



## PRINCIPLES OF INFORMATION ETHICS: ISLAMIC ANALYSIS

**Tilavova Umida Kahramonovna**

*Navoi State Pedagogical Institute*

### ABSTRACT

*This article examines the principles of Information Ethics that are relevant to today's information society from the perspective of Islam. The verses and Hadiths of the Holy Quran have been used effectively in this topic. We believe that the strengthening of the Islamic factor in the formation of information ethics skills in young people will serve as a basis for the practical effectiveness of research in this area.*

**KEYWORDS:** *Information Ethics, Islam, the Qur'an, Hadith, Respect, Honor, Justice, Honesty.*

### DISCUSSION

We are living in an unprecedented era of technological advances. We have reached a new peak in our lives. Information technology is the most important factor in this process. There is now a new generation of human beings whose life cannot be imagined without information technology, and through them the knowledge and information of people has become a major necessity. However, although our information systems have evolved from data processing, artificial intelligence and embedded systems, not enough progress has been made to address the ethical challenges of these technologies. [4]

It is desirable to include the Islamic factor in the information society today, noting that there are many influences on the formation of information ethics in the minds of young people. In particular, the doctrine of devotion, lies, envy, arrogance, conspiracy, corruption, commitment to the vow, commitment to sincerity, honesty, which is the core of ethical culture and an integral part of the Oriental culture. Ethical principles that prevail among people, such as honesty and mutual respect, are honored. While these ideas are very important moral principles for all time and space, they can be said to be one of the most important elements of shaping information ethics in today's information society. In today's information society, especially in the virtual world, the idea that human beings have no boundaries and that they have to serve it, is flourishing, humiliating the human emotions of others. Different slander is spreading widely to discredit the image. Analyzing such ethical issues from the perspective of Islam, we think, will increase the

effectiveness of research in this field. Studies show that the Qur'an contains no moral principles concerning the search, use, distribution and evaluation of information. In information societies that have been analyzed directly or indirectly and which are still in place around the world, there is a high level of relevance to information use processes.

Moreover, one of the hallmarks of the spirituality of the Oriental peoples is that it is embodied in the ideals of Islam. Especially because of our moral values, the Islamic viewpoint is unmatched. "Islam is primarily a religion that promotes morality. If we are Muslim, but we do not have good morals, then we will not learn anything from Islam. In this sense, Abdullah ibn Mubarak (may Allaah have mercy on him) said: "Almost two-thirds of the religion is ethical." they say. One of the arbitrators said: "Whoever exceeds your moral standards, then he is above you in religion. Religion is morality!" It is noteworthy that Allah did not mention His name or property or form when He described His Habib (as). Maybe, "Of course you are on a great behavior!" He described his father's morals and morals.

Moral norms are the key to maintaining stability and equilibrium in any society, whether people want it or not. Today, however, humanity, who is now making every effort to master science and technology, often overlooks this fact. The Internet, and especially social networking users, are today promoting such ideas that their supporters, especially the youth, are ignorant of all the moral values of the world, mocking ignorance and cruelty in their lives. they are drowning. And, unfortunately, they do not understand the true nature of



their chosen path, and they blindly follow such ideas. In this regard, Islam says, "O man! Do not follow what you do not know! For the hearing, the sight, and the heart, each one of them, will be responsible for it" (Surah Al-Isra, 36).

An analysis of the principles of information ethics from the perspective of Islam is as follows:

Personal privacy is one of the most important principles that underlies information ethics. Disclosure of a person's personal information can later become a weapon that can have a negative impact on his or her life. Especially in today's fast-paced fashion. From this point of view, privacy is the secrecy of an individual or group's identity and that it is publicly available to anyone they wish. Adherence to this principle ensures that the privacy of the person is protected and respected by others. Zulkhuda argues that unlawful interference with privacy and illegal breaching of personal or confidential information is a disease that must be prevented or even eliminated; argues that it is not only a moral violation but also a serious offense and a threat to public safety. [5]

Personal life has also been interpreted in Islamic teaching in a way that requires respect for the lives and outlook of others. Even in the Holy Koran, the phrase, "Do not enter or enter the house unless the owner gives you permission, is the best evidence that the privacy and territory of others are inviolable and that no one can break it without permission."

The most important principle is the principle of "do no harm".

Non-harm, which is not the main principle of ethics, is today also a key concept in Information Ethics. First and foremost, without prejudice, it means that one person is not only physically and morally harmed by another person, and that he does not cause difficulties to others, not only with his hands but with his tongue, respecting his rights and views. In addition, the scholars, first of all, say that they do not cause harm to the tongue. Why? Damage from the tongue breaks the heart of faith, the spirit being the role of the Qur'an. He suffers from a stab wound to the bottom for years. As a result of his unintentionally trying to convey a simple message to another person, another person gets hurt. means to give up. The third is to avoid harm to a neighbor, a relative, a liver, or a person who works with a partner. All three cases are considered forbidden in Islam. [6]

The principle of fairness is an important factor in the formation of Information Ethics. In the Holy Koran, every Muslim is absolutely required to be just and protect him in every situation. It is not an exaggeration to say that the religion of Islam as a just religion is recognized worldwide today.

Also, from the point of view of Islamic morality, justice is one of the most important and must

be applied. There are numerous ayahs in Islam. For example, every Friday after the sermon, a loud voice is read: "Allah commands justice, good deeds, and kindness to one's relatives, and prohibits fornication, evil, and violence." (Qur'an, 16:90) [3] The loss of justice in the community contributes to the escalation of oppression. When human relationships are not based on fairness and equity, sincerity and trust also diminish. Justice is not only an ethical principle, but also an obligation that must be followed in our religion as the most important thing in gaining God's favor. In particular, the Holy Quran states: "Allah loves the just. (Surat al-Mumtahana, 8). Even most scholars who study Islam believe that it is a religion of justice.

Authenticity (correctness)

The increasing number of face-to-face interactions with people in interpersonal relationships have been replaced by the increasing role of telephone, internet, and computers as their primary mediators, while at the same time reducing their honesty and vice versa. we see an increase in corruption. Deceit is a defect in both our moral and our religious beliefs. In particular, it is said, "Only those who do not believe in Allah's verses are lying. They are the ones who are lying." The following hadith further clarifies the above verse. "The Prophet Muhammad (peace be upon him) asked: "Can a believer be afraid? He said yes. Then they asked again: - Can a believer be envious? He said, 'Yes.' He was also asked: "Can a believer be a liar? The Prophet replied "No". It is not correct to conclude from the hadith that a Muslim may be cowardly or greedy. to show.

Now, on social networks, mobile phones, or computers, we can safely say that the amount of false information is much higher than what is true. It is true that interpersonal trust contributes to the deterioration and deterioration of relationships. That is why it is important for a person to take every responsibility that is sent to us and to share it with others. This is what our holy religion says: "O Believers! If an evil-doer comes to you with a news, you should make sure that you do not know what you are doing and that you do not regret it. ) Now, we must admit that we are not suffering from a lack of information, but of a lack of analytical capability regarding the objectivity, accuracy, and impartiality of the information we receive. As a result, in most cases, we cannot deny that the messages we post are contrary to the personal and social interests of others and at least cause their frustration.

Thus, according to Islamdinigakura, the use of information based on information ethics, honesty and honesty is equivalent to just observing human rights and ethics. Islam values the community and the social relations that it engages in. Therefore, people's behavior and music are one of the most important factors in maintaining the stability of society. Responsibility for



Information Matters The Koran is the duty of every member of the Karimgabino community.

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