# The Islamic Perspective on Information Technology: Finding a Balance between Knowledge, Ethics, and Community Well-Being

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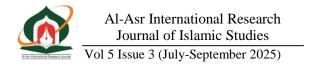**Email:** ahmad.rehman@ais.uol.edu.pk

**Abstract**

Information Technology (IT) has become one of the most transformative forces of the modern era, reshaping education, communication, governance, economics, and even religious practice. While it brings immense opportunities for knowledge-sharing, community development, and social justice, it also introduces profound ethical challenges such as privacy violations, misinformation, intellectual property disputes, addiction, and online extremism. From an Islamic perspective, technology must be evaluated through the moral framework of the Qur'an, Sunnah, and maqasid al-shari'ah (higher objectives of Islamic law), which emphasize the preservation of faith, life, intellect, wealth, and lineage.

This research explores the Islamic perspective on IT with a focus on striking a balance between knowledge, ethics, and community well-being. The study highlights that Islam encourages the pursuit of knowledge and innovation, provided it is guided by sincerity (ikhlas) and responsibility (*amanah*). Ethical principles such as truthfulness, justice, trust, and moderation provide safeguards against the misuse of digital tools. Furthermore, IT can play a vital role in

enhancing community well-being by supporting education, healthcare, governance, economic empowerment, and religious practice, provided that its implementation aligns with Islamic ethical standards.

The findings suggest that Muslim societies must neither reject nor uncritically adopt IT. Instead, a conscious and balanced integration is necessary—one that combines technical innovation with ethical accountability. The paper concludes with recommendations for developing an Islamic digital ethics framework, strengthening digital literacy, and promoting IT-driven social justice. Ultimately, the Islamic vision regards IT not merely as a technological advancement but as a divine trust (*amanah*) to be utilized for human flourishing and the service of Allah's creation.

**Keywords:** Islam, Information Technology, Ethics, Maqasid al-Shari'ah, Community Well-Being, Knowledge

## Introduction

In the contemporary age, Information Technology (IT) has transformed every aspect of human life, ranging from education and communication to economics, healthcare, and governance. The rapid diffusion of digital technologies has made knowledge more accessible, communication more instantaneous, and the global community more interconnected than ever before. However, this technological revolution also presents unprecedented ethical, spiritual, and social challenges. Within the Islamic tradition, knowledge ('ilm) has always been considered a sacred trust, a means of attaining closeness to Allah, and a tool for fostering justice and collective well-being. Hence, evaluating IT through an Islamic lens requires not only assessing its material benefits but also examining its ethical implications and its impact on communal harmony.

Islamic civilization historically played a pioneering role in the advancement of

science and technology. Muslim scholars such as Al-Khwarizmi (d. 850), Ibn Sina (Avicenna, d. 1037), and Al-Biruni (d. 1048) contributed significantly to mathematics, medicine, and natural sciences, providing foundations for modern scientific inquiry. Yet, these advancements were always rooted in an ethical worldview derived from the Qur'an and Sunnah. [1] The Qur'an repeatedly emphasizes the pursuit of knowledge, but it simultaneously underscores responsibility, moderation, and moral accountability: "And pursue not that of which you have no knowledge. Indeed, the hearing, the     sight and the heart about those entire one will be questioned"[2]. This verse highlights that knowledge and technology should never be divorced from ethical responsibility.

In the 21st century, the question is not whether Muslims should embrace IT, but how they should integrate it responsibly. On one hand, IT has facilitated access to Islamic knowledge, enabling digital Qur'an apps, online fatwa portals, and global scholarly networks. On the other hand, the same platforms can propagate misinformation, unverified fatwas, cultural distortions, and even extremist ideologies. This dual nature of IT reflects what contemporary Islamic ethicists call the "fitnah of technology "it's potential to be both a source of guidance and misguidance depending on its use. Thus, Muslims today must navigate a delicate balance: embracing IT as a means of knowledge dissemination and social progress while ensuring that its use aligns with Islamic ethical frameworks.
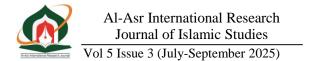
Furthermore, IT raises complex ethical issues concerning privacy, surveillance, artificial intelligence, and data manipulation. In Islamic law (Shari'ah), concepts such as amanah (trust), adl (justice), and hurmat al-insan (the dignity of human beings) provide foundational principles for addressing these challenges. For

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[1] . Al-Khwarizmi, *Al-Kitab al-Mukhtasar fi Hisab al-Jabr wal-Muqabala* (Baghdad, 9th century). Al-Qur'an 49:12.
[2] . Al-Qur'an 17:36.

example, unauthorized surveillance or breach of privacy violates the Qur'anic prohibition against spying: "And do not spy on one another".[3]..Similarly, the spread of false information on digital platforms directly contradicts the Prophetic warning: "It is enough of a lie for a man that he narrates everything he hears".[4] These ethical insights indicate that Islam provides not only a theological but also a practical framework for guiding IT use.

Another crucial dimension is the impact of IT on community well-being (maslahah al-'ammah). While IT connects individuals across vast distances, it also risks fragmenting traditional social bonds, creating digital isolation, and fostering consumerist or hedonistic lifestyles. Islam emphasizes ummah (community) as a central value, urging believers to maintain solidarity, justice, and mutual support. The Prophet Muhammad ﷺ said: "The believers are like a single body; if one part feels pain, the entire body suffers".[5] Accordingly, IT must be used to strengthen rather than weaken social bonds, promote collective welfare, and bridge rather than deepen divides.

Therefore, this research aims to explore how Islamic teachings can guide the responsible use of IT by balancing three key dimensions: knowledge, ethics, and community well-being. By integrating insights from the Qur'an, Sunnah, classical Islamic scholarship, and contemporary debates on technology ethics, this study seeks to demonstrate that Islam offers a holistic framework that is both timeless and adaptive. In doing so, it highlights the urgent need for Muslims to move beyond passive consumption of technology and to actively engage in shaping an ethical digital future rooted in Islamic values.

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[3] . Al-Qur'an 49:12.

[4] . Muslim b. al-Hajjaj, *Sahih Muslim*, Kitab al-Muqaddimah, Hadith no. 5.

[5] . Al-Bukhari, *Sahih al-Bukhari*, Kitab al-Adab, Hadith no. 6011.

## Islamic Perspective on Knowledge and Technology

The Islamic intellectual tradition places extraordinary emphasis on knowledge (*'ilm*), viewing it as both a spiritual pursuit and a social necessity. The Qur'an opens with the command "Read in the name of your Lord who created", [6]signaling that the acquisition of knowledge is an, act of worship. Unlike secular paradigms that often treat knowledge and technology as value-neutral; Islam situates them within a framework of divine accountability, ethics, and communal responsibility. Technology, therefore, cannot be separated from the values that govern its production and use.

## Knowledge as a Sacred Trust

In Islam, knowledge is considered a form of *amanah* (trust) granted by Allah. The Prophet Muhammad ﷺ stated: "Seeking knowledge is an obligation upon every Muslim, *male and female"* This obligation is not limited to religious sciences but extends to all .knowledge that benefits humanity. Muslim scholars distinguish between 'ilm al-nafi'[7](beneficial knowledge) and knowledge that leads to harm or arrogance.[8] Information Technology (IT), when used for human flourishing, is a form of beneficial knowledge. However, when it fuels misinformation, exploitation, or moral decay, it contradicts the Islamic ethos of knowledge as guidance (Huda).

## Technology as a Means, Not an End

The Islamic worldview treats technology as a wasilah (means), not an ultimate goal. Al-Ghazali (d. 1111) emphasized that all worldly sciences and tools must serve the higher purpose of drawing humanity closer to God and promoting justice.[3] Similarly, Ibn Khaldun (d. 1406) argued that sciences and crafts (sana'at)

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[6] . Qur'an 96:1
[7] . Ibn Majah, Sunan Ibn Majah, Kitab al-Sunnah, Hadith no. 224
[8] . Al-Ghazali, Ihya' 'Ulum al-Din (Cairo: Dar al-Kutub al-'Ilmiyyah, 2005), vol. 1.

are integral to human civilization ('umran), but they must remain under the control of moral and religious principles. [9] This contrasts with modern technological determinism, which often assumes that whatever is technologically possible must inevitably be pursued. In Islam, permissibility (halal) is not determined by feasibility, but by alignment with divine guidance.

## Qur'anic Guidance on Knowledge and Technology

Several Qur'anic verses articulate the ethical parameters of knowledge and its applications. The Qur'an condemns the misuse of knowledge: *"They know the outward aspect of worldly life, but they are heedless of the Hereafter"* [10] This indicates that technological advancement without spiritual grounding leads to imbalance. Conversely, the Qur'an praises those who use their faculties of reason, sight, and hearing responsibly: "Indeed, in the creation of the heavens and the earth… are signs for people of understanding". [11] Here, contemplation of the Natural world implies that technology derived from studying creation must point humans toward humility, gratitude, and ethical stewardship.

## Historical Muslim Engagement with Technology

Islamic history demonstrates a proactive engagement with science and technology underpinned by ethical reflection. The House of Wisdom (Bayt al-Hikmah) in Baghdad (9th–13th centuries) became a hub for translating, preserving, and advancing scientific knowledge. Muslim engineers like Al-Jazari (d. 1206) produced innovations in mechanics and automation that were practical yet designed within an Islamic worldview. [12] Similarly, scholars such as Ibn Sina and Ibn Rushd emphasized the harmony of revelation and reason, shaping a
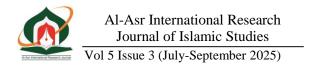
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[9] . Al-Ghazali, al-Mustasfa min 'Ilm al-Usul (Cairo: al-Maktabah al-Tijariyyah, 1322 AH).

[10] . Qur'an 30:7

[11] . *The Qur'an*, 3:190.

[12] . Al-Jazari, The Book of Knowledge of Ingenious Mechanical Devices (translated by Donald R. Hill, Dordrecht: Reidel, 1974).

civilization where technology was seen as a vehicle for enhancing human welfare rather than undermining moral order.
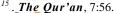
## Contemporary Implications

Today, Muslims face the challenge of situating IT within this classical framework. The unprecedented access to knowledge through digital platforms represents a modern equivalent of the Qur'anic command to "read." Yet, the sheer volume of unfiltered data poses dangers of fitna (confusion) and ghurur (delusion). Contemporary Islamic scholars like Yusuf al-Qaradawi argue that technology must be integrated into Muslim societies with caution, ensuring that it strengthens Islamic identity and communal values.[13] Likewise, scholars of Islamic information ethics stress that .IT should prioritize authenticity (asalah), trustworthiness (amanah), and social benefit [14](maslahah).

## Balancing Knowledge, Ethics, and Technology

An Islamic approach to IT emphasizes balance (mizan). Knowledge must be pursued, but within the boundaries of ethical conduct and with an eye toward societal welfare. Technology is not inherently good or evil it becomes morally determined through its application. For instance, using IT to spread Qur'anic learning exemplifies 'ilm al-nafi', whereas its misuse for spreading pornography or misinformation represents corruption (fasad). The Qur'an states: "Do not cause corruption on earth after it has been set in order" [15] This principle serves as a timeless guideline for regulating modern technological practices.

In sum, the Islamic perspective on knowledge and technology recognizes IT as a transformative tool but insists that its legitimacy depends on alignment with
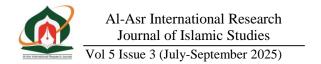
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[13] . Benaouda Bensaid, "Islamic Information Ethics in the Digital Age," Journal of Information, Communication and Ethics in Society 12, no. 2 (2014): 110–125.

[14] . Yusuf al-Qaradawi, Islamic Awakening between Rejection and Extremism (Herndon, VA: International Institute of Islamic Thought, 1991).

[15] . *The Qur'an*, 7:56.

divine guidance, ethical responsibility, and community well-being. This approach neither rejects technological innovation nor accepts it uncritically but seeks a middle path grounded in revelation and tradition.
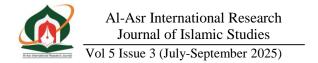
## Introduction to Ethical Challenges

Information Technology (IT) has emerged as a double-edged sword: on one hand, it democratizes knowledge and enhances communication, while on the other, it presents profound ethical dilemmas. From an Islamic perspective, the ethical evaluation of IT cannot be divorced from Qur'anic guidance and Prophetic teachings. Issues such as privacy, misinformation, intellectual property, artificial intelligence, and online extremism demand careful examination within the framework of Shari'ah principles such as amanah (trust), adl (justice), hurmat al-insan (human dignity), and maslahah (public interest). The Qur'an warns: "Do not pursue that of which do not follow what you have no knowledge of the hearing, the sight, and the heart about all these one will be questioned.[16] This verse applies directly to the ethics of digital information.

## 1. Privacy and Surveillance

One of the most pressing ethical issues in the digital age is the erosion of privacy. Governments and corporations often use surveillance technologies to monitor individuals without consent. Islam strongly prohibits unjustified spying: "Do not spy on one another".[17]Scholars argue that unauthorized data collection constitutes a violation of human dignity and personal sanctity (hurmah).while surveillance may be justified for legitimate security concerns, blanket monitoring of individuals without due process contravenes Islamic ethics. The principle of

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[16] . ***The Qur'an***, *17:36.*
[17] .Al-Qur'an 49:12

darurah (necessity) may allow limited surveillance in extraordinary circumstances, but it cannot be normalized as a routine practice.

## 2. Misinformation and Fake News

The spread of false information through social media platforms has become a global crisis. Islam explicitly condemns rumor-mongering: "O you who believe, if a sinner brings you any news, verify it, lest you harm people in ignorance and afterwards become regretful" (Qur'an 49:6).³ The Prophet ﷺ further warned: "It is enough of a lie for a man to narrate everything he hears".[18]The circulation of unverified religious content—such as fabricated hadiths or extremist propaganda represents a grave ethical challenge. From an Islamic standpoint, digital literacy must be coupled with spiritual responsibility: Muslims are obligated to verify sources (tathabut) before sharing information.

## 3. Intellectual Property and Digital Piracy

The digital era has also raised questions about intellectual property rights. While Islamic jurisprudence does not explicitly address copyright, it upholds the principles of fairness and protection of ownership. The Prophet ﷺ said: "The wealth of a Muslim is not lawful for another except with his consent".[19] Scholars such as Mohammad Hashim Kamali argue that this principle extends to intellectual creations, making piracy and plagiarism forms of theft (sariqah).[20] Thus, unauthorized duplication of software, books, or media violates Islamic norms of honesty and respect for creative labor.

[18] . Muslim b. al-Hajjaj, Sahih Muslim, Kitab al-Muqaddimah, Hadith no. 5.

[19] . Al-Daraqutni, Sunan al-Daraqutni, 3/14.

[20].Mohammad Hashim Kamali, *Islam and Intellectual Property Rights* (Kuala Lumpur: International Institute of Advanced Islamic Studies, 2011).

## 4. Artificial Intelligence and Automation

The rise of Artificial Intelligence (AI) poses new ethical dilemmas, including concerns about human autonomy, job displacement, and the possibility of bias embedded in algorithms. Islamic scholars suggest evaluating AI under the concept of *maslahah* (public good) and mafsadah (harm). If AI is used for medical diagnosis, disaster management, or Islamic education, it may be permissible and beneficial. However, if it leads to dehumanization, injustice, or widening inequality, it conflicts with the Qur'anic principle: "We have certainly honored the children of Adam".[21] The challenge is ensuring that AI development remains human-centered and ethically accountable.

## 5. Online Extremism and Radicalization

The internet has become a platform for extremist groups to spread violence and misinterpretation of Islamic teachings. Gary Bunt documents how "cyber-Islamic environments" enable radical preachers to bypass traditional scholarly authority.[8] this phenomenon raises serious ethical concerns, as the Prophet ﷺ forbade misusing religion for worldly gain or inciting discord (*fitnah*). Islam emphasizes that the dissemination of religious knowledge must be entrusted to qualified scholars ('ulama') to prevent distortion. Digital platforms must therefore develop mechanisms for authenticating religious content and countering extremist narratives.

## 6. Addiction and Time Wastage

Another ethical concern is digital addiction, particularly among youth. Excessive gaming, social media scrolling, and online entertainment can erode productivity, spiritual mindfulness, and family bonds. The Qur'an condemns lahw (idle distractions): "And of mankind is he who purchases idle talk to mislead from the

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[21] .Al-Qur'an 17:70

path of Allah".[22]This verse has contemporary relevance for the culture of digital consumerism. Muslim ethicists argue for wasatiyyah (moderation) in digital engagement, ensuring that IT enhances rather than diminishes spiritual and social life.

## Conclusion

The ethical challenges posed by IT are diverse and complex, but Islamic teachings provide robust guidelines for addressing them. Privacy is protected under the prohibition of spying, misinformation is countered by the obligation of verification, intellectual property rights are rooted in justice, AI is assessed through *maslahah*, and online extremism is curtailed by prioritizing authentic scholarship. In each case, Islam insists that technology be subordinated to ethics and community well-being. The Prophet ﷺ summarized this ethical framework when he said: "None of you truly believes until he loves for his brother what he loves for himself".[23] This principle serves as a universal guideline for developing an ethical digital civilization in line with Islamic values.

## Introduction (IT)

Information Technology (IT) has profoundly shaped the social fabric of modern communities. From health care and education to governance and religious life, IT has the potential to uplift entire societies. From an Islamic perspective, the value of technology is not in its mere existence but in its ethical application for maslahah (public interest), 'adl (justice), and ihsan (excellence). The Qur'an teaches: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression".[24] This principle forms the basis of evaluating its role in community well-being: when used to promote knowledge, justice, and solidarity,

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[22] . Al-Qur'an 31:6.

[23]. Al-Bukhari, Sahih al-Bukhari, Kitab al-Iman, Hadith no. 13.

[24].Al-Qur'an 5:2.

it becomes a tool of divine mercy; when misused, it becomes a source of corruption (*fasad*).

## 1. IT in Education and Knowledge Dissemination

One of the most visible contributions of IT is in democratizing education. Online platforms, digital libraries, and e-learning systems make knowledge accessible beyond geographical boundaries. In Islam, the pursuit of knowledge is a sacred obligation: "Seek knowledge from the cradle to the grave".[25] IT aligns with this prophetic injunction by enabling students in remote areas to access Qur'anic studies, Islamic jurisprudence, and modern sciences. For example, digital Qur'an applications and online fatwa portals connect believers with authentic sources of guidance. Scholars such as Yusuf al-Qaradawi have noted that IT provides an unprecedented opportunity for tajdid (renewal) in Islamic education.[26]

## 2. IT in Healthcare and Social Welfare

Health is central to community well-being, and IT plays a crucial role in improving medical services through telemedicine, digital diagnostics, and health monitoring apps. Islam regards the preservation of life (hifz al-nafs) as one of the five objectives.[27] By making healthcare accessible, IT fulfills this objective. During the COVID-19 pandemic, for instance, Muslim-majority countries utilized digital platforms for health awareness campaigns, online consultations, and vaccination registrations. These initiatives reflected the Qur'anic principle: "Whoever saves one life it is as if he has saved all of humanity".[28]
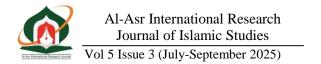
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[25].Al-Bayhaqi, Shu'ab al-Iman, Hadith no. 1763
[26].Yusuf al-Qaradawi, Islamic Awakening between Rejection and Extremism (Herndon: IIIT, 1991).
[27].Jasser Auda, Maqasid al-Shariah as Philosophy of Islamic Law (London: IIIT, 2008).
[28].Al-Qur'an 5:32.

## 3. IT in Governance and Justice

E-governance has emerged as a means to reduce corruption, ensure transparency, and provide citizens with efficient services. Islam emphasizes 'adl (justice) as the foundation of governance: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice". [29] By digitizing records, implementing online complaint systems, and introducing e-courts, IT can help governments achieve justice and accountability. For Muslim societies, the integration of IT in governance ensures that public trust (amanah) is protected, which is a religious as well as civic obligation.

## 4. IT in Religious Practice and Community Building

Modern Muslim communities are increasingly using IT for religious purposes: livestreaming Friday sermons, online Qur'an classes, and apps for prayer times and Qibla direction. These tools help preserve religious identity and foster unity. However, Islam emphasizes that technology should serve as a means, not a substitute, for authentic spiritual experience. For example, while online khutbahs extend religious learning, they cannot replace physical congregational prayer (salah al-jama'ah), which strengthens social bonds. Nonetheless, IT has enabled global solidarity, allowing Muslims worldwide to share in Ramadan experiences, charitable drives, and interfaith dialogues.

## 5. IT in Economic Empowerment

Digital technology has transformed economies by creating opportunities for entrepreneurship, remote work, and online markets. From an Islamic perspective, commerce should be rooted in fairness and mutual consent: "O you who believe, do not consume one another's wealth unjustly, but only (in lawful) business by

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[29].Al-Qur'an 4:58.

mutual consent".[30] Platforms that facilitate halal trade, microfinance, and zakat distribution embody this principle. For instance, Islamic charitable organizations now use IT-based platforms to collect and distribute zakat efficiently, ensuring that wealth reaches the most vulnerable segments of society. This not only fulfills a pillar of Islam but also strengthens social solidarity.

## 6. IT in Promoting Social Justice and Humanitarian Causes

Social media platforms, when ethically used, amplify voices of the oppressed and mobilize support for humanitarian causes. From Palestine to Rohingya refugees, IT has allowed global Muslim communities to highlight injustices and provide aid. The Prophet ﷺ said: "The believers, in their mutual love, mercy, and compassion, are like one body; when one limb suffers, the whole body responds with sleeplessness and fever".[31] Digital activism thus reflects the Qur'anic command to "stand firmly for justice".[32]

## 7. Risks and Balance

Despite these benefits, IT also carries risks: digital inequality, cybercrime, and cultural homogenization. If unchecked, these problems can undermine community well-being rather than enhance it. Islam emphasizes wasatiyyah (balance, moderation) as a guiding principle: technology must be integrated into society in a way that strengthens rather than weakens spiritual and moral values. A community that becomes overly dependent on IT without ethical safeguards may suffer from alienation, loss of identity, and exploitation.

## Conclusion

IT, when guided by Islamic ethical principles, serves as a powerful tool for advancing community well-being. It enhances education, health, governance,

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[30].Al-Qur'an 4:29.

[31].Al-Bukhari, Sahih al-Bukhari, Kitab al-Adab, Hadith no. 6011.

[32].Al-Qur'an 4:135.

religion, economy, and social justice. The key lies in aligning IT practices with the maqasid al-shari'ah, ensuring that technology preserves life, promotes justice, spreads knowledge, and strengthens communal bonds. The challenge for Muslim societies is to adopt IT not passively, but consciously, guided by the Qur'an and Sunnah. In this way, technology becomes not just a material asset but a means of fulfilling humanity's higher purpose: worshiping Allah and serving His creation.

The rapid growth of Information Technology (IT) has transformed the very foundations of human life, bringing with it both unprecedented opportunities and complex ethical challenges. From an Islamic perspective, technology is neither inherently good nor evil; its value depends on the intention (niyyah) and the purpose (maqasid) behind its use. The Qur'an reminds us: "And He has subjected to you whatever is in the heavens and whatever is in the earth—all from Him. Indeed, in that are signs for a people who give thought" .[33]This verse emphasizes that human beings are entrusted with technology as a form of *amanah* (trust), which must be used responsibly for the benefit of humanity.

Throughout this study, several key points emerged:

- **Knowledge and Education:** IT has democratized access to knowledge, enabling both religious and scientific learning. Islam views knowledge as a form of worship when pursued with sincerity.[34]
- **Ethical Challenges:** Privacy violations, misinformation, intellectual property theft, and online extremism represent serious ethical concerns. The Qur'an and Sunnah provide clear guidance on protecting dignity, verifying information, and preventing harm.[3]
- **Community Well-Being:** IT enhances healthcare, governance, economic empowerment, and religious practice when aligned with maqasid al-shari'ah (preservation of life, faith, intellect, wealth, and lineage).[35]
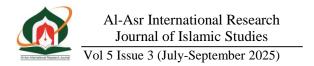
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[33].Mohd Daud Bakar, Shariah Minds in Islamic Finance (Kuala Lumpur: Amanie Media, 2016).

[34].Al-Bukhari, Sahih al-Bukhari, Kitab al-Jumu'ah, Hadith no. 893.

[35].[1] Abū Isḥāq al-Shāṭibī, al-Muwāfaqāt fī Uṣūl al-Sharī'ah, ed. ʿAbd Allāh Darrāz (Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1969), vol. 2, pp. 8–12.

- **Balance and Moderation:** Islam emphasizes wasatiyyah (moderation). Excessive reliance on technology without ethical safeguards can lead to addiction, inequality, and moral decline.

Ultimately, the Islamic perspective insists on subordinating technology to human values, ensuring that IT strengthens faith, justice, and social solidarity rather than undermining them.

### Recommendations

### 1. Ethical Framework for IT Use

Muslim scholars, policymakers, and technologists should collaborate to develop an Islamic ethical framework for IT, rooted in the Qur'an, Sunnah, and *maqasid al-shari'ah*. This framework should guide decision-making in areas such as AI, biotechnology, data privacy, and digital finance. Initiatives like the Islamic Fiqh Academy's resolutions can serve as models for codifying ethical guidelines.[36]

### 2. Integration of IT in Islamic Education

Islamic seminaries (madaris) and universities should adopt IT tools to make religious knowledge more accessible while maintaining scholarly authenticity. Digital platforms can host peer-reviewed fatwa databases, Qur'an exegesis, and hadith verification tools, ensuring that Muslims receive accurate information. This would help counter the misuse of IT by extremist groups who exploit ignorance.

### 3. Strengthening Digital Literacy

Muslim communities must prioritize digital literacy as part of holistic education. Just as the Prophet ﷺ taught his companions to be cautious about speech, digital literacy today means teaching responsibility in online behavior. Training programs should include Qur'anic principles like tathabut (verification, Qur'an 49:6)[37] and amana (trustworthiness,).[38]

[36].Qur'an 49:6.
[37].Qur'an 49:6

## 4. Leveraging IT for Social Justice

Governments and NGOs in Muslim societies should utilize IT for zakat management, poverty alleviation, refugee aid, and disaster response. Blockchain-based zakat systems, for example, can ensure transparency and accountability. Such practices align with the Qur'anic command to "establish justice".[39]

## 5. Promoting Balanced Usage

Imams, educators, and community leaders must emphasize wasatiyyah (balance) in IT usage, encouraging productive use while warning against addiction, indecency, and time wastage. Friday sermons (khutbahs) and community programs should address issues like online pornography, excessive gaming, and unethical online business, linking them to Islamic ethical principles.
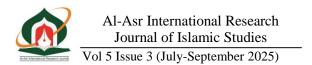
## 6. Research and Policy Development

Muslim-majority countries should establish research centers focused on the intersection of Islam and digital ethics. These centers can conduct case studies, publish guidelines, and advise governments. For example, Malaysia's International Islamic University has pioneered initiatives on Islamic perspectives in cyber law and finance.[7] Expanding such research is vital for developing contextually relevant policies.

## Final Reflections

IT is one of the most powerful tools humanity has ever developed. For Muslims, the central question is not whether to embrace or reject technology, but how to align it with divine guidance. When technology is used to promote knowledge, justice, and compassion, it becomes a form of worship ('ibadah). When it is used for exploitation, falsehood, or immorality, it becomes a path to corruption (fasad).

[38].Qur'an 23:8.
[39] Qur'an 4:135

The Prophet ﷺ summarized this responsibility when he said: "Every one of you is a shepherd, and every one of you will be asked about his flock".[40] This applies to digital shepherding as much as it does to family, wealth, and governance.

Therefore, Muslims must approach IT as both a blessing and a test. By embedding technology within the moral and spiritual framework of Islam, we can ensure that IT contributes to human flourishing and draws us closer to fulfilling our ultimate purpose: worshiping Allah and serving humanity.

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