, and no black for red, except with piety, I have told it, "Who is the most?" He has great power over the Almighty Creator. The Almighty said: "And from His signs are the creation of the heavens and the earth, and the disagreement of your tongues and your colors, for there is none".

This difference may not be the cause of discord and hostility, on the contrary, must be a reason for long convergence on good and common interest, God Almighty says: "People O you I have created you from male and female and made you into nations and tribes so that the sight of God that God knows expert" [Al-Hojoraat: 13].

A person does not blemish the color of his skin, his ethnicity, or his tongue, because these are not the criteria for differentiation between people, but rather his fault with his bad character, his bad work, his bad intent, his bad behavior, and his bad behavior. The standard of differentiation between people is their deeds and their piety for God Almighty [19]. The prophets and apostles though rituals different but their religion is one, it was directed by Ahmad in his proof, bond properly, from Abu Hurayrah may Allah be pleased with him, the Prophet peace be upon him, he said: "Prophets are brothers to mount: religion one, various parents, and I am the first people Isa The son of Mariam, because there was not a prophet between me and him.". Hafiz Ibn Hajar said: "The children of brothers from the father of various parents,, and the modern meaning that the origin of religion, one which is monotheism, with different branches of the laws, and it was said to be that times different. Saying is not between me

and him a prophet of this report by proves to saying that the earliest People are to Him."

Second: Ensuring freedom of belief.

The Muslim belief that the Holy Qur'an and the Sunnah of the Prophet came, that the religion acceptable to God is Islam alone, and that Islam has transcribed what was preceded by the laws, and that whoever desires other than Islam as a religion is an infidel in the world in the hereafter, and the verses of the Qur'an pretended, and repeated The texts of the Sunnah, including that: The Most High said: "Religion is with God Islam" [Al Imran: 19]. He says: "It seeks a religion other than Islam will not accept it, a loser in the Hereafter" [Al-Imran: 85], and Muslim narrated from Abu Hurayrah, the Messenger of Allah, peace be upon him, he said, "which is the same Muhammad with his hand, not heard Someone in this nation is a Jew, not a Christian, then he dies and does not believe in what I was sent to, except he was a companion of the Prophet. In spite of this, Islam recognized freedom of belief, and ordered Muslims not to compel anyone to Islam, and the provisions of the Qur'an and Sunnah demonstrated on that, including: God Almighty said: "There is no compulsion in religion. Rationalization has been shown to be abolished" [Al-Baqarah: 256]. And the Almighty said: "If only your Lord wanted for the security of all on Earth, all of them would hate people until they are believers." [Yunus: 99].

And yes, non-Muslims have freely believed in the shadow of the Islamic state, and history did not mention that Muslims had practiced any form of coercion for non-Muslims to embrace the doctrine of monotheism that Islam brought, but they pitied the whole of humanity, so they did their best to get people out of darkness to light, so they invited them to Islam with wisdom and good advice according to the sound method of Islam in the call to God.

Third: Guaranteeing the freedom to practice worship and ensuring that its places are protected.

This is a natural consequence of the freedom of belief established by Islam. It is required that Islam guarantee freedom of worship to those who have been recognized by Islam for their beliefs. The Prophet, may God's prayers and peace be upon him, wrote to the people of Najran a safety that included the safety of their churches and non-interference in their affairs and worship, and gave them the protection of God and His Messenger. Ibn Sa'd says: "He wrote the Messenger of Allah peace be upon him to the Bishop of Bani Harith bin heel and the bishops of Najran and their priests, and followed them and their monks to them on what under the hands of a few and many of the sale and their prayers and Rhpanihm, and next to Allah and His Messenger, not to change the bishop for his ministry at, nor a monk from His religious order, and no priest about his priesthood, and does not change any of their rights, nor their authority, nor anything of any of what was Ye are advised and repaired with them is not unfairly burdened by the oppressors."

Fourth: Good ten and good treatment.

God commands good treatment, and the righteousness of those who violate our religion, not those who fight for us in our religion. God Almighty said: "God does not forbid you from those who did not fight you in religion and did not get you out of your home." [Al-Momtahinah: 2]. This is common in all boredom and religions that do not fight Muslims.

Fifth: Justice in their treatment and removal of injustice.

God Almighty is justice, and He absolutely commanded it from any restriction. The Almighty said: "God commands justice, charity, and the delivery of kinship, and forbids obscenity and mischief." [Al-Nahl: 90] Islam has given special morals and ethics, and he, may God's prayers and peace be upon him, said: "I have been sent to fulfill the good of morals." From the hadith of Abu Hurairah, which is a valid hadith), and among the

most important ideals and morals that Muhammad, peace and blessings of God be upon him, came to protect and complete [20]. Religion and those who hate our hearts, this is the legislative miracle that Islam brought. The Holy Qur'an has ordered justice, and it has been affirmed with the violators who may be unfair to one because of difference and alienation. The Almighty said: "O you who believe! Be lawful to God, for martyrs will pay installments, and no people will be guilty of any matter." Quran draws for believers how to deal with the enemies of the unbelievers who are fighting them in their religion and repel them from accepted, give command to justice again, and warns of the attack, which May be summoned, God said: "not hatred of any people seduce you that Repelling you from the Grand Mosque that transgress virtue, righteousness and piety Cooperate in iniquity and transgression" [Al-Ma'idah: 2]. And the Prophet, may God's prayers and peace be upon him, warned against the oppression of the dhimmis and diminishing their rights, and made himself the honorable opponent of the aggressors against them. So, Abu Dawud issued a valid bond on his authority from several of the sons of the companions of the Messenger of God, may God bless him and grant him peace and he said: "Do not those who have wronged a treaty, or shorten it, or cost it more than its energy, or take something from it in a disgraceful manner?" In regard to institutes unlawfully killed, directed by Bukhari, Abdullah bin Amr, may Allah be pleased with them, the Prophet peace be upon him, he said: "Who killed confederate did not smell the fragrance of Paradise, though its fragrance there from a distance of forty years," Ibn Hajar said: " And what is meant by him who has a covenant with Muslims, whether it was a contract of tribute or a truce from the authority or from the Muslims who did not fall from the same And from it a society, but it was not in our history systematic, and its actors did not claim that the religion commanded them, and the scholars of Islam did not accept it, but they denounced it, and saw it as unfair and a departure from the spirit of the Sharia.

Sixth: Takaful and social security.

The social solidarity that Islam establishes among all its subjects is one of the most important foundations for peaceful coexistence among its subjects, for God Almighty sent His Prophet, may God's prayers and peace be upon him, as a mercy to the worlds: "And we do not send you but a mercy to the worlds"

[Al-Anbia': 107]. Al-Bukhari, on the authority of Jarir ibn Abdullah, may God be pleased with him, said: The Messenger of God, may God's prayers and peace be upon him, said: "God does not have mercy on anyone who does not have mercy on God." Ibn Hajar reported on the authority of Ibn Battal, saying: "In which it is urged to use mercy for all of creation, then the believer and unbeliever will enter."

VI. CONCLUSION AND RECOMMENDATIONS

This research got some of recommendations as below:

- Professional principles for ICT Ethics
- Do no harm
- First, are seeking to understand, then to be understood
- Fair illustration
- Do now not abuse your privilege of get right of entry to personal statistics
- Make every effort to prevent unauthorized disclosure of personal statistics
- Utilize available generation to guard personal information
- Try to improve on the protection of private statistics
- Do now not pass as your personal the work of others without right credit to the writer
- Stay abreast of public policy and adjustments in social concept

- Handiest get admission to that Statistics which is required to finish your mission
- Do not try to get entry to computers or networks on which you aren't legal
- Actively educate, and efficaciously inform the ones whom are stimulated by means of the populisms of records technology based on lack of information
- Do not attempt to gather information for the reason of identity discovery foster “voluntary cooperative movement of people and organizations” in complying with the code, due to the fact it is key to the fulfilment of any code of ethics.

- Islamic perspective

- That the principle in the relations of Muslims with others is peace and forgiveness, and this principle does not change except for the aggression of non-Muslims directly, or indirectly, against freedom of the call, or one of the Muslims.
- That Muslims are committed in their human relationships - including the relationship with others - to the clear, ethical principles that Islam brings, including: honor, mercy, love, justice, equality and reciprocity.
- The areas of social interaction between Muslims and others widen, while not affecting the Muslim belief, worship, morals and Islamic personalities.
- Muslims must provide what supports good treatment and coexistence with others in relation to financial and moral giving, as well as willing to accept their gifts of things that are permissible in the first place, and they may seek assistance in what is beneficial to both parties, and their non-sacrificing foods are permissible for a firm rooted in their beliefs, as well as their drinks if they are forbidden from alcohol, from the dead, from the blood, from the pork, from what is attached to it, and from what people other than God have in it.

- That all the citizens of the Islamic state, Muslims and others, are subject to the law of the state, which is its reference to Islam, except in relation to personal status, the people of every religion follow their law, unless non-Muslims want to resort to the law of Islam.
- There is nothing wrong with establishing Muslims in countries with a non-Muslim majority, as long as they live safe for themselves, their money, and their symptoms, and they take their freedom to practice their worship and other rituals of Islam, and they do not hate what is contrary to Islam, such as drinking wine, or eating pork., Or the like, as long as there is a significant interest in their stay in these countries.

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