

An Overview of Islamic Principles of Information Management And Its Significance In Peaceful Co-oexistence In The Society

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Abstract:

In today's information age, effective information management is crucial for peaceful co-existence in society. Islamic principles of information management provide a framework for responsible and ethical information handling. As a comprehensive religion which has described every aspect of human life in clear terms, Islam covers all activities and actions. Islam not only throws light on the private life of individuals but it has described explicitly the ways and manners individuals interact with one another. One of the most important segments of human life is acquisition and dissemination of information. This paper provides an overview of Islamic principles of information management, including truthfulness, accuracy, and confidentiality. It also explores the significance of these principles in promoting peaceful co-existence in society. The paper uses qualitative research methods with a descriptive approach. Hence, the data collection techniques are observation and documentation. The results of the observations and documents that have been successfully collected are analyzed, compared, and combined so that systematic, solid, and complete study results are formed. The paper posits that good management of information brings peace in the society, while poor management of information, especially through social media platforms, causes crises in the society. The paper therefore proposes the adoption of Islamic principles of information management.

Keyword: *Islamic Principles, Information Management, Social Media, Significance, Peaceful Co-existence*

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Background

Information management is a critical aspect of contemporary society. With the rapid advancement of technology, information is being generated, shared, and accessed at an unprecedented rate. However, this has also led to concerns about the accuracy, reliability, and confidentiality of information. Islamic principles of information management offer a unique perspective on this issue, emphasizing the importance of truthfulness, accuracy, and confidentiality.

Similarly, effective information management plays a vital role in fostering peaceful co-existence within societies. As the world grapples with the challenges of misinformation, disinformation, and the misuse of information, it is essential to explore alternative paradigms that prioritize truth, trust, and social cohesion. Islamic principles of information management offer a unique and valuable perspective in this regard.

Islamic teachings emphasize the importance of truthful communication, transparency, and accountability in all aspects of life, including information management. The Qur'an and Prophetic traditions provide guidance on the ethical dissemination and consumption of information, highlighting the need for accuracy, fairness, and respect for others' rights and dignity. By applying these principles individuals and societies can promote peace, tolerance, and understanding. This approach can help mitigate the spread of harmful misinformation, reduce conflict, and foster a culture of mutual respect and trust. As the world seeks to address the challenges of information management, exploring Islamic principles can provide valuable insights and solutions.

This paper therefore aims to provide an overview of Islamic principles of information management and explore their significance in promoting peaceful co-existence in society. By examining relevant verses in the glorious Qur'an and Hadith-based guidance on information management, this research seeks to demonstrate the relevance and applicability of Islamic principles in today's information age.

Defining Social Media

Social media refers to the means of communication among people through which they create, share, and/or exchange information and ideas in virtual communities and networks. The word "media," - with its technological and social meaning which means interaction - is defined as a channel on the internet

that allows users to present themselves and interact, work together, communicate with other users, and form social cohesion virtually (Maria et-al, 2022)

By its nature the social media platform allows online content and applications to be modified by all users in a rather participatory and collaborative way. In other words, social media refers to a variety of technologies that facilitate the sharing of ideas and information among their users. From Facebook and Instagram to X (formerly Twitter) and YouTube, more than 5 billion people use social media, equal to roughly 62% of the world's population (Maria et-al, 2022)

Characteristics of Social Media

Social media has the following features:

- I) Social media is digital technology that allows the sharing of ideas and information, including text and visuals, through virtual networks and communities.
- ii) Social media typically features user-generated content that lends itself to engagement via likes, shares, comments, and discussion.
- iii) More than 5 billion people around the world use social media.
- iv) Social media is credited with helping people build community and faulted for facilitating disinformation and hate speech.
- v) Social media is also an increasingly important part of many companies' marketing campaigns.
- vi) The largest social media platforms worldwide are Facebook, YouTube, WhatsApp, Instagram, and WeChat.

Top 10 Social Media Platforms Worldwide

These were the most widely used social media providers as of October, 2024, according to Data Reported:

- i) Facebook (2.96 billion users)
- ii) YouTube (2.51 billion users)
- iii) WhatsApp (2 billion users)
- iv) Instagram (2 billion users)
- v) WeChat (1.31 billion users)

- vi) TikTok (1.05 billion users)
- vii) Facebook Messenger (931 million users)
- viii) Douyin (715 million users)
- ix) Telegram (700 million users)
- x) Snap-chat (635 million users)

Positive and Negative Impact of Social Media

Social media platforms allow people to access information in real time, to connect with others, and to ease information dissemination among communities. It makes the world more inter-connected. On the other hand, social media is also very good at spreading disinformation, creating polarization, and even causing harmful psychological effects.

The facilities used in social media communication by their nature are neutral, and can be manipulated for good and bad actions. Social media applications such as Whatsapp, Twitter and Facebook are experiencing very rapid development in all circles. Islam teaches and encourages the use of positive aspect of it. Farida and Faozan (2024) posit:

Social media application has both positive and negative impacts. The positive impact of the existence of social media in the development of telecommunications brings many advantages, for example to facilitate communication, obtain information, does business, and so on. Whatsapp, Twitter, Facebook and other social media networking sites are currently very popular applications by all circles. With the help of this networking site, everyone can expand their friendships, both in terms of family and with other people and the wider community. Not only in the scope of the surrounding environment of the residence, but from various circles of the environment further[sic] away, even at the state and international levels.

Farida and Faozan (2024) also noted the negative impact of social media in the society:

There are also negative impacts, among others; reduced direct interpersonal interaction, addiction, as well as ethical and legal issues, due to content that contains violations of morals, privacy, and

government regulations. So that in the end it will give birth to a new culture in society about the use of time without having to be accompanied by social media.

The Development of Print Media in Islam

The Islamic world embraced the print media technology very late at the time when the Christian world had achieved a reasonable feat in the means and methods of modern media technology. The delay in the adoption and establishment of conventional media technology was rather deliberate. It was born out of "...fear of innovation by Muslim scholars, and ascendancy of historical, oral, and personal method of transmitting knowledge..." (Shehu, 2021)

At the early period, Islamic scholars used different forms of mediation to teach and communicate Islamic message. The functions of those early, perhaps outmoded, forms of media have been edged out by development in the modern media technology which referred to them as "old media". Shehu (2021) notes:

The old media were *allo*, manuscripts, and personal face-to-face meeting. The *allo* referred to the boards used in schools for writing and memorizing usually sacred texts. Manuscripts were circulated among scholars and students. The third form of communication took place between speaker and listener, usually in a family gathering, a school, a religious place, or any other social gathering. These media will be referred to as old media.

Islamic Principles of Information Management

Dissemination of information is part and parcel of information management and it should be done responsibly and based on the laid down Islamic ethical principles. Any attempt to derail or ignore these ethical principles will surely lead to serious negative consequences in the society. The Qur'an and the traditions of the Prophet SAW are full of citations in this regard. Hence, any piece of information shall be handled in a proper way with all ethical consideration. In Islam, spreading fake news, defamation of character, and social damages to the societal life by any means is prohibited and is considered a form of injustice, mistrust. The Qur'an says in this regard:

تَحْكُمُوا أَنَّ النَّاسَ بَيْنَ حَكْمُتُمْ وَإِذَا أَهْلِهَا إِلَى الْأَمَانَاتِ تُؤْدُوا أَنْ يَأْمُرُكُمُ اللَّهُ إِنَّ
(58) بَصِيرًا سَمِيعًا كَانَ اللَّهُ إِنَّ بِهِ يَعِظُكُمْ نِعْمًا اللَّهُ إِنَّ بِالْعَدْلِ

Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice (Q.4:58)

This verse underlines the importance of ethics, trustworthiness, and justice in information management in the societal life. Therefore, for any society to live in peace and tranquility, these ethical principles must be implemented and strictly adhered to.

Similarly, the Qur'an in clear terms spells out the ethical requirements of speaking in public. Allah says in this regard:

تُبَدِّلُوا إِنْ (148) عَلَيْهِمَا سَمِيعًا اللَّهُ وَكَانَ ظِلْمٌ مِّنْ أَلَاَ الْقُوْلُ مِنْ بِالسُّوْءِ الْجَهَنَّمُ اللَّهُ يُحِبُّ لَا
قَدِيرًا عَفُوا كَانَ اللَّهُ قَلِيلًا سُوءٌ عَنْ تَعْفُوا أَوْ تُخْفُوا أَوْ خَيْرًا (149)

Allah does not like speaking evil publicly unless one has been wronged. Allah is All-Hearing, All-Knowing. Even though you have the right to speak evil if you are wronged, if you keep doing good whether openly or secretly - or at least pardon the evil - then that is the attribute of Allah as All-Pardoning and He has all the power to chastise. (Q.4:148-149)

The verses discourage Muslims from using folk [sic] speech and words against fellow human beings except where a person is wronged and speaks against any form of injustice against him. Al-Maududi's commentary posits:

The verses embodied a moral directive of very high value to the Muslims community. The hypocrites, the Jews and the polytheists were all bent on placing all kinds of obstacles in the way of the spread of Islam: They eagerly persecuted the Muslims and used all possible means, however malicious, against them. Such an attitude inevitably created anger and resentment. It was in the context of this storm of bitter feelings that Allah told the Muslims that He did not consider speaking ill of people as praiseworthy. No doubt the Muslims had been wronged, and if a wronged person speaks out against a wrong-doer, he is quite justified in doing so. Even though this is a person's right, it is more meritorious to continue to do good both in public and in private, and to ignore the misdeeds of others. For one's ideal should be to try to approximate to Allah's way as far as possible. Allah with whom one wants to be close is lenient and forbearing; He provides sustenance even to the worst criminals and seeks mitigating circumstances in even the

most serious offences. In order to become close to Allah, one ought to be generous in spirit and full of tolerance. Abubakar posits that: This ban is intended [sic] save the people from strife and division.

The Prophet SAW elaborated this position in a tradition reported by Mu'azu bn Jabal:

وَبِهِ لِسَانِهِ مِنَ النَّاسُ سَلِيمٌ مِّنَ الْمُسْلِمِ

The Muslim is one from whose tongue and hand people are safe." (Musnad Ahmad 15635. Grade: *Sahih li ghayrihi* (authentic due to external evidence) according to Al-Arna'ut)

In another tradition, Aisha R.A is reported on Prophetic guidance on speech:

أَخْوَيْنِسْ قَالَ رَأَهُ فَلَمَّا وَسَلَمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيَّ عَلَى اسْتَأْنَدَ رَجُلًا أَنْ فِي وَسَلَمٍ عَلَيْهِ اللَّهُ صَلَّى النَّبِيَّ تَطْلُقَ حَلْسٌ فَلَمَّا اعْشَيْرَهُ أَبْنَى وَبَنِيَنَ الْعَشَيْرَةَ حَبَّنَ اللَّهَ رَسُولُ يَا عَائِشَةَ لَهُ قَالَ ثُرَجْلُ انْطَلَقَ فَلَمَّا إِلَيْهِ وَانْبَسْطَ وَجْهُهُ قَقَالَ إِلَيْهِ وَانْبَسْطَ وَجْهُهُ فِي تَطْلُقَتْ ثُمَّ وَكَذَّا كَذَّا لَهُ قَلْتَ الرَّجُلَ رَأَيْتَ النَّاسَ شَرًّا إِنَّ فَحَاشَا عِهْدَتِي مَثَّى عَائِشَةَ يَا وَسَلَمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ شَرَهَ اِقْنَاءَ النَّاسِ تَرَكَهُ مَنْ الْقِيَامَةُ يَوْمَ مَنْزِلَةَ اللَّهِ عِنْدَهُ

A man sought permission to enter the home of the Prophet, SAW, and when he saw him, the Prophet SAW said, "A wretched brother of a hostile clan, a wretched son of a hostile clan." When the man entered, the Prophet SAW greeted him cheerfully and smiled at him. Aisha said, "O Messenger of Allah, you said what you said about him, but then you greeted him cheerfully and smiled at him." The Prophet (SAW) said, "O Aisha, have you ever known me to use foul language? Verily, the worst of people to Allah on the Day of Resurrection are those whom people avoid for fear of their evil. (Şahih al-Bukhārī 6032, Şahih Muslim 2591). Grade: *Muttafaqun Alayhi* (authenticity agreed upon) according to Al-Bukhari and Muslim).

Based on the verses and traditions above, it can be understood that Islam encourages the development of civilized communication among human beings in everyday life. It highly upholds justice, honesty in speech and respect for human dignity. Hence, communication among people measures their identity.

Similarly, speaking good or bad of people is linked with a person's faith. This is buttressed by a tradition reported by Abu Hurairah that the Prophet SAW is reported to have said:

الْآخِرَةِ وَالْيَوْمِ يُؤْمِنُ كَانَ وَمَنْ جَاءَهُ بُؤْدٌ فَلَا الْآخِرَةُ وَالْيَوْمُ يَأْلِمُ كَانَ مَنْ لِيَصْنَمْتُ أَوْ خَيْرًا يَقْلُ فَلِلْآخِرَةِ وَالْيَوْمِ يَأْلِمُ كَانَ وَمَنْ ضَيْقَهُ فَلَيُكْرِمْ

Whoever believes in Allah and the Last Day, let him

not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." (Ṣaḥīḥ al-Bukhārī 6136, Ṣaḥīḥ Muslim 47 Grade: ***Muttafaqun Alayhi*** (authenticity agreed upon) according to Al-Bukhari and Muslim)

A good Muslim can be measured from the speech of his language. Islam forbids communication using bad language because it can interfere with human relations. Islam guides people to the path of safety not only for oneself, but also for others. Therefore, the etiquette of a Muslim when communicating should bring benefits, and do not speak bad words in any condition.

Unguarded utterances in the public may lead to many mistakes and likely lead to sin. Caliph Umar RA said, "Whoever talks a lot, it's a lot of mistakes, stuff whoever has a lot of mistakes has a lot of sins, and whoever has a lot of sins, then hell is more suitable for him'.

Imam al-Nawawi Rahimahullah mentioned in Syarah Arba'in, that Imam Shaf'I Rahimahullah said, "If someone wants to speak then let him think first. If he feels that such greeting [sic] not harm him, please say. If he feels the saying is there his harm or he is in doubt, then he is detained (don't speak). A person's faith is determined by his ability to control his utterances.

It was also narrated from Imam Ahmad in his Isnad. From Anas, Prophet SAW is reported to have said:

لِسَانُهُ يَسْتَقِيمُ حَتَّىٰ قَلْبُهُ يَسْتَقِيمُ وَلَا قَلْبُهُ يَسْتَقِيمُ حَتَّىٰ عَبْدٌ إِيمَانُهُ يَسْتَقِيمُ لَا
بُوَاقِفُهُ جَارٌ يَأْمُنُ لَا الْجَنَّةُ رَجُلٌ يَدْخُلُ وَلَا

The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright. A man will not enter Paradise if his neighbor is not secure from his evil." (Musnad Ahmad 13047 Grade: *Hasan* (fair) according to Al-Albani)

Solekhan (2024) posits that: the tradition reflects the personality of a Muslim who should guard his speech from useless actions. This tradition also instructs humans should use words that are good and not bring harm. Even if you can't, it's best to keep quiet.

Islamic Principles of Information Management can be summarized as follows:

1. Principles of Truthfulness (Sidq): Truthfulness is a fundamental principle of Islamic information management. Muslims are commanded to be truthful in their words and actions (Q. 16:92). This principle emphasizes the importance of accuracy and reliability in information handling.

2. Principles of Accuracy (Dabt): Accuracy is another critical principle of Islamic information management. Muslims are encouraged to verify

information before sharing it (Q.17:36).

عَنْهُ كَانَ أُولَئِكَ الْأَنْجَلُ وَالْفُؤَادُ وَالْبَصَرُ السَّمْعُ إِنَّ عِلْمًا بِهِ لَكُمْ لَيْسَ مَا تَقْفَ وَلَا
مَسْتُوِّيًّا (36)

This principle highlights the need for careful verification and fact-checking in information handling.

3. Principles of Confidentiality (Kitman): Confidentiality is a key principle of Islamic information management. Muslims are commanded to keep secrets and maintain confidentiality (Q.24:30). This principle emphasizes the importance of protecting sensitive information and respecting individuals' privacy.

Significance in Peaceful Coexistence:

The Islamic principles of information management have significant implications for peaceful coexistence in society. Umam & Muhid (2021) noted that by promoting truthfulness, accuracy, and confidentiality, these principles can help:

1. Reduce Misinformation and Rumors: By emphasizing the importance of accuracy and verification, Islamic principles of information management can help reduce the spread of misinformation and rumors.

2. Promote Trust and Respect: By promoting confidentiality and respecting individuals' privacy, Islamic principles of information management can help build trust and respect among individuals and communities.

3. Encourage Responsible Communication: By emphasizing the importance of truthfulness and accuracy, Islamic principles of information management can encourage responsible communication and reduce the risk of conflict and misunderstanding.

Results and Discussion on the Significance of Information management in making peace

Proper management of information in accordance with Islamic ethics provides enabling environment for peace and development in the society and any attempt to derail from these ethical principles may lead to crisis in the society.

Communication ethics, according to the Islamic view, is quite broad, but three main points have been identified by Abubakar as very essential in good management of information and peace-making in the society. They are:

i) **Honesty in dealing with others:** For peace to reign in the society all forms of communication should be guided by the principles of honesty. Dissemination of information should be done with utmost honesty and sincerity. This can be achieved through the teachings of the Qur'an and Sunnah. The Quran says:

لَكُمْ يُصْلَحُ (70) سَدِيدًا قُوْلًا وَقُوْلُوا اللَّهُ أَنْقُوا أَمْتُوا الَّذِينَ أَيَّهَا يَا
فَوْرًا فَازَ فَقَدْ وَرَسُولُهُ اللَّهُ يُطِيعُ وَمَنْ دُّثُوبَكُمْ لَكُمْ وَيَغْفِرُ أَعْمَالَكُمْ
عَظِيمًا (71)

O you who believe, fear Allah and utter only the correct utterances. He will then fix your

works, and forgive your sins....(Q.-33:701)

A tradition related by Abu Hurairah buttressed the teaching of the verses, the Prophet of Allah (SAW) said: a person's faith will not be perfect so that he abandons lies even when he is joking, and leaves quarrels even if he is on the right side.

سَمِعَ مَا بَكُلَّ يُحِدِّثُ أَنْ كَذَبَ بِالْمُرْءَ كُفَىٰ

It is enough falsehood for someone to speak of everything he hears (Muslim, Book 1, No.5, & Abu Dawud, Book 40, No,4992)

The tradition emphasizes the significance of verifying information before sharing it. It warns against spreading rumours, gossip, or unverified reports, which can lead to harm or damage to others. In this case, lying can cause information that enters someone to be flawed. The result of misinformation is an incorrect perception. From an incorrect perception, that will cause a person's actions to be negative and negative action leads to crises in the society.

Therefore, honesty in the acquisition and dissemination of information shall be the guiding principles of everyone. Honesty incorporates the concepts of truthfulness and reliability and it resides in all human thought, words, actions and relationships. It is more than just accuracy; it is more than just truthfulness, it denotes integrity or moral soundness. Islam commands truthfulness and forbids lying. Allah says:

(119) الصَّادِقِينَ مَعَ وَكُونُوا اللَّهُ اتَّقُوا آمُلُوا الَّذِينَ أَيَّهَا بِا

O you who believe! Fear Allah, and be with those who are true (in word and deeds). (Q. 9:119)

For peace to reign in the society, these Qur'anic principles of honesty in speech and action must be strictly adhered to in the day-to-day affairs of societal life, especially in the social media platform where everyone has the mandate to make any kind of statement.

Surah Ma'idah and Ahzab clearly stated the reward of honesty in speech and action, thus:

الْأَنْهَارُ تَحْتِهَا مِنْ تَجْرِي جَنَّاتٌ لَهُمْ صِدْقُهُمُ الصَّادِقِينَ يَنْفَعُ يَوْمٌ هَذَا اللَّهُ قَالَ
(119) الْعَظِيمُ الْقَوْرُ ذَلِكَ عَلَيْهِ وَرَضُوا اللَّهُ رَضِيَ أَنَّهَا فِيهَا حَالِدِينَ

This is the Day when the truthful will benefit from their truthfulness.' For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment, (Q.5: 119).

Insurah Ahzab, Allah says:

غَفُورًا كَانَ اللَّهُ إِنَّ عَلَيْهِمْ يَتُوبُ أَوْ شَاءَ إِنَّ الْمُتَّقِينَ وَيُعَذَّبُ بِصِدْقِهِمُ الصَّادِقِينَ اللَّهُ لِيَجْزِي رَحِيمًا (24)

That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance, (Q.33: 24).

In the following verses, Allah has ordered Muslims that He is with people who speak the truth with others and that He will definitely reward them, and people who speak lies to others then He will definitely punish them.

The verses and traditions posit that honesty and truthfulness are fundamental elements in Islamic principles of information management and hence for peace to reign everyone is required to strictly adopt. And people should have to be motivated to speak the truth and keep in mind what is right and wrong according to the instructions of Allah.

Other Qur'anic verses related to Islamic principles of honesty and truthfulness are (Q.5:119) Q.33:24), (Q.49:15), (Q.7:159), (Q.9:33), (Q.22:62), (Q.35:5) (Q.17:81) (Q.2:177) (Q.39:33)

ii) **Tabayyun. (Verification of Information):** Islam also places great emphasis on *Tabayyun* in the information management process. Allah clearly defines the concept of *tabayyun* in *surah al-Hujurat*. Thus:

بِجَهَالَةِ قَوْمًا تُصَبِّيُوا أَنْ فَتَّيَّبُوا بِنَتِيَّا فَاسِقٌ جَاءَكُمْ إِنْ أَمْتُوا الَّذِينَ أَيَّهَا يَا
(6) نَادِيَّنَ قَطْلُمَ مَا عَلَى فَقْصِبُحُرُ

Believers, when an ungodly person brings to you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did.(Q. 49:6)

The Verse directed that any piece of information must be carefully and thoroughly verified before disseminating it to the public so as to avoid spreading wrong information among people. This is especially necessary in this era of social media where every person has the right to send any piece of information without restriction.

Al-Maududi presents a comprehensive explanation on this verse as follows:

Most of the commentators have expressed the view that this verse was sent down concerning Walid bin Uqbah bin Abi Muait. Its background is this: When the tribe of the Bani al-Mustaliq embraced

Islam, the Prophet (SAW) sent Walid bin Uqbah to collect the Zakat from them. When he arrived in their territory, he became fearful due to some reason and without visiting the people of the tribe returned to Al-Madinah and complained to the Prophet (SAW) that they had refused to pay the Zakat and had even wanted to kill him. On hearing this, the Prophet (SAW) became very angry and he made up his mind to dispatch a contingent to punish those people. According to some traditions he had dispatched the contingent, and according to others, he was about to dispatch it. In any case, all agree that in the meantime the chief of the Bani al-Mustaliq, Harith bin Dirar, father of Juwairiyah, wife of the Prophet (SAW), arrived at the head of a deputation, and submitted: By Allah, we did not at all see Walid; therefore, there could be no question of refusing to pay the Zakat and wanting to kill him. We are steadfast to the faith and have no intention to withhold the Zakat. At this, this verse was sent down. With a little variation in wording this incident has been related by Imam Ahmad, Abi Hatim, Tabarani, and Ibn Jarir, on the authority of Abdullah bin Abbas, Harith bin Dirar, Mujahid, Qatadah, Abdur Rehman bin Abi Laila, Yazid bin Ruman, Dahrak and Muqatil bin Hayyan. In the tradition reported by Umm Salamah this whole story has been related likewise but there is no reference to the name of Walid.

On this critical occasion when on account of believing in a baseless report a grave blunder was about to be committed, Allah gave the Muslims this guiding principle to be followed on receipt of news: Whenever you receive important news bearing upon a vital matter, you should not accept it immediately but should first examine the man who has brought it. If he is an evil man whose report is not authentic normally, you should inquire into it carefully to ascertain the truth instead of accepting it and acting on it immediately.

From this divine command an important legal principle is deduced, the sphere of application of which is very vast. According to it, it is not permissible for a Muslim government to take any action against a person or a group or a nation on the basis of the reports provided by the secret agents whose character might be doubtful. On the basis of this very principle the traditionalists introduced the art of critical appraisal in the science of Hadith in order to determine the value and worth of the people through whom traditions of the Prophet (SAW) reached the later generations. And the jurists established this principle in the law of evidence that in a matter from which a *Shari'ah* value can be deduced, or a duty imposed on a person; the evidence of an evil man would be unacceptable.

Abu Hurairah (RA) said: The Prophet (ﷺ) said,

سمع ما بكل يحدث أن كذبًا بالمرء كفى

It is enough for a man to prove himself a liar when he goes on narrating whatever he hears. (Riyad as-Salihin 1547)

iii) **Establishing Peace:** Part of the ethical principles set by Islam in information management is establishing peace and avoidance of mischief in speech and action. Abu Huraira reported a tradition from the Messenger of Allah, SAW, said,

بَوَائِقَةُ جَارٍ يَأْمُنُ لَا مِنَ الْجَنَّةِ يَدْخُلُ لَا

He will not enter Paradise whose neighbor is not secure from his evil.
(Ṣahīḥ Muslim 46 *Sahih*
(authentic) according to Muslim)

The tradition emphasizes the importance of establishing peace in relating with neighbours

Conclusion

There is no doubt the contemporary development in technology has eased the way people interact among themselves, and this is achievable through some applications which allow for everyone to manipulate any piece of information. This development has, unfortunately, also given room for the spread of fake news and misinformation about people, and sadly enough, this has in turn, resulted in crises in most contemporary communities.

Islamic principles of information management offer a unique perspective on responsible and ethical information handling. By promoting truthfulness, accuracy, and confidentiality, these principles can help promote peaceful coexistence in society. As we navigate the complexities of the information age, these principles can serve as a valuable guide for individuals, communities, and organizations seeking to promote responsible communication and build trust and respect.

In Islam, ethics in the communication process determines the direction and meaning of the message conveyed not to deviate from the Qur'an and Sunnah targeting the welfare of the people. Therefore, the etiquette of communication in Islam is the process of creating change from a negative to a positive direction.

A true Islamic society is based upon honesty and justice, and is intolerant of dishonesty in all its various forms. Honesty in all business transactions is emphasized and the Prophet Muhammad exhorts Muslims to be honest in all their dealings.

Findings

- i) The paper found out how people are misusing social media in propagating fake news in the society
- ii) How the misused of social media causes crises in the society

Recommendations

From the foregoing discussion, the paper recommends as follows:

- i) The adoption of Islamic principles of information management which regulates unguarded utterances through social media platform.
- ii) That Government, through its regulatory agencies, should ensure that all ethical principles of information management are strictly adhered to.
- iii) Islamic organizations and groups should not relent their efforts in preaching the relevance of Islamic principles of information management in peace making in the society.
- iv) The need for Islamic organizations, groups and individuals to harness social media for Islamic propagation and not to be consumed by its negative side.
- v) Practice truthfulness and accuracy: Ensure that the information you share is accurate and reliable.
- vi) Respect confidentiality: Protect sensitive information and respect individuals' privacy.
- vii) Verify information: Before sharing information, verify its accuracy through reputable sources.
- viii) Promote media literacy: Educate community members on how to critically evaluate information and identify misinformation.
- ix) Encourage responsible communication: Promote responsible communication and encourage community members to verify information before sharing.

x) Foster a culture of trust and respect: Encourage community members to respect each other's privacy and maintain confidentiality.

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