Islamic Management and Its Present Applications in Islamic Organizations in Bangladesh

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Abstract: As Islamic Economics and Islamic Banking concepts are established practically, now it is our obligation to establish Islamic Management as a distinct concept. In this article an attempt has been taken to define Islamic Management, to identify its special features and principles, and to prove the distinctness of its entity. But it is a fact that traditional authors ignore the great contributions of Islam towards management. But it is Islam, where managerial appeals were coming from the very beginning of civilization the messengers of Allah (SWT) and it culminated in the last prophet Muhammad (SAW). Due to lack of research and deviation from Islam the golden history of the Muslims is dominated day by day by secular and materialistic managerial concepts. Unfortunately many conventional managerial concepts remain unsuitable to the organizations of Muslim society. Consequently Islamic Organizations, from family to national level, cannot show productive role in comparison to conventional organizations. In these circumstances, it has been proposed in the present study to practice management based on Islamic values, adopting the exemplary leadership role, human resource management and development strategy proposed by Islam and application of motivational techniques according to divine teachings. Lastly the constraints and possible remedial measures of Islamic Management have been pointed out.

A) Introduction and Definition of Islamic Management

To speak about Islamic management it can be rightly expressed that there is no terminology or Sura named as management in the Holy Quran or Hadith. But the word like 'direction', 'control' etc have been used in the Holy Quran and Hadith in many cases. Moreover Hazrat Mohammad (SAW) was not only the best prophet but also an ideal leader and ruler. Being the chief of Islamic state of Madina he had to enrole as chief executive of the state. Following the principles

of Hazrat (SAW), the Caliphs ruled half of the then world for a long time. Later, other Muslim rulers demonstrated how to implement the principles of Islam in different regions of the world derived from the Holy Quran, the managerial practices of the prophet and the Caliphs. Their integrity, efficiency, righteousness, accountability and Tawakkul and general welfare of human beings established management as a distinct concept in Islam. From their established idea we can define Islamic Management as follows-

Islamic management means conducting activities depending upon the guidance of Allah (SWT) and following His prophet (SAW) with an accountable mentality, integrity and skill to achieve a predetermined objective (Mohiuddin, 2004).

Generally, management is the technique of getting things done through the efforts of others. When this technique is applied following Islamic principles, it is termed as Islamic management. To say the truth, with the very touch of Islam, management attained a complete shape .In the holy Qur'an and Hadith, we find a detailed indication about the type of management to be followed in solving various individual, familial, social, national and international problems.
To relate management with the history of human civilization, we have to tell about the prophets who appeared to guide the people to righteousness. All the prophets from Hazrat Adam (AS) to Hazrat Muhammad (SAW) were leaders in spreading the message of Islam. Many of them were successful executives and leaders. They were successful managers by proper evaluation. Many principles of management came from Allah (SWT) through all the prophets with the culmination achieved by the best Prophet Muhammad (SAW).

The life style of the Muslim is defined by Allah (SWT) and His prophet Muhammad (SAW) in Islam. It is well recognized that Islam is the complete code of life. Since Islam clearly defines life style, it contains clearly defined directions, rules and regulations regarding the duties and responsibilities in personal, collective and social life of its followers. It deals with all aspects of human life. Management is a vital factor for the success of any organization and for any country from both micro and macro point of view. It is defined as achieving the organizational objectives and goals through group efforts of the organizational members. Islam also defines 'Management' from its paradigm. Islamic Management is that management whose idealism, objective, aim, method of activities and results are determined according to Islamic 'aqidah' and 'shariah'. That is, management that follows the rules and regulations of Islam to achieve the organizational objectives through group efforts to the organizational members. The basic theme, philosophy and directions of this Islamic management are defined in the Quran and Sunnah(Alam,2006).

B)Objectives of the Study

The main objective of the study is to generate an idea on Islamic Management, and the specific objectives are:

a) To define Islamic Management;
b) Show the salient features of Islamic Management;
c) To present the present applications of Islamic Management;
d) Constraints and possible remedial measures of Islamic Management.

C)Methodology of the Study

The study is leased on both secondary and primary data. For secondary data several library of the Muslim World, different officials, private records, published and unpublished materials, journals, research report and seminar papers etc. have been used. For primary data different Islamic organizations of Bangladesh like Islamic banks, Islamic NGOs, Mosques, Islamic Foundation and Islamic investment and insurance companies have been chosen. Questionnaire have been developed carefully and pre-tested before its final acceptance.

D)Limitations of the Study

The study is not assumed free from limitations. Although adequate precautionary measures have been taken in collecting data from the present study, it is supposed to be complacent in the matter of reliability of those data. The main three limitations are discussed below:

1) Due to the lack of time and resources only different four types of Islamic organizations of Bangladesh have been selected, though it is essential to include other Islamic organizations of home and abroad.
2) Scarce of adequate literature is a serious drawback to proceed with the study.
3) Lack of whole-hearted cooperation of respondents is another limitation.

E)Some Characteristics of Islamic Management

Every concept has its own distinct features. As such Islamic Management has some special features or characteristics. Important ones are mentioned below:

a. The Islamic Shari'yah, i.e. the holy Qur'an and the Sunnah are the basis of Islamic Management;

b. The original model of Islamic Management is the Prophet Hazrat Mohammad (SAW) and his true associates and followers;

c. Its target is not only to gain economic development but also social harmony, material well-being and spiritual refinement, i.e. fulfilling Haqqullah, and that of Haqqulebad;

d. The aims and its objectives is not only achieving the well-being of this temporal worldly life but also the welfare of the Hereafter life;

e. Its procedure is guided by the exemplary leadership(Ismail,1999);

f. It ensures team spirit and cordial relationship among the members of the organization and the manager and employees(Al Quran49:29,61:4);

g. It reminds all concerned that every one, whatever is his status or position, is simultaneously accountable to his immediate boss and to the Almighty Allah;

h. Here the manager considers himself as a vicegerent of Allah;

i. Here property is thought to be trusted by Allah to the trustees, i.e. shareholders and managers;

j. Here decisions are made through consultation (Mashwara);

k. Here the managers do not have such greed to grasp the post;

l. It is a universal concept and applicable to personal, familial, social, organizational and even at the state level;

m. Here activities adverse to religion, morality and integrity such as hypocrisy, fraud-forgery etc. are not tolerated;

n. It ensures such an environment that is conducive to harmony, peace, growth and development, and other benefits as well;

o. Here everyone enjoys justice (in terms of wage, reward and punishment) and freedom of expression;

p. Here competition is a common strategy for encouraging and promoting good deeds;

q. Here emphasis is given on the great objective of the Islamic Shari'yah; and

r. It is an auto-management system. Here driving-force is submission to Allah as master and following His order in every sphere of life.

F)Philosophy of Islamic Management

The basic philosophy of Islam lies in man's relationship with Allah, His universe and His people, i.e. other human beings, and the nature and purpose of man's life on earth. Man-Allah relationship is defined by Tawhid. The essence of Tawhid is a total commitment to the will of Allah, i.e. submission to the will of Allah and conducting life in accordance with the guidance of Allah. The will of Allah constitutes the source of value and becomes the end of human behavior. Life on the earth is a test and its purpose is to prove successfulness in the test by accomplishing and assigned duties and responsibilities in accordance with the will of Allah. The entire universe with all natural resources and power is made amenable for exploitation by man, though it is owned by Allah, Allah alone. Life on earth being a test and all the provisions available to man being a trust, man is accountable to Allah and his success in the life depends on his performance in this life on earth. This adds a new dimension to the valuation of things and deeds in this life.

With every human being sharing the same relationship with Allah and His universe, a definite relationship between man and man is also prescribed. This is a relationship of brotherhood and equality. "Tawhid is a coin with two faces: one implies that Allah is the Creator and the other implies that men are equal partners or that each man is brother to each other(Safiullah,2005).

G)The above philosophy provides people the following directives:
- To satisfy Almighty Allah.
- To create a most congenial atmosphere in the society.
- To nourish and develop friendship and humanity in the society.
- To create a better living place and develop a peaceful life in the society.
- To lead an esteemed life in the society, and so on.

H) Ignorance about the History of Islamic Management

It is evident that traditional authors of management have not mentioned any contribution of Islam in management. The contributions of Islam in different aspects of management can never be over emphasized. According to the Holy Qur'an, Holy Prophet (SAW) and companions (RA) faced lot of problems in managing the Islamic state and they solved those problems by introducing divine principles and guidance given by Allah (SWT). Prophet Muhammad's (SAW) contributions and the contributions of four caliphs were great to the

development of management. Then management was applied in attaining the objectives of family life, society, national and international organizations.

If simply the administration of Muhammad (SAW) and his four caliphs is discussed elaborately, it would be easy to find out how exactly and properly they could manage entire Muslim community. All aspects from planning to controlling were nicely taught to the people of the world by them. In this regard 'Management by Shura,' Hikmat (strategy), exemplary leadership style, appropriate financial administration, harmonious relationship and others can be mentioned. But it is observed from different literature of management of different authors that these important issues of management have not been mentioned in their literature. It may be due to two reasons: Firstly, it might be that they would not know about the contributions of Islam in management at all. Secondly, it can be rightly assumed that they intentionally ignored the great contribution of Islam in management (Mohiuddin, 2004).

I).Present Applications of Islamic Management in Islamic Organizations in Bangladesh

There are so many Islamic Organizations in the 2nd largest Muslim country-- Bangladesh. These Islamic organizations have been playing important role in socio-economic, cultural and political development in the country. A study has already been conducted on Islamic Foundation, Islami

Banks, Mosques and Islamic NGOs working in Bangladesh. Among the governmental organizations, Islamic Foundation is working with different programmes in Bangladesh. Among the financial institutions Islami Bank Bangladesh Limited is on the top list by its efficiency and services. Here is presented brief pictures of managerial problems of mentioned Islamic organizations and probable solutions in the context of Bangladesh. Theses cases are the common reflections of the Islamic organizations of third world mixed economy based Muslim countries (Mohiuddin, 2004).

Islami Bank

An Islami bank is a financial institution that operates with the objective to implement and materialize the economic and financial principles of Islam in the banking arena. In banking sector Islami banks have attained a good success in Bangladesh. There are six Shariah based banks and other twelve conventional banks have opened Islamic counters. Though these banks could not organize

their all activities according to the principles and rules of Islamic Management. It is observed from the study that banks authorities are trying heart and soul to establish all affairs of these banks according to the principles of Islamic Management. Following are the managerial and execution **problems of Islami banks** of Bangladesh (IBBL, 2009):

(1) Lack of efficient, religious, trained manpower.
(2) In Bangladesh there is no separate banking law for Islami Bank.
(3) Though several Islami Banks have been established in the mean time, but no Islamic money market has grown till today.
(4) Islami Banks have built up their own Shariah Council but there is no Shariah Supervisory Board in Bangladesh Bank.
(5) There is no financial instrument approved by Shariah for the money market of Bangladesh.
(6) Different types of complexity and problems are found in buying & selling of shares.
(7) Lack of adequate instruments in international banking.
(8) Shariah council did not take any initiative for research in the development of rules and procedures of Shariah Council for smooth functioning of the Bank.
(9) Due to the lack of branch network in entire Bangladesh the activities of Islami Banks are urban-centered.
(10) Existing laws, trade and industrial policy, income tax policy and education system are not in favor of Islamic Banking System. As a result Islami Bank cannot maintain properly Musharaka, Mudaraba investment systems as per Shariah Board decision.
(11) Islami Bank cannot attract the non-Muslim clients- to a great extend.

Recommendations

It is observed from this study that banks authority (top level management) is trying heart and soul to establish all affairs of the bank according to the principles of Islamic management. Some suggestions can be forwarded to its further growth and development:

(1) Present Shariah Supervisory Boards should be more careful to check all the activities of the Islami banks so that no unIslamic practices can bring any destruction to its proper growth.

(2) Management of the bank should immediately take steps so that the activities of bank can be spreaded in rural areas of Bangladesh too.

(3)The primary objective of these Islami Banks should be directed towards rendering best services to the clients by investing more investment in 'Mudaraba' and 'Musharaka' basis.

(4)All Islami Banks working in Bangladesh and out side Bangladesh may create instrumental Islamic money market for their own interest.

(5)All the employees of the bank should try to create personal relationship and follow the dynamic leadership of Islam for their own benefit and for the growth of real Islamic society in Bangladesh

Islamic NGOs

There are twenty one registered Islamic NGO's in Bangladesh. Their total investment is near about two hundred fifty crore taka. The ratio between the investment of Islamic NGO's and conventional NGO's is 1:1300. From the above ratio we can easily understand about the small size of Islamic NGO's. Moreover they have a lot of **managerial and other problems**. These are as follows(NGO affairs bureau, 2009):

(1)   Managerial inefficiency is a great problem in Islamic NGOs in Bangladesh;

(2)   Local officers are dissatisfied due to the presence of all foreigners in the

        higher position of NGOs;

(3)   Management by Shura is absent in these organizations and there is a lack of real Islamic knowledge among the high officials;

(4)   Absence of training, financial constraints and lack of dynamic leadership create problems in execution of programmes & projects of Islamic NGOs in Bangladesh.

Recommendations

Just to expand their activities and to run these Islamic organizations effectively the following suggestions are recommended on the basis of the theoretical and field study:

(1) It has been observed that the quality of services of Islamic NGOs is to be developed. This can be done by the development of managerial efficiency of the executives. The high officials must work as dynamic leader with full job satisfaction.

(2) The high officials must have the capability to manage the organizations having complete sense of Islamic rules and regulations.

(3) All decisions of the organizations must be taken following the Shuratic(Masawara) management system.

(4) Fund of Islamic NGOs both foreign and Bangladeshi is to be increased for taking intensive long term programmes and schemes for development of Islamic activities in different spheres of life for socio-economic growth of the country.

Islamic Foundation

The Islamic foundation Bangladesh has been created with a vision to preach and propagate the values and ideals of Islam as the complete code of life acceptable to the Almighty Allah (SWT) as religion of humanity, tolerance and universal brotherhood and to bring the majority people of Bangladesh under the banner of Islam.

By personal interview with the executives and staffs of Islamic Foundation it is learnt that Islamic Foundation has to face the **following problems**(Islami Foundation, 2009):

1.Lack of proper linkage and co-ordination among the staffs and officers.

2.Lack of generating team spirit.

3. Shuratic management is not practised in taking decision.

4.Officials of Religious Ministry do not show proper problem solving attitude.

5.Top level officials and staffs are sometimes found to participate in political activities. It hampers in smooth running of the activities of Islamic Foundation.

6.Financial constraint is a great problem.

7.Constant change of high officials like Director General of Islamic Foundation is a great problem.

Recommendations

Islamic Foundation is financed and controlled by the ministry of religious affairs for the spread of Islamic activities in all over Bangladesh. It is observed from the study that there are a good number of high-ranking officials working in this organization. It is also observed that there is absence of brotherhood, tolerance, self-dedication and Islamic belief among the large number of officials. Conflict of interest is also prevailing in some places of the organization. Proper training for the development of Islamic sense among the officials should be arranged. Exemplary Islamic leadership should be developed for execution of projects, programmes of this organization. Shuratic (Maswara) decision making can give batter result for the execution of various projects and programmes of the organization. Government should come forward with more financial assistance for this purpose.

MOSQUE

The mosque is not only a place of worship; it is recognized as the central place of social, political and religious activities of Islam (Hassan,1993). The mosque is the place where Islamic tradition is cultured. Unfortunately, now a day the mosque is used as the place for prayer only. But during the lifetime of Prophet (SAW) mosque was the center of driving force of all Islamic activities. If the mosque management is proper in an area, its positive effects must be felt in the surrounding locality. The Imams, the Muazzins and the Khadems occupy important positions in the Muslim community. Muslims have to make mosques for performing five times Salat , Jumma prayer and for other religious activities.

In mosques other religious activities, social, even political activities would be performed during the incipient period of Islam.

The following **managerial problems** are found in mosque management in Bangladesh:

(1)Lack of adequate training facilities for Imams and other staffs of mosques;

(2) There are no provisions of regular meeting in mosques;

(3)Tyranny of the Motowaylees is a serious drawback of mosque's management;

(4)Lack of initiative of proper utilization of mosque's properties;

(5) There is no audit system in most of the mosques of Bangladesh and

(6) Absence of proper planning and dynamic leadership.

Recommendations

The mosque is the most sacred religious place of Muslim. There are 1,91,620 mosques in Bangladesh, the second largest Muslim country of the world. To make Bangladesh a welfare state the social activities should be largely mosque-centered. Unfortunately here mosques fail to play proper role owing to their mismanagement. To bring dynamism in mosque management and to practise Islamic management, the following recommendations are advocated(Mohiuddin,2004):

(1) Steps should be taken to buildup competent Imams for all the mosques of the country.
(2) A committee of responsible persons of the area should run mosque.
(3) To reduce the tyranny of Motowallies initiative of local devotees and specific policy of government are needed.
(4) The number of programmes should be increased where it is necessary.
(5) Monthly meeting of the managing committee is to be held regularly.

(6) Every step of mosque management should be as per plan.

(7) The accounts of the mosques should be kept properly and audit should be conducted on regular basis.

(8) Chairman should be selected considering their ability to manage the mosque.

(9) The Wakf-estate of the government should come forward to take proper step so that the properties of the mosques are not misused.

(10) Proper training should be provided to the Imams so that they can efficiently manage the activities of the mosques.

(11) Honorarium should be increased for Imams and Moazzins so that they can get satisfaction and work whole-heartedly for the development of mosques.

(12) To spread the influence of the personality of the Imams on the society they should be made involved in social works.

(13) Presence of Shuratic(Masawara) management in the mosques can help to solve the lot of problems of the mosques.

(14) Various village development programmes of the government, NGO's should be executed through the mosque-management committees. It will ensure proper utilization of funds of the government for socio-economic development of the country. In this regard health and sanitation programme can be effectively organized.

Common Problems and Probable Solutions for Applications of Islamic Management in Muslim Countries

The progress of Islamic Management concept is too young to present its appeals to management experts. The above-mentioned problems and recommendations are relevant in some particular issues in Bangladesh. But there are some

common reasons in most of the Muslim countries which are considered as the constraints of practicing Islamic Management in Islamic organizations. These are as follows (Alam,2006):

1. **Absence of Islamic Environment in Muslim Countries:**

Islamic environment and culture are totally absent in most of the Muslim countries. Most of the political parties of these countries are based on secular philosophy and some are totally against the implementation of Islamic Management and business in our life. They take Islamic action as "Fundamentalism". These secular political parties are mostly involved in terrorism, cheating and other illegal deeds. From them corruption spread out throughout the country and thus Islamic environment cannot be set in.

2. **Lack of knowledge in Islamic literature and Islamic Management:**

A Hadith said – "*Acquiring knowledge is 'Fard' for every Muslim man and women(Bukhari).*" But it is fact that the people of the most of Muslim countries are illiterate and few of them have knowledge on the holy Quran and Sunnah. There are a few mosque based the holy Quran teaching system. In the Madrasha, a small portion of the students are studying. Therefore students from their childhood remain unaware of Islamic Management.

3. **Effects and Influences of Western Education and Culture:**

The influence of British and Western education and culture is obvious in Muslim countries. In fact these education systems and culture make people compeled to remain ignored about Islam and Islamic Management from the very childhood to entire life. There is no teaching system regarding Islamic Management in the schools, colleges and universities. Due to globalization, western satellite channels are telecasted all over the Muslim world. These become vital for infecting foreign culture rather than Islamic & Muslim culture. Therefore, for this influence of foreign culture and education system, people of the Muslim countries are losing Islamic zeal.

4. **Lack of Media Service for Islamic Management:**

The roles of media to circulate Islamic Management has not been properly approached. Though there are some magazines and newspapers that write on the issues of Islamic Management, most of the others only focus secular management. The satellite channels, radio and other media are captured by secular culture and do not perform any service to propagate Islamic Management.

5. **Lack of Investment, Research and Studies for Islamic Management:**

To implement Islamic Management in Muslim countries, it is required to make a fair investment to develop research centers, which will do research and study on Islamic Management. But practically a few numbers of Islamic Management research centers are there in Muslim countries.

6. **Lack of True Practicing Muslim:**

Many Muslims in present world do not care of following the Quran and performing 'Sunnah'. They are not interested to follow Hazrat Muhammad (SAW) and to take lessons from the lives of Muslim Caliphs. Muslims are to live in the corrupted society and many of them are only 'Muslim by name', not by their deeds. Thus there is a huge lack of Muttaqi and true practicing Muslim, which is a great barrier to implement Islamic Management in the Islamic organizations of Muslim countries.

7. **Effects of Globalization:**

Due to globalization, foreign products, education, lifestyle, culture etc. are entering into the country without any restriction. The satellite channels are telecasting the naked and inelegant programs, which are totally against Islamic norms and values. These programs capture the young generation and induce them to practice un-Islamic lifestyle. Therefore, the effect of globalization becomes a factor of not implementing Islamic Management in Islamic organizations of Muslim countries.

8. Affects of NGO's UnIslamic Preaching:

Unfortunately most of the Muslim country is economically poor. In that respect non-Muslims are coming to extend their helping hand by different NGOs. But

most of them are working at anti-Islamic motto and philosophies. They are driving our people towards western materialistic management & culture.

9. Environmental bottlenecks:

Although the environment of most of the Muslim countries are not Islamic friendly, still there are many devoted and virtuous people who wish to employ Islamic Management in these countries, though they are very few comparing to the total population. There are some environmental bottlenecks, which discourage them to implement and practice Islamic Management in Islamic organizations. There are follows:

a) Social Bottlenecks:

Since true Muslims are few in numbers, there is no brotherhood and fraternity in the society. People now lack in patience and are very much self-oriented. Due to un-Islamic education, culture, the entire society is now derailed from the right path of Islam. Therefore society devoid of Islamic spirit and culture, Islamic Management cannot be implemented.

b) Political Bottlenecks:

The most of the big political parties in Muslim countries are secular, self-interested than serving public interest. They frequently adopt un-Islamic means to enrich themselves or satisfing west. Thus due to this political bottleneck, the path of implementation of Islamic Management is obstructed.

c) Economic Bottlenecks:

At present most of the Muslim countries do not follow Islamic economy. The major bottlenecks of un-Islamic economy are:
• Discrimination in the distribution of wealth;

- Lack of adequate production;
- Misuse, corruption and spreading out of black money;
- Lack of international trading;
- Unemployment;
- Presence of interest;
- Smuggling business;
- Business of cheating.

Due to all these bottlenecks, Islamic Management is almost found to be absent in most of the Muslim countries.

Recommendations

To explore any idea, continuous research is essential. The progress of Islamic Management concept is too young to present its appeal to management experts. But in the mean time it seems as a growing concept to management scholars. The following recommendations may be considered for the successful applications of Islamic Management in Islamic organizations in most of the Muslim countries where administration system, academic curriculums and culture are not fully Islamic(Alam, 2006):

1. Islamization of Knowledge and Education:

Since, acquiring knowledge is mandatory for every Muslims, there should be a thorough Islamization of knowledge. The knowledge on Islamic Management can be circulated by the Immams of the mosque, seminars, meetings, and discussions and also by educational institutions. So, the education ministry should take steps to Islamize education system.

2. Educating Islamic Management in Institution:

In every institution, either educations or business, Islamic Management should be included in the sylebus. They should be encouraged to accept those portions of secular management that are accepted in Islam and discouraged un-Islamic parts of dissemination of knowledge in this direction.

3. Balancing with Globalization:

Globalization is such an issue that cannot be prohibited. In that case, the Muslims should be encouraged to accept only those that are supported by Islam, so that they can be in the frontier in globalization.

4. Establishment of Islamic Management Research Center:

The govt. should invest to establish Islamic Management & business research centers. The center should do research and development of Islamic Management issues and seeks for solutions. The Islamic Management center should circulate Islamic Management by arranging seminars, training etc.

5. Reformation of the Govt.:

The govt. should follow the Islamic Management ethics to administer the country and should be free from corruption. It should establish local govt. or authority to root our corruption from each and every sector of life.

6. Creating Public Consciousness:

Public consciousness should be created by arranging seminars, meetings, and discussions and by the approach of media.

7. Communicating Islamic Management Through Media:

The media (TV, newspaper, magazine, radio etc.) can be approached to communicate the benefits of Islamic Management to the common people of Muslim countries.

8. Shariah Based Administration:

The policy makers and govt. should take steps to follow the rules and regulations of 'Shariah' in the administration, judgment, economy, society etc.

9. Putting Restriction on NGOs:

NGOs are the mostly responsible for creating poverty by introducing interest on micro credit, which in turn makes our economy lame. The govt. should put restrictions on the NGOs regarding their un-Islamic preaching and should take account of there each and every activities and funds.

Other Important Issues of Islamic Management

i)Leadership in Islamic Management
Leadership method in Islamic management is affected by theoretical basics specially anthropology. In this part, the most important basics are briefly studied which means anthropology in leadership and it is avoided to discuss other issues like ontology, epistemology and axiology.

ii)Islam and Human Resource Management

The application of Islamic principles to the world of work is not standard and the country of origin has a significant effect on their implementation. The cultural milieu of each country in which Islam is incorporated and interpreted makes for significant variations, so much so that, in some instances, national management practices actually conflict with the teachings of Islam. This was demonstrated earlier in the context of Bangladesh management where authoritarianism and nepotism are common features. These non-Islamic practices hark back to the ancient tribal systems of Bangladesh culture where leadership was unquestioned and family and kinship were paramount factors. In countries where Islam exists alongside other religions and philosophic systems, Islamic principles are interwoven with others, as in the case of Malaysia, where it is combined with Confucian principles, and former colonies of European powers, where Islam exists alongside other legal and cultural systems. These combinations of cultural legacies and Islamic teaching need to be understood by MNCs operating in Muslim countries and will obviously affect their HRM systems and practices. Ali (1998:13) argued that in the Arab world multination corporations (MNCs) should identify those areas most likely to cause friction and misunderstandings (e.g. religious or political issues), a view supported by Robertson et al (2002). It seems desirable, therefore, that MNC executives should possess the interpersonal skills necessary to modify their management style and behavior: and to appreciate differences between themselves and the locals. This is especially important in the case of Bangladesh values (e.g. centrality of religious beliefs, respect ofr the elderly, privacy of family affairs) and the possession of networking skills, as personal interaction plays a significant role in Bangladesh society.

The current lack of economic progress in Bangladesh countries and the difficulties that may be encountered by foreign investors in Bangladesh countries may be because of not implementing Islamic management principles and depending heavily on Western management thought, the ability to integrate this with local ways of working will be made much more difficult because the means of building integration are absent. We suggest that the development of management systems that are based on Islamic management principles would be more appropriate and that reverse diffusion of management knowledge and skills would more fully inform management practices in MNCs, as well as in local enterprises and this might lead to faster economic development in the countries concerned .It should be noted that the Japanese developed their economy by adopting Western management practices to their cultural norms and values. The same can be said about the Chinese and the South Koreans 'why not the Bangladesh?. This paper calls upon Bangladesh managers and

international investors' managers (expatriates) to learn and implement the principles of Islamic management while learning and adopting the theories and practices of Western management. It is possible to integrate the two sets of knowledge because they are more complementary than contradictory. There are fewer differences between Western management and Islamic principles than between the latter and the current management in Bangladesh. However this statement needs to be supported by empirical research.

iii)Islamic Investment and Insurance Company in Bangladesh

In Bangladesh, a good number Islamic investment and insurance companies are operating since 1980s. They are making plans and decisions keeping in mind the objectives of the organizations, they are organizing all resources and establishing logical relationship between various aspects, they are staffing manpower from internal sources only, they are coordinating the activities of all departments successfully and they are trying to motivate and written executives and employees as much as possible. These organizations are influencing their people for the achievement of goals upto the last and these they hardly entertain trade unions in their organizations. And last of all they are controlling the executive and employee activities satisfactorily. In performing all these management functions, they are following western management principles. Even most of they do not feel the need for adopting Islamic management principles

iv)Education and Training in Islam

Islam is easily understandable by the learned and educated people. For understanding Islam better, education and training play very significant role. For educating the youths sufficient number of education, learning, training and development intuitions have been established in both private and public sectors in Bangladesh. Except a few, most of these higher educational intuitions are offering secular programs. Thus our students hardly getting any practical knowledge of Islamic management. Rather our students are getting anti Islamic ideas and orientation in these respective areas of their studies. Hopefully mosques and madrashas only are playing pivotal roles for providing Islamic knowledge among the people. But a few ideas on Islamic management are not provided on the practical sides of Islamic management.

Conclusions

In traditional (present) system of management, the activities of employees of the members of the organizations can be organized, coordinated, motivated and controlled for the benefit of the organization itself, but there is no guarantee that

these people will show their same nature of attitude in the society as well as in their family life. In maximum cases it is observed that the people managed under traditional system of management show different attitudes and behavior in the society and family life. But the people who were managed under the Islamic management during the period of prophet (SAW) and Khalapha-E-Rasheda proved their worthiness by showing the same nature of attitude and behavior both for the organization, firm, society and family. Because under Islamic management thousands of instructions, directions, rules procedures and policies have been recommended by Muhammad (SAW) through the Holy Quran and Hadith for the better management of organizations, society and family life. At present Muslims do not observe the rules and regulations of Islam and for this reason there is a great fall in the achievement of result in management of organizations of Muslims (even mosques) of Bangladesh as well as the Muslim Ummah in the entire world.

Allah (SWT) said in the Quran,

The believers! Enter into Islam completely and do not follow the steps of devil, because surely he is the open enemy of you(Al Quran 2:108).
Allah(SWT) also said,
Allah does not change the fate of any nation until the nation does not change itself(Al Quran 13:11).

That's why, the Muslims today are required to achieve halal, honesty, sincerity and to avoid haram and to root out corruption. These are all possible if Islamic Management is in operation in whole over the Muslim countries .It is true that there are lots of bottlenecks to implement Islamic Management, but if the mentioned suggested solutions can be applied, the expected Islamic environment can be launched. Thus we can anticipate that one day very soon, Muslim world will be practicing Islamic Management and Islamic business Inshallah and the Muslim will tasts the utmost benefits and flavors of Islamic Management.

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Ethical Issues in Computer Use: A Study from Islamic Perspective

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Abstract –

Computer users are continuously facing ethical challenges as society adopts new and increasingly complex tools and technologies. These ethical challenges can be managed by Islamic code of life. In this paper, we have studied and tried to identify, how computer affects the ethical issues of the society. In this regards, we have traced some highly related issues to the ethics of computer usage, namely – misuse of time, honesty and integrity, privacy, security, intellectual property right, and computer crime. We have also tried to explain these issues in the light of Qur'an and Hadith. At the end of this paper, we have also suggested some measures that can help in promoting proper use of computer facilities by the Muslim masses without compromising the Islamic principles.

Keywords: Islamic Ethics, Computer Ethics, Privacy, Security, Computer Crime.

Introduction:

With the spectacular growth of high-technology industry, computers and communication have become the backbone of our new life style. Computers have created a host of potentially new misuses, and the computer-related crime has become a growing phenomenon that involves traditional criminal activities such as theft, fraud, forgery and mischief. So there are increasing opportunities for consciously or unconsciously engaging in unethical or illegal behavior.

Ethics is a branch of philosophy that is concerned with human conduct, more specifically the behavior of individuals in society. Ethics examines the rational justification for our moral judgments; it studies what is morally right or wrong, just or unjust (Stead and Gilbert 2001). Computer ethics can be defined as a dynamic and complicated field of study involving facts,

concepts, policies and values regarding rapidly increasing computer technologies (Peterson, 2002). Computer ethics focuses on human endeavors influenced or directed by use of computer technologies (Kizza, 2002). Sending an e-mail, writing a program script, creating a database, generating graphics, designing software, processing information and buying software are such behaviors carrying ethical problems within their natures.

Islam places the highest emphasis on ethical values in all aspects of human life. Islamic teachings strongly stress the observance of ethical and moral code in human behavior. Moral principles and codes of ethics are repeatedly stressed throughout the Holy Qur'an. Allah Says: *"You are the best nation that has been raised up for mankind; You enjoin right conduct, forbid evil and believe in Allah"* (Qur'an, 3:110). Besides, there are numerous teachings of the Prophet (PBUH) which cover the area of moral and ethical values and principles. The Prophet (PBUH) also says:" I have been sent to perfect noble character." (Sunnan Al- Bayhagee: 21301) This statement makes it clear that one of the reasons behind the Prophet's Mission was to elevate and perfect the moral character of the individual and society at large.

Literature Review:

Research about computer ethics is not isolated from research about Islamic ethics. It is observed that most of the currently accepted western basic principles of ethics in research are consistent with the instructions of Islam. Walter Maner in mid 1970s defined the computer ethics as one which examines "ethical problems aggravated, transformed or created by computer technology" (Bynum, 1993). Moor (1985) states the computer ethics comprises: "(i) identification of computer-generated policy vacuums, (ii) clarification of conceptual muddles, (iii) formulation of policies for the use of computer technology, and (iv) ethical justification of such policies". Mason (1986) introduced four broad categories of information era ethical issues: privacy, accuracy, property, and access, otherwise known as PAPA. Peslak (2006) surveyed more than 200 individuals and verified that the four original PAPA issues were still viewed as timely and important ethical concerns. Using ethical dilemma scenarios, Conger (1995) conducted research that produced five clusters of IT related ethical issues. Two of the five clusters represented issues of responsibility and motivation which were not addressed in Mason's essay. In the year 1992, ACM adopted a new set of ethical rules called "ACM code of Ethics and Professional Conduct" which consisted of 24 statements of personal responsibility (Anderson, 1993). Gorniak-Kocikowska (1996) came up with the idea that computer ethics will eventually become a global ethical system and soon after, computer ethics would replace ethics altogether as it would become the standard ethics of the information age.

Khanifar (2012) list a series of ethical issues that have strong ramification for information technology e.g., users' rationality, self-control, transparency, honesty, and privacy. These factors are among the core values that penetrated information technology in the form of a new set of

ethics e.g., "cyber ethics", "internet ethics", "computer ethics", to name but a few. Their common denominators seem to be efficacy, proficiency, responsibility, and accountability. If these values and practices are not reinforced during one's educational training or one's intellectual development as a student, the false play is more likely to flow over into their professional environment (Underwood and Szabo, 2003). In organizations, professionals' awareness and organizational policies of ethical use of technologies often lag behind their rapid advancement. Hence, professionals at workplace may often be confronted with ethical dilemmas associated with technology that were perhaps not present a few decades ago. Based on a search result on articles published in journals, there appears to be a scant number on attitudes about ethical computer use and Islam. Al-A'ali (2008) concurred that "the relationship between information technology ethics and Islam has received very little or no attention". Some researchers who had attempted to study ethical computer use tended to conclude that personal religiousness, individuals' uncertainty, personal values and moral judgments influenced ethical behaviour in lieu of the lack of corporate code of ethics (Leonard and Cronan, 2005). Clark and Dawson (1996) highlighted the importance of religiousness as an influence of ethical judgments. Khalil and Abu-Saad (2009) found that there was a significant correlation between Islamic work ethic and individualism scales among Arab college students in Israel.

Kumar and Rose (2010) investigated the influence of Islamic work ethic on innovation capability in the Malaysian public sector. They found support for the relationship.

Objectives of the Study:

The foremost objective of the study is to link Islamic work ethics to computer use ethics. In addition, this paper will give intent look at;
  I.   To review the underlying concepts of ethics and Islamic ethics for computer usage.
 II.   To find out some highly related ethical issues of computer use and its explanation in point of Qur'an and Hadith.
III. To propose some suggestions for managing these ethical issues in Islamic way.

Methodology of the Study:

The present study is based on secondary data particularly the literatures embodied Shariatic rules and non-Shariatic approaches for computer user. This paper makes a brief analysis of the traditional theories and fundamental concepts of Computer ethics. The secondary data are derived from both Islamic and conventional literatures in this regard. It is worth mentioning here that the Holy Qur'an and traditions of Prophet (PBUH) have been chosen as good references of

this study. Other relevant literatures are also studied and examined carefully to fulfill the defined objectives taken in the present study.

Ethical Issues in Computer Use :

The Islamic ethics inspire the people to obey work ethics as well as the Computer ethics. In using computer, the users should focus whether they are violating any ethical issues such as –use of time, honesty and integrity, privacy, security, intellectual property right, and etc. Here all of the issues relating ethical concerns are illustrated in the light of Islamic principles and conventional ethics.

(i) Use of time:

A recent survey in USA, conducted by the Kaiser Family Foundation, indicates that 8-18 year olds spend an average of 7 hours 38minutes using entertainment media across a typical day (Kaiser, 2010). Recent studies indicate that on average, teenagers in United Kingdom spend 31 hours a week in Internet and nearly 2 hours a week viewing pornography (The Telegraph, Feb 10, 2009). In Saudi Arabia there is a study that shows 20% of the children exposed to pornography activity every year (Ministry of Justice, 2011). Google, the world's most popular Internet search engine, has found in a survey that of the top 10 countries - searching for sex-related sites - six were Muslim, with Pakistan on the top. The other Muslim countries are Egypt at number 2, Iran at 4, Morocco at 5, Saudi Arabia at 7 and Turkey at 8. Non-Muslim states are Vietnam at 3, India at 6, Philippines at 9 and Poland at 10 (Wikiislam, 2013). This is very unfortunate and it indicates clearly how morality has been seriously degraded amongst the Muslims as a result of misusing computer facilities.

Our attitude towards time indicates our attitude towards the value of the capital of life. Allah Says: *"I swear by the time. Most surely man is in loss. Except those who believe and do good works, and exhort one another to accept truth, and exhort one another to be steadfast"* (Qur'an, 103:1-3). If we want to purchase something, we require financial capital; and if we want to do something in life, we require the capital of life, time. That is why the Qur'an exhorts us to value the time we have before life is up. To express the importance of time utilization, Prophet Mohamed (PBUH) says*: "A human being will remain standing on the Day of Judgment until he is questioned about his (time on earth) and how he used it; about his knowledge and how he utilized it; about his wealth and from where he acquired it and in what (activities) he spent it; and about his body and how he used it."* (Al-Tirmidhi, Hadith 148) Verily, time is very important for our success both in this temporary world and the eternal world to come. If we waste time, if we abuse it, then we waste and abuse our lives. In the Life Hereafter we will be among the losers, who will suffer the torments in the Hell Fire, if Allah the Almighty will not forgive us. Therefore, if we really give value to our lives then, we must give due value to the importance of time.

(ii) Honesty and Integrity:

Integrity means that data cannot be modified without authorization. Integrity is violated when an employee accidentally or with malicious intent deletes or tempers important data files, when an employee is able to modify his own salary in a payroll database, when a computer virus infects a computer, when an unauthorized user vandalizes a website, when someone is able to cast a very large number of votes in an online poll, and so on. Only the necessary amount of information should be collected and should not be fabricated or should not be used without permission of the individual. This is the honest and integrated approach to handle one's information in a workplace. In recent case, Media mogul Rupert Murdock a British journalist and owner of "News of the world", who falls in this problem, because of dishonesty in performing his duty by sharing others information through Telephone and the Chief executive Dow Jones has resigned from her post (Wilkinson, 2011).

The Holy Qu'ran says: *"Woe to those who deal fraudulently, those who when they have to receive by measure from men, exact full measure. But when they have to give by measure to men, they give less than due. Don't they ever think that they will be called to account on a mighty day? "*(Qur'an, 83:1-5). A Muslim should not make a product or to provide service but cheats through false information using Internet as it is easy and less costly, Allah will without doubt see that and He will judge accordingly. Allah's Apostle Muhammad (PBUH) said: *"The honest Muslim trustee who spends what he is commanded to do and he gives that in full with his heart overflowing with cheerfulness and he gives it to one to whom he is ordered, he is one of the givers of charity."* (Sahih Muslim, Book 5, Hadith 2231) In another hadith, Prophet Muhammad (PBUH) said: *"Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise."* (Sahih Bukhari, Book 89, Hadith 264) From above two hadiths, it is clear that a Muslim must be aware to his duty and responsibility. He should not do any work that is painful to another human being.

(iii) Privacy:

Privacy is defined as the right of people not to reveal information about them, and the right to keep personal information from being misused. Information is increasingly valuable to policy makers; they covet it even if acquiring it invades another's privacy. According to a recent Eurobarometer (IP/11/742), 70% of Europeans are concerned that their personal data may be misused. They are worried that companies may be passing on their data to other companies without their permission. 74% of Europeans think that disclosing personal data is increasingly part of modern life, but at the same time, 72% of Internet users are worried that they give away too much personal data, according to the Eurobarometer survey. They feel they are not in

complete control of their data. This erodes their trust in online and other services and holds back the growth of the digital economy in general (Eurobarometer, 2011).

Without the permission of owner, any information cannot be accessed. Information may be the property of an individual, organization or data of national or international interest, which can be used against humanity or spreading terror in the society. Allah says in His holy book: *"O believers! Do not enter houses other than your own until you have sought permission and greeted their inmates "(*Qur'an, 24: 27). So from the Islamic principles you cannot access the properties others without their permission one can not disclose other privacy, this is the Islamic approach to the rights of privacy. Allah says in another chapter of Qur'an: *"O believers! Avoid immoderate suspicion, for in some cases suspicion is a sin, Do not spy on one another"* (Qur'an, 49:12). Prophet Mohammad (PBUH) said: *"O people, who have professed belief verbally, but faith has not yet entered your hearts: Do not pry into the affairs of the Muslims, for he who will pry into the affairs of the Muslims, Allah will pry into his affairs, and he whom Allah follows inquisitively, is disgraced by Him in his own house*" (Abu Dawud) In this Hadith, the Prophet tells us that it is prohibited for any person to come (physically) into ones property without permission or logically into ones computers resources for curiosity or to look at their contents without a prior permission of the owner and he should be aware of the limit of the given permission.

(iv) Security:

Technology presents us ever increased security challenges. The security on the Internet and in computer networks, concerns the communication which can be accessed and manipulated by unauthorized intruders, who have no right to the information passed during the communication. Most countries in North America and Western Europe are among the countries with the highest Internet penetration rates. Cybercriminals make money from users in these regions by stealing their banking data, as well as by deceiving users and extorting money. Statistics show that many computers in these regions are infected with bots which collect banking information, spread rogue antiviruses and spoof user traffic: users from these regions accounted for over 70% of the victims of the Sinowal bot attacks, over 40% of the victims of attacks by SpyEyes bots that collected banking details, and 67% of the rogue antivirus detections in the first half of 2012 (Securelist, 2012). Chart 1 and Char 2 shows the penetration rate of Internet based on a world population of 7,017,846,922 and 2,405,518,376 estimated Internet users on June 30, 2012 (Internetworldstats, 2013).

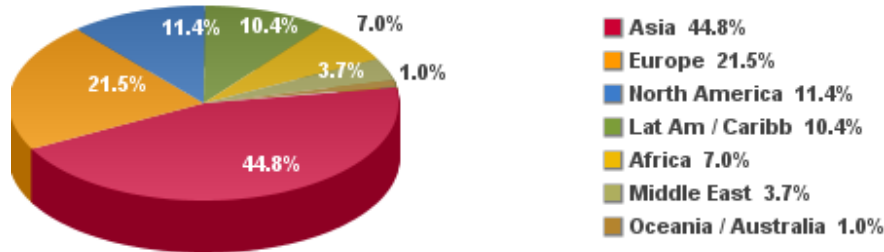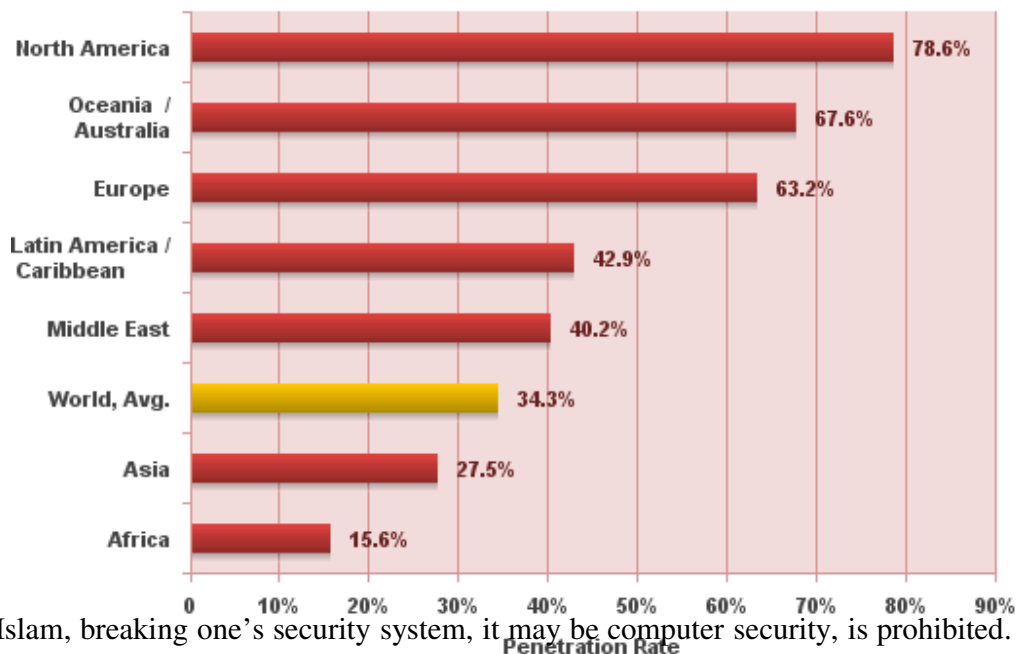Chart1: Internet users in the world, distribution by world region 2012

Chart 2: World Internet penetration rate by geographic region, 2012

In Islam, breaking one's security system, it may be computer security, is prohibited. Qur'an says: *"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; They are the ones to attain felicity"* (Qur'an, 3: 104). Further, In Islam punishment is the best way to safeguard society against crimes and it is considered as social necessity. Allah says in Surah An Nisa: *"Whoever works evil, will be requited accordingly'* (Qur'an, 4:123). There are strict penalties for criminals according to Islamic law and these penalties are essential for peace, security disruption and frightening innocent people in a society. Allah's Messenger (PBUH) stated in his farewell speech: *" He will not enter Paradise whose neighbor is not secure from him wrongful conduct."* (Sahih Muslim, Book 1, Number 74)

(v) Intellectual Property Right:

Intellectual Property is considered to be intangible property created by individuals or corporations that is subject to protections under trade secret, copyright, and patent law. These are

any type of software, song and its lyrics, e-book, idea, and others products that are intangible. Information Technology has made it difficult to protect intellectual property because computerized information can be so easily copied or distributed. A survey sponsored by the Business Software Alliance (2007) indicated that 52 percent of university student respondents in the United States and 25 percent of academics believed that the use of pirated software (swapping or downloading digital copyrighted files such as software, music, and movies without paying for them) was acceptable, even in the workplace. Siponen and Vartiainen (2005) found that 72.5 percent of Finnish students surveyed had copied unauthorized software. The table 1 shows that the United States of America is the least pirated software user on the other hand Armenia has the highest number of pirated software user followed by Moldova, Azerbaijan, and Bangladesh.

Table: 1 Ten Highest and Lowest Country Wise Percentage of Software Piracy (Nationmaster, 2013)

	Highest			Lowest	
No	Country	%	No	Country	%
1	Armenia	93%	1	Switzerland	25%
2	Moldova	92%	2	Austria	25%
3	Azerbaijan	92%	3	Denmark	25%
4	**Bangladesh**	**92%**	4	Belgium	25%
5	Zimbabwe	91%	5	Sweden	25%
6	Sri Lanka	90%	6	Finland	25%
7	Yemen	89%	7	Japan	23%
8	Libya	88%	8	New Zealand	22%
9	Venezuela	87%	9	Luxembourg	21%
10	Iraq	85%	10	USA	20%

Islam encourages Muslims to learn, but it also respects the laws of ownership. Plagiarism, piracy, misquotation, taking other people's property etc. are all nothing but theft, and deception. Islam advocates for seeking of one's permission before using his or her resource or property. Allah says in the Holly Qur'an: *"O you who believe! Do not consume your property among yourselves unjustly unless it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allaˆh is Most Merciful to you"* (Qur'an 4:29). The prophet Muhammad (BUPH) said: *"No thief is a believer at the time when he is stealing."* (Sahih Muslim, Book 1, Hadith 104) It is not permitted to get benefits of the contents of a computer or through it without permission. Prophet Mohammad (BUPH) said: *"It's prohibited to take the Muslim wealth without his complete permission"* ([Al-Baihaqi](), 1994). Unfortunately some Muslims are also involved in various kinds of online theft forgetting the teachings of their religion, Islam.

(vi) Computer crime:

The term "Computer crime" includes computer-related crime, computer crime, Internet crime, e-crime, digital crime, high-tech crime, online crime, electronic crime, computer misconduct and cyber crime. The attacks take different forms of cyber crime, such as hacking, the distribution of viruses, Trojans and worms, cyber-vandalism, password thefts, Click Fraud, Identity Theft, Spoofing, Sniffing and denial of service attack (DoS). The annual Norton Cybercrime Report (2012), based on self-reported experiences of more than 13,000 adults across 24 countries, calculates the direct costs associated with global consumer cybercrime at US $110 billion over the past twelve months. The highest rate of cybercrime was found to be in the United States. The cost of global cybercrime has been estimated at $ 114 billion annually; rising to $388 billion when financial losses and time lost are included. (Baesystemsdetica, 2012)

Shar'iah has a very high level of proof for the most serious crimes and punishments. If proof is not as specified then the crime must be considered a lesser crime. The major myth is that judges in Islamic nations have fixed punishments for all crimes. The judge under *Shar'iah* is not bound by precedents, rules, or prior decisions as in English common law. The Almighty says *"Surely, he who appears before his Lord as a criminal, there is hell for him, in which he will neither die nor will he live. And he who will appear before Him as a faithful, who has performed good deeds-for all such people there are high positions, ever green paradise, beneath which canals will be flowing; they will live in them forever. This is the reward for him who adopts purity."* (Qur'an, 20:74-76) Some people asked Allah's Apostle, *"Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."* (Sahih Bukhari , Book 2, Hadith 10) From the above Qur'anic Ayah and scenario, it is a teaching to the Muslims, not to violate any law set by Allah and access others information unethically (hacking), entering to use others recourse and create disturbance (Virus) and violate one's privacy especially of any state (Information warfare) and every time try to lead right and fair way of life.

RECOMMENDATIONS

There are some processes that can play a great role to reduce the unfair means of using computer resources:

a. Islam reinforces the sanctification of one's heart and mind to make it ready for any practices. One has to submit himself or herself to the Allah (SWT) completely. Takwah (farness of Allah) must be achieved as the main characteristic of a Muslim so that he/she doesn't deed any offence which harmful for others. As He said in the holy Qur'an: *"O you, who have believed, enter into Islam completely (and perfectly) and do not follow the footsteps of Satan (Devil). Indeed, he is to you a clear enemy."* (Qur'an, 2: 208) This divine voice only, if someone follows, can make him or her perfect and keep away from

anything unjust and unethical. To ensure the full enforceability of ethical practices their needs a well organized Islamic society and finally an Islamic state.

b. Islamic moral values should be practiced in family life thus a child can grow up with Islam from his early life. Therefore, safe and secure environments will be ensured for users, especially children and young person;

c. Policies and legal regulatory frameworks comprising Shariahtic view at the national level that are consistent with existing or developing international legal instruments;

d. Government can introduce computer crime law based on Islam which addresses the individual before the crime is committed and hence is more of prevention than a cure.

e. Tracking softwares can be installed to monitor and to control computer users' daily activities with computer resources.

f. High levels of awareness of information security and cybercrime issues amongst users at home, in government and educational institutions, in the private sector, and amongst legal officers;

g. Effective regional mechanisms for detection and preventing cybercrime and improving protection against, detection of, and responses to, cybercrime; Secure information systems, networks and transactions in the public and private sectors;

CONCLUSION

New development in technology and the creation of new media have good and bad effects to the society. The good effects are people can interact and work easily by using technology. In fact, the teachings of Islam can be conveyed to anybody without border. However, the bad effects are the society is exposed to many illegal and immoral activities such as the commission of computer crimes, degradation of moral value, social crises, destruction of marriage institution and insult on Islam. I have tried to show that there are some issues and problems that are unique to computer ethics. It is very important to develop the Islamic outlook to computer ethics especially since we know that most Islamic countries place it at the center of their legal codes for computer crimes like Saudi Arabia, Sudan and Iran. Facts decide the importance of the Islamic law to minimize computer crimes, by providing a worldly punishment as well as that in the hereafter.

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