In the Name of Allah most gracious most merciful

Islam and prevention of cyber crime

A thesis submitted to the Department of Islamic Studies, University of Dhaka in partial fulfillment of the requirements for M. Phil degree

Submitted by
Nazmul Hasan
Registration no: 190/2015-2016
Session: 2015-2016

Supervised by
Dr. Muhammad Shafiq Ahmad
Professor, Department of Islamic Studies
University of Dhaka

February, 2022

Declaration

I hereby declare that the thesis titled **"Islam and prevention of cyber crime"** submitted to the University of Dhaka, Bangladesh for the degree of Master of Philosophy, has been written by myself and completed under the supervision of Professor Dr. Muhammad Shafiq Ahmad, Department of Islamic Studies, University of Dhaka. All sources used and any help received in the preparation of this dissertation have been acknowledged. I further affirm that no part or whole of the dissertation has been submitted in any form to any other university or institute for degree or diploma.

Signature……………….

Nazmul Hasan

M.Phil. Student

Department of Islamic Studies

University of Dhaka

Approval Sheet

This is to certify that Mr. Nazmul Hasan, an M.Phil. student of the Department of Islamic Studies, University of Dhaka has been doing a M.Phil. research work on **"Islam and prevention of cyber crime"** under my supervision. He has completed the work and the thesis is now ready to submit for the Degree of M.Phil.

I, therefore, recommend that Mr. Nazmul Hasan may be permitted to submit his thesis entitled **"Islam and prevention of cyber crime"** for the Degree of M.Phil.

Dr. Muhammad Shafiq Ahmad

Professor

Department of Islamic Studies,

University of Dhaka

Acknowledgement

All praise is due to Allah, the great creator and lord of the universe, by whose infinite grace I have been able to complete the thesis title of **"Islam and prevention of cyber crime"**. I offer innumerable greetings and salutations to the great teacher of humanity, Hazrat Mohammad (SAW) and to his family, children and companions who were the true followers of the truth in gaining the closeness of the Prophet (SAW).

I am deeply grateful for the respect and love shown by the distinguished senior professor of the Department of Islamic Studies at the University of Dhaka, Dr. Muhammad Shafiq Ahmed who has given thoughtful advice and valuable guidance from the starting to the end of the research work continuous stimulus, various chapters of reference, paragraph format, research method and information addition process etc. In the midst of hundreds of engagements, he has devoted his precious time to reading the thesis carefully, making necessary corrections, additions, subtractions and refinements to give relentless support and inspiration to improve the research thesis to its present vital stage including enhancing its structure and visuals. I am eternally grateful to this great thinker of 'Islamic Knowledge', and the analyst of Islamic society.

Of all the libraries that I have benefited from in terms of data collection are the Dhaka University Central Library, the Islamic Foundation Central Library, the Central Public Library, Sukhbaspur Moktarbari Islamic Library and private Library of Dr. Muhammed Anwarul Haq. The sincerity, overall cooperation, goodwill and good manners of the concerned officers and employees of these organizations have impressed me immensely and I am grateful to them.

I remember with deep respect and reverence, the most revered pregnant mother Muhtarama Jahanara Begum and honored father Muhtaram Nurul Islam. From childhood education till now their careful upbringing, prayers and inspiration have acted as an inherent strength in my life. It is because of their absolute affection, tenderness and hard work that I have come so far today. I wish my parents a happy old age and good health in my daily prayer to the merciful lord Allah.

I have been assigned to the Department of Islamic Studies, the Registrar's Office and the Registrar's Office for M.Phil. and Ph.D. Branch and Shaheed Sergeant Zahirul Haque Hall, all the officers and employees concerned have shown considerable cooperation and sincerity. Their sincere cooperation and love has made my job easier. I am grateful to them. I ask Allah to give them a fair and good reward.

I have written many commentaries on the Tafsirul Quran, Ilmul Quran, Ilmul Hadith, Ilmul Fiqh, Analysis of Islamic Society, Contemporary Law and other past and present scholarly writers and editors, journals and periodicals. I have taken the help of documentary papers. In order to express my gratitude for this, I have respectfully mentioned in the footnotes the names of these authors and I am eternally grateful to all of them.

I would like to express my sincere respect and gratitude to all those who have directly and indirectly assisted me in this research. I especially remember my esteemed teacher Munshi Sirajul Haque, Associate Professor, Department of English, Government Haraganga College, Munshiganj. I am especially grateful to my esteemed brothers, sisters and all the other members of the family for their absolute affection, tenderness and love. I would like to express my sincere gratitude to all my colleagues in my career, especially to my friend Maulana Abul Khair. I wish them all success and improvement both here and here after life.

In the end, I implore to Allah Almighty to accept my small effort for the welfare of all people, especially the Muslim Ummah. And I hope he give me the chance to devote my entire life to the pursuit of knowledge and research in the light Al-Qur'an. May we be able to appear before him on the Day of Judgment by fulfilling our responsibilities on earth as the representative of Allah and may we receive the mercy and salvation of the merciful during the difficult times of that day. Amen.

(Nazmul Hasan)

Researcher

Abstract

This research focuses on cybercrime and its prevention from the sight of Islam. Cyber crime is also referred to as computer crime. It is one of the major challenges of fifth industrial revolution of ICT. The governments across the world, jurisdictions units, police departments and intelligence units have started to react to cyber crime in both the way preventive and curative. Since cyber crime is multi directorial phenomena of existing social crimes so it is almost impossible to prevent cyber crime with only a precise legal framework that only identify cyber offenders and prosecute them. The present technical protection measures in the prevention of cyber crimes in the world there are many circles and cases wherein such technology is not available or failed or circumvented by a number of barriers. This study has provided an overview of cyber crime and attempted to find the preventive measures from the ideals of Islam based on the main statement of Al-Qur'an, Al-Hadith as well as the opinions of Islamic jurists and commentators of different eras.

This thesis paper have been organised in four parts for research facilitating. Each part has numerous chapters, each of which covers a specific amount of articles for the dissertation. In the first part of this thesis, it is attempted to discuss the reality review of the research. In the second part of this dissertation, it has been strived to present definitions and classifications of crime, criminal and victims. It has also focused on the cyber crime attack tools, causes, process chart and its history. In the third part of this thesis, it has been intended to analyze cyber crime cases and end level user experience. This part also includes cyber crime in social media. In the fourth part of this dissertation, it has been pursued to explain crime and punishment in Islam along with Islamic approach for combating crime, distinguishing features, goals of the Islamic penal system, crimes in the sense of Islam and its category. It has been intended to explore Islamic ideals to prevent cyber crime that includes crimes in cyber space, preventing cyber crime in Islam by Islamic ethics in IT. Different means and methods of organizing cyber crime have been discussed by studying the various incidents of cyber crime, cyber criminal behavior and attitudes, the harm and behavior of the person

confessing to the cyber crime. It has been found that every criminal has committed the crime by disobeying certain Islamic ideals and maximum victims have fallen into this problem because of not following certain Islamic principles and norms in his or her personal life. Important preventive measures of cyber crime have been recommended in the thesis based on the findings from the principles and philosophies mentioned in Al-Quran and Al-Hadith. In the thesis it has been argued that it is possible to build a prosperous, happy and secured Bangladesh by implementing the commands and instructions of the Quran and the Hadith at every stage of human life.

Abbreviations

AAR	American Academy of Religion
ACL	Access control list
ADSL	Asymmetric digital subscriber line
AES	Advanced Encryption Standard
ANSI	American National Standards Institute
API	Application Programming Interface
AS	Alayhis Salaam
Bit	1 or 0 level of storage is called a bit
BPS	Bits Per Second
Byte	A measurement of storage capacity
CBT	Computer Based Training
CD	Compact Disk
CD-R	Compact Disk - Recordable
CD-ROM	Compact Disk - Read Only Memory
CPU	Central Processing Unit
DAT	Digital Audio Tape
DHCP	Dynamic Host Configuration Protocol
DNS	Domain Name System
DOS	Disk Operating System
DRAM	Dynamic random-access memory
DSL	Digital Subscriber Lines
DSLAM	Digital Subscriber Line Access Multiplexor
DVD	Digital Versatile Disk
Ed.	Editor
EHA	Ethernet Hardware Address (MAC address)
EIA	Electronics Industry Alliance
FTP	File Transfer Protocol
gbps	Gigabit per second
GByte	Gigabyte. A gigabyte consists of 1024 MBytes
GUI	Graphical User Interface
HTTP	Hyper Text Transfer Protocol
HTTPS	Hyper Text Transfer Protocol Secure
IANA	Internet Assigned Number Authority
ib. Ibid	Same Page
ICMP	Internet Control Message Protocol

ICT	Information Communication Technology
IEEE	Institute for Electrical and Electronic Engineers
IETF	Internet Engineering Task Force
IIIT	International Institute for Islamic Thought.
IM	Instant messaging.
IMAP	Internet Message Access Protocol
IP	Internet Protocol
IP	Intellectual Property
IPS	Intrusion prevention system
IS	Information Systems
ISDN	Integrated Services Digital Network
ISESCO	Islamic Scientific, Educational, and Cultural Organization
ISP	Internet service provider
ISTAC	Islamic Thought and Civilization
IT	Information Technology
ITU-T	International Telecommunications Union
kbps	Kilobit per second
KByte	Kilobyte. A kilobyte (KB) consists of 1024 bytes.
LAN	Local Area Network
loT	"Internet of Things"
MAC	Media access control
MAN	Metropolitan area network
Mbps	Megabits per second
MByte	Megabyte. A megabyte (MB) is one million bytes
M.Phil.	Master of Philosophy
NAC	Network access control
NAIT	North American Islamic Trust
NAT	Network Address Translation
OIC	Organisation of Islamic Cooperation
P.	Page No
PAP	Password authentication protocol
PAT	Port address translation
PBUH	Peace Be Upon Him
PC	Personal computer (host)
PIM	Personal information manager
RAM	Random Access Memory
ROM	Read Only Memory

ROM-BIOS	Read Only Memory - Basic Input Output System
SAW	Salallahu A'aihe waa sallam
SDN	Software Defined Networking
SFP	Small form-factor pluggable
SMS	Short Message Service.
SMTP	Simple Mail Transfer Protocol
SSH	Secure shell
SSID	Service set identifier (Wi-Fi)
STP	Spanning Tree Protocol
SWT	SubhanahuWaTa'alaa
TByte	Terabyte. A terabyte (TB) is one million MBytes
TCP/IP	Transmission Control Protocol/Internet Protocol
TLD	Top-level Domain.
UAE	United Arab Emirates
UK	United Kingdom
UNESCO	United Nations Educational Scientific and Cultural Organization
URL	Uniform Resource Locator.
US	United States.
USA	United State of America
USB	Universal Serial Bus
V.	Volume
VoIP	Voice over Internet
VPN	Virtual private network
W3C	World Wide Web Consortium
WAN	Wide Area Network
WEP	Wired Equivalent Privacy
Wi-Fi	IEEE 802.11 (Wi-Fi Alliance)
WPA	Wi-Fi Protected Access
WWW	World Wide Web

English Diacritical Marks for Arabic Letters

حرف	Letter	حرف	Letter	حرف	Letter
ا	A	ب	B	ى	Y
ت	T	ث	TH	Short Vowels	a, i, u
ج	J	ح	H.	Long Vowels	a, i, u
خ	KH	د	D		
ذ	DH	ر	R		
ز	Z	س	S		
ش	SH	ص	S.		
ض	D	ط	T.		
ظ	Z	ع	'('A)		
غ	GH	ف	F		
ق	Q	ك	K		
ل	L	م	M		
ن	N	و	W		
ه	H	ء	'		

<u>Table of Contents</u>

Part One

The reality review of the research

1.1 Overview

1.2 Research sagacity and significance

1.3 Purpose of the research

1.4 Scope of research

1.5 Research question

1.6 Research methodology

1.7 Sources of research

1.8 Research time frame

1.9 Literature review

1.10. Limitations of the study

1.11 Structure of the study

1.12 Conclusion

Part One
The reality review of the research

1.1 Introduction

Islam is the vivacious guideline nominated by Allah for human race. [1] It is perfected, fulfilled and chosen by Allah for mankind declared in Al-Qur'an.[2] Al-Qur'an is the final and ending Kitab (كتب) of Allah Ta'ala.[3] Islam is as whole that comprised all the ways and opinions in a single line of obeying the teaching of Allah Ta'ala's Oahee. Innumerable people have entered in the enlighten world from the darkness of Julum (ظلم) by following the prominent resolutions of Al-Qur'an in ages.[4] This Kitab is the source of all right way, peace and good tidings for Muslim world.[5] Nabi Mohammad (SAW) is sent by Allah Ta'ala as final and seal.[6] He is as mercy for the world.[7] His life style and philosophy is the best example of Al-Qur'an that revealed upon him. That is applicable and suitable for the every means life whatever personal, family, social, economic,

---

1 Allah says, إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ 'Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account,' Al Qur'an, 03: 19

2 Allah says, ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا 'This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.' Al Qur'an, 05: 03

3 Allah says, - وَإِنَّهُ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ And indeed, it [i.e., the Qur'ān] is the revelation of the Lord of the worlds. Al Qur'an, 26: 192

4 Allah describes Al Qur'an as light, as says, يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ - يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ - O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book [i.e., the Qur'ān], By which Allah guides those who pursue His pleasure to the ways of peace1 and brings them out from darknesses into the light, by His permission, and guides them to a straight path. Al Qur'an, 5: 15-16

5 Allah points, وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ - And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you, [O Muḥammad], as a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims. Al Qur'an, 16: 89

6 Allah says, مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّۦنَۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا , Al-Qur'an, 33:40

7 Allah declares, وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ, Al-Qur'an, 21:107

political, local, national and international. Final conquest and attainment in here and here after life depends upon the adherence to Al-Qur'an. Faithful and curious soul can find understandable and facile instructions in Al-Qur'an. Al-Qur'an will pray as a means of salvation for its holders, carriers and followers in the day of final judgment in the court of Allah Ta'ala.[8]

The finest ideal life is the life driven by the firm path approved in Al-Qur'an that is practiced by Hazrat Mohammad (SAW) in his 63 years life.[9] Human being will able to achieve the final goal only by following Qur'anic ways.[10] Respected comrades of Hazrat Mohammad (SAW) are the best examples of most dignified and victorious in this earth.

Hazrat Mohammad (SAW) is the teacher of mankind granted by Allah Ta'ala for purifying the way and goal of life by removing the dark of ignorance and immorality.[11] So when we forget the teaching of Al-Qur'an and leaded by our sinful desire we fall in to the darkness of ignorance by

---

8   Narrated in Hadith, حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، ـ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ ـ حَدَّثَنَا مُعَاوِيَةُ، يَعْنِي ابْنَ سَلاَّمٍ ـ عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلاَ تَسْتَطِيعُهَا الْبَطَلَةُ " . قَالَ مُعَاوِيَةُ بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ . ـ Abu Umama said he heard Allah's Messenger (ﷺ) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.) Sahih Muslim 804 a, In-book reference : Book 6, Hadith 302, https://sunnah.com/muslim/6/302, accessed on, 12/11/2017

9   Allah Says, لَقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ـ There has certainly been for you in the Messenger of Allah an excellent pattern1 for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. Al Qur'an, 33: 21

10 Allah says, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ ـ You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. Al Qur'an, 3: 110

11 Narrated in Hadith, حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ، حَدَّثَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ، عَنْ بَكْرِ بْنِ خُنَيْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ خَرَجَ رَسُولُ اللَّهِ ـ ﷺ ـ ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجَرِهِ فَدَخَلَ الْمَسْجِدَ فَإِذَا هُوَ بِحَلْقَتَيْنِ إِحْدَاهُمَا يَقْرَءُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ وَالأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ فَقَالَ النَّبِيُّ ـ ﷺ ـ " كُلٌّ عَلَى خَيْرٍ هَؤُلاَءِ يَقْرَءُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ وَهَؤُلاَءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ وَإِنَّمَا بُعِثْتُ مُعَلِّمًا " . فَجَلَسَ مَعَهُمْ . ـ It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur'an and supplicating to Allah, and the other learning and teaching. The Prophet said: 'Both of them are good. These people are reciting the Qur'an and supplicating to Allah, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them." Sunan Ibn Majah, Book 1, Hadith 229, https://sunnah.com/ibnmajah/introduction/229, Accessed on 12/11/2017

committing the most heinous crimes, injustice, oppression, torture, corruption, alcohol, gambling and bloodshed, obscenity, theft, etc.. Nabi Ibrahim[12] (AS) make dua for sending some one from his dynasty who will read out the message of Allah to the human race to educate and rectify them.[13]

In short, Allah has revealed this Al-Qur'an as a guide for the spiritual purity, moral improvement and scientific progress of human beings, this is a book that there are no spaces of doubt and it is guideline only for who afraid of his creator.[14] Al-Qur'an has turned the ignorant Arab society which immersed in the abyss of destruction into the greatest nation in the history of the world through only twenty-three years of revision and reform movement and its miracle.[15]

Allah has declared universality and everlasting perfection of Al-Qur'an, Hazrat Muhammad (SAW) began to publicize and implement the Al-Qur'an's Da'wah[16]

---

12 Hazrat Ibrahim (peace be upon him) is the most beloved, high-ranking and determined Messenger of Allah. Jews, Christians and Muslims all believe in and respect his message. Many prophets and messengers appeared from among his descendants. The Prophet Muhammad (peace be upon him) and the Quraish are descendants of Prophet Ibrahim. When the Quraish changed the teachings of the Prophet Ibrahim (peace be upon him) and engaged in polytheism, various superstitions and innovations, Allah sent the Prophet Muhammad (peace be upon him) as a messenger to guide and fulfill the teachings and ideals of the Prophet Ibrahim. He said, "If you really want to follow Ibrahim, then believe in him and follow him." See, Editing Council, *Islamic Encyclopedia* (Dhaka: Islamic Foundation Bangladesh, 2010), Edition. 6, p. 549

13 Allah states, – رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ Al Qur'an, 2: 129

14 Allah says, ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ Al Qur'an, 2: 2

15 Allah briefs, - وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,1 and those will be the successful. Al Qur'an, 3: 104

16 Da'wah (Arabic: دعوة) "invitation", also spelt daawa, dawah, daawah or dakwah; is the act of inviting or calling people to embrace Islam. Da'wah literally means "issuing a summons" or "making an invitation". A Muslim who practices da'wah, either as a religious worker or in a volunteer community effort, is called a dā'ī (داعي, plural du'āh دعاة). https://en.wikipedia.org/wiki/Dawah, Accessed on, 08/01/2018, Call. God's way of bringing believers to faith and the means by which prophets call individuals and communities back to God. Militant submovements interpret dawah as calling Muslims back to the purer form of religion practiced by Muhammad and the early Muslim community. Historically, missionary dawah accompanied commercial ventures or followed military conquests. Dawah was also the function of the caliph, extending authority over Muslims outside Islamic lands and promoting Islamic unity. In the twentieth century, dawah has become the foundation for social, economic, political, and cultural activities as well as domestic and foreign policy strategies; justification for breaking away from the secular and colonial West; legitimation for claims to independent authority within the nation-state; and a call to membership in the righteous Islamic community. see, *Dawah*, http://www.oxfordislamicstudies.com/article/opr/t125/e511, Accessed on, 19/01/2021

program of geographical or linguistic 'Arab nationalism[17], economic liberation of the poor or the reformist movement.[18] The hearts of those who have accepted the teachings of the Al-Qur'an at the invitation of Nabi Mohammad (SAW) have been removed from superstition and orthodoxy, and the eternal light of truth has enlightened their hearts. The Prophet (SAW) and his companions have played an uncompromising role against the existing system of crime, injustice and oppression in the society through Al-Qur'an. In return for their boundless sacrifice, they have run the society and the state on the basis of Allah's sovereignty[19] and have fully and effectively implemented Allah's provisions. They were able to establish humanity and world peace. As the Ummah of the Prophet (SAW), therefore, the believers of all times should follow only this principle and ideal. For this reason, Allah has made it essential for people to obey only the Al-Qur'an and the Prophethood.[20]

As a result of not following the Al-Qur'an in real life, most of the only at the behest of Allah, without adopting the Muslims all over the world, including the beloved motherland

---

17 Nationalism usually revolves around language, region, caste and tribe-centered development thinking, security and empowerment. In modern times, however, the thought of different state-centered interests is also one of the main elements of nationalism. Nationalism refers to the interrelationships of people of a particular language, region and group, development thinking, collective strength and the distinction between others in achieving and applying it. 'It is natural for a particular group of people to work for their common interests and welfare and to live as a nation 'in their overall needs. But when nationalism arises within them, it inevitably creates a characteristic of group friendship. Such a nation will judge its own and the next's choice and will give precedence to its own people over others. When there is a dispute over group interests and welfare, he will protect his own or his own nation's interests and ignore the interests of others. This is the narrowness of nationalism and the most terrible evil. And that is why in the eyes of Islam, nationalism is not a liberal and universal doctrine. Translated by Abdus Shahid Nasim and others, *Islamic State and Constitution* (Dhaka: Shatabdi Prakashani, 2nd edition, 2004), p. 140

18 Muhammad (peace and blessings of Allaah be upon him) went to the people in congregations, gatherings, fairs and performing Hajj to spread the da'wah of Islam and gave da'wah in the way of Allaah. He has presented the da'wah of Islam in front of those whom he has met, rich-poor, independent-dependent and strong-weak. He did not discriminate in the matter of da'wah. see, Ibn Katheer, translation and edited by Editorial Board, *Al Bedaya wan Nehaya* (Dhaka: Islamic Foundation Bangladesh, 2003), p. 60

19 Sovereignty usually refers to the unit or source of omnipotence. Whether some people accept it or not, Allah is the only source of sovereignty in this sense. 'Sovereignty of Allah in the state system means acknowledging the political and' legal sovereignty or omnipotence of Allah in the state and declaring in unequivocal terms in the constitution of the state that this state is loyal to Allah and has the highest and sovereign authority. He is Rabbun Nas, the lord of man. He is Ilahun Nas meaning the God of man and Malekun Nas or the ruler of man. It is one of the primary and fundamental aspects of Islamic beliefs and principles in the state system. Translated by Abdus Shahid Nasim and others, *Islamic State and Constitution*, supra, p. 244

20 Allah says, سُورَةٌ أَنزَلْنَـٰهَا وَفَرَضْنَـٰهَا وَأَنزَلْنَا فِيهَآ ءَايَـٰتٍ بَيِّنَـٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ - [This is] a sūrah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember., Al Qur'an, 24:1

Bangladesh, have fallen into extreme anarchy, unrest, turmoil and decay. Interest, bribery, underweight, adulteration, fraud, deception, scam, oppression, tyranny, adultery, arrogance, murder, terrorism and corruption have endangered the lives of ordinary people here. That's why the country as a whole has become backward and unproductive compared to the reality today. The existing problems have been re-argued with cyber crime, which is organized through the misuse of information technology, computers, and internet. Due to which the state authorities have become more and more worried. People of the world they are continuously facing large number of problem with the progress of science and technologies. A new invention and development of science open many door of success but also create some problem to its inventor and its user. Cyber crime is such kind of phenomena to the world in latest information communication technology.

With the growth of computer science basically in ICT and Internet[21], online communication, businesses, access of information, public service, study, research work, storing document or data, electronic mail, online banking, e-buy, e-shopping, online blogging or online forum, maintaining virtual communities all these things can be done very easily without any hinder with just two fingers.[22] Internet based communication, business, social networking is very famous in the world trade phenomena.[23] Online based application solution is increasing day by day because of its easy access and cheap rate; it becomes one of the common necessities of the people.

While the world civilization is growing faster with the hand of ICT, people of the world are facing a serious and alarming problem all over the world that is "Cyber crime". That includes all the way of crime to the

---

21 The internet is a global system of interconnected computer networks that use the standard internet protocol suite (TCP/IP) to serve billions of users worldwide. It is a network of networks that consists of millions of private, public, academic, business, and government networks, of local to global scope, that are linked by a broad array of electronic, wireless and optical networking technologies. This carries a vast range of information resources and services, such as the inter-linked hypertext documents of the WWW. Internet, https://en.wikipedia .org/wiki/Internet, update on 21 June 2014, Visited on: 12/11/20117, see to

22 Joyce Cox & Joan Lambert, *Step by Step Microsoft Office 2010*, (US, Microsoft inc, 2010), p. 21

23 Cyber environment is describes as Cyberspace, Cyberspace is a concept describing a widespread, interconnected digital technology. https://en.wikipedia.org/wiki/Cyberspace, Accessed on 12/11/2017

mankind. ICT and Cyber space is used as a tool or media to do a criminal act such as Theft, humiliate man & woman, spreading harmful content likely explicit, adultery, pornography, disturbing people by destroying normal process and environment of work, to spoil the peace of the society spreading false or fake news or statement and so no.[24] As the United States Department of Justice[25] addresses cyber crime as major treat that contains so many hidden hinders for national security, economic prosperity, and public safety. And it is very much challenging for law enforcement agencies. Interpol[26] mentioned cyber crime as rapidly increased arena of crime. By misusing the speed, system of online communication criminals are committing multi-directorial crime that has no range both in online and offline. These crimes are also addressed as computer crime, computer fraud, hacking, internet defamation, violation of privacy, online pornography and insulting religious view. At present facilitator and beneficiary both are in danger due to the high range of cyber related crime and criminology. High volume of engagement in online activities such as e-banking, e-commerce, online communication, instant messaging, sharing photo and video in virtual communities such as facebook[27], linkedin[28], Instagram[29] cyber crime is happened regularly.

---

24 Md. Sarwar Alam Sajjad, *'Cyber Crime and Legal Fabric of Bangladesh'* (Bangladesh Law Digest, August 12, 2015) https://bdlawdigest.org/cyber-crimes-and-cyber-laws-in-bangladesh.html, accessed on, 15/11/2017, Mohammad Anisur Rahaman, *Cyber crime affects society in different ways*, (The Financial Express, July 04, 2016) https://thefinancialexpress.com.bd/views/reviews/cyber-crime-affects-society-in-different-ways, accessed on, 15/11/2017

25 The United States Department of Justice, also known as the Justice Department, is a federal executive department of the United States government responsible for the enforcement of the law and administration of justice in the United States, and is equivalent to the justice or interior ministries of other countries.

26 The International Criminal Police Organization, commonly known as INTERPOL, is an international organization that facilitates worldwide police cooperation and crime control.

27 Facebook, Inc. is an American technology conglomerate based in Menlo Park, California. It was founded by Mark Zuckerberg, along with his fellow roommates and students at Harvard College, who were Eduardo Saverin, Andrew McCollum, Dustin Moskovitz and Chris Hughes, originally as TheFacebook.com—today's Facebook, a popular global social networking service. Facebook is one of the world's most valuable companies., https://en.wikipedia.org/wiki/Facebook,_Inc., https://about.fb.com/ accessed on, 02/01/2021

28 LinkedIn, the world's largest professional network with 722+ million members in more than 200 countries and territories worldwide. see, https://about.linkedin.com/ accessed on, 19/12/2020, LinkedIn is an American business and employment-oriented online service that operates via websites and mobile apps. Launched on May 5, 2003, the platform is mainly used for professional networking, and allows job seekers to post their CVs and employers to post jobs. As of 2015, most of the company's revenue came from selling access to information about its members to recruiters and sales professionals. Since December 2016, it has been a wholly owned subsidiary of Microsoft. see, https://en.wikipedia.org/wiki/LinkedIn, Accessed on, 01/01/2021

Millions of cyber related crime cases need to deal police departments in various countries.[30] And it is increasing alarmingly every day.

In order to free the developed and underdeveloped nations from this backwardness and unrest, new techniques and laws are being formulated at the policy-making level of the country, but none of them are working, but social and moral decay and instability are on the rise. And this extreme condition is the inevitable consequence of forgetting the book Al-Quran, which is the ultimate way of life given by Allah for the welfare of mankind.[31] In this context, Allah the Almighty orders to judge with the rules given by Allah in Al-Qur'an if not doing so they are the disbelievers."[32] Not to following the Al-Qur'anic rules and regulation, life will narrow to leads a miserable life in here and hereafter.[33] And in this case, we have to return to the command of Allah Ta'ala. Because Al-Qur'an that can purify our souls, establish a foundation of strong moral values, establish justice and fairness in society, and restore the peace and dignity of Allah's servants.

The thousands of laws and doctrines have written for peace by turning away from the life followed by the Al-Qur'an is not only proving to be failures, but also bringing more misery and unrest in all walks of life. The so-called modernity and consumerism that is detached from Islam will be

---

29 Instagram (commonly abbreviated to IG or Insta) is an American photo and video sharing social networking service owned by Facebook, created by Kevin Systrom and Mike Krieger and originally launched on iOS in October 2010. The Android version was released in April 2012, followed by a feature-limited desktop interface in November 2012, a Fire OS app in June 2014, and an app for Windows 10 in October 2016. The app allows users to upload media that can be edited with filters and organized by hashtags (#) and geographical tagging. Posts can be shared publicly or with pre-approved followers. Users can browse other users' content by tags and locations and view trending content. Users can like photos and follow other users to add their content to a feed, a function that seems to be discontinued as of September 2020. https://en.wikipedia.org/wiki/Instagram, Accessed on, 01/01/2021

30 World criminal records on cyber crime, https://www.unodc.org/unodc/en/cybercrime/cybercrime-repository.html, Accessed on, Accessed on, 16/11/2017

31 As Allah says, - وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا - And We send down of the Al-Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. Al Qur'an, 17: 82

32 Allah says, إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ - Al-Quran, 5; 44

33 Allah says, - وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." Al-Quran, 20; 124

thrown into hell.[34] So let us come together to implement the ideals of the Al-Qur'an for the betterment of mankind on earth and in the hereafter life. Let the nation that has forgotten the Al-Qur'an's teaching practice and the rules of the Al-Qur'an again and by implementing it as a whole, may it be established in the world as the best nation.

All most all countries including Bangladesh[35] have enacted and ensured the implementation of various laws and regulations to curb cyber crime considering their indigenous culture, religious belief and social, political, and economic aspects. But still the level of organized cyber crime is not decreasing in any way. Especially in Bangladesh, more than one million cases have filed in the law enforcement agencies in last 10 years. Law enforcement agencies and the policies of the government are nearly failed to protect the IT user from this alarming problem of Cyber Crime.[36] Because, it is almost impossible to prevent crime by only law framework. Law enforcement agencies and the government increase the number agencies and judgment system to finish the judgment quickly or in a short time and executed it. But it is not an ultimate solution of this problem. Because, suppose a human is become victim of "spreading adultery content" by an intruder. Law may prosecute that criminal but can't remove the victim's mental trauma. So we need to think of a system or guideline that prevent us from being victim of cyber crime, cyber attack and ensure a secure cyber environment. This is core demand of our current world, a suitable solution of this. Only law can't prevent it because we know that law always does not work at all.[37] We are in the

---

34 The Prophet (PBUH) said, "Those who leave the Qur'an behind will be thrown into Hell by the Qur'an." Al-Imam Muslim Ibn Hajjaj Al-Kushairi, *Sahih Muslim* (Beirut: Dar Al-Fikr, 1401Hijri), p. 26

35 Bangladesh, officially the People's Republic of Bangladesh, is a country in South Asia. It is the eighth-most populous country in the world, with a population exceeding 164 million people. In terms of landmass, Bangladesh ranks 92nd, spanning 148,460 square kilometres (57,320 sq mi), making it one of the most densely populated countries in the world. Bangladesh shares land borders with India to the west, north, and east, Myanmar to the southeast, and the Bay of Bengal to the south. It is narrowly separated from Nepal and Bhutan by the Siliguri Corridor, and from China by Sikkim, in the north, respectively. Dhaka, the capital and largest city, is the nation's economic, political and cultural hub. Chittagong, the largest seaport, is the second-largest city. https://en.wikipedia.org/wiki/Bangladesh, Accessed on, 15/11/2017

36 Md Sanaul Islam Tipu, *Cybercrime: Most accused go unpunished,* Dhaka Tribune, https://www.dhakatribune.com/bangladesh/2021/01/05/most-of-cybercrimes-accused-go-unpunished, Accessed on, 05/01/2021

37 BL Das, *Criminal Psychology and Police Interrogation* (Dhaka, Kamrul Book House) 2000, ed. 1, p.14

age of post modernism but nothing changes about implication of religion from the stone-age to atomic era. So there should be a real legal protection system from religious scriptures, social values and community standards.[38]

Therefore, various researches, reviews and publications on this subject have been done in the past. Apart from this, various articles and reviews on cyber security and various laws enacted to curb cyber crime have been done separately so far and the Muslim people are also benefiting from these in some cases. But this little effort by the researcher to fill the void and ambiguity of not having any basic and complete research work by combining the whole subject under the title **'Islam and prevention of cyber crime'**. This research will help fill that void if Allah wills. Muslim can use or applied anything for the course of life but it need to comply Islamic Shariah guidelines and ideals.[39] Every muslim should keep in mind that in Islam permits some specific acts and prohibits some specific act for reasonable causes. Following research, it will be discussed how Islam can play the most significant role in preventing cyber crime with its ideals.

In this context, Islam's universal and scientific vision, principles, advice and guidance to establish a safe and peaceful cyber environment by utilizing our information technology and ensuring maximum security to show the way to national progress and improvement, not to involve people in crime with the benefit of information technology. This research is just a small effort to present the laws in a systematic way in a specific context that will help to understand the cyber crime problem from very core. So that people all over the world including Bangladesh can come forward to build a happy society, developed nation and welfare state by reducing the organized crime and cyber related crimes in the society

---

38 "What interests should the real legal system protect? This is a question of values in which legal philosophy plays its part.... But however much we desire the help of philosophy, it is difficult to obtain. No agreed scale of values has ever been reached indeed. It is only in religion that we can find a basis, and the truth of religion must be accepted by faith or invitation and not purely on the result of logical argument." George Paton, *Jurisprudence* (Oxford : Clarendon Press, 4th ed. 1972) Portion: Jurisprudences p.121

39 Al-Quran, 96; 1-5

through proper adherence to Islam and may be blessed with the forgiveness and mercy of Allah in the hereafter life.

1.2 Research sagacity and significance

Sagacity and significance of **"Islam and prevention of cyber crime"** entitled thesis is of the highest priority because more than five billion people (China have 988,990,000 (69.3%), India 560 million (57.7%), US has 312,320,000 (95.5%), UK (65,001,016, 96.8%), France (58,038,536, 89.3%) and Russia (160,010,801, 76.4%) as of March 2021 the internet users.) access online facility and its quantity rises up at every moment and everywhere of the world there is internet connectivity.[40] Internet user in the Muslim world has crossed one billion (Indonesia 212,354,070, 79.3%, Nigeria 136,203,231 (69.5%), Turkey 62,075,879 (75.4%)). At the same time still more than one billion people out of internet access facility.[41] On average above 65% of Muslims have the online access facilities since 2021, the number of users of internet in Muslim world is increasing day by day in a handsome figure. On the other, People of Afghanistan (4,068,194, 10.9%) & Syria (6,257,430, 36.9%) have online access facilities that too poor, it is because of war and high price of internet.[42] Some supercomputers are also in the hand of Saudi Arabia, Turkey, Iran, Qatar, and Pakistan, these represent the Muslim world.[43]

Cyber crime is only such thing which breaks the security and privacy of the internet user's personal, business data but also it can destroy the

---

40 Statista, *Internet Users in the world*, https://www.statista.com/statistics/262966/number-of-internet-users-in-selected-countries/, Accessed on, 25/03/2021

41 Wikipedia, List of countries by number of Internet users, Accessed on, 25/03/2021, https://en.wikipedia.org/wiki/List_of_countries_by_number_of_Internet_users, See also, Religion in Indonesia, https://en.wikipedia.org/wiki/Religion_in_Indonesia, See also Pew Research Center, *The future of the global muslim population* region: Sub-Saharan Africa. January 27th, 2011. Pew Forum. https://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/, Accessed on, 20/11/2017

42 Wikipedia, List of countries by number of Internet users, Accessed on, 25/03/2021, https://en.wikipedia.org/wiki/List_of_countries_by_number_of_Internet_users, See also, Countries with the highest number of internet users as of Q1 2021. Statista, https://www.statista.com/statistics/262966/number-of-internet-users-in-selected-countries/ , Accessed on, 25/03/2021

43 Statista, *Distribution of the 500 most powerful supercomputers in the world 2019 to 2021*, by country, https://www.statista.com/statistics/264445/number-of-supercomputers-worldwide-by-country/, Accessed on, 25/03/2021, See also, List of Muslim Countries by Number of Internet Users (2016), http://materiaislamica.com, Accessed on, 20/11/2017

normal working system, gaining access of system without permission and can do anything they want. Now a day it is seen that cyber crime spoils the peace of our society. It is not bounded only with Bangladesh or Muslim country; rather it is a major threat for our civilization of the world. There is a little work on this topic but it is very much important to protect the Muslims and the other communities of the world. For finding out an ultimate preventive solution of the problem from Al-Qur'an and Al-Sunnah this research is very important. To protect and secure the Muslim and the world people, this thesis has high rationality and great importance. If the Muslim world becomes success in preventing cyber crime by following the guidelines of Islam, it will be a milestone in fascinating to Islam, granted path of Allah.

As the governments and the law prosecution department are in pressure to maintain cyber crime issues and safe cyber space, this thesis may be a helpful script to reduce the number of cyber crime case and make the cyber space more secured and safe. It will also help to decrease the tension of the government and pressure of the law enforcement agencies. **"Islam and prevention of cyber crime"** entitled M. Phil thesis try to find out the roots and causes of occurring cyber crime; proper guidelines from the part of Islam to combat these cause which can play a vital role to prevent these criminal acts. If an internet user or a cyberian follows these instructions and guidelines it may wish that he/ she may not face any kind of cyber crime and can protect and secure from these problems in cyber spaces and feel a hassle free cyber experience.

1.3 Purpose of the research

To establish a safe society we need a safe guard to protect its people. People are very much busy in this challenging world with their daily works. That is why they try to use the easiest process of livelihood such as online banking, online shopping, online communication, social networking and online e-learning forum based study or research. Business Company tries to provide service at door yard with the help of e-commerce. Governments want to give public service as quickest as

possible with e-government management. But all of them are facing a common problem of cyber crime now this time. So we need a suitable and long-lasting solution for this but we do not know what the ultimate solution of cyber crime is. For this reason, we need to research on this problem. As religion is the main guideline and last shelter for human being. And as Islam is the most prominent and fast accepted faith in the earth and with more than 1 (one) billion Muslims are using internet. So we need to know the Islamic ideology and role of Islam in prevention of cyber crime. The main goal of any basic research is to discover the hidden truths that have not yet been discovered.[44] So the purpose of research is to open new horizons of understanding regarding this problem. The main target of this thesis is to discover the root of cyber crime after having finished some case studies and to find out the solution of the problem that is given in Al-Qur'an & Sunnah for us. What should be major code of conduct for us to use internet and modern technology?

1.4 Scope of research

The scope of the entitled thesis is wide in range because it includes all the cons and pons in relation to the crime and punishment in Islam and the guidelines of Al-Qur'an and Al-Hadith to combat a crime in preventive prospective. The scopes of the research are in below in listed organogram.

- Introduction to cyber, crime, cyber crime, Islam & prevention.

- Major cyber crime related terminology.

- Types of cyber crime and crimes in Islam.

- Causes of cyber crimes and its history.

- Social media based cyber crime a new tension for virtual world.

- Women are the major victims of cyber crime in social media and online communication.

- Threat of spreading vulgar or explicit content.

---

44 Md. Shahjahan Tapan, *Thesis and Assignment Writing Methods and Strategies* (Dhaka: Pratibha Prakashani, Second Edition, April 1993), p. 13

- A comparative analysis of cybercrime and cyber laws of Islamic and Non-Islamic countries.

- Crime and punishment from Islamic point of view.

- Islamic point of view about Cyber crime.

- The Islamic approach to combating crime.

- Distinctive attribute of the "Islamic Penal Code".

- Forms of punishment in Islam.

- The Objectives of the "Islamic Penal System".

- Islamic preventive guidelines to combat cyber crime.

- Cyber crime and laws in Bangladesh perspectives.

- Cyber crime situation in Bangladesh.

- Cyber crime related acts in Bangladesh, ICT Act, 2006 & updated amendment.

- Chances of misuse of ICT Act, 2006 in public harassment.

- Review of the penal code, Bangladesh.

- Appraisal of "Intellectual Property Law", Bangladesh as per international standard.

- Bangladesh Government initiatives in cyber crime prevention & remedy.

- Preventing cyber crime in Islam by Islamic ethics in IT.

- General instructions to combating cyber crime.

1.5 Research question

The focus of the study is – "Islamic guidelines to combat cyber crime from the preventive prospective". This work targets to response the following questions:

- What are the ultimate solutions to prevent cyber crime from the part of Islam?

- What are the important issues for cyber space safety and security in case of a cyber crime?

1.6 Research methodology

Since the topmost motive of research is to try to sort a resolution to a real life challenge. And the first thing need to do to find a solution of a problem is to get a core idea about the cause, source and type of the problem.[45] Since my research is on cyber crime. It is not just a common social crime. It is occurred with the support and use of information technology and on platforms where people of different languages, religions, castes and ethnic groups are present. At the same time cybercrime is a crime that is not organized only because of the criminal tendency of the offender. One of the reasons is the criminal tendency of the criminal as well as the thorough knowledge of the criminal's high technology and national & international interest. Moreover, the victim of this, his knowledge about usage of information technology and its security system is not properly followed or the weakness of the security system is one of the reasons for the organization of the crime.

Considering the type and context of my research, firstly I explored theoretical knowledge on cyber related topics. Then I studied the various cyber crimes that have taken place in the cyber world. Through all these studies, I have explored theoretical knowledge on cyber security and have explored the information of various problems existing in the society of Bangladesh. I have conducted a case study to review the real experiences of cyber crime victims so that we can reach a conclusion about the causes of cyber crime victims and the factors that are responsible for the damage.

Cybercrime is likely to be organized with people of different classes, professions, genders and ages. In order to measure and review the experiences and bitterness of all those people, information has been collected in the form of question papers. Analyzing the information

---

45 Abul Kalam, *Social science research methods and procedures* (University of Dhaka: Higher Social Science Research Center, 1992), Edition. 1st, p. 26

received from the victims of cyber crime, one of the reasons for organizing cyber crime has come to light. There are two most prominent causes are "not following the security measures prescribed for the use of cyberspace" and "lack of adequate knowledge in this regard". In order to know the experience and opinion of experienced and inexperienced cyberspace users in this regard, the feedback method has been received through the Facebook pool system.

As cyber crime is a new subject in science and jurisprudence, the steps taken by different countries to suppress and prevent this crime have been reviewed. At the same time, comparative discussions and reviews have been held on how the countries governed by Islamic Shariah are working to curb this crime and how non-Islamic countries are curbing crime.

Attempts have been made to delve deeper into the subject matter by following the above internationally recognized and pursued research principles with utmost care. The statements of other writers have been taken on the basis of Al-Quran and Sahih Hadith only, ignoring the various controversial issues. Although no author agrees with the whole statement, his opinion on the relevant subject is accepted as a reference, subject to passing the standards of the Al-Qur'an. The most important consideration is to ensure that the results obtained in the study are universal and long lasting and that no part of it is ever found to be unnecessary and irrelevant.[46]

The medium of this study is English language. However, books written in Bengali and Arabic have been used for relevant assistance in the analysis of theories and data. Where necessary, quotations from the Al-Qur'an and Al-Hadith are mentioned in the original language, Arabic. The spellings are mentioned in the same way that a person writes his name and the name of a book in Bengali. The most widely used 'Arabic words' are spelled in standard English spelling.

The principles and philosophies mentioned in Al-Quran and Hadith for the prevention of cyber crime have been thoroughly reviewed. Its

---

46 D. Muhammad Mahbubur Rahman & Md. Hasinur Rahman, *Islamic Research Methodology* (Dhaka, Islamic Foundation Bangladesh, 2012), Ed. 1, P. 27

relevance to the research title has been analyzed by collecting the necessary data on the subject. By collecting relevant information from books on information technology, cyber security, public security, criminology, cyber law, cyber work, the information has been presented in a systematic manner with detailed references subject to verification of relevance and topicality to the topic of entitled thesis. Information support has been obtained by verifying the relevance of research papers related to Bangladesh and various papers, journals and periodicals published in Bangladesh.

The translation of the Al-Qur'an is followed by Sahih International which is a translation book published by Darul Abul Kashes, Saudi Arabia. In the case of Al-Hadith and other translations, the accepted translation style has been followed while maintaining the originality and purity of the Arabic language. The conventional English style and the English language style of the United Kingdom have been followed in the formulation of the reference. This is a basic research context, formulated in conventional and pure English (UK) language.

Study Area: Study area is mainly different university campus of the country to know their experiences in cyber space during using it.

1.7 Sources of research

As my research work deals with cyber crime, a problem of the common society, it's an exploratory research. So that it is fundamental on review of relevant literature, experience survey, case study. Taking response from the person who has idea and experience of a specific situation or a problem, that is called experience survey.[47] Analyzing a real life situation or problem using a prescribed format and finding the causes of that situation is case study. It is said that case study can be a very worthwhile way of exploring existing theory and sample.

Primary sources: Interview technique is used with structured questionnaire for collecting basic information. It is endeavored to take the

---

47 Insights association, *Experience Survey*, https://www.insightsassociation.org/issues-policies/glossary/experience-survey, Accessed on, 20/11/2017

interview of the affected internet user from different locations of the country. Respondents are selected by using random sampling and stratified sampling to find out the root of miss use of internet and how he becomes affected.

Secondary source: Secondary data is collected from various sources such as books, reports, research works, panel code of various Islamic and non-Islamic countries, brochures of ministry of the ICT and web site. Observation method is followed as it is helpful to discuss with the cyber users and their motives.

1.8 Research time frame

The study, entitled **"Islam and the prevention of cyber crime"**, covers a period of 5 years. The research work has been completed in 3 basic stages by arranging this period in different parts. At the initial stage, a collection of information has been compiled from the various verses mentioned in Al-Qur'an, its rules, Al-Hadith and Tafsir books related to this study after a thorough reviewed. Then relevance data has been collected from books, encyclopedias, journals, magazines and periodicals written in different languages, various websites related to the subject matter, legal and scientific analysis related to the subject, various statistics related to crime and legal management of the countries of the world.

The second phase focuses on the programs undertaken to curb cyber crime in this context by closely monitoring the socio-economic, political, state legal framework, values, law and current situation of various Islamic and Muslim major and minor countries including Bangladesh. After gaining a detailed understanding of the imperfections, inadequacies, incoherence and errors in this regard, a number of recommendations have been formulated in the light of the Al-Qur'an and in the global context.

Attempts have been made to carry out the research work with utmost care while maintaining the quality of the research work by selecting, evaluating and re-evaluating the information obtained in the third stage. It took a total of 5 years for the researcher to present the thesis with the first

draft (drafting), editing, re-editing and final proof. The total time spent on the research work is shown in the table below:

List of time spent

The type of work	Spent time
The first phase of source collection	5 months
Second phase source collection	5 months
Coordination between first and second stage sources	4 months
Opinions and case study of cyber crime confessors	4 months
Data analysis and presentation	3 months
Study on Computer Technology in the branch of Enterprise System Analysis and Design in Java	14 months
Study on Cyber Securities and ethical hacking	4 months
Computer composing	6 months
First edit	5 months
First, second and third proof	5 months
Last edit, final print and binding	5 months
Total time =	60 months

1.9 Literature review

Innumerable issues connected with the content of this study, such as; crime, crime suppression, crime prevention, cyber crime, Computer, misuse of information technology, advantages and disadvantages of computer and information technology, crime in Islamic perspective, types of crime, consequences and punishment of crime, ideal society formation, anti-corruption, moral education, anti-crime law, domestic and international law on information and technology, focusing on these

subject and issues there are so many publications. There are also very few publications on the suppression and prevention of cybercrime, a modern problem in the international arena. The above topics have also been discussed in context in Al-Quran, Tafsir Book of Al-Qur'an, Hadith and Fiqh, Sirat, Islamic Encyclopedias and various Islamic literatures. In addition, There are also various journals, books, periodicals and research on Bangladesh and its problems related to socio-economic, political and religious aspects of Bangladesh, including a comparative discussion of information technology, laws governing the use and misuse of information technology in Bangladesh and various steps taken by the government. The following are some notable reviews of these books:

Compiled by Hafez Imaduddin Ibn Kathir (Rah.), Tafsir Ibn Kathir, Original Name: 'Tafsirul Quran'il' Azim '(2005) is a book of about 2400 pages in four volumes translated and published by Islamic Foundation Bangladesh. The book was earlier translated into Bengali by Prof. Dr. Muhammad Mujibur Rahman and was first published in Bengali in 1986 by the Tafsir Publications Committee. The book has special achievements in the analysis of Qur'anic theories, is one of the most widely discussed, widely read and universally accepted and reliable unique commentaries in the world of tafsir.

Ibn Kathir (R.H.) has presented the authentic information in the light of Al-Hadith and Al-Sunnah in a very fluent manner so that the reader can immediately understand the essence of the Al-Qur'an and try to purify himself. It is great service for preaching the message of Al-Qur'an. This is a continuous commentary on the Al-Qur'an. It is a very effective and successful book for understanding the thoughts, language, commands and prohibitions of Al-Quran. However, the motive of sending Al-Qur'an, its central theme, the social reform program, the sanctification of human society and the formation of a holy society were not discussed in the book with a sole importance.

A unique book published by Sayyid Qutub Shaheed, compiled and translated by Hafez Munir Uddin Ahmad, Tafsir Fi Jilalil Qur'an (2006 AD) is divided into 22v. It is a modern commentary in Arabic, the most

widely translated and read by most people in the world. This commentary reflects the strong urge of the great leader of the Islamic social movement in Egypt, Shahid Sayyid Qutub (R.H.). This helps for delivering the message of the Al-Qur'an in the deep of hearts of the Muslims of the modern ignorant world.

The Tafsir has been formulated for inspiring to make the Book of Allah, the Al-Qur'an, the ultimate arbiter in every field of life, to embrace the way of life prescribed by Allah, to establish His law in the land of Allah, and for arranging these works, create a group of spiritually empowered and scientifically minded citizens. The book of Tafsir has been written keeping in view the main crisis of Egypt and the contemporary world system and the way out of it, so it has become a guide for meeting the needs of the age.

Sirat Encyclopedia (2003 AD), written and edited by the Ifaba Editorial Board, the book is published in 1-14 volume. This book is the largest original documentary on the biography of Prophets ('A.) in Bengali. From the first man and the first prophet of the world Hazrat Adam (AS) to Hazrat Muhammad (SAW)), the biography of all the Anbiya (الانبيا), messengers and companions, the basic teachings of their life, documentary analysis of events, objections examples are unique features of the Sirat encyclopedia. The main sources of the Sirat encyclopedia are the Al Quran, various commentaries, Al Hadiths, jurisprudence books and Sirat books written in different languages. Sirat encyclopedia can play a pioneering role in determining the tactics for achieving a better human character and building a clean society in the modern world system.

The book Al-Adabul Mufrad, compiled by Imam Abu Abdullah Muhammad ibn Isma'il Bukhari and translated by Maulana Abdullah bin Saeed Jalalabadi, was published in 2004 under the title "Unique Etiquette". This is an extraordinary and exceptional hadith book compiled by Imam Bukhari (Rah.). The hadiths of the Prophet (SAW) have been collected in the book on all facts of human life including character building of Ummah, development of moral values, improved personal and social behavior. In the study of the book of Hadith, the reader will be

able to realize that Islam has not only conquered the world through the rule of law, justice and state rule, but also because of the believer's ever-awakened conscience, improved human behavior and heartfelt spiritual strength.

The fourth edition of the book "Islamic Jurisprudence and Muslim Law" written by Alimuzzaman Chowdhury was published in 2006. In the book, he discussed Islamic jurisprudence, introduction of Muslim law in Bangladesh, sources and interpretations of Muslim law, inheritance and property system of deceased, Sunni inheritance law, will, heba, waqf, advance purchase, marriage, alimony and marital rights, dowry, body and property guardianship. References are presented with care. In this book, he has given a very brief account of the Family Court Ordinance of 1985, the Muslim Family Act of 1981 and the Muslim (Private) Shariah Enforcement Act of 1936.

Written by Mohammad Habibur Rahman and published in 2013 by Amin Law Book Center, "Penal Code, 160". In the book, the author has presented the analysis of the Penal Code of Bangladesh, including 511 sub-sections of 180, in Bengali and English. Following topics have been highlighted in book; where the role of penal law, general interpretations, relating to punishment, of the right of the private defenses and all other sections of penal code. "Penal Code, 160" is one of the legal management of the judiciary in Bangladesh.

Maulana Mohammad Abdur Rahim wrote the book "Islam in Prevention of Crime" in 1986. The first edition was published by a different publishing house but later it was published by Khairun Publications. Crime is a nasty manifestation of human malice. Man is endowed with many great qualities as the best of God's creation. His dignity is unique to the whole creation, especially as he is endowed with wisdom and judgment. But in spite of this, man identifies himself as a criminal by engaging in various unjust and illegal activities in pursuit of his inner evil. In doing so, man not only undermines his unique human dignity, but also endangers the existence and normalcy of society and the state. For this reason, in order to make the individual and the society free from

crime, wise and talented people have invented various methods in different countries from time to time. Various measures have been taken to raise public awareness against crime, to give exemplary punishment to the perpetrators, to enact stricter laws to curb crime - even to purify the character of the perpetrators. But in spite of that the society is not going to be crime free but the number of criminals is growing daily basis. It is true not only in the underdeveloped countries but also in the developed countries of the West.

Islam has also set an excellent example in building a crime-free society as the only welfare provision given by Allah. In the eyes of Islam, prevention is better than cure. With that in mind, the eminent Islamic thinker and sociologist Maulana Abdur Rahim has proved in this book the simple and irrefutable process of building a crime-free society stated in Al-Qur'an and Al-Hadith. In this important book, he has thoroughly analyzed the issue and shown that even in this glorious age of the twentieth century; Islam is the only tool to build a crime-free society. In this book, he discusses the philosophical foundations of the law given by Allah, the role of faith in preventing crime, the impact of worship on crime, the contribution of justice in crime and the prohibition of injustice, the method of enforcing the law, Islamic penal philosophy, Islamic penal code, and Islamic Penal Code. He has presented it very beautifully based on Al-Quran and Al-Hadith.

"Crime in the Sight of Islam" compiled by Afif Abdul Fattah Tabbara and translated by Muhammad Rizaul Kareem Islamabadi is one of the prominent book on this research subject published by IFABA. Crime is an unwelcome, deadly evil in human society, which brought the society to the brink of destruction. Throughout the ages, Allah has shown the right path to those crimes through His messengers and prophets. The path shown by them is the path of liberation from crime. In the modern world, Islam has clearly presented the various crimes to this human society. Afif Abdul Fattah Tabbara, a well-known scholar and eminent crime expert, in his book "Al-Khataya fi Nazril Islam" has described the beginning and end of crime in the light of Islam. Where he defines and types of crime, consequences of sin, treatment of crime, the method of atonement in

Islam, the sin of blasphemy, our crime of sexual intercourse, our sin in family life, sin in social life, our crime in intercourse, arrogance, crimes against humanity, our sin in apostasy, Etc. These issues are presented very clearly and fluently. I consider this work will be able to make a special contribution for infinite mercy of Allah Ta'ala in the formation of a crime-free society by identifying the new crimes of the modern age.

"The History of Cybercrime (1976-2014)", the book is written by Stein Schjolberg[48]. It is a very informative book on cyber crime and cyber space safety and security upholding justice with human respectability in global arena. Here is this book the author represents the history of computer and cyber crime from the age of punch cards to the modern IoT. Current growths in social media and content sharing site, every crime have a quick and huge impact on the society. He has discussed about ethical norms and public opinion of justice enacted in criminal legislation and its impact upon the social media. He has also discussed the first computer bill in 1977 based on the social condition of USA. In this book, the author tried to present all the concern response from the global range. And he has presented two drafts for the safe cyber space and to stop online child sexual abuse. In the whole book, he has argued for the protection of individual and human rights are fundamental rights also in Cyberspace and to secure people in online there must need the similar rights that people have offline.

Introduction to Java Programming, the book is written by Y. Daniel Liang, Georgia Southern University. It is a book on Java Programming. Here he teaches the basic conceptions of problem-solving and object-oriented programming using step by step tactic. Novice learner can learn critical problem-solving methods and turned in to expert level by using

---

48 Stein Schjolberg was an amazing Court of Appeal Judge in Norway from 2010 until August 1, 2013, when he aged. He was appointed as a Judge in 1984 and as the Chief Judge of Moss Tingrett Court from 1994-2010. Until 1984 he attended as a prosecutor and Assistant Commissioner of Police in Oslo. Judge Schjolberg is an international professional on cybercrime, and one of the founders of the global harmonization on computer crime legislation. He was a Fulbright-Hays Scholar at Stanford Research Institute (SRI International) in 1981-1982. In collaboration with INTERPOL he arranged the First INTERPOL Training Seminar for Investigators of Computer Crime in Paris, 1981. Judge Schjolberg has served as a specialist on cybercrime for several international institutions. *Cyber crime law*, Biography of Stein Schjolberg, https://www.cyber crimelaw.net/biography.html, Accessed on, 20/11/2017

key concepts of object-oriented, GUI programming, advanced GUI and Web programming using Java. Moreover JavaFX offers a better training tool for representing object-oriented programming to the trainer of this field. In chapter 1, 2 and 31 of this book describes mostly the information about the basics of computer, programming and IT Networking. This book is very much helpful for learning and understanding java programming from a professional glance and the basics of OOP, safety and security of a web based application along with other core concepts of Java based programming.

Office productivity training suite is a publication of Microsoft for professional training purpose. In this book Concept of IT, & Web Browsing & Communication are stated in very easy way. To understand the cyber related topics and concepts this book will help from very core.

Hacking & Security is book written by Koushik and published from Johnson IT Institute, Moghbazar, Dhaka. Here in this book the author arranges all the information, definition, procedures and system of hacking and cyber security both personal and institutional. This books covers hacking, hacker's types, IP address, tracking IP address location, what is social engineering & ways to survive from social engineering, what is RFI Remote file inclusion, what is keylogger, what is XSS site scripting & how does it work, is it possible to hack wifi & how is wifi hacked, what are DOS and DDOS & what are the advantages and disadvantages, what is SQL injection & Use it, what is Trojan Horse & wow does it work, what is phishing & how does it work and how to avoid it, why Facebook ID is disabled and how to recover, what is WiFi jammer & harmful aspects of it, what is cmd and its use, uses and benefits of Kali Linux operating system, how is Facebook account hacked by stealing cookies, what is Google Dark, what is the brute force attack and how to avoid it, what is Tor browser and how we use it, what are the ways to keep Facebook ID safe, what is cyber crime and what to do if attacked, how to keep the website secure, 10 tips to keep yourself and your device safe in cyber, and review of various hacking software based on Windows operating system. This book will help the white hacker and general people to aware them about cyber security and personal safety in online world.

1.10. Limitations of the study

"Islam and prevention of cyber crime" entitled M. Phil research thesis deals a group of new branches of knowledge about the problem of the modern people and modern society. In the age of ICT there are lots of facilities but also some limitations. The author faces some limitation in the time of study, these are below;

- As the study subject deals with the personal or impersonal issues of modern people, Author need to talk with the modern people of the modern society. But Majority of the modern people they do not want to share the information about their problem until they reached at the last constrain situation of that problem. When they become loser or victim then they go to police station for emergency service or remedy. But they do not get proper steps or do not follow the precautions to get them safe from a problem.

- Women are the majority of the cyber crime victims. Due to the public sentiment and private status or respectability, they hide the problem or they denied discussing about this problem. Researcher tries to discuss some women victims of cyber crime for case study purpose, then they try to avoid or do not show proper interest in this regard. Sometimes try to mislead to get proper information.

- Getting in information about a victim of cyber crime or investigate the causes or root of the cyber crime and follow chart of the occurring a cyber crime, the author go to respective law enforcement agency but they do not provide sufficient information for the privacy of their accordance. One of the major limitations for preparing a report was confidentiality.

- For time constraint, identifying the sources for collecting information since the process involved a lot of personnel. The researcher was also unable to interview many important personnel due to their unavailability.

- As a new branch of knowledge, there is no sufficient study on this topic previously.

1.11 Structure of the study

"Islam and prevention of Cyber Crime" entittled M. Phil research thesis paper have formated in four parts for research faciliating. Each part has numerous chapters, each of which covers a specific amount of articles for the dissertation. Every part and chapter has a defined title.

In the first part of this thesis, it is attempted to discuss about the reality review of the research that covers following articles; Introduction, Research sagacity and significance, purpose of the research, scope of research, research question, research methodology, sources of research, research time frame, literature review, limitations of the study, structure of this thesis and Conclusion.

In the second part of this dissertation, it is strived to present basics of cyber, crime, cyber crime, Islam & prevention that includes four chapters, first chapter is namely definitions of cyber, crime, cyber crime, Islam, prevention; In second chapter cyber crime related terminology is stated that contains hardware, software, network, ICT, virtual communities, identity/ authentication, computer viruses, copyright, User license & site licenses, data protection, privacy and its legislation, internet, security considerations. In chapter three details about the types of cyber crime and criminal, victims based on Categories of Cyber Crime consistent with user (affected), Types of Cyber Criminals and Categories of Victims of Cyber Crime. Chapter four details about the cyber crime attack tools, causes, process chart and its history.

In the third part of this thesis, it has been intended to analyze cyber crime cases and end level user experiences. It has three chapters, and first one covers recent six cyber crime cases with its findings. Second one details on three end level user experience survey report analysis and findings. Third one contains cyber crime in social media that covers following articles cyber crime in Social media; new tension for virtual world, women are the major victims of cyber crime in Social media, spreading of adult or explicit content.

In the fourth part of this dissertation, it has been pursued to explain Islamic ideals to prevent cyber crime that includes four chapters. First one

covers cyber crime, crime and punishment Islamic point of view with following objects the Islamic approach to combating crime, distinctive characteristics of the Islamic penal system, crimes in the sense of Islam and its category, the goals of the Islamic penal system and prevention is better than remedy to combat cyber crime, Islamic perspectives.

In second chapter "crimes in cyber space in the sense of Islam" covers followings outlines showing women's beauty in cyber space, publishing, promoting, distributing adult content or adultery, fornication, immorality in online or offline, violating the common privacy to mass interact between man & women, violating the other respectabilities or name, fame, character, disrespectfulness to the privacy between husband & wife, Talking false, distributing false statement, false witness, fake news, Mockery, Satire someone or somebody; Libeling someone or somebody and Entitling bad name, Consumption of other people's wealth through various means including fraud, theft, robbery, catastrophe or violating peace, normal working environment, heresies in cyber, Breaking rules of the commitment or agreement. In third chapter "Preventing cyber crime in Islam by Islamic ethics in IT" wraps following topics proper use of time, Honesty and Integrity in using IT facilities, maintaining privacy & security issues, cover Intellectual property rights, upholding moral values and community Standards. In chapter four "Preventing cyber crime in Islam" following articles have been presented these are as follows, Implementation of Islamic education, Ensuring Fundamental social rules of law, Increasing Mass Conscience, Implementation of Islamic shari`ah law, Following the path of takwah & self-rectification.

In conclusion, the essence of the concept has been formulated with the aim of finding preventative measures by introducing rules and regulations of Al-Quran at all levels of life. It May possible to build a prosperous, happy and secure Bangladesh with the skilled and conscious manpower of millions of advanced personalities to implement the commands and instructions of Quran and Hadith at every stage of life.

1.12 Conclusion

An overall summary is presented very shortly at the end of thesis as conclusion. This is an attempt to express the author feelings after completion of this vast real life problem study following Al-Qur'an and Al-Hadith with a heartily discussion on cyber crime from the point of view of Islam about combating crime in the preventive perspective. A bibliography is attached at the end. Researcher hope that it will assist the student of Al-Qur'an and Al-Hadith parallel the Islamic scholar and general people who are interested in this topic. An annexure is also attached at the finishing point to show how the field work is done and how the researcher try to find out the problem from the real life and to understand the main causes, roots of occurring cyber crime. All the efforts and humble labour of this researcher will be significant if this nation or a single person can be benefitted to keep themself apart from cyber related crime and problems with the help of this dissertation.

Part-2

Basics of cyber, crime, cyber crime, Islam & prevention

Chapter-2.1 Definitions
2.1.1 Cyber
2.1.2 Crime
2.1.3 Cyber crime
2.1.4 Islam
2.1.5 Prevention
Chapter-2.2 Cyber Crime related terminology
2.2.1 Hardware
2.2.2 Software
2.2.3 Network
2.2.4 Information and communications technology (ICT)
2.2.5 Virtual communities
2.2.6 Identity/Authentication
2.2.7 Computer viruses
2.2.8 Copyright
2.2.9 User license & site licenses
2.2.10 Data protection, privacy and its legislation
2.2.11 Internet
2.2.12 Security considerations
Chapter-2.3 Types of cyber crime, criminal and victim
2.3.1 Categories of cyber Crime consistent with user (affected)
2.3.2 Types of cyber criminals:
2.3.3 Categories of Victims of Cyber Crime:
Chapter-2.4 Cyber crime attack tools, causes of cyber crime and its history
2.4.1 Crime wise cyber attack tools:
2.4.2 Causes of cyber crime
2.4.3 Process chart of cyber crime
2.4.4 Records of cyber crime

Part-2
Basics of cyber, crime, cyber crime, Islam & prevention

Chapter-2.1 Definitions

To understand the question is half of knowledge. To solve a problem it is very important to know its real identity. So the definitions of topics related with this thesis title bear a great significance to find out the preventive solutions of cyber crime. In this chapter I would like to discuss the definitions of cyber, crime, cyber crime, Islam and prevention separately. Because only word "crime" refers such things when cyber is set beside by crime then it refers something much more than only crime word does. It involves so many branches of knowledge and theologies. Cyber crime is a modern technology based problem that is threatens for all of us. Cyber crime hits everyone of the world because there is no one who is totally out of information technology services. So to keep safe the entire world we need to take preventive measures to fix cyber crime. There are two ways to fix a problem. In practical, we always keep our properties in a safe zone not to stolen by the thieves. All the steps to keep safe our properties before occur incidents of stealing are preventive measures.

2.1.1 Cyber

Cyber is an English word that comes from "cybernetic[1]". This term firstly used by Norbert Wiener[2]. It is derived from Greek origin word that means skilled in directing

---

1   Cybernetics refers to "the study of mechanical and electronic systems designed to replace human systems." The term cybernetics was used in Norbert Wieners book Cybernetics or Control and Communication in the Animal and the Machine (MIT Press, 1948). Wiener used the word in reference to the control of complex systems in the animal world and in mechanical networks, in specific self-regulating control systems. Doctors were doing research into surgically or mechanically augmenting humans or animals to operate machinery in space, leading to the coining of the term "cyborg ", for "cybernetic organism" in 1960. encyclopedia, *Cybernetics*, https://www.encyclopedia.com/science-and-technology/ computers -and- electrical-engineering/computers-and-computing/cybernetics, Accessed on, 05/01/2018

2   Norbert Wiener (November 26, 1894 – March 18, 1964) was an American mathematician and philosopher. He was a professor of mathematics at the Massachusetts Institute of Technology (MIT). A child prodigy, Wiener later became an early researcher in stochastic and mathematical noise processes, contributing work relevant to electronic engineering, electronic communication, and control systems. Wiener is considered the originator of cybernetics, a formalization of the notion of feedback, with implications for engineering, systems control, computer science, biology,

or leading. Cyber refers the online spaces or the computer environment or the virtual platforms. Basically it related the computer systems and networks system. To indicate the ICT some other used it in this IT industry. Now it is addressed as the internet platform of many servers or networks.

The ABPC, The Avengers[3] television series introduced artificial humanoids called Cybernauts[4] in 1965. In 1966, the BBC Doctor Who[5] serial The Tenth Planet[6] familiarized a monster called cybermen[7]. It was also used as synonymous with computing of supercomputers in 1970 by Control Data Corporation (CDC)[8]. The Author William Gibson coined this term in his sci-fi novel Neuromancer in 1984.[9] Cyber is used as a prefix in modern English dictionary to describe computer or internet related terms. It also terms as Cyberspace. There are some words in English that used cyber as prefix such as cyber crime, cyber forensics, cyber kill chain, cyber Monday, cyberbuck, cyberbullying, cyberculture, cyberjockey, cyberjournalist, cyberlawyer, cyberlibel, cyberloafing, cybermediary, cybernaut, cybernetics, cybernetics, cyberprise, cyberpublisher, cyberpublishing, cyberpunk, cybersecurity, cyberslacking, cyberspace, cybersquatting, cybersuicide, cyber vigilance, cyberzine. It needs to be noted that more than 475 words have been originated from the cyber

---

neuroscience, philosophy, and the organization of society. https://www.britannica.com/biography/ Norbert-Wiener, Accessed on, 05/01/2018

3   The Avengers is a British espionage television series created in 1961. It initially focused on Dr. David Keel, aided by John Steed. Hendry left after the first series; Steed then became the main character, partnered with a succession of assistants. https://en.wikipedia.org/wiki/The _Avengers_(TV_programme), Accessed on, 05/01/2018

4   The Cybernauts is the third episode of the fourth series of the 1960s cult British spy-fi television series The Avengers, starring Patrick Macnee and Diana Rigg. It originally aired on ABC on 16 October 1965. The episode was directed by Sidney Hayers and written by Philip Levene. https://en.wikipedia.org/wiki/The_Cybernauts, Accessed on, 05/01/2018

5   Doctor Who is a British science fiction television programme produced by the BBC since 1963. The programme depicts the adventures of a Time Lord called "the Doctor", an extraterrestrial being, to all appearances human, from the planet Gallifrey., https://en.wikipedia.org/wiki/ Doctor_Who, Accessed on, 05/01/2018

6   The Tenth Planet is the partly missing second serial of the fourth season in the British science fiction television series Doctor Who, which was first broadcast in four weekly parts from 8 to 29 October 1966. https://en.wikipedia.org/wiki/The_Tenth_Planet, Accessed on, 05/01/2018

7   The Cybermen are a fictional race of cyborgs who are among the most persistent enemies of the Doctor in the British science fiction television programme Doctor Who. https://en.wikipedia.org/wiki/Cyberman, Accessed on, 05/01/2018

8   Control Data Corporation (CDC) was a mainframe and supercomputer firm. CDC was one of the nine major United States computer companies through most of the 1960s., https://en.wikipedia.org/wiki/Control_Data_Corporation, Accessed on, 05/01/2018

9   https://www.webopedia.com/TERM/C/cyberspace.html, Accessed on, 07/01/ 2018

prefix.[10] So it can easily understand that the word defined large scale and it has large scope of usages and intentions.

Cyberspace is a collection of internet connected hard drive space. Large number of data is stored here and can be access with the permission of network administration. This space is used to store data and that data can be access with the means insert, edit, delete, share and view from anywhere of the world with an internet connection and permission. So computer, supercomputer, server, server computer and communication system network, all these things can be called with a single name cyberspace.[11] And this space is addressed with IP (internet protocol) number. For easy access that IP addressed is name with an unique name that is called domain name. For example cyberspace is a symbolic computer hard disk drive that is divided any many portion and sale to many people and company. They store their information, data, software or any other things in there. These things is accessible or sharable, editable and removable with a certain permission based on certain role by the network or system administration.

2.1.2 Crime

The normal flow of life is running away in a time frame with the respective actions based on the values of humanity, religious & moral value, social value, traditional outlooks, and state law. But all these things become stopped because of crime, a wrong deeds that are against these standards of life. So it is very vital to know the crime from the gist.

Unlawful action is punishable by state law authority or government[12] that is called crime in English dictionary.[13] Current criminal law does not contain a simple and universally accepted delineation.[14, 15] But some constitutional body provide some

---

10 https://en.wiktionary.org/wiki/Category:English_words_prefixed_with_cyber-, Accessed on, 07/01/ 2018

11 Definition by Marco Mayer, Luigi Martino, Pablo Mazurier and Gergana Tzvetkova, Draft Pisa, 19 May 2014 https://www.academia.edu/7096442/How_would_you_define_Cyberspace, Accessed on, 05/01/2018

12 A government is the system or group of people governing an organized community, often a state, https://en.wikipedia.org/wiki/Government, Accessed on, 07/01/ 2018

13 "Crime". Oxford English Dictionary Second Edition on CD-ROM. Oxford: Oxford University Press. 2009. https://www.oxfordlearnersdictionaries.com/definition/english/crime, Accessed on, 07/01/ 2018

14 Criminal law is the body of law that relates to crime. It proscribes conduct perceived as threatening, harmful, or otherwise endangering to the property, health, safety, and moral welfare of people inclusive of one's self. https://en.wikipedia.org/wiki/Criminal_law, Accessed on, 07/01/2018

specific condition to define crime. [16] When an authority defined some conditions or category, if anything occurred or done out of that it is considered as crime. [17] Applicable provisions or the procedure of a state is law, when a deed does not cover that it is also called crime.[18] Crime is such deeds or task or intension that is harmful or threating to an individual or a community or a society or a state. It is prohibited and punishable by the state authority.[19] Crime word is originated from Latin language, which means giving verdict. [20] Crime is considered as an intellectual mistake or guilty work or a violation against a individual or a community.[21] It is one kind of personal or moral wrong.

Immoral activities or Illegal activities are considered as crime by English.[22] From the view of Old French Latin dictionary crimen is indicated as charge, accusation, allegation; crime, fault, felony. [23] Definition has changed in the various periods of English with their religious and political view such as in 14s, crime is considered as disciplinary violation, any wickedness or wrong doing, Later on it was also considered as treachery, fraud, sedition.[24]

---

15 Farmer, Lindsay: "*Crime, definitions of*", in Cane and Conoghan (editors), The New Oxford Companion to Law, Oxford University Press, 2008, p. 263

16 A statute is a formal written enactment of a legislative authority that governs the legal entities of a city, state, or country by way of consent. Typically, statutes command or prohibit something, or declare policy., https://en.wikipedia.org/wiki/Portal:Law, Accessed on, 07/01/2018

17 In the United Kingdom, for instance, the definitions provided by section 243(2) of the Trade Union and Labour Relations (Consolidation) Act 1992 and by the Schedule to the Prevention of Crimes Act 1871. https://www.legislation.gov.uk/ukpga/1992/52/pdfs/ukpga_19920052_en.pdf, Accessed on, 07/01/2018

18 Law is a system of rules that are created and enforced through social or governmental institutions to regulate behavior. It has been defined both as "the Science of Justice" and "the Art of Justice". https://www.mastersportal.com/studies/187002/laws.html, Accessed on, 07/01/2018

19 Dr. Vidyadevi Patil, *Social Problems in India*, Laximi book publication, Solapur, India, 2015, p. 18, see also, Elizabeth A. Martin (2003). Oxford Dictionary of Law (7 ed.). Oxford: Oxford University Press.

20 Crime is derived from the Latin root (cernō), which means "I decide, I give judgment". Originally the Latin word crīmen destined "charge" or "cry of distress." See, Ernest Klein, *Klein's Comprehensive Etymological Dictionary of the English Language,* The Wayback Machine, Accessed on 22/03/2018

21 Bakaoukas, Michael. "The conceptualisation of 'Crime' in Classical Greek Antiquity: From the ancient Greek 'crime' (krima) as an intellectual error to the christian 'crime' (crimen) as a moral sin." ERCES (European and International research group on crime, Social Philosophy and Ethics). 2005. http://www.mecs-press.org/ijisa/ijisa-v5-n5/IJISA-V5-N5-9.pdf, Accessed on, 07/01/2018 "Archived copy". Archived from the original on 2011-09-28. Retrieved 2011-06-27

22 According to etymonline.com, https://www.etymonline.com/word/crime#etymonline_v_353, Accessed on, 07/01/2018

23 Definition of crime in English, https://www.lexico.com/en/definition/crime, Accessed on, 07/01/2018

24 Definition of crime, https://www.etymonline.com/word/crime, Accessed on 07/01/2018

Lexico explains every action which made faulty situation that is punishable by the law.[25] Every prohibited action is punishable with fine and imprisonment.[26] W. B. Odgers described crime is wrongful act that is harmful for whole community and society.[27] John Scott, Gordon Marshall denotes flouting the prohibited rules which is attached with a lawful punishment is crime.[28] There are some other definitions from the Legal Services Commission South Australian, the Commonwealth Governments, Glanville Williams and Trade Union and Labour Relations (Consolidation) Act 1992. The gist of their definition is that an action will be considered as crime when it breaks the community standard or prefix value of the court and there is a predefined punishment for that with the endorsement of a legal body such as court or state authority.[29, 30, 31]

The definition of crime is come from various scholars based on different context. All of them defined the same things that the specific standard or value, rules, or norms have been broken or ignored by the crime doer. Here is a set of definition of crime of the expert of criminology and linguist.[32]

The definition of crime may vary for its context and ground. But It would be an over all definition of crime that crime is an action or intention of an action to do something

---

25 "An action or omission which constitutes an offence and is punishable by law" Definition of crime, https://www.lexico.com/en/definition/crime, Accessed on 07/01/2018

26 "An act or omission which is prohibited by criminal law and punished, usually by fine or imprisonment" The Penal Code, 1860, http://bdlaws.minlaw.gov.bd/act-details-11.html, Accessed on, 07/01/2018

27 "A crime is a wrongful act of such a kind that the State deems it necessary, in the interests of the public, to repress it; for its repetition would be harmful to the community as a whole." Odgers, W. B., *The Common Law of England* (London: Sweet & Maxwell Limited, 1911), p.101.

28 "an offence which goes beyond the personal and into the public sphere, prohibitory rules or laws, to which legitimate punishments or sanctions are attached, and which requires the intervention of a public authority." John Scott, Gordon Marshall, *A Dictionary of Sociology*, The Oxford Dictionary of Sociology, Oxford University Press, New York, Ed. 4th, 2009, P.139

29 A crime is an offence that merits community condemnation and punishment, usually by way of fine or imprisonment. This is different from a civil wrong (a tort), which is an action against an individual that requires compensation or restitution. See, What is a Crime? By The Legal Services Commission South Australian and the Commonwealth Governments, https://lawhandbook.sa.gov.au/ch12s01.php, access on 23 March, 2018

30 "An act or omission is a crime if it is capable of being followed by what are called criminal proceedings.", See, Glanville Williams, *Learning the Law*, Eleventh Edition, Stevens, 1982, p. 3

31 "A crime means an offence punishable on indictment, or an offence punishable on summary conviction, and for the commission of which the offender is liable under the statute making the offence punishable to be imprisoned either absolutely or at the discretion of the court as an alternative for some other punishment." See, The Trade Union and Labour Relations (Consolidation) Act 1992, section 243(2), The Wayback Machine https://www.legislation.gov.uk/ukpga/1992/52, Accessed on, 07/01/2018

32 A linguist is someone who studies language. Linguists study every aspect of language, including vocabulary, grammar, the sound of language, and how words evolve over time., https://www.vocabulary.com/dictionary/linguist, Accessed on 07/01/2018

or have done something that violates or ignores or demolishes the common standards of the individual, family, organization, Society and state from an established norms or values or rules of religion, culture & tradition, belief, community commitment, organizational policy, rituals of society, state or country".

2.1.3 Cyber crime

Cyber crime has such kind of threat and effect that is more serious than atomic bombing. Cyber crime may destroy a civilization or national or can break down the progress lines of a nation. So the definition of cyber crime from a specific point of view is so outdated. Here it is attempted to discuss the pros and cons of cyber crime definition to open the real identity of cyber crime for raising public awareness of the issue and to take proper initiatives to prevent cyber crime from individual to rest of upward spaces.

Cyber crime is a joint English word probably first used in 1991[33] both have separate word meaning and definition but whey the set beside each one it defines a type of crime that so is much critical and different from the common definition of crime. Fundamentally cyber crime is a criminal actions or intensions in the cyber space or computer system or network system or computer environment. That can be disturbing operational flow, or system mechanism or deleting, destruction data, accessing system without permission, or collecting data without permission, gaining access of personal information or money or intellectual property or breaching private or confidential documents or data, or modification of data or system, or misusing or abusing system network for illegal task or action, sharing or promoting harmful contents, presenting false news or information, fake propagation, pornographic content, and personal information without its owner's authorization on the Internet. When a crime or misconduct or action is organized online or in cyber or using various tools of cyber, it is called cyber crime.[34] There are two facts related to cyber crime, some crimes occurred in cyber space and some other crimes occurred with the help of cyber mechanism or IT. New kinds of crime such as destroying cyber environment, stealing data, spreading viruses, promoting harmful content in cyber world are the cyber

---

33 Merriam Webster Dictionary, cybercrime, https://www.merriam-webster.com/dictionary/cybercrime, Accessed on, 10/01/2018

34 Advocate Daggal Pawan expert on cybercrime delineates as "Any criminal activity that uses a computer either an instrumentality, target or a means for perpetuating further crimes comes within the ambit of cybercrime" Karzon Sheikh Hafizur Rahman, *Theoretical and Applied Criminology*, Palal Prokashoni, Dhaka, 2008, p. 411

dependent crimes. And traditional crimes occurred in cyber space with the means of cyber technology or system such as fraud, theft, mocking, selling harmful things such drug, weapons, perverted sexual products.[35],[36]

Interpol specified cyber crime as new kind of criminal activity that use new technology and attack against government or business, or individual which very harmful and it has no limit in online and offline.[37] Cyber crime is making attack against a computer system or network system, with aim to gain access of that system or restrain the legitimate user from using that platform.[38]

Cyber crime is referred as committing offenses in online with the help of computer as mechanism of misdeed or aiming a victim. Here one thing is very important, computer is a target or computer is a tool to catch the target. Traditional crimes or offence as well as new type of occurrence can be done with the help of computer or internet facility. So both computer and the computer user can be the main aim of this offence.[39] If a computer is the target of cyber criminal they will do the harm of the computer environment or the system network as modifying data, changing data,

---

35 Cyber crime is defined in two directions. Firstly 'Cyber-dependent crimes' that mean committing crimes only through the use of Information and Communications Technology (ICT) devices, where the devices are both the tool for committing the crime, and the target of the crime, for example, evolving and spreading malware for financial gain, hacking to steal, damage, distort or destroy data and/or network or activity. Secondly, 'Cyber-enabled crimes' it refers traditional crimes which can be increased in scale or reach by the use of computers, computer networks or other forms of ICT, such as cyber-enabled fraud and data theft, online drug and weapons business."https://www.cps.gov.uk/legal-guidance/cybercrime-prosecution-guidance, Accessed on, 10/01/2018

36 Cyber crime encompasses any criminal act dealing with computers and networks (called hacking). Additionally, cyber crime also includes traditional crimes conducted through the Internet. For example; hate crimes, telemarketing and Internet fraud, identity theft, and credit card account thefts are considered to be cyber crimes when the illegal activities are committed through the use of a computer and the Internet. See, Vangie Beal, *Cyber Crime*, https://www. webopedia.com/TERM/C/cyber_crime.html, Accessed on, 15/01/2018.

37 "Cybercrime as a service, words and phrases that scarcely existed a decade ago are now part of our everyday language, as criminals use new technologies to commit cyber attacks against governments, businesses and individuals. These crimes know no borders, either physical or virtual, cause serious harm and pose very real threats to victims worldwide." https://www.interpol.int/en/Crimes/Cybercrime, Accessed on, 10/01/2018

38 Pure cybercrime refers to crimes against computer and information systems, where the aim is to gain unauthorized access to a device or deny access to a legitimate user. Traditional forms of crime have also evolved as criminal organizations turn gradually to the internet to facilitate their activities and exploit their profit in the shortest time. These 'cyber-enabled' crimes are not necessarily new such as theft, fraud, illegal gambling, the sale of fake medicines but they have taken on a new online facet. See, Dr. Mike McGuire (University of Surrey) and Samantha Dowling (Home Office Science), *Cyber crime: A review of the evidence*, Home Office Research Report 75, Home Office UK, October 2013, P. 4

39 Joseph Aghatise, *Cybercrime definition*, Insitute of Human Virology, Nigeria, 2006, https://www.researchgate.net/publication/265350281_Cybercrime_definition, accessed on 10/01/2018

deleting data or breaching data or encrypting data or destroying the whole computer system, disturbing normal working environment of computer system or blocking the legal user or owner of the computer. If a computer is a tool for doing cyber crime then using the computer system or cyber space the criminal targeting the user or the behind person, where he or she can be abused, harassed mentally or sexually, stealing money by blackmailing or humiliating in the online space. Traditional any kinds of crime can be done with computer as it is a tool for that. Computer and cyber space is used as a tool for presenting false or fake information or news that can make unrest situation in the family or society or even in the state. Cyber crime is categorized into five type by the US department of Justice. These are as follows, damaging computer system, data stealing, carding schemes, breaking personal privacy, threatening framework.[40]

In order to tackle the cyber crime the Council of Europe has formed a convention regarding this. Illegally accessing, interfering, seizing, misusing of computer system or data network is marked as cyber crime. Falsification of computer data, child pornography and other copyright issues are also included in that list of cyber crime. Promoting, producing, distributing, sharing, selling any things of harmful content or product such as drug, weapons, pornography, malicious content are also considered as cyber crime.[41] Parliament of Australia addresses cyber crime as product of growth of ICT.[42] Attorney-General's Department of Australia described cyber crime as e-crime and criminal activity allied with the use of ICT.[43] The Australian Bankers' Association represents cyber crime as any type of criminal behaviour developed with the use of telecommunication service.[44] Cyber crime is also addressed as e-crime, computer crime, High tech crime.[45] Cyber crime is such type of crime that is

---

40 US department of Justice, *Cyber and Intellectual Property Crimes Section*, https://www.justice.gov/usao-cdca/cyber-and-intellectual-property-crimes-section, accessed on, 02/07/2019

41 CONVENTIONON CYBERCRIME, The Council of Europe, Budapest, 23.XI.2001, https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/185, Accessed on, 12/01/2018

42 Parliament of Australia, Crime in Cyberspace, https://www.aph.gov.au/Parliamentary_Business/Committees/Joint/Former_Committees/acc/completed_inquiries/2002-4/cybercrime/report/c02#f3, The Attorney General's Department defined it as: "A term that encompasses a variety of offences associated with the use of information and communication technology. The use of the term cybercrime is synonymous with the term electronic crime (e-crime)". Accessed on, 12/01/2018

43 Parliamentary Joint Committee on the National Crime Authority *'Law Enforcement Implications of New Technology'*, Parliament of Australia, Attorney-General's Department, Submission no 21, p.2

44 Parliament of Australia, Australian Bankers' Association, Submission no 19, p.6

45 Australian Centre for Police Research: "E-crime includes offences where a computer is used as a tool in the commission of an offence, as the target of an offence, or used as a storage device in the commission of an offence." Parliament of Australia, Australian Crime Commission, Submission no 23, p.6

concerned with computer that engaged computer to do a crime.[46, 47] It can be said computer is operated in doing criminal activity.[48] Cyber crime is delineated as operating or using any means of ICT such computer, mobile, system network or its any function to do wrong deeds and do harm to a person or group of person.[49] It is threating for both a person or state security and financial condition.[50, 51] Woman is harassed both mentally or body using cyber facility by the cyber criminal.[52] It is very concerning point of personal privacy and private discloser. Wrong deeds adopted with or by a computer network or system is also called cyber crime.[53] NU outlines cyber crime as traditional crimes with the means of computer or online system.[54] Prime target of the cyber crime are the financial gain, predominance in the IT sector and personal conflict. For the financial gain some income generating illegal activities are ongoing in IT sector.[55]

---

46 cybercrime, https://searchsecurity.techtarget.com/definition/cybercrime, Accessed on, 12/01/2018, See Moore, R. "*Cyber crime: Investigating High-Technology Computer Crime*," Cleveland, Mississippi: Anderson Publishing, ed. 2, p.4

47 Peter Stephenson, *Investigating Computer- Related Crime a Handbook for Corporate Investigators,* November 1999, CRC Press, Inc.Subs. of Times Mirror 2000 Corporate Blvd. NW Boca Raton, FL, United States,   p. 3.

48 Warren G. Kruse, Jay G. Heiser (2002). *Computer forensics: incident response essentials*. Addison-Wesley. p. 392.

49 "Offences that are committed against individuals or groups of individuals with a criminal motive to intentionally harm the reputation of the victim or cause physical or mental harm, or loss, to the victim directly or indirectly, using modern telecommunication networks such as Internet (networks including chat rooms, emails, notice boards and groups) and mobile phones (Bluetooth/SMS/MMS)". See, P. Madhava Soma Sundaram and Syed, *Cyber Crime and Digital Disorder* (Tamil Nadu, Manonmaniam Sundaranar University) Ed. 1, 2011, P. 13, see also Halder, D., & Jaishankar, K. (2011) *Cyber crime and the Victimization of Women: Laws, Rights, and Regulations.* Hershey, PA, USA: IGI Global.

50 Steve Morgan "*Cyber Crime Costs Projected To Reach $2 Trillion by 2019*". Forbes. https://www.forbes.com/sites/stevemorgan/2016/01/17/cyber-crime-costs-projected-to-reach-2-trillion-by-2019/?sh=473989183a91, Accessed on, 15/01/2018.

51 Ibid 13

52 Debarati Halder and K. Jaishankar explain cybercrime from the standpoint of gender and mentioned 'cybercrime against women' as "Crimes targeted against women with a motive to intentionally harm the victim psychologically and physically, using modern telecommunication networks such as internet and mobile phones". See, Debarati Halder and K. Jaishankar, Therapeutic Jurisprudence and Overcoming Violence Against Women, IGI Global, 2017, P. 283, See also, CA Kamal Garg, *Forensic Audit of Financial Crimes & Frauds,* Wolters Kluwer (India) Pvt. Ltd., Punjab, India, 1st Ed. 2020, P. 228

53 Any illegal act fostered or facilitated by a computer, whether the computer is an object of a crime, an instrument used to commit a crime, or a repository of evidence related to a crime. See, Sameer Hinduja, "*Computer crime Investigations in the United States: Leveraging Knowledge from the Past to Address the Future*", International Journal of Cyber Criminology, Vol. 1, P. 1, January, 2007, http://cybercrimejournal.com/sameer.pdf , Accessed on, 15/01/2018

54 Computer crime can involve activities that are traditional in nature, such as theft, fraud, forgery, and mischief, all of which are generally subject everywhere to criminal sanctions. UN Manual on the Prevention and Control of Computer Related Crime, 1994, para 22, available at:http://216.55.97.163/wp-content/themes/bcb/bdf/int_regulations/un/CompCrims_UN_Guide.pdf, accessed on, 22/02/2018

55 Koushik, *Hacking & Security*, Johnson IT Institute, Moghbazar, Dhaka (2017), p. 54

Cyber crime is new trend of criminology where multidimensional conventional or traditional crime have occurred or committed with help of ICT or by means of cyber facilities or computer interface or internet where computer (computer resources) is targeted or used as tool to perform desired crime. Cyber crime may differ upon the target and intention. Activities which fall under this category are often referred to as high tech crime, e-crime, online crime, cyber terrorism, computer crimes or cyber crimes.

2.1.4 Islam

Islam is an Arabic word (الإسلام,) that drives from Arabic tri-consonantal root (- ل – س م) that means (Submission) which is based on monotheistic religious[56] view all of its teachings and beliefs are written according to the Al-Qur'an[57] and Al-Hadith[58]. Believers of Islam are named as Muslims by Allah himself in Al-Qur'an.[59] Different meanings have been generated from this root being manipulated in its form such as (اسلام) Submitting with Obedience, (سلام) Tranquility, (سلما) toasting of the skin, (سليما) safe from hazard (Feminine Gender), (سليم) rescued from hazard (Masculine Gender), (اسلم) To succumb, (استسلاما) To capitulation, (مسل) Definite, (تسليم) Accepting a salute.[60]

---

56 Religious believe relating to or characterized by the belief that there is only one God. Monotheism is the belief in one god. Monotheism is the belief in the existence of only one god that created the world, is all-powerful and intervenes in the world. Theodorus P. van Baaren, Professor of Science of Religions, State University of Groningen, The Netherlands, Encyclopædia Britannica, https://www.britannica.com/topic/monotheism, Accessed on, 19/01/2021

57 The Quran was revealed to Muhammad (SAW) by the angel Jibril, and that it is the word of Allah, the holy scripture of Islam, https://en.wikipedia.org/wiki/Quran, Accessed on, 15/02/2018

58 Report of the words and deeds of Muhammad (SAW) and other early Muslims; considered an authoritative source of revelation, second only to the *Quran* (sometimes referred to as sayings of the Prophet). Hadith (pl. ahadith; hadith is used as a singular or a collective term in English) were collected, transmitted, and taught orally for two centuries after Muhammad's death and then began to be collected in written form and codified. They serve as a source of biographical material for Muhammad, contextualization of Quranic revelations, and Islamic law. A list of authoritative transmitters is usually included in collections. Compilers were careful to record hadith exactly as received from recognized transmission specialists. The six most authoritative collections are those of al-Bukhari , Muslim , al-Tirmidhi , Abu Daud al-Sijistani , al-Nasai , and al-Qazwini . The collections of Malik ibn Anas and Ahmad ibn Hanbal are also important, http://www.oxfordislamicstudies.com/article/opr/t125/e758, access on 18/04/2018

59 Allah said that; وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ - And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah . He is your protector; and excellent is the protector, and excellent is the helper., Al-Quran 22:78

60 https://wikiislam.net/wiki/The_Meaning_of_Islam, access on 18/04/2018

It is to be noted that human achieve peace and safety by submitting oneself to the will of Allah that indicates all the meaning of Islam. The word Islam occurs in Al-Qur'an 10 times. Everywhere the word "Islam" mention as "Din". So let's see some of these references from the verse of Al-Qur'an to understand the implementations, applications and scope with range of Al-Qur'an in the life of human being as a part of family, society and state. In Al-Qur'an, Islam is labelled as Din (دين) (System of life)[61], Submission to Allah[62], the Religion of Allah[63] and Obedience to Allah.[64]

Hazrat Mohammad (SAW) addresses Islam in Al-Hadith as Believe and worship Allah Alone and praying Zakat and fasting in Romadan and Hajj.[65] Mohammad (SAW) has sent a letter to Heraculius where he invited the king of Byzantine to accept Islam for being safe.[66]. Prophet Mohammad (SAW) called the Jews to accept Islam and there he guaranteed of safety after being accepted Islam or to capitulate to Allah.[67] In many hadith Prophet (SAW) has called for surrendering to Allah as Muslim.[68]

---

61 Allah says, ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ - Today, I have perfected your religion (dīn) for you; I have completed My blessing upon you; I have approved Islam for your religion Al Quran 5:3,

62 As Allah says, إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ - The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. Quran 3:19

63 Allah declare, أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ - قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَ ٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ - وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back. Al Quran 3:83

64 Allah indicates إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allah, [being] sincere to Him in religion., Al Quran 39:2

65 What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Sahih Bukhari 1:2:48, https://quranx.com/Hadith/Bukhari/USC-MSA/Volume-1/Book-2/Hadith-48/, Accessed on, 18/04/2018

66 "This letter is from Muhammad, the slave of Allah, and His Apostle, to Heraculius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (surrender to Allah), embrace Islam and you will be safe". See, Sahih Bukhari 4:52:191, https://quranx.com/Hadith/Bukhari/USC-MSA/Volume-4/Book-52/Hadith-191/, Accessed on, 18/04/2018

67 "While we were in the mosque, Allah's Apostle came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" "Know that the earth is for Allah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allah and His Apostle." See, Sahih Bukhari 009:092:447, https://quranx.com/Hadith/Bukhari/USC-MSA/Volume-9/Book-92/Hadith-447/, Accessed on, 18/04/2018

Islam is to renunciation to Allah and devotion of him along and sacrificing in the name of him.[69] It is only obedience and prayer to Allah from the sight of every creatures. So it would be the best meaning Islam guarantees of peace, this peace can be achieved by full submission to Allah.[70]

Islam preaches a single message of Allah that there is no god except Allah; the message is conveying from the prophet Hazrat Adam (AS) to the last prophet Hazrat Muhammad (SAW). Allah (الله) is the one and only everlasting spirit, maker of the universe, King of all Kings, most compassionate, most gracious, and most merciful. God is used to mean Allah by the non-muslim.[71] Muslims of the world use Allah word to mention Almighty, Allah has 99 adjective names these are stated in the Al-Qur'an and Al-Hadith.[72]

Every Muslims have same believe and faith. They believe upon every prophets sent by Allah such Hazrat Adam, Ibrahi, Ismail, Isaa, Musa, Yakub, Nooh (AS) and all other prophet addressed in Al-Qur'an.[73, 74, 75] They also believe in all the Kitab

---

68 "By Allah! I consider him a believer." The Prophet said, "Or merely a Muslim (Who surrender to Allah)."Sahih Bukhari 1:4:247, https://quranx.com/Hadith/Bukhari/USC-MSA/Volume-1/Book-4/Hadith-247/, Accessed on, 18/04/2018

69 Ibn Taymiyyah defined Islam as like as "Islam is to surrender to God, submit to him, worship him, and serve him.....", See, Muhammad Abdul Haq Ansari, *'Ibn Taymiyah Expounds Islam'*, Islamic University, Riyadh, Saudi Arabia, and Institute of Islamic and Arabic Sciences in America, Washington, U.S.A., 2000. p. 316,

70 Allah says, يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. Al-Qur'an 2:208

71 Introduction to Islam, The meaning of Islam, http://www.alim.org/library/islam/article/GIT, access on 20/05/2018

72 Allah says, قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا - Say, "Call upon Allah or call upon the Most Merciful [ar-Raḥmān]. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. Al Qur'an, 17;110 See also, حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولَ اللَّهِ ﷺ قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ ". Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.", https://sunnah.com/bukhari:2736

73 Allah says, قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ - Al Qur'an, 3:84

revealed by Allah Ta'ala to remove the darkness of world and to show the right path of Allah. And the teaching of these Kitabs is same but some provisions were different based on eras. All the Muslims believe in all the Angels. They do not make any differentiation among them. They do believe that the good and bad deeds of this world. Allah knows of everything. They also keeping faith the yielding of judgments where Allah will judge and ours descent and ascension, reward and punishment obedience and following instructions Allah except any one. Basically Islam refers full obedience to the wish and law of Allah described in his Kitab. By surrendering fully we can obtain the full security and safety for inner and outer peace. To being Muslim is the securest guarantee for protection.

Islam is established upon its five pillars, these are as follows; witnessing Kalimah, the evidence of belief; 5 times Salat in day; Observing Sawom [Fasting] during the holy month of Romadan; Paying Zakat to its proper owners; Performing Hajj to Macca. Hajj must be performed at least once in their lifetime who has the ability both in physical and financial. Hajj is performed once time per year at Mecca.[78]

Muhammad (SAW) was sent by Allah for Whole mankind till the last day of this world.[79]

74 قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم Allah says, مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ." Al Qur'an, 6;164

75 آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن Allah mentions, رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ "The Messenger believed in that which has been revealed unto him from his Lord and (so do) the believers. Each one believed in Allah, and His angels, and His scriptures, and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. To you is the [final] destination." Al Qur'an, 2:285)

76 Islam, An Introduction. Compiled by Dr. Mohammed Ibrahim Elmasry c/o KW Islamic Association, P.O. Box 823, Waterloo, Ontario, CANADA N2J 4C2, http://www.islamicways.net/introduction.html, Accessed on, 18/04/2018

77 "I bear witness that there is no God but Allah and that Mohammad is his last messenger" Narrated حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ in Hadith, قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ " Sahih al-Bukhari 8, https://sunnah.com/bukhari/2/1

78 Sayyid Abu Al-'Ala Maududi, *Islam: Its Meaning and Message*, in M. Tariq Quraishi (ed.), American Trust Publications, Indianapolis, Indiana, 1984, p.12

79 Sayyid Abu Al-'Ala Maududi, *Islam: Its Meaning and Message,* in M. Tariq Quraishi (ed.), American Trust Publications, Indianapolis, Indiana, 1984, 13-14.

in here and here after life by Almighty Allah's selective & chosen messenger like Adam (AS) to prophet Mohammad (SAW). That includes all the ways of life like personal to family, local to national and international, social to political at the same time religious to economic, there is no spare of life that does not guided by Allah. There are some instructions to guide directly some others are indirectly. Ibrahim (AS) is the forefather of Muslim nation.[80]

Al-Qur'an and As-sunnah are the main source of meaning, ways, instructions, commands, advices, suggestions, way of application and restrictions of Islam. All the instructions relating to the Islamic code of life is called as Islamic jurisprudence or Islamic Shar'iah[81]. Fiqah (فقه) word is used to mean Islamic Jurisprudence. Fiqah (فقه) means to The Life of Hazrat Muhammad (SAW). Fiqah is practical knowledge, Quran is the statement of Al-Qur'an and Ad-Hadith is Sunnah for simplifying to 63 years of life. Muhammad (SAW) has clear of base the principles of Islam and the of Al-Quran and Al-Hadith by spare by life the demand direct supervision all group of its co. The opinion are found the community deal and first wing various age where was discussed details. of the world in spiritual, intellectual, personal, family, social, economic, political, local, international life including every spare life. So it can be Al-Qur'an and Al-Hadith are fundamental source of Shariah that's why all the said that Islam is the suggested and selective guidelines for the ways of life to success principles and guidelines of Shariah are originated from these sources. Till the end of world all the solutions are indicated in there. So to find and search the solutions based on Al-Qur'an and Al-Hadith there need a through study based on current context with some conditions and standards. There are some other sources of Fiqah besides the Al-Qur'an and the Sunnah, the sources of law in Islam are Qiyas[82] (equivalence), Ijma'[83] (consent) and Ijtihad[84] (academic methodical research).

---

80 Allah says, وَجَـٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ - Al-Quran, 22:78

81 The linguistic meaning of the word Shariah is a non-exhaustive source of water from which people satisfy their thirst. Thus, the linguistic significance of Shariah is that the Islamic laws are effectively a source of guidance. As water is the fundamental basis for life, the Islamic laws are an essential source for guiding human life. Shariah is composed of all the laws derived from the legislative sources of Islam. These laws are not just limited to areas covering marriage or divorce; rather, the Islamic laws cover every action performed by an individual or a society. The term Shariah is also a synonym for Fiqh. https://www.islamic-banking.com/knowledge/islamic-jurisprudence-fiqh, Accessed on, 22/05/2018

82 The linguistic meaning of Qiyas is measurement. As a juristic term Qiyas is the extension of a Shariah ruling from an original case to a new case because of the equivalence of the causes

Hukumus Shar'ie and its types

Al-Qur'an and Al-Hadith represent numerous subjects for teaching and instructing Muslim the way for success in here and hereafter life. Al-Qur'an represents fundamental instruction that covers orders and prohibition of Islam, representing the history of earlier prophets, nations and cosmology of world, human, other natural elements, the outmath in the day of final justice. Believers of this religion are doing everything for the shake of love of Allah Ta'ala and Hazrat Muhammad (SAW).

These verse or statement discuss about the orders and prohibitions of Islam is called

Islamic Shariah or Fiqh (Islamic Jurisprudence)

Hukmus Shar'ie. That defined our actions. There are five phases of Hukmus Shar'ie upon the context of principles of Fiqah. These are as follows, 1. فرض (Obligatory)- That means for an action ordered from Allah or Hazrat Mohammad (SAW) it must have to do. 2. حرام (Forbidden) that means an action must should not to do by Allah or his prophet (SAW), 3. سنة (Endorsed) that refers every actions that is endorsed by the Hazrat Muhammad (SAW) and practiced by himself or followed by his companion, if anyone done this type of actions he or she will be rewarded if not then he will not be

---

underlying them (lila). There are specific guidelines and requirements for Qiyas explained in the books of Usul al Fiqh. One such guideline is that there should be no existing ruling from the Quran, Sunnah, and Ijma as Sahabah for the new case. Some of the other requirements for Qiyas are that the original ruling has to be from Quran, Sunnah, and Ijma as Sahabah, not from another Qiyas. In addition, the texts of the Quran, Sunnah, and Ijma as Sahabah must contain the justification for the ruling. We cannot use our Aql (intellect) to come up with a cause (lila). https://www.islamic-banking.com/knowledge/islamic-jurisprudence-fiqh, Accessed on, 22/05/2018

83 Ijma is the verbal noun of the Arabic word Ajmaa, which has two meanings: 1) to determine & 2) to agree upon something. There are many types of Ijma discussed in the books of Usul al Fiqh. Some of these being, Ijma al Ummah, Ijma al Mujtahideen, Ijma ahiel Bayet, Ijma al Madinah and ljma as Sahabah. https://www.islamic-banking.com/knowledge/islamic-jurisprudence-fiqh, Accessed on, 22/05/2018

84 Ijtihad is derived from the root word Jahada. Linguistically, it means striving or self exertion in any activity which entails a measure of hardship. As a juristic term, Ijtihad means exhausting all of one's efforts in studying a problem thoroughly and seeking a solution for it from the sources of Shariah. A person who performs Ijtihad is a Mujtahid (pl. mujtahideen); whereas, a person who knows the rules of Shariah in detail, but is unable to extract rules directly from their sources, is not a Mujtahid but rather a Faqih, Mufti, or a Qaadi. The text of Quran and Sunnah which are Qatai (conclusive) in meaning provide only one understanding. Any Ijtihad on these types of text will render only one meaning. The texts related to issues such as Riba or murder are clear in their prohibition of these things. No Mujtahid can claim that Riba or murder is allowed because the text only offers one meaning. Finally, he must have a comprehensive knowledge of the issue on which Ijtihad is being performed. To extract any ruling one has to understand the subject thoroughly. If the Mujtahid doesn't understand an issue, he is not allowed to do Ijtihad regardless of where he lives. To understand the issue, the Mujtahid can go to experts. For instance, there might be an issue in genetic engineering. To understand the process of genetic engineering, the Mujtahid can go to an expert in this field. Therefore, these criteria are enough to qualify one to do Ijtihad, and it is incorrect to say that each issue requires the Mujtahid to reside in that environment. The Mujtahid can reside anywhere and do Ijtihad as long as he is familiar with the issue being dealt with. If the Mujtahid is not familiar with the issue, he is not allowed to do Ijtihad, even if the issue occurs in the same environment that the Mujtahid is residing in. Tahir Wasti, *The Application of Islamic Criminal Law in Pakistan: Sharia in Practice,* BRILL, 2009, p.95, see also, Said Shabbar, *ijtihad and renewal* (London, the international institute of islamic thought), 2017, p. 2

punished or blamed, 4. مكرهة (disliked) that means an action is not like but not prohibited, if any one restrain himself from doing such kind of things he will be rewarded and if done by him will not be punished but not appreciating. 5. مباح (Tolerable) that means no direct instruction is given to such kind of actions or things, it is the choice of the person.

Maqasid As-Shari'ah (مقاصد الشريعه)

Maqasid As-Shari'ah (مقاصد الشريعه) is very essential part of Islamic Sharia'ah study. Prime goal of Islamic rules of law is discussed in Maqasid As-Shari'ah (مقاصد الشريعه). So it is very important to understand the goals or the purposes or objectives or the benefits of obeying Islamic Sharia'ah. These objectives are described by Allah Ta'ala after addressing an important rule. Suppose Allah orders to perform salat, after briefing this order, the purpose and benefit of performing salat is discussed at the end of the Ayat. All the intentions of Shari'ah are not exactly addressed in the main statement of Al-Qur'an and Al-Hadith. Suppose Allah has defined the benefit or purpose of that provision at the end of different provisions. After describing the rules of fasting, he declared that fasting is a means of attaining taqwa.[85] With the efforts of our Islamic scholar, some sort of objectives are extracted from Al-Qur'an and compiled in a single tile. This effort helps to understand the teaching of Al-Qur'an and make them more encouraged to practice the rules of Al-Qur'an. It will also help to improve social value and improved our civilization.[86]

Probably, Objectives and the benefits of Shari'ah is firstly categorized by Al-Haramaeen Al-Juwayne. He divided it into three sorts. 1. Darureyyah (Constituent), 2. Hajeyyah (the corresponding), 3. Tahsineyyah (the accompaniments). After Al-Juwayni's thoughts, his student Imam Ghajjali addressed that the Shari'ah trailed five basic objectives - life, intellect, faith, lineage and property". That shows all the rules of Islam is to preserve these things from the harmful content or situations.[87] When people understand the purpose and goal of Shariah, they become more interested and sincere in following Shariah. Understanding the Maqasid as Shari'ah in a better way makes it easier to solve new problems that have come up in the ages. The earlier

---

85 As Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. Al-Qur'an, 2:183

86 Allah describes, إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا Indeed, we guided him to the way, be he grateful or be he ungrateful. Al Qur'an 76:03.

87 Maqasid al Shari'ah , https://www.islamic-banking.com/knowledge/, Accessed on, 25/05/2018

scholars paid special attention to the Maqasid as Shari'ah in order to make correct decisions on various important decisions of the Shariah.[88]

In this dissertation, brief introduction to Islam, is an intention to give an over all definition of Islam to present the main purposes of Islam for mankind. Islam is not a religion like any other religion; Islam is defined as "Din" that includes all the concern maters in relation with the human being. Maqasid al Shari'ah will help for understanding the objectives of Islam. I hope that these points of this definition will help us to understand about Islamic steps in preventing any kind of problem of individual, family, society or local to international because Islam is not confined with any region or time or place, nation. It is just for every one of mankind. [89]

2.1.5 Prevention

Prevention is a noun form English word that's verb form is "prevent". It means the act of preventing or hindering.[90] Etymologically, prevention word is originated in mid-15c from the French prévention word and Latin praeventionem. That means practicing an action module to stop an event or situation or doing any thing in advance to stop or to protect from something.[91] It defines the steps before occurring something for taking initiative in that regards. The definitions of prevention are as follows according to the branch of knowledge. In Public healthcare prevention means taking or following actions plan to prevent a diseases or injuries rather than treatment after being injured.[92]

---

88 Dr. Muhammad Saad al Ayubi, *Maqasid Syariah al islamiyah*, pp. 23-24
89 Allah says, يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ "O Mankind! We created you from a single pair of male and female and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Allah is one who is the most righteous of you. And Allah has the full knowledge and is well acquainted (with all things)" Al Qur'an 49:13
90 "Prevention," Merriam-Webster.com Dictionary, https://www.merriam-webster.com/dictionary/ prevention. Accessed 02/06/2018.
91 Action of anticipating,"Prevention," Humanterm, Universidad Europea de Madrid https://humantermuem.es/content/ conflict-prevention/?lang=en, Accessed 02/06/2018.
92 Preventive healthcare consists of measures taken for disease prevention. Just as health comprises a variety of physical and mental states, so do disease and disability, which are affected by environmental factors, genetic predisposition, disease agents, and lifestyle choices. Health, disease, and disability are dynamic processes which begin before individuals realize they are affected. Disease prevention relies on anticipatory actions that can be categorized as primal, primary, secondary, and tertiary prevention. https://en.wikipedia.org/wiki/Preventive_healthcare, Accessed on, Accessed on, 02/06/2018

implements and Strictly maintaining that law implementation by government.[93, 94] Simply installing a checking system for monitoring any situation and setting a value based on that situation's symptoms. When any of those symptoms will be occurred then the alarming system will be alert. Or it can be taking some steps after analyzing a problem to stop that problem. [95]

Interest to improve the policies for criminal treatment and changes in the justice system is growing day by day as a result of criminal treatment research work of the past centuries.[96] All over the world, law maker, lawyer, jurist, criminal treatment specialist are jointly trying to reduce the crime in the society by taking steps to reform the current legal frame work as well as the treating the crime factors and environment. They are taking some special preventative measures to stop the crime factors for reducing criminal tendencies.[97] They are trying to destroy the crime factors rather than punishing the criminal in the court and reforming the security system with some collective steps in various level of local government unit with their forces.[98] For making the population conscious about that problem effect various public awareness program is arrange in the school, college and university.[99]

Now a days, renowned criminologists agreed to prevent crime rather than punishing crime with law enforcement department. All the international body they are arguing that the government should have to take require action to prevent crime by solving the risk factors of crime and taking necessary step to remove the causes of a crime with its new policy and treatment. Because preventing crime is more suitable solution than occurrence by making conscious about the that crime and its affects, proper law enacting law with force.[100]

In Criminal Law treatment, attempting to decrease the rate of crime

---

93 "Prevention is the attempt to reduce and deter crime and criminals. It is applied specifically to efforts made by governments to reduce crime, enforce the law, and maintain criminal justice." See, Crime Prevention, https://en.wikipedia.org/wiki/Crime_prevention, Accessed on, 02/06/2018

94 Emergency management, wikipedia, https://en.wikipedia.org/wiki/Emergency_management, Accessed on, 02/06/2018

95 Prevention, English dictionary of vocabulary, https://www.vocabulary.com/dictionary/prevention, Accessed on, 02/06/2018

96 International Journal Of Humanities And Cultural Studies, April, 2016, http://www.ijhcs.com/ index.php/ijhcs/index Page 1322, Accessed on, 02/06/2018

97 Shiri, spring 2007 p. 117

98 Najafi, Abrand Abadi, 2000, page 11

99 Raijian, main, 2004, page 122

100 David P. Farrington and Brandon C. Welsh, *"The Oxford Handbook of Crime Prevention"*. Oxford Handbooks. Oxford University Press, Mar 2012, p. 3.

Chapter-2.2 Cyber crime related terminology

Cyber crime is not confined in a little atmosphere or two persons. Rather it is related a huge range of parts of technology, technical stages and huge population. For realizing the context and ground cyber crime it is very much essential to discuses of its related terminology. Here are some terminologies that are interlinked with this topic both direct or indirect phase.

2.2.1 Hardware

The physical components of a computer or an electronics device are called hardware. Simply, hardware is that we can touch physically. It can be referred to computer components or any other component of electronics devices such as personal computer, business computer, research computer, personal digital assistant, smartphone, media players, i-pod, server station, computerization integrated machines, optical flash device, data storage devices and all others machineries. Hardware works with the help of software, which can be prefix or random utilization in it. Recent years, we can maintain or access hardware over internet as remote access or remote control by means of software instructions. The capacity of hardware is updating day by day as generation update. The performance of electronics device depends upon the capacity or power of hardware.

2.2.2 Software

Software is a set of commands that makes computer operable or functional. Software is the working environment of a computer or network. Software is a whole working procedures of a specific task or work that is written in special code or language which only machine can understand via some mechanism. Application is another name of Software. App is the short form of Application. There are three kinds of software, firmware software, operating system software and application software. Software is also called program. Firmware software is one kind of program that is written in hard ware chip of electric board. When that board comes in touch of electricity then it starts functionality. [101] This type of program is permanent but can update in a specific way. [102] Operating system software is computer operating program that help us to operate a computer or an electric device and creates an environment to lunch other

---

101 Firmware, Techopedia, https://www.techopedia.com/definition/2137/firmware, access on 28/06/2018

102 What is a Firmware? Javatpoint, https://www.javatpoint.com/what-is-a-firmware, access on 28/06/2018

application software. It is also called as system software. Operating system is called in short OS; it is an extraordinary kind of program that runs mechanically a user switch on computer.

Disk Operating System is the first OS produced for IBM PC in 1981. Later on, Microsoft introduced Windows and randomly updating its version with so many features such as Windows XP or Windows 7, Vista, 8, 10. Recently Microsoft announced its latest version of Windows 11 with more stylish and updated security functions.[103] Business Machineries manufactured by Apple Inc. such as Mac Computer, iPhone, iPad, Apple Watch, and Apple TV use macOS as their operating system.[104]

Applications Software is a program for an specific operation or task. Application software runs upon OS. Suppose we want to make tea with software, then that software is a tea making software, we will set all the working procedures of making tea. Same as, for word processing Microsoft Office Word; for presenting information Microsoft Office Power point, for graphical content design and develop Adobe Photoshop. for software development Netbean, Android Studio; for Database Design, Develop Microsoft Office Access, Oracle Workbench; for audio and video editing Adobe Audacity, Premiere; For internet browsing Edge or Google Chrome.[105] The collective noun application software refers to all applications collectively.

2.2.3 Network

Inter connected computer makes a network for sharing information or data with each other. A network may connect a innumerable people with this technical support to share data with each other boundless.[106] The way of connection or the media of connection will fix its speed and type. Computer or servers can connect each other in many ways based on that way a network is named. It can be connect with wire or wireless or router base or radio frequency.[107] Networking between computers, server station, cloud computer, satellite, computer based other electronics devices open the

---

103 Windows 11 is almost here, https://www.microsoft.com/en-us/windows, Accessed on, 28/02/2021

104 Apple Mac, https://www.apple.com/mac/, Access on 12/10/2018.

105 Dinesh Thakur, *What is an Application Software? Types of Application Software. Definition,* https://ecomputernotes.com/fundamental/disk-operating-system/application-software, Access on 12/10/2018.

106 Network, Computer Hope, https://www.computerhope.com/jargon/n/network.htm, access on 10.8.2018

107 Dr. Roy Winkelman, *What is a Network?* Florida Center for Instructional Technology College of Education, University of South Florida, https://fcit.usf.edu/network/chap1/chap1.htm, Access on 12/10/2018.

door of globalization and reduce the distance of time and place. Network is categorized based on its capacity and covering area such as local area network (LAN)- small network of more than two computers; Wide are networks (WAN); Wireless Local Area Network (WLAN): A WLAN permits for connecting with another computer within LAN via wireless mechanism. A Network is formed with some computer or server via different type of router and switch.

2.2.4 Information and communications technology (ICT)

ICT plays important role in our everyday life through its internet based various services. ICT, IT & T all of these terms refer to Information and Communications Technology or Telecommunications. ICT is the whole setup that makes us able for latest computing and all the media of communications. Advancement of ICT, all the services are turned into a new trend of business and service module such as e-commerce, e-learning, e-governing, e-tendering, e-banking. The journey started from the UK government in 1997 by some academic researchers.[108] Based on this new trend of life this era is labeled as Digital Age by the government of Bangladesh.[109] Revolutionary change has come in our service quality and public service with the development of IT.

E-commerce

E-commerce refers to electronic commerce; all kinds of business based on internet. Simply e-commerce handles selling via website or mobile application. There are so many popular e-commerce websites such as amazon.com, ebay.com, alibaba.com, daraz.com, etsy.com, walmart.com, InspireUplift.com, overstock.com, wish.com, aliexpress.com. Very simple and secured process to purchase a product or service from these website, just browse the products and click on the shopping cart and input your delivery details then checkout with your payment information in another secured transaction process. All these things can be done from your favorite internet browsers. You can write or share your shopping experience to their website and you can also return the items through this website. There are so many challenges in e-commerce sector such as timely delivery and maintaining quality of the products or service, secure payment gateway, fair return polices etc.

---

108 Information and communications technology, https://en.wikipedia.org/wiki/Information_and_ communications_technology, Accessed on, 28/06/2018

109 Mary K. Pratt, *ICT (information and communications technology, or technologies),* Tech target, https://searchcio.techtarget.com/definition/ICT-information-and-communications-technology-or-technologies, Accessed on, 28/06/2018

There are so many advantages of e-commerce as follows; services available 24hours in seven days. Huge stock inventory , simplified product information, quick delivery fair return polices and so on. It will save huge time that wasted in traditional shopping. There are also some drawbacks of e-commerce such as stealing payment card information, fake or spamming shopping web site, hassle in returning faulty goods, huge shipping charge and coverage are disputations, unavailable of purchase goods from another country, late delivery, damaging purchased goods in time of shipping etc.

E-banking

E-banking means banking in online and making transaction from laptop or mobile via a website or application. Need not to go to the local branch and standby a line. Just login your secured banking portal and enjoy your money as you wish with some password and OTP. E-banking is more profitable that the usual. Innumerous banks offer their general banking solution through a mobile apps based on internet. This has the benefit to the bank that costs can be cheap. But still there are some security concerns are available from the security experts.[110] Account holders can access their account 24hours of seven days from anywhere with an internet connection only. Due to the internet base automatic operation system of banking there an intruder can access banking system and can manipulate the security system to steal money like Bangladesh Bank swift system hacking and stealing money by transferring to other bank and unknown targets. So relying only online based system in banking may occurred great disaster in banking system.

E-government

To provide all kinds of citizen service to their home yard within very short time in few steps is the core demand of general people. The governments of the countries all over the world are trying to make easy governmental services. E-governments relate all kinds of government services that are provides with the help of Internet and ICT. There are so many governmental services which become more accessible and easy by the help of internet. These are as follows, Census, After five years census facts are collected and inserted in database. These data can then be used to excerpt useful information and calculate developments. Track various issues that are concerns of

---

110 Electronic Banking, https://www.encyclopedia.com/finance/encyclopedias-almanacs-transcripts-and-maps/electronic-banking, Accessed on, 28/06/2018

development. This information is available in internet as a part of e-government easy access of information. All kind of registering application such as Arms use, Vehicle, Medical, doctor, pharmacy, Birth date, death date, marriage, police case become more easy with the help of Online registration process. Tax collections with the help of online procedures are gradually increasing. It becomes the features of modern e-government. Revenue collection are being online based and computerised, such as e-tin, bin, land tax etc. Electronic voting is another featured service of e-government. Electronic Voting Machine is introduced by some governments. But the experience is very poor because of security. Government job application portal helps the eligible candidates to find suitable job and apply for that post from home without any hassle. Education boards are operating all kinds of functions through internet based portal such as Electronic Student Identification form (esif), Electronic form fill up (eff), Electronic Teacher's information form (etif), EIIN, e-survey, e-exam center management, and publishing board exam results.[111]

e-Learning

e-Learning describes teaching and learning over internet or Online or recorded lecture education. In Covid-19 pandemic e-learning is the most reliable education system. E-learning becomes more popular with the help of meeting apps like Zoom, Google Meet, Messenger Group call, Skype and so on. It can call also distance learning. E-learning as a reliable media of education, it has some advantages and some disadvantages too. These are as follows; usage of computer applications in education sector ensured the proper way of admission, exam registration, and class schedule, online class, online exam and so no. This system costs low. Huge information on major subjects is available in Internet. E-learning system becomes popular among the young generation learners. It has a major problem that real class room system two way communication between learner and teacher and has close contact that helps them to get more support from teacher.[112]

Electronic mail (e-mail)

Email permits you to send and receive a message with help of computer or any smart electronic device that is connected to the Internet. With help of attachment option any types of documents can transfer via this.

---

111 www.bangladesh.gov.bd, Accessed on, 28/06/2018

112 What is E-Learning, https://www.igi-global.com/dictionary/administrators-assessments-online-courses-student/8785, Accessed on, 01/01/2022

Instant messaging (IM)

Instant messaging (IM) offers a system for real time communication between two user. They can send textual mails via their smart electronic device such as computer, smart mobile, smart TV, and Tab. Favorite Instant messaging app are Signal, WhatsApp, Line, Facebook Messenger, GTalk, FaceTime, Viber, Imo, Skype and so on.[113] Following apps have so many smart instant communication features such as text message, photo & video sharing, Instant Voice and Video Call, Voice Message, location message etc.

Voice over internet protocol (VoIP)

Voice over Internet Protocol allows you to talk over internet with your smart phone or special VoIP enabled Phone set in very low cost. Skype, Viber, and Tango are prominent vendor of VoIP business.

Blogging (web logs)

Blogging is a media for writing in web page that is open to all. It is one of the sophisticated ways to share business information. By showing ads in blogging site, some people earn money. Blogspot and Wordpress are the prominent host of free blogging site.

2.2.5 Virtual communities

Virtual communities refer online users' community in different platforms. There are different types of forms such as Social networking websites, apps, forums, chat rooms. In the following platform same users have different interest, intension and habits in different platform.

Social networking websites and aps help to connect social mates in virtually. In User of social networking sites can share their ideas in textual, video, image post. And based on the privacy policy anyone can comment and share that post to their news feed. There are so many social networking sites such as Facebook, Youtube, Instragram, Twitter, LinkedIn, Pinterest. These sites have also messenger such as facebook messenger, whatsapp. They have huge number of users. There are top 15 website of social networking. Facebook is topmost of SNW with 1.5billion monthly

---

113 12 Most Used Messaging Apps, Engadget, https://www.engadget.com/2016-09-30-12-most-used-messaging-apps.html, access on

active users.[114] Social networking apps provide Instant Message (IM) service to their user. There are top 10 active SNA. Facebook Messenger and Whatsapp are most trending of SNA.[115] There are some forums where anyone can ask any question or share any problem to get answer and solutions. There are some famous and well known internet forums such as Reddit, Quora, Stack Overflow, XDA-Developers, GamesSpot and Final Thoughts where anyone can post their view or question or problem to find a way for fixing it. Expert user of these forums will share the answer and the solution. Once the term 'chat room' was so popular among the young generation to talk with other people of same doctrine based chat room. Due to the raising of social networking website this chat room concept becomes older and non-functional. This communication is in real time. Hence online user can play various games and make completion with other player. These matches can be broadcasted in video sharing websites and income money with ads and donation or race.

2.2.6 Identity/Authentication

To provide secured and protected experience in every platform, every system authority installs a checking system through computer logging username (ID) and password that is called authentication that mean justifying the identity of a real and logical user. So Username and Password are so important for being checked identity or being authenticated. Every user should use strong password with user id. A Strong password can help a user to being protected and secured from any type of hazards in internet or cyber space. A Strong password consists with some alphabets, symbol and number. It will be more than 8 characters long. For more safety password should change periodically. Never share password with others.

2.2.7 Computer viruses

Computer viruses are executable program that contains malicious code. That program can change, modify, delete, share, download, send and restrict or permit any access of user end program or data. Viruses are acted and reacted according to command of its developer. Computer virus is used to run harmful activity in a pc or electronic device or network system. Some viruses act as they are genuine for misleading the user. Generally these viruses cannot be detected by the general user. While virus make abnormal environment in computer or hinders to do any specific task of user, then

---

114 *Top 15 Most Popular Social Networking Sites and Apps [*2019], https://www.dreamgrow.com/top-15-most-popular-social-networking-sites, access on July 9, 2019

[115] Global social media Stats, Data Reportal, https://datareportal.com/social-media-users

user think that his pc is infected with some viruses. There are so many viruses in current world for computer system such as boot sector infecting virus, web scripting virus, residential virus, file infecting virus, macro virus. Various website or copyrighted file, free software, free movie and song file contains virus. When the performance of a PC gone slow done and stop running program directly, run various ads link in the browser then must be careful about PC. Anti-virus software can give an authentic protection from viruses. But user's awareness is core for being protected. Every user should keep their software up to date and licensed.

2.2.8 Copyright

Copyright is the legal right of a creator in his work with law. It ensures the intellectual privileges of creator upon his works. This work can be any literary work, software, document module, artistic work, music, books, painting, statue, film, computer database, software design, product pattern, technical drawing. So everything that we interact in IT is subject to copyright. Most available text on the Internet is copyrighted. No one should copy paste any content of internet or cyber space without its author prior permission. Distributing, using, promoting, sharing any copyrighted content without permission is subject law enforcement issue. There are some legal authorities who work on it and ensure the rights of authors.

2.2.9 User license & site licenses

User Licenses is very important part of copyright. It is a formal business agreement between the software owner and the purchaser that forms the client's right to use the software and which features they can access. This agreement also define the right of the software developer and limits the features according to the license type. For every user needs a user license whatever is that computer, software, device and network.[116] Site license is a license that permits to install software in a computer or a system network. It limits the number of users and features of software based on the fees that the user paid in time of purchased.

2.2.10 Data protection, privacy and its legislation

Data Protection and Privacy is one of the important Issues in the digital age. These who deal with public information they have to treat it respectfully and safe the privacy

---

116 What is the Difference Between Named and Concurrent User Licenses?, Brainsell Editorial Team, https://www.brainsell.com/blog/difference-between-named-and-concurrent-user-licenses/, access on, 10/12/2021

of users. Personal information and sensitive information should not be uploaded in the public domain. And keep it secured from any kinds of unauthorized access by the intruder or outer. Marinating privacy is subject to law and its legislated by the state law. Bangladesh government passed an act named "Digital Security Act, 2018". In that act section 26 defined about the data protection and privacy legislation. [117] Every data or information should store in a secured and protected media. For any kind of dealing of copyrighted content authority should need prior permission from that person.

2.2.11 Internet

The Internet refers the network of networked computers. It is inter-connected network of computer, servers or other network setups world widely. Basically huge storage of data of various sources has been connected with this network and accessible for specific permission. Internet is maintained by a standard protocol and procedures. The World Wide Web consortium is the legal body that takes care and develops procedures and standard of Internet based on the business agreement of several parties. Internet is a worldwide network. That uses internet protocol suite for its operation. There are many protocols of that internet utilized for it operation such as Transmission Control Protocol (TCP), Internet Protocol (IP), User Datagram Protocol (UDP), File Transfer Protocol (FTP), Trivial File Transfer Protocol (TFTP) and Hyper Text Transfer Protocol (HTTP). All these protocol is used for specific operation. As HTTP is used for communicating it helps to connect between browser and webserver.

There are some forms of Internet such as Intranet[118], Extranet[119]. Stored data of internet can be access with website, an environment where all the data are presented based on web page design. That can be locating by URL uniform resource locator

---

117 Bangladesh steps into the data protection regime, https://www.thedailystar.net/opinion/human-rights/news/bangladesh-steps-the-data-protection-regime-1726351, access on, 10/12/2020

118 Intranets are a smaller, closed version of the Internet, which can only be accessed by authorised members of an organisation. Intranets are becoming an increasingly popular way to share information within a company or other organisation. An Intranet uses Internet technologies to allow users to access company documents, search databases, schedule meetings and of course send emails by installing a comprehensive Intranet many users need only a web browser to their PC.

119 Extranets is an Intranet which is moderately accessible to authorised outsiders. An Intranet is usually only manageable by members of the same company or organisation; an extranet also permits outsiders who have been supplied with a password to gain limited access to information held on a company network. Extranets are being used as a way for business partners to share information.

method. Web sites can be accessing with a web browser[120]. Internet contains huge data, for finding a single piece of data from that huge collection search engines will help to find or search data or information in internet. Google, Yahoo, Bing, Wikipedia, Ask and e-buy are the famous search engines of the world

2.2.12 Security considerations

There are so many security considerations for accessing and interacting in web space. Most important features of security considerations are as follows; detecting secure website with https protocol sign and padlock in browser address bar; protected sites which is restricted with passcode or password or capture code identification. A user can access that specific website after answering that passcode or math solve answer or capture code. Digital certificate is used securing sending data by encrypted it. Verisign provides this certificate. Email server, shopping site use digital certificate to secure user payment information and email data. Clicking on padlock sign, available digital certificates can be tracked. Encryption method is used to make communication fully secured and protect from third party invasion. Whatsapp and Facebook use end to end encryption system for their user. It is quite impossible to break encrypted message. There are two type of encryption such as 32 bit encryption and 128 bit encryption. Firewall is a security mechanism for checking incoming and outgoing network traffic based on predefined role and access permission.

Chapter-2.3 Types of cyber crime, criminal and victim

Cyber deals a variety of people, organization, society, and state. When a criminal do a crime in cyberspace with the help of ICT that is considered as cyber crime, e-Crime, Computer Crime and so on. Alarmingly noticed that the conventional crime also occurred in the cyberspace or occurred with the help of cyber technology. As Islam is the final guidelines for the mankind from our Creator Allah, So it doesn't aim to fix all the criminal acts but set a standard frame that can define what is crime and what is not crime. In this chapter it has envisioned to discourse the types of cyber crime and the acts those are marked as crime in Islam and the direct and indirect instructions to identify a criminal act.

---

120 The Web Browser allows viewing Web pages and interacting with it. Microsoft Internet Explorer Edge, Opera, Firefox and Safari are the renowned web browser.

2.3.1 Categories of cyber crime consistent with user (affected)

Cyber crimes can be classified considering the following factors such as;

(1) Function of computer in cyber crime

(2) Type of offenders of cyber crime

(3) Sufferer or Victim of cyber crime.

1) Function of computer in cyber crime, this factor defines what the functionality of the computer in cyber crime is? Computer can be the aim of cyber crime or computer is used as a tool or instrument for doing cyber crime. Denial of Service (DoS) is a cyber crime where computer or network system is the main target. Credit card theft or stealing payment method information is a cyber crime where computer is used as a tool to get information or doing this crime.

2) Type of offenders of cyber crime, criminal can be insider or outsider or hackers. Insider criminals are the major risk factor for occurring cyber crime. They know all about the network system of an organization or a personal computer. Hacker can hack your computer with his pro-expertness in IT or your unawareness in using computer system.

3) Sufferer or Victim of cyber crime, victim of cyber crime can be categorized in 5 categories. And they are sorted based on the attacks.

Categories of cyber crime or attack are as follows;

1. Attack against person, that defines any kind of action or criminal act that harmful for a person and threaten personal life, it can be humiliating in the cyber space or distributing personal images over the internet or stealing personal banking information.

2. Attack against associations that define any attack that is harmful for an association or organization. It can be breaching that organization's business confidential information in public domain or damaging or unauthorized actions against that organization property such computer, software or network system.

3. Attack against economic system, this type of attack destroys an economic system. Suppose newly lunch economic system is implemented but somebody intentionally publicity against that system which is against the public welfare.

4. Attack against social environment, any kinds of actions that spoil the peaceful environment of a society or lead a society to a harmful situation or spreading hatred against a community based on nationality, colour, race, religion.

5. Attack against state security, any sort of activity that is harmful for the national or state security or endanger the national security factors. It can be stealing important information or vandalizing the operation of a system or interrupt a system operation etc.

2.3.2 Types of cyber criminals:

Causes of cyber crime define the types of cyber criminals or offenders. Cyber crime can be occurred by mortified persons, hackers, scammers, state patronized group, political or idealized group and general criminal.

(a) Mortified persons: Mortified persons can do cyber crime due to his interest. When people become mortified or offended by any reason they become revengeful so they try to do harm to counterpart person or organization. Maximum they are inner persons related to the victim in his personal life or business dealing. Basically they do harm 20% of overall cyber crime records but very dangerous.

(b) Hackers: Hackers are expert in cyber security and internet protocol or network system. They have such type of expertise on the cyber security and network system, they can find out the weakness or error of program or system. They can use advance level security tools to diagnose a system to find out it bugs. All the hackers are not same in intention. Basically there are three types of hackers such as White hat hackers[121], Gray hat hackers[122] and Black hat hackers[123]. Only white hackers are ethical in profession to protect a computer system or network system.[124] Prominent companies hire ethical hackers or

---

121 White Hat Hackers –These hackers utilize their programming talents for a good and lawful reason. These hackers may execute network penetration tests in an attempt to compromise networks to notice network vulnerabilities. Security vulnerabilities are then reported to developers to fix them.
122 Gray Hat Hackers – These hackers bring out violations and do apparently deceptive things however not for individual addition or to cause harm. These hackers may reveal a vulnerability to the affected organization after having bargained their network.
123 Black Hat Hackers –These hackers are unethical criminals who violate network security for personal gain or interest. They misuse vulnerabilities to bargain PC frameworks and the system networks.
124 Geeks For Geeks, Cyber Criminals and its types, https://www.geeksforgeeks.org/cyber-criminals-and-its-types/, Accessed on, Accessed on, 05/07/2018

cyber security expert for their business service or product security or network system protection.

(c) Scammers: There are one class people who always try to scam other people and gain the money or property. It is cheating with people. But in cyber space, scammers have a style and different way of cheating. They try to get potential information by personal relation with the victim and tales them his/ her misery and try to gain money by blackmailing or identity fraud.[125]

(d) State patronized group: All over that world some countries try to show their supremacy and predominance upon others or there are some common conflicts among the countries on various issues. So they patronized and backed a group of cyber expert to monitor other super power countries' cyber actions or sensitive activity. If any things found suspicious then they target an action regarding this.[126] This type of group is called APT.

(e) Political or idealized group: There are some political or idealized group who targets their opponent computer system, or network for breaching their confidential information to the public domain or to know the opponent strategies regarding them or stopping the plan of opponent. This type of group works like the mission of target killing.[127]

(f) General Criminal: Naturally there are some people who are criminal in born and they are doing criminal activity in offline. They use cyber technology to do criminal activity in online. They attack against the state, society, organization or individual too. Sometimes they are hired by terrorist or bad politician.[128]

2.3.3 Categories of victims of cyber crime:

Study on victim is essential to understand the criminal tendencies and way to proceed of a crime. To whom and why the criminal is likely to aimed a victim and know who is likely to commit crime both the factor are important for taking preemptive action by

---

125 Joab Jackson, *FBI consultant: Silk Road founder had $16-18M worth of bitcoins on laptop*, Computer world, https://www.computerworld.com/article/2877772/fbi-consultant-silk-road-founder-had-16-18m-worth-of-bitcoins-on-laptop.html, Accessed on, 05/07/2018

126 Kelly batke, *7 types of cyber crimes and criminals,* https://www.faronics.com/news/blog/7-types-of-cyber-criminals, Accessed on, 05/07/2018

127 What Is Stuxnet?, https://www.mcafee.com/enterprise/en-us/security-awareness/ransomware/what-is-stuxnet.html, Accessed on, 05/07/2018

128 Norwich University Online, *Who Are Cyber Criminals? Cyber security,* https://online.norwich.edu/academic-programs/resources/ who-are-cyber-criminals, Accessed on, 05/07/2018

the law. All criminals find out targeted victim's certain vulnerabilities. According to the Aghatise E. Joseph, there are 4 categories of victims of cyber crime. They are Credulous, Gangsters, Inexpert, and Unfortunate type of person.[129]

1. The Credulous type of person: Cybercriminals always choose that type of people who are easy to deceive. They are easy to cheat or scam. So over credulous people are target by the cyber criminals via social media or email or over phone call.

2. Gangsters type of people: This type of person are frantic and wants to be rich any how or making money. When they find any emails regarding lottery winning or cash winning congratulation mail, they proceed on scammers' deceptive ways! Greedy people fallen in greedy people's deception. So that when they find anything regarding money making, they blindly follow the instructions of scammers and cheated by their deception.

3. Inexpert: Basically inexpert user of cyber space or computer system they are not totally aware of security measures of system. And this type of people believes anyone simply in online and offline. In time of using social network they find every one as his friend. Some people they believe the counterpart mate of chat as his/ her trustee. So they do anything as per their wants after that they become cheated some by physically or some by monetary.

4. Unfortunate type of person: Unfortunate types of persons are the most unlucky in the world because without any reasonable causes they fallen into troublesome.

Chapter-2.4 Cyber crime attack tools, causes of cyber crimes and its history

2.4.1 Crime wise cyber attack tools:

Cyber criminals use the most advance and latest cyber technology and security tools for doing cyber crime or attack. Based on the module of attack target they use different type of attack tools. And they develop new types of attack tools and sales in dark web. They have rapidly growing own economy named "Malware Economy". Worldwide cost for cyber attack is increasing yearly and that reached at around 2

---

129 Aghatise E. Joseph, *Cybercrime definition*, Computer Crime Research Center, 2006, https://www.crime-research.org/articles/joseph06/, access on, 12/10/2021

trillion by 2019. [130] There are so many attack tools based on target. These tools are as follows;

Cyber deception or fraud tools: Deceptive activity in cyber space such as identity theft, stealing credit card or payment information, online banking credentials are done by some method or tools. These tools are as follows, Phishing attacks, spear phishing, unapproved expose and Whaling. These are phishing type. Phishing is a way of attack, where criminal sends a story regarding his or her misery in her mother land and prayer for your support. In the name of support they claim some money to a lawyer account at the last stage, or your account details to send money to your account if you send money to their account or give your account details you will be cheated over sure.

Malware attack or infecting tools: Malware is type of program coded for the damaging or destructing a system according to the will of its developer. Malware is type of program that contains infecting code to a system. There are so many malware tools such as spyware, rootkits, malware virus, Trojan horse malware, force downloading drive, Ransomware, Botnet, logic bombs, internet worms, remote accessing Trojan, exploit kit and adware. These tools get into a system and infected system 32 level special file and renamed necessary executable program file as they wish and run attack after collecting required information of system user.

Social Engineering attacks: Inexpert user or hurry user sometimes interact with some social networking webpage, they found it's a like as original social networking webpage but that is a fake webpage and liked with a portal that is in control of hacker or scammer. When victim input their information to that type of fake page hacker get it directly and login victim account and do whatever the wish. There are so many SEA tools such as vishing, smishing, client support scam and catfishing.

Technical Attack: This type of attack is done by technical means or tools with database role, domain name server, software bugs or tracking backdated programs or falsifying user input system. There are some advance attack tools such as Mal-advertising, Domain name server attack, Injecting URL in the hosting server, Flooding attack manipulating Get or post utility, Denial of service attack- not

---

130 Paul Cucu, security evangelist, *how every cyber attack works – a full list*, Heimdal Security https://heimdalsecurity.com/blog/cyber-attack, Accessed on, 08/07/2018

allowing legal user from getting a service, Web page spoiling, Wifi Sniffing, Card Skimming, Pharming and Spoofing attacks by DNS or IP. [131]

Weakness manipulation: Criminal type of experts finds out the weakness or shortcomings of a program than falsify the input system and inject mal type data to manipulate a system. There are so many tools doing this type of attack such as Buffer overflows, code injecting, Cross site scripting, Zero day exploit, Browser hijacking with ad-ons or obsoleted data, resetting time, Brute force attack, Dictionary attack, OAuth exploits. [132]

Spreading Harmful Content: Data is the main power of prosperity in digital age, so hackers or criminal try to gain huge data of various topics of level. To get data, criminal spreading malicious content, harmful content behind the useful software, adult content, hit songs, spam email. [133]

Fake news and Hate speech: In order to destroy the peaceful environment of society or state and creating unrest situation in a country for political benefits, selling drug or illegal arms criminal spread fake news regarding sensitive issue and spread hate speech to specific community. Criminal types of people spread hate speech against colour, race, sex and religion for political or intentionally motivated. [134]   Practice of hate speech increase the violence against the women and minor community. [135]

2.4.2 Causes of cyber crime

Since cyber crime is multi-directorial phenomena of modern society. It has so many causes considering the victimology and criminology. Both traditional crime and the computer crime occurred with help of latest technology against individual, organization, society and state. Cyber criminal does not commit crime only for financial gain, there are some other issues such as political, ideological, common conflict of business and personal issues. Major causes of cyber crime are as follows;

---

131 What is URL Injection? CyberScale, https://www.cyberscale.co.uk/cyber-security-questions/what-is-url-injection/, Access on, 1/01/2021

132 Brute Force Attack: Definition and Examples, Kaspersky, https://www.kaspersky.com/resource-center/definitions/brute-force-attack, access on, 12/01/2021

133 Malicious Content definition, Law Insider, https://www.lawinsider.com/dictionary/malicious-content, access on, 12/01/2021

134 Hate speech and violence, European Commission against Racism and Intolerance (ECRI), https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/hate-speech-and-violence, accessed on, 12/01/2021

135 Hate speech and violence, European Commission against Racism and Intolerance (ECRI), https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/hate-speech-and-violence, accessed on, 12/01/2021

(a) Lack of Security Awareness: Due to the rapid coverage of internet facilities and social media usage, huge numbers of users have been included in cyber space daily. But they have no proper education and training on it or they have not enough awareness on its security measures. They just come and interact with other users blindly over computer or smart phone. Criminal people target them and breach sensitive information by gaining their account information as they do not use secured and strong password to their account or they use unauthorized software or content in their personal computer. [136]

(b) System error or weakness: Cheater or scammer or hacker finds out a system's error or weakness. After find out it they manipulate it for gaining unauthorized access. Development in IT sector is increased in very rapidly. So that various system and software is developed in short time. So errors or bugs remain in the system, due to the business plan they come in the market with that bugs. Then opponent hire hackers for finding it and for counter business policy. [137]

(c) Absence of relying Law frame work: Cyber technology and facilities have been growing day by day, at same time the criminal develop latest tools for their criminal activity but the state authority they do not have same effort in the race. Updating new legal frame work government needs enough time and financial capacity. So they may late to process new legal frame work. In that chance criminal are occurring crime in cyber space alarmingly. [138], [139]

(d) Ignoring social and religious value: A Society or community is established based on some social and religious believe. For a peaceful and discipline society every member of that society need to follow their social and religious value. While some people have gone out of that value they are making exception. Every Exception has some affects and effects. Ignoring religious values, being a desperate toward life a cyber user may interact in such way that is harmful for whole society.

(e) Money gambling tendency: Modern people are reckless, they want have money any how and they want to be rich in a short time. So they try to find out shortcut ways

---

136 Cyber Crime in Bangladesh, Bdnews24.com, 2015, https://bdnews24.com/bangladesh/2015/04/16/ bangladesh-to-join-global-forum-on-cyber-expertise, Accessed on, 13/07/2018

137 Ravi Bandakkanavar, *Causes of CyberCrime and Preventive Measures*, Krazytech, https://krazytech.com/technical-papers/cyber-crime, Accessed on, 12/07/2018

138 Kubiat Umana, *Causes of Cyber Crimes in Nigeria*, https://researchcyber.com/causes-cyber-crime-nigeria/ Accessed on, 13/07/2018

139 http://www.wrlawfirm.com/Blog/2007/09/second-life-second-jurisprudence.html, 13/07/2018

for becoming rich. They invest money in cyber crime as business and the want huge return from here. [140]

(f) Social problem: There are so many problems in the society because of political and financial issues. Huge numbers of educated young generations are unemployment. So they always are trying for income source. Criminal people find out them and train up them and engage them in cyber crime. [141]

(g) Common conflict: Modern people are revengeful and unrest in nature. Conflict in personal life or business, they try to do harm the opponent. So they try to find out a way for harming. As Cyber technology gives so many chances for targeting some one. That's why enraged people try to revenge upon the counterpart people.

(h) Global Challenges or predominance: Modern age is waiting for third world war. Super power country always try to show their power and predominance and try to control less developed country with technical advancement so trained up a group of cyber security specialist for their controlling. [142]

2.4.3 Process chart of cyber crime

There are many types of cyber crime, all of these are not done by same process chart. But in Identity theft, hacking, technical attack or money stealing, they practice a process chart for their safety and best result driven mission. Hackers follow five stages for identity theft or hacking step by step. It is not mandatory for them. These five stages are as follows.[143]

1. Foot print: In first stage criminal collects information about victim. This is also called as foot printing. They collect information from social media or unsecured network protocol. After gathering reasonable data on victim they turn to second stage.

2. Scanning: With these data they are scanning in the open port or in network system for finding the weakness of the user network system for exploiting him to their target website and getting victim credentials.

---

140 Steve Morgan, Editor-in-Chief, Cybercrime Magazine, *Cybercrime To Cost The World $10.5 Trillion Annually By 2025*, Special Report: Cyber warfare In The C-Suite https://cybersecurity ventures.com/cybercrime-damages-6-trillion-by-2021/, Accessed on, 10/12/2020

141 Kubiat Umana, *Causes of Cyber Crimes in Nigeria*, https://researchcyber.com/causes-cyber-crime-nigeria/ Accessed on, 13/07/2018

142 Dr. Mike McGuire and Samantha Dowling, *Cyber crime: A review of the evidence Research Report 75*, UK government, 2013, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/246751/horr75-chap1.pdf, p-5

143 Ethical Hacking, Grey Campus https://www.greycampus.com/opencampus/ethical-hacking/phases-of-hacking, Accessed on, 14/07/2018

3. Gaining Access: An attacker uses numerous tools or methods to break into the system/network at this phase. He must raise his power to administrator level after entering a system in order to install an application, edit data, or hide data.

4. Maintaining Access: After gaining the access in the system they try utmost to maintain the access till the completion of their mission. That's why they inject Trojans, rootkits and other malicious content in the system administration level and strengthen their level.

5. Clearing Track: After finishing the mission they clean the records or browsing history or mission log for the safety of hacker. If they can able to clean the record, they are almost safe. Law enforcing agency will not be able to trace them anymore.

2.4.4 Records of cyber crime

Computer and internet is the essential part of our daily life. All our essential activity depends upon internet facility. So criminal have the chance to manipulate it for their interest. Major cyber threats introduced in 1988 in USA. But the records of cyber crime started 1820 with invention of French textile engineer. He invented a fabric weaving machine so the employees become tensed of unemployment so they attacked the machine and damaged it.[144]

In 1970 phreaking was the cyber crime record. Long distance phone call tones were reversed by the attacker. [145] And in 1988 first computer worm was created by Morris worm. That worm damage of $10,000,000,00 of USA government in Accountability department.[146] Ransomware attack occurred in 1989 by Joseph popp with a disk in the name of research on AIDS virus. [147]

After 2000, internet based web browser and email service introduced. So the criminal targets on it and they scam the people for identity theft and stealing personal data, banking information with the help of social networking website. [148] After 2010, based

---

144 Animesh Sarmah, Roshmi Sarmah , Amlan Jyoti Baruah, *A brief study on Cyber Crime and Cyber Law's of India*, International Research Journal of Engineering and Technology (IRJET), Volume: 04 June -2017, P.1634, https://www.irjet.net/archives/V4/i6/IRJET-V4I6303.pdf,

145 The History Of Cybercrime And Cybersecurity, 1940-2020, Katie Chadd, Prague, Czech Republic, 2020, https://cybersecurityventures.com/the-history-of-cybercrime-and-cybersecurity-1940-2020/, Accessed on, 15/07/2018

146 Sauvik Acharjee, *The History of Cybercrime: A Comprehensive Guide(2021)*, https://www. jigsawacademy.com/blogs/cyber-security/history-of-cybercrime, Accessed on, 15/07/2021

147 Stein Schjolberg, *The History of Cybercrime: 1976-2014*, Cybercrime Research Institute Gmbh, 2014, First Edition, Page-12

148 The evolution of cybercrime By Packthub, 29 March 2018, https://hub.packtpub.com/the-evolution-cybercrime/, Accessed on, 15/07/2018

on social engineering and technical attack tools criminal have completed a huge number of cyber crime that threaten our cyber security. Huge personal, business, payment and diplomatic data breaching, hacking, DoS, DDoS, Ransomware cases have been recorded in the cyber crime record list. Wikileaks[149] have published very much sensitive information in 2010. [150]

---

149 WikiLeaks is a multi-national media organization and associated library. It was founded by its publisher Julian Assange in 2006. WikiLeaks specializes in the analysis and publication of large datasets of censored or otherwise restricted official materials involving war, spying and corruption. It has so far published more than 10 million documents and associated analyses. "WikiLeaks is a giant library of the world's most persecuted documents. We give asylum to these documents, we analyze them, we promote them and we obtain more." - Julian Assange, Der Spiegel Interview. WikiLeaks has contractual relationships and secure communications paths to more than 100 major media organizations from around the world. This gives WikiLeaks sources negotiating power, impact and technical protections that would otherwise be difficult or impossible to achieve. Although no organization can hope to have a perfect record forever, thus far WikiLeaks has a perfect in document authentication and resistance to all censorship attempts. WikiLeaks, its publisher and its journalists have won 17 international awards. https://wikileaks.org/What-is-WikiLeaks.html, Accessed on, Accessed on, 15/07/2018

150 The U.S. Department of Justice, *Identity Theft*, https://www.ncjrs.gov/spotlight/identity_theft/facts.html, Accessed on, 16/07/2018

Part-3

Cyber crime case and end level user experience study

Chapter-3.1 Recent cyber crime case study & its findings
3.1.1 Case study-1
3.1.2 Case study-1 findings
3.1.3 Case study-2
3.1.4 Case study-2 findings
3.1.5 Case study-3
3.1.6 Case study-3 findings
3.1.7 Case study-4
3.1.8 Case study-4 findings
3.1.9 Case study-5
3.1.10 Case study-5 findings
3.1.11 Case study-6
3.1.12 Case study-6 findings
Chapter-3.2 End level user experience survey report analysis
3.2.1 End level user experience survey-1 report analysis
3.2.2 End level user experience survey-1 report findings
3.2.3 End level user experience survey-2 report analysis
3.2.4 End level user experience survey-2 report findings
3.2.3 End level user experience survey-3 report analysis
3.2.4 End level user experience survey-3 report findings
Chapter-3.3 Cyber crime in Social media
3.3.1 Cyber crime in Social media; new tension for virtual world
3.3.2 Women are the major victims of Cyber crime in Social media
3.3.2 Spreading of adult or explicit content

Part-3
Cyber crime case and end level user experience study

Chapter-3.1 Recent cyber crime case study & its findings

Case study and End level user Experience survey are the most important tools to understand the main context of a problem especially Cyber space centered criminal problem. As Cyber space is so dynamic & a platform where large amount of people with various age, faith, belief, tradition and education have access the same platform same time without any boundary with some security steps and community standards. So it is very difficult to catch the level of motives of a crime or crime's context of purposes. For the technical development it is very easy to find out the raw doer and their crime oriented tools. In the early history of cyber crime, maximum of that are occurred for the technology industry level. But now a days due to the easily availability of the ICT facilities, the effects of cyber crime is reached in the village and common personals' life. Now cyber crime is a social context crime and problem. As this research work is social crime context oriented, I have tried to reach in its core milieus. In order to find out the root of cyber crime and pull out the end level user experience I have done so many case study and end level user experience survey in the various context of the society from different age, profession and belief.

3.1.1 Case study-1

Topic: A girl's facebook id is hacked and her private pictures are spread in the several public platforms and published in 18+ rated websites.

Name	**:** Tina (Masking Name)
Age	**:** 24
Sex	**:** Female
Marital status	**:** Unmarried
Profession	**:** Graduating from public University
Residential area	**:** District Town
Case Story	**:** After opening a facebook id, she started to engage

with so many friends of her academic and non-academic circle. She passed more than one year, meanwhile she posted daily basis status and weekly basis

upload and post her common gentle pictures in her profile publicly. But she captured so many of her private picture by her camera and save these photo in her facebook profile private (Sharing privacy is settled as show only me). So that a lots of male person friend request is being coming regularly. She filtered manually to accept these request. In a week, she got a friend request from a young boy but she did not accept his friend request but the boy sent request so many time. Consequently, she reported the friend request as spam. One day after, she found a friend request of her old school friend and she accepted it easily because he was known to her and she was not connected with him but she was acknowledged that her good numbers of friends are connected with him and that friend was regularly active in facebook). And this id is not that id that her school friend belongs to. It was a fake id of her that school friend and the ignoring boy created this id by collecting images from her friend profile. Unfortunately she communicated with the profile's person by messenger and that wicked person hacked her facebook id through the social engineering. She communicated with that id at mid night and she got sleep. She was informed by her classmate that a lot of her personal pictures are posted publicly from her profile; she tried to login but failure. Her uncle reported the police and police taken emergency initiative. But this is too late her personal pictures are published in so many websites. With in few days police able to delete pictures from remarkable websites. But police could not punish that hacker because hacker was not traced.

3.1.2 Case study-1 findings

The motive of the case study-1 is to find out the root causes and way of involvement of the victim of the cyber crime and the criminal. So we choose case study-1 from a real life oriented problem that was faced by a girl. It is time to analyze the case from the demonstrative point of view to find out the root of the crime. Who is the criminal of this incident, if the answer is the unknown boy. Now question is "how the boy is come in the point of the girl?" or "Why the boy is become interested in the girl's profile? Answer will be "The boy becomes interested by watching the beautiful picture of the girl in facebook". What makes the girl very misery in her life by this cyber crime? Obviously, the answer is storing her private images in the facebook albums as show only me that are published in various adult websites. So the root causes that are responsible of the misery of the girl are following, posting personal

pictures in the public platform and Uploading private images in the cyberspace. Both of the acts are done by the victim. It shows us that the criminal and the victim both are violating fundamental rules of Islam.

3.1.3 Case study-2

Topic: A Woman had lost her mobile phone later on she was blackmailed for giving 10 Lac taka rather her intimate video with her husband will be published in online by the lost phone gainer.

Name	: Fina (Masking Name)
Age	: 26
Sex	: Female
Marital status	: Married (Coupled)
Profession	: Modeling in film industry
Residential area	: Capital City
Case Story	: Fina and Fin are a sweet coupled of film industry. Fina

is so popular in her profession. Her husband Fin requests her to captured video of their intimate moment in phone on her birthday. For her husband request Fina captured their intimate moment in phone. But two days later she lost her phone. She was called to return her phone but she asked that person about these staffs. Later on the lost phone gainer demand 10 lac taka rather her intimate video will be published in online. Fina can not report the police for her weakness. She can not engage other for her popularity. Fina argued to pay 2 lac at least and she paid also but she was blackmailing by the gainer remarking that video. And the gainer started to abuse her and try to execute physical relation with her. Later on Fina decided to kill the gainer by a group of professional killer.

3.1.4 Case study-2 findings

This case study is different type of cyber crime that affects the real life for a woman for their scandalous action in their conjugal life. There are so many people who have lost their phones and can get back by the gainer or they can report the police for recovering that. But here the victim can not report police for helping her to recover the phone. Because she herself commit a wrong deed by capturing their intimate video and the video is available in the phone. She tried to mutual with victim for her respectability and career fame. For shake of the video the criminal get the chance to threaten her and abuse her sexually. Capturing the intimate moment in camera is the

root causes for her suffering. Conjugal life is a commitment and holy bondage, there so many things that are secret and each other privacy. Here this couple violates the secrecy and privacy of their conjugal life, which threatens their life later. If they do not do that, this lost phone does not hell their life.

3.1.5 Case study-3

Topic: A boy's facebook id is hacked and demands 10 thousand taka.

Name	: John (Masking Name)
Age	: 27
Sex	: Male
Marital status	: Unmarried
Profession	: Graduated from public University
Residential area	: District Town

Case Story : John is popular in his university both in online and offline. He is a regular facebook user for more the 5 years. He has experience of visiting so many adult sites by clicking various facebook video links for entertaining. One day, he was message a link from a profile. Mistakenly he clicked on the link and after one hour he is not able to login in his facebook id. And so many adult contents are posted from his profile and requests to send money to a bkash number. When John call on that number the hacker demond 10 thousands taka. John denied paying that money. A good friend of John recovered that id from that hacker. But John is so humiliated in his campus and online.

3.1.6 Case study-3 findings

Here this case study can be analyzing that how John's facebook id is hacked? The answer will be by clicking on an adult content link that was malicious. What makes instigated John to click in the link? The answer will be Adult content. But here the John violated a basic instruction of Islam. Islam does not allow viewing such vulgar picture these are considered as element of "Jina".

3.1.7 Case study-4

Topic: A woman's social media personal pictures are used to pick the new customer and she is treated as a sex worker in Online.

Name	: Rita (Masking Name)
Age	: 38
Sex	: Female
Marital status	: Married

      Profession   **:** Housewife

      Residential area   **:** Upojela Sadar

      Case Story   **:** Rita as a housewife works her jobs in her house and her husband work abroad. She is a middle class woman. In order to communicate with her husband she uses mobile and internet. To share some family program pictures she open a facebook profile id, she started to engage with so many friends of her family background and other relatives. Recently she posts some her family party pictures in facebook publicly. After a week she receives too many unwanted call where she was asked about her rate in per hour for escort service. She has fallen in a great misery. She found that her shared pictures are used to create a new profile as a sex worker or online escort service provider. This fake id also sends a friend request to her husband. Her husband inform her and she was fallen in such a situation that her conjugal life near in breakup. Immediately the woman visits a professional expert to solve this problem. She is advised to report the police by the expert team.

3.1.8 Case study-4 findings

In this case study we found that a housewife personal picture is used in advertising escort service and her contact information also used here. If she does not share these pictures and contact number in public platform, the criminal could not take these pictures and advertised her information as like that humiliates her and destroy her conjugal life.

3.1.9 Case study-5

      Topic: A computer institute's server computer is attacked by a virus that damaged 90 thousand essential software exe file.

      Name   **:** X Computer Institute (Masking Name)

      Business type   **:** Professional Training Service provider

      Case Story   **:** X computer Institute is a renowned expert professional computer training and professional service provider. They have more than 30 computers for training and professional service purposes. They maintain all these operation from a server computer where all the necessary software, training materials, company business documents and intellectual properties are stored safely. On an occasion, they are so busy a good number of guests are available in their office. Chief visionary officer works on that server computer. On hurry he went to another room for short time being, a guest (Ex-student) try to access this computer and input a Pen

drive to copy some files but failure to do so. For the purpose of occasion, they all was busy, after the occasion they close the office and open the office next day, they found that the server computer does not work properly and antivirus software alarming about virus infection. They installed another antivirus tools and scan the computer found that more than 90 thousands software exe file have been damaged and infected by a virus. This damage is in amount few Lac taka.

3.1.10 Case study-5 findings

This case study will show us here the first violator is the criminal; secondly the institute management does not take proper security measures for the safety of their business assets. There are remarkable security gap in security system of the server computer.

3.1.11 Case study-6

Topic: Spreading a false news or rumor about humiliating Y village leader by a group of people of x village and the follower of the leader attack the x village people as a whole. They burn the village and killed so many people.

First Group : X Village (Masking Name)

Second Group : Y Village (Masking Name)

News figure : Tofi (Leader of Y Group)

Case Story : Tofi is the great leader of Y village. He get out from home to go in the capital city from his remote village. On the way he feels sick and immediately his assistant bring him to the hospital by a car. A facebook profile spread this news as their great leader Tafi is humiliated by a group of people of x village. Afterward so many people shared this news without its righteousness. But the Y villagers become angry and decided to attack the x village. On the mood of angry they burn the X village and killed so many people who comes front to stop them. There is situations of anarchy so many people are killed and properties are damaged. Afterward, the news figure leader comes in public face, he declared that he was not humiliated by the x villagers but he was sick so that he got admitted in hospital for his emergency treatment.

3.1.12 Case study-6 findings

This case study will show us how false news can harm our lives and properties. A wicked person post a news or a curious news reporter reports news without knowing the whole things clearly. All the sharers of the false news are not verifying the

righteousness of the news. If they verify the news they found nothing to become angry. It is a cyber crime to a whole society. This crime is started with the reporter's unethical reporting and sharing news without verifying it. Islam instructs us to verify news when that arrived to us. If Y villagers verify news of humiliating of their leader they will not be angry and did not do such aggressive acts upon the x villagers.

Chapter-3.2 End level user experience survey report analysis

3.2.1 End level user experience survey-1 report analysis

Cyber crime in social media due to the lack of awareness of safety aspects:

The main intention of the study was to see the occurrence of cyber crime and its context in the society. Directly we use social media facebook poll system to get the user experience. That's why respondents were asked about the increasing of social media oriented cyber crime and the root causes of it. Users' knowledge and awareness about the safety aspects of social media is a necessary item for every user of social media or online communicator in modern time. The respondents were asked about their experience by this narrative yes no Question:

> **"At present, the tendency in the cyber-organized crimes has increased to attack people and society throughout social media. The Reason of the problem is the inadequacy of users' knowledge and awareness about the safety aspects of social media. Do you think so?"**

The respondent were well educated minimum level of graduation and they are conscious about the cyber crime issues. 117 respondents (almost 98%) said that yes and 3 (almost 2%) of the respondents said that no.

Table 1: Inadequacy of users' knowledge and awareness about the safety aspects of social media are the key reason of increasing social media oriented cyber crime.

Answer of the Respondents	Number of the Respondents	Percentage
Yes	110	92
No	10	8
Total	**120**	**100**

Source: Field work, 2017

3.2.2 End level user experience survey-1 report findings

Findings of end level user experience on this context **"Cyber crime in social media due to the lack of awareness of safety aspects"** are below: 1. large number of social media user are not proper acknowledged on social media context. 2. Inadequacy of users' knowledge and awareness about the safety aspects of social media are the key reason of increasing social media oriented cyber crime. So that it can be said that they use weak password, do not know about the cyber crime attack tools and they have no sufficient knowledge on social media security measures likely login verification, two step verification system, login alert etc.

3.2.3 End level user experience survey-2 report analysis

Easy availability of technology increases the tradition crime in cyberspace:

The core objective of the study was to find out the reason of occurring crime in cyber space. That's why respondents were asked about the increasing tradition social crime in the cyber space. The respondents were asked about their experience by this narrative yes no Question:

> "The level of occurrence of cyber crime has increased gradually. It has been determined that there are varieties of reasons such as social, family and personal behind the rise in crime in society. Analyzing the crimes that occur, it can be seen that the earlier offenses that were committed physically or manually, are now becoming more easily with the benefits of technology. For example, online drug selling business[1], Escort, Adultery, Phone Sex, Prostitution in Online, Adult Sex Video Chat[2], killing mission is being organized online in different parts of the country by the teenage gang and various crimes such as Uttara teenage gang on Facebook, Who killed their friend after openly declaring on facebook[3]. The three crimes organized above are increasingly and horribly growing due to the easy availability of technology, and the people of this class are organizing those who have the ability to organize a little bit in manual mode. So, the easy availability of technology services is increasingly being organized and organized in cyber crime. Do you support this opinion??"

The respondent were well educated minimum level of graduation and they are conscious about the cyber crime issues and social tradition crime. 84 respondents (almost 84%) said that yes and 16 (almost 16%) of the respondents said that no.

---

1   http://www.kholakagojbd.com/national/1276, Accessed on, 01/08/2018
2   https://www.bbc.com/bengali/news-43795388, Accessed on, 01/08/2018
3   http://www.m.mzamin.com/article.php?mzamin=109249, Accessed on, 01/08/2018

Chart 1: **Easy availability of technology increases the tradition crime in cyberspace.**

Easy availability of technology increases the tradition crime in cyberspace.

☐ Yes
☐ No
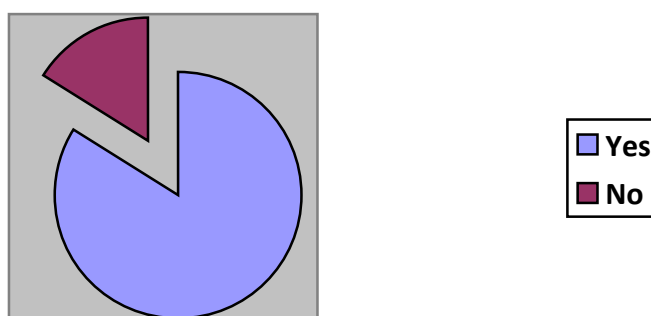
Source: Field work, 2017 Govt. Haraganga College, Munshiganj[4]

3.2.4 End level user experience survey-2 report findings

Findings of End level user Experience survey-2 on this context **"Easy availability of technology increases the tradition crime in cyberspace"** are below: 1. Tradition crimes are take place in the society with new dimension. 2. Traditional Criminals use technological help to perform common crime in cyberspace. 3. Alarmingly new generation and younger are get involved in the crime very easily. 4. Social value is become downgraded and the level reached in such a level that can be compared epidemic.

3.2.5 End level user experience survey-3 report analysis

End level User Experience survey-3 is conduct upon the 212 persons of different level university & college student, teacher, government employee and others professional by a research questionnaire where 23 questions were available. Researcher introduces the questionnaire briefly in front of them. After that respondent are request to complete the survey upon their own experiences and his or her knowledge. Every respondent have completed the basic information such as residential area category, gender, age range, education, profession etc.
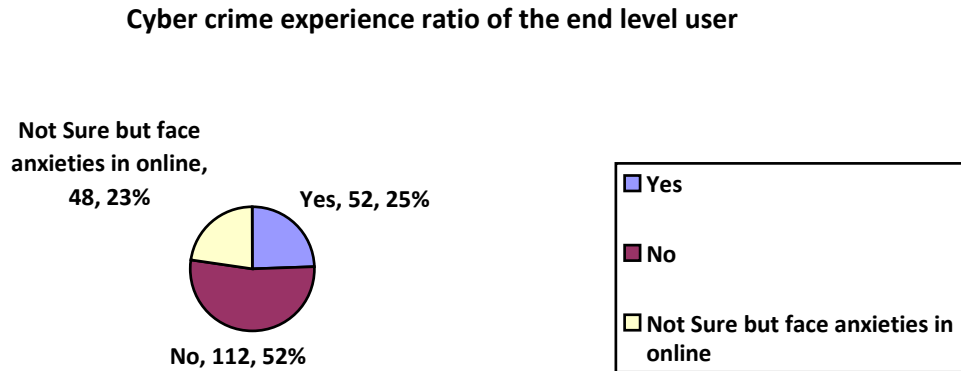
---

4   Govt. Haraganga College is an well known college situated at Munshiganj. It is a National University Affiliated College. Govt. Haraganga College – 5701, College Road, Munshiganj Sadar, Munshiganj., Munshiganj Sadar – 1500, Mobile: 01732840855 | Tel:027612174 | Email: govt.haragangacollege@yahoo.com, https://haragangacollege.edu.bd/college-at-glance/, Accessed on, 01/08/2018

Ratio of Cyber crime experience of the user

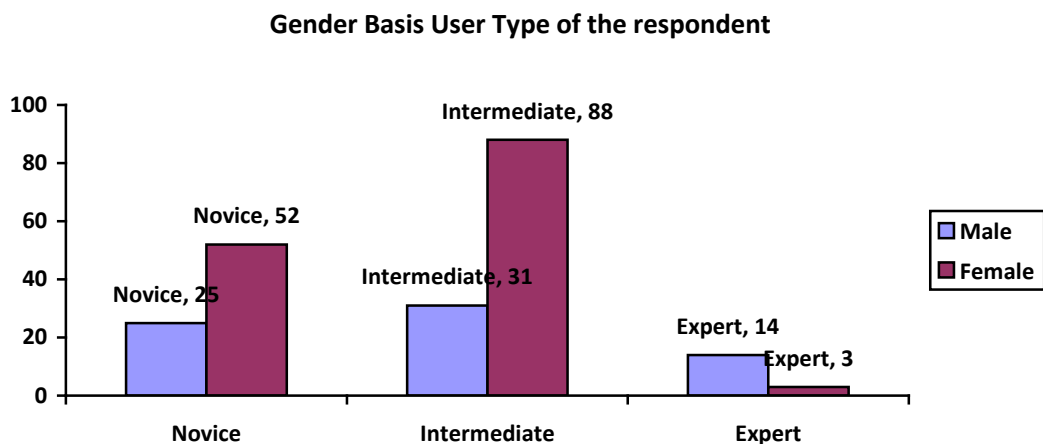The respondents were asked about their experience of cyber crime in their life time of cyber space.

> **"Do you have experience of Cyber crime/ Internet fraud/ Cyber thread/ Virus Attack/ trafficking in pornography, child pornography and intellectual property, stealing identities, or violating privacy?"**

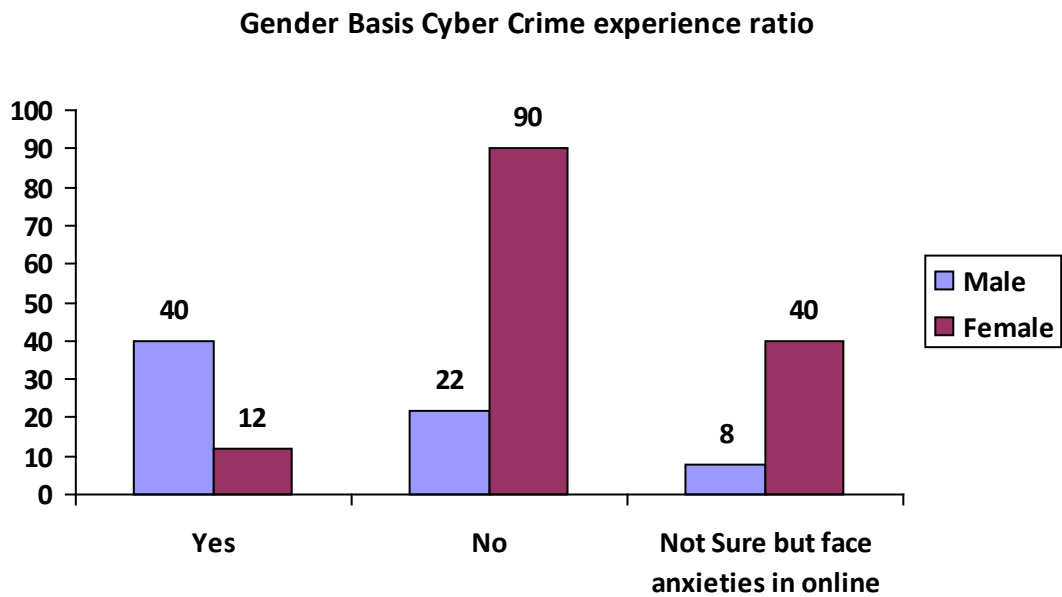**Chart 2: Cyber crime experience ratio of the end level user**

Cyber crime experience ratio of the end level user

Not Sure but face anxieties in online, 48, 23%

Yes, 52, 25%

No, 112, 52%

- Yes
- No
- Not Sure but face anxieties in online

Here 111 respondents (almost 54%) said that no they did not experience of cyber crime and 51 (almost 24%) of the respondents said that yes, that they have bad experience of following cyber crime. 47 (almost 22%) respondents said that Not sure but they face anxieties in online. Now here is an explanation of above chart of the respondent about their experience of cyber crime by gender and their internet using category.

**Chart-3: Gender Basis User Type of the respondent**

Gender Basis User Type of the respondent

Intermediate, 88

Novice, 52

Novice, 25

Intermediate, 31

Expert, 14

Expert, 3

- Male
- Female

Novice   Intermediate   Expert

Source: Field Work-2017, Govt. Haraganga College, Munshiganj

Chart-4: Gender Basis Cyber Crime experience ratio

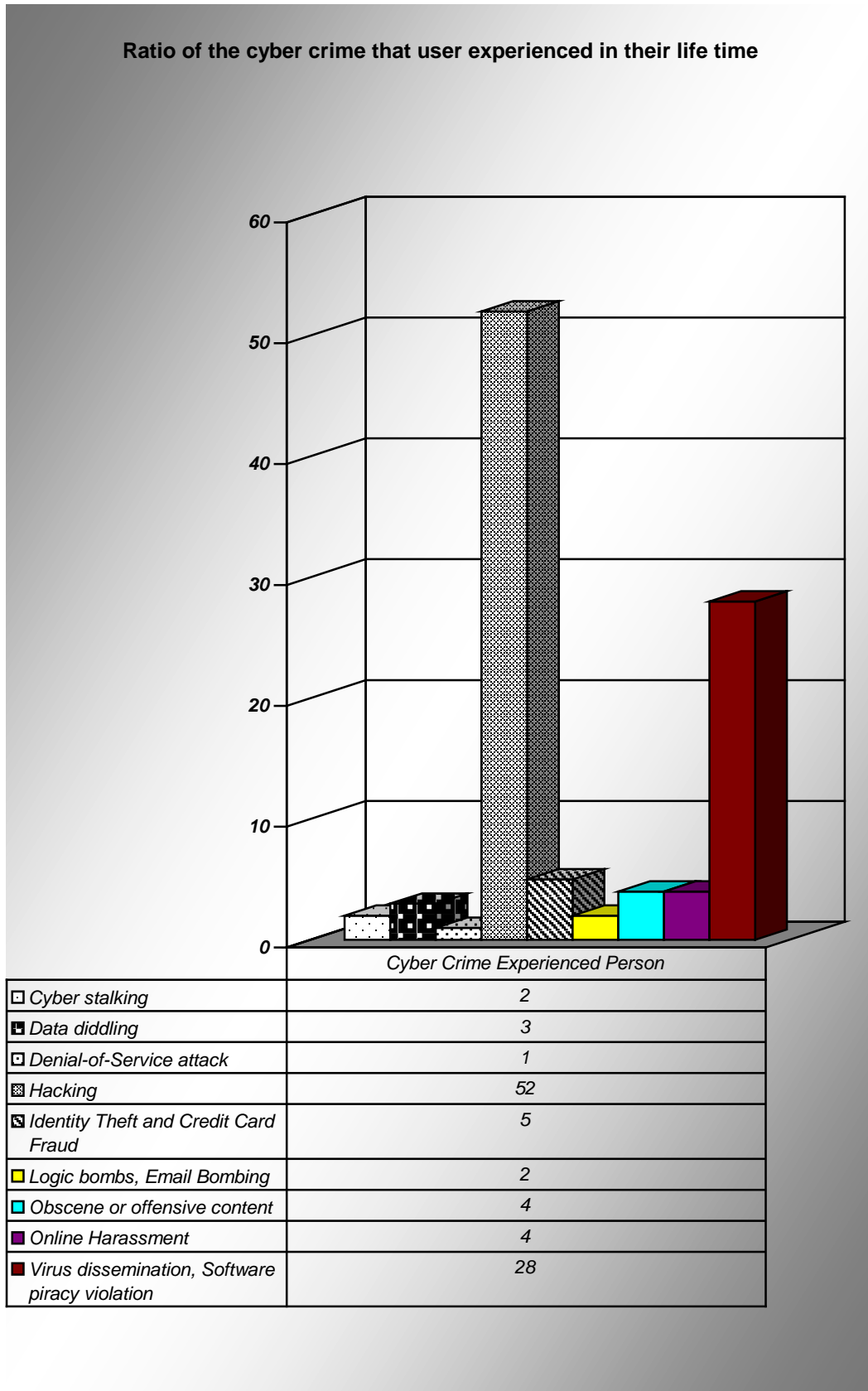**Gender Basis Cyber Crime experience ratio**

Source: Field Work-2017, Govt. Haraganga College, Munshiganj

Chart-5: Cyber crime facing platform graph

Gender Basis Cyber Crime experience ratio
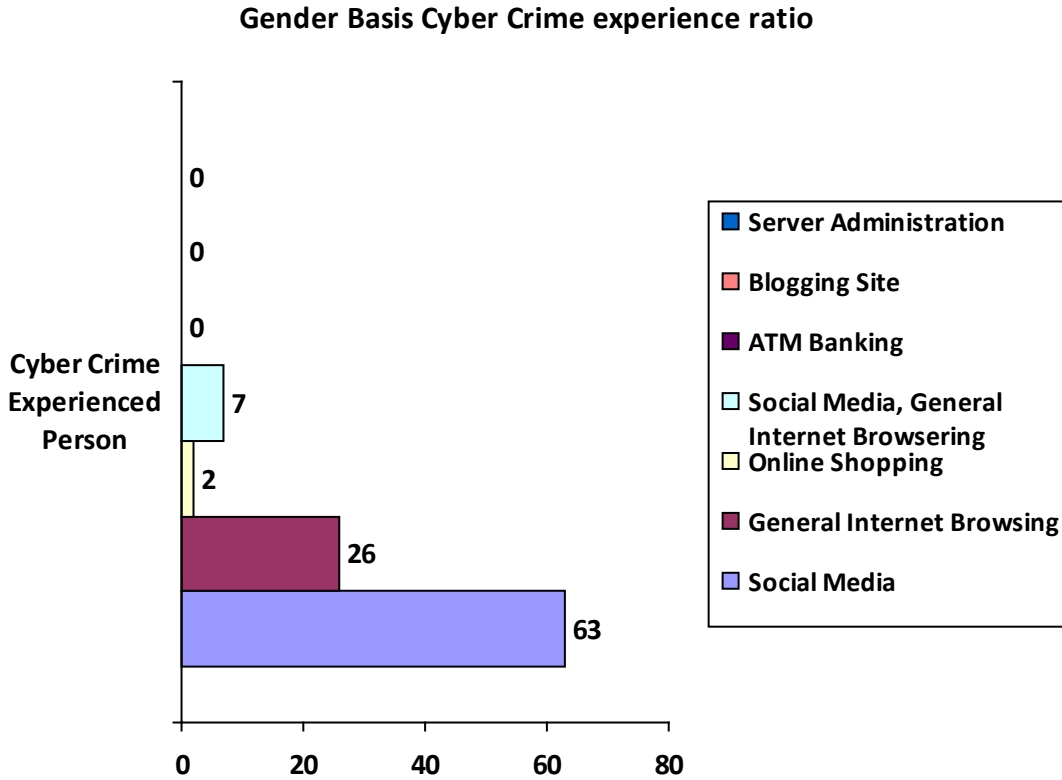
Source: Field Work-2017, Govt. Haraganga College, Munshiganj

Chart-6: Ratio of the cyber crime that user experienced in their life time.

Ratio of the cyber crime that user experienced in their life time

	Cyber Crime Experienced Person
⊡ Cyber stalking	2
▣ Data diddling	3
⊡ Denial-of-Service attack	1
▩ Hacking	52
◩ Identity Theft and Credit Card Fraud	5
☐ Logic bombs, Email Bombing	2
☐ Obscene or offensive content	4
☐ Online Harassment	4
☐ Virus dissemination, Software piracy violation	28

Source: Field Work-2017, Govt. Haraganga College, Munshiganj

Chart-7: Scenario of the Awareness about cyber crime of the cyber user.

Scenario of the Awareness about cyber crime of the cyber user
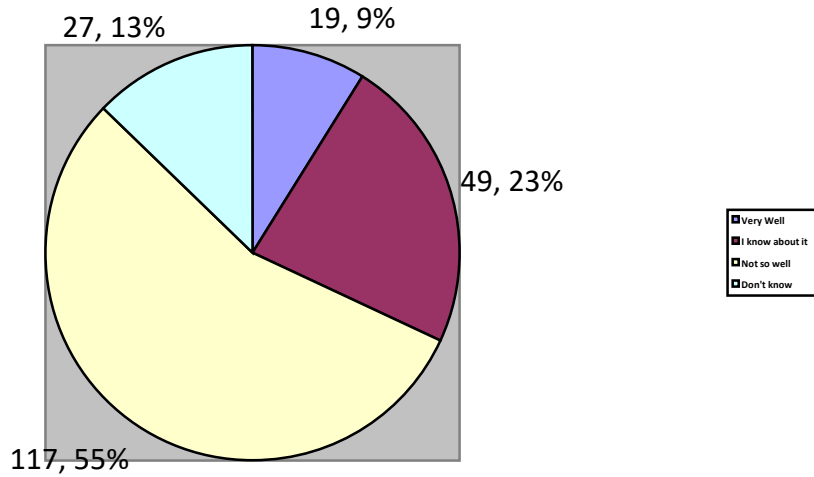
Source: Field Work-2017, Govt. Haraganga College, Munshiganj
Chart-8: Scenario of the Awareness of ICT Act 2006, Amendment 2013 of the cyber user.

Scenario of the Awareness of ICT Act 2006, Amendment 2013 of the cyber user.
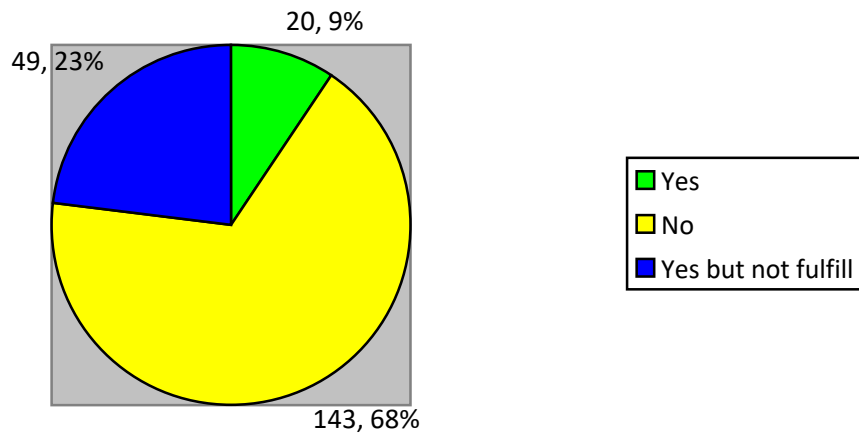
Source: Field Work-2017, Govt. Haraganga College, Munshiganj

Table 2: First step that is liable for facing of Cyber crime experience.

For a researcher it is very important to find out the root of a problem how a problematic situation is started. The respondents were asked about the first step of their experience of cyber crime in their life time of cyber space. How did they start their engagement in this victimized situation?

Answer of the Respondents	Number of the Respondents	Percentage
Chatting with unknown person	30	30
Violation of privacy act	16	16
Sharing/ Posting your personal information, Photo etc with public forum	4	4
Installing non licensed software or app	27	**27**
Sharing non-verified news or Information	3	**3**
Accepting unknown person invitation in social media/ E-mail.	4	**4**
Accessing from non-trusted platform?	7	**7**
Using/ Accessing of non-trusted/ unauthorized information?	0	**0**
Not taking/ getting safety measures in this response.	9	**9**
Total	**100**	**100**

Source: Field work, 2017

3.2.6 End level user experience survey-3 report findings

End level user experience survey-3 was to find out the overall experience of t he end level user of the cyberspace and their awareness on Cyber crime, ICT act 2006 amendment 2013, which type of act is responsible for their experience of cyber crime? And so many other questions were asked the respondents by a printed questionnaire. Here are the findings of this survey below as listed;

1. Cyber Crime experience is increasing day by day.
2. Women are facing bad experience in cyber alarmingly.
3. Social media oriented cyber crime is high tension of the society.
4. Awareness about cyber crime is very much poor.
5. Knowledge on Cyber Act 2006 is also too low.

6. Most occurred cyber crime are Hacking, Identity Theft and Credit Card Fraud, Email Bombing, Spreading Obscene or offensive content, Online Harassment, Virus dissemination, Software piracy violation.

7. Most responsible steps for experiencing cyber attack are Chatting with unknown person, Violation of privacy act, Sharing/ Posting your personal information, Photo etc with public forum, Installing non licensed software or app, Sharing non-verified news or Information, Accessing information or resources from non-trusted platform or sources.

8. Cyberspace user are too much intolerant others opinion.

9. Occurring Cyber crime for the high skilled and expertness is less then Violation of the standard instructions of the law and morals by the victim.

10. Cyber securities Knowledge are so poor among the user.

Chapter-3.3 Cyber crime in social media
3.3.1 Cyber crime in Social media; new tension for virtual world

A social networking service is a website that allows people to develop social networks or relationships with others who share common interests, activities, backgrounds, or real-life connections. It comprises of a picture of each user (commonly referred to as a profile), his or her social connections, and a range of other services. The majorities of social networking services are web-based and offer users ways to communicate via the Internet, such as e-mail and instant messaging.[5] Social networking sites allow the users to share ideas, pictures, posts, activities, events, and interests with people in their network.

Different countries have their own social networking sites. Among them the popular sites includes Facebook, Google+, tumblr, Twitter(USA based sites), Nexopia in Canada, Badoo, Bebo, VKontakte, Delphi, Hi5 & Hyves (mostly in The Netherlands), Cyworld, Mixi, Orkut, renren, weibo and Wretch in Asia and the Pacific Islands.[6] In Bangladesh Facebook, Instagram, Twitter, LinkedIn Google+ etc are mostly used based on professional background.

---

5   Sabbir Ahmed, Anwarul Kabir, Sazia Sharmin Ahmed Sneha and Samia Jafrin. Cyber-crimes Against Womenfolk on Social Networks: Bangladesh Context. International Journal of Computer Applications 174(4):9-15, September 2017. P. 10, see, M. Sweney. Elevator Pitch: Why Badoo wants to be the next word in social networking

6   Ibid, P. 10, see also, Von Gregor Kucera. Wundersame Welt der Netzwerke, Au-gust 9 2012.

The same social media platforms that you use to keep up with friends and family – Facebook, Twitter, Instagram and YouTube – have given rise to a vast global cyber criminal network, according to a new report by cybersecurity firm Bromium. The report on social media cyber crime, carried out as part of a six-month academic study by a criminology expert at the University of Surrey in the UK, detailed all of the various tactics – ranging from cryptojacking to botnets for hire – used by cyber criminals around the world to earn nearly $3.25 billion annually by exploiting popular social platforms.

According to the Bromium report "Social Media Platforms and the Cybercrime Economy", nearly 1 in 5 organizations worldwide are now infected by malware distributed by social media. Moreover, the problem of social media cyber crime is growing at an astonishing rate. In the U.S., for example, social media cyber crime increased nearly 300-fold in the period from 2015 to 2017. [7]

According to a new survey, the number of participants in fraud-related groups on social media platforms has increased by 70% in the last six months. It claims that social media is a breeding ground for cyber-crime and that fraudsters are drawn to these platforms because they are free, simple to use, and have a global reach. According to the RSA report, "2017 Global Fraud and Cybercrime Forecast," fraud posts first appeared on social media in 2011, when credit cards and e-commerce accounts were made public.[8] "RSA's blog about the report says, "Initially residing in the hidden cracks in corners of social media, the level of fraud activity quickly rose to flood the network with fraud offerings, and now, the vast majority of fraudsters operate largely in the open, and many even sell and trade stolen credit card data and hacking kits from their own personal profiles." There is a parallel world of deceit that exists alongside the rest of us, hidden in plain sight." A total of 500 fraud-focused social media groups with a total of 220,000 members were investigated. On Facebook, more than 60% (133,000) were discovered. Here are some more highlights.[9]

---

7   Nicole Lindsey, Cyber Criminals Have Turned Social Media Cyber Crime Into a $3 Billion Business, March 12, 2019, https://www.cpomagazine.com/cyber-security/cyber-criminals-have-turned-social-media-cyber-crime-into-a-3-billion-business/, Accessed on, 01/08/2019

8   Social media hacking increased 13% in 2 years, The business Standard, https://www.tbsnews.net/tech/ict/social-media-hacking-increased-13-310057, Accessed on, 02/11/2021

9   Karen A. Frenkel, Cyber-Criminals Found a Home on Social Media Sites, https://www.cioinsight.com/security/slideshows/cyber-criminals-found-a-home-on-social-media-sites.html,

Social media is considered as a hatchery for cyber criminals[10]. Social media has become embedded into many people's lives and is regularly referenced in news reports. 74% of Facebook users say they visit the site daily with 51% visiting several times a day[11]. The report also notes that the typical American uses three of the following sites on a daily basis: Twitter, Instagram, Facebook, YouTube, WhatsApp, Pinterest, and LinkedIn. Because of these trends, companies of all sizes are leveraging platforms like Twitter, Facebook, and LinkedIn for customer engagement, support, and monitoring customer sentiment.

Social media has become a critical attack vector that businesses can no longer ignore as these platforms grow increasingly integrated into our daily lives. When compared to e-Commerce and corporate websites, social networking platforms have up to 20% more ways for malware to reach users, including adverts, social engineering, shares, and plug-ins. According to a study by Dr. Mike McGuire[12] social media-enabled cybercrime is generating $3.25B in global revenue each year. There are some common types of attacks in social media, these are as follows.

Reconnaissance:

Reconnaissance is an attack precursor that is difficult to identify when carried out passively on social media networks. When people overshare personal and private information on social networking sites, it can be gathered and analyzed to create a profile of their activity. Following the collection of information about a potential victim's location, hobbies, and relationships, a threat actor can begin piecing together their life and use it to craft convincing lures, such as malicious links sent from a profile impersonating someone they know, as well as gain knowledge that may allow them to authenticate to other services such as email or banking websites.[13] Knowing

---

10 Daniela Perlmutter, *Social Media: A Holiday Haven For Threat Actors*, https://blog.cyberint.com/social-media-a-heaven-for-cyber-criminals, Accessed on, 02/08/2018

11 A majority of Americans use Facebook and YouTube, but young adults are especially heavy users of Snapchat and Instagram, Aaron Smith & Monica Anderson, *Social Media Use in 2018*, https://www.pewinternet.org/2018/03/01/social-media-use-in-2018/ Accessed on, 02/08/2018

12 Dr Michael McGuire joined the Department as Senior Lecturer in Criminology in September 2012. His first book Hypercrime: The New Geometry of Harm (Glasshouse, 2008), involved a critique of the notion of cybercrime as a way of modelling computer enabled offending and was awarded the 2008 British Society of Criminology runners up Book Prize. His most recent publication Technology, Crime & Justice: The Question Concerning Technomia (Routledge, 2012) is the first book in the field of Criminology and Criminal Justice to attempt an overview of the implication of technology for the justice system and complements a range of applied studies in this area, including a comprehensive evidence review of cybercrime for the Home Office. https://www.surrey.ac.uk/people/michael-mcguire, Accessed on, 02/08/2018

13 https://www.threatmetrix.com/digital-identity-blog/cybercrime/10-cybercrime-trends-streaming-social-media-gaming/, Accessed on, 02/08/2018

the value that these tidbits of personal information have to threat actors, shrewd social media users limit the amount of personal data they publicly share to reduce its intelligence value to potential attackers.

Fake Profiles:

Cybercriminals can imitate a valid social media presence and carry out large-scale and smaller-scale 'targeted' assaults using a phony social media profile. A reconnaissance step is frequently used to prevent this assault. Attacks against corporations can also be carried out by creating phony profiles that imitate important personnel inside the target company.

A guy called Spas Vasilev, who established a phony account under the name Alexander Nikolov, is a real-life example of this assault. Vasilev conned individuals over the period of five years using his forged identities. At least two dozen people had willingly handed over large sums of money and shared personal details between 2015-2017. The forgery Alex had become a social media celebrity, with a large online following that included politicians, journalists, and public personalities. Fake Alex penned numerous articles in various news outlets and even dialed in as a political commentator on national TV news programs and radio shows. [14]

Social Engineering:

In most social engineering assaults, unwary consumers or workers are psychologically manipulated into revealing secret or sensitive data. Social engineering attacks are most commonly carried out by email or other forms of contact that elicit urgency, fear, or other similar feelings in the target, leading to the disclosure of sensitive information, the click of a malicious link, or the opening of a harmful file. Because attackers are creating more legitimate-looking emails and because of the prevalence of social media, an attacker can look up everything they need to know about a person and their interests, attacks are becoming more successful. [15]

Fake News:

Social media is acting as a double-edged sword for universe due to fake news. With the increasing popularity of a wide variety of internet-enabled devices and advanced

---

14 Nikolay Nikolov, *He fooled an entire nation with a fake Facebook profile. Then I tracked him down.*, Mashable, https://mashable.com/2018/02/26/facebook-stolen-identity-bulgaria-tracked/, Accessed on, 02/08/2018

15 Cora Quigley, The Threat of Social Engineering via Social Media, Name Cheap Blog, 2020 https://www.namecheap.com/blog/social-engineering-social-media, Accessed on, 02/11/2020

mobile internet speeds, more and more people are getting involved with social media. Indeed, two-thirds of all U.S. adults use it, even in Bangladesh 45 490 000 Facebook users in January 2021, which accounted for 26.5% of its entire population.[16] And many of us get our news through posts made on social media networks. Unfortunately, there is a dark side to social media: fake news. Misinformation can influence users, manipulating them for political or economic reasons. The extensive spread of fake news on social media, websites are impacting society negatively. Sometime fake news or false news leads a whole society to anarchy and destructions that already noticed in Bangladesh, India, and Pakistan even in USA.[17]

Profile Compromise:

Direct breach of a social media profile, particularly ones that are 'verified' by the platform and hence involve trust, might be just as devastating as hacking an organization's website, similar to brand hijacking. Because of the 'push' nature of social media platforms, a hacked social media profile might be used to send unwanted or criminal information to a brand's customers. Recent examples include the compromise of 'verified' Twitter accounts, such as Target in November 2018, that are used to lure customers into submitting Bitcoin in order to participate in a fake giveaway.[18] Victims are encouraged to send '0.2 to 2 BTC' to verify their address and will get 'from 2 to 40 BTC back'. Based on the Target compromise, analysis of the Bitcoin wallet gave an indication of impact with 121 inbound transactions being made in one day, resulting in a total balance of 5.86342085 BTC (approximately 36,904 USD!). A less technical scam would've no doubt increased the number of victims.

Malicious Content:

Usually, malicious links are used to trap a victim into clicking through to a payload that is hosted on third-party sites rather than the malicious content being directly available from the social media platform. One-click exploits such as those used for

16 A Guide to Misinformation: How to Spot and Combat Fake News,Verizon technology desk, https://www.verizon.com/info/technology/fake-news-on-social-media, Accessed on, 02/01/2022

17 Jane Mayer, How Russia Helped Swing the Election for Trump, https://www.newyorker.com/magazine/2018/10/01/how-russia-helped-to-swing-the-election-for-trump, Accessed on, 02/08/2019

18 David Hundeyin, Yahoo Finance, Twitter: Bitcoin Scammers Hack Retail Giant Target's Verified Account, https://finance._yahoo.com/news/twitter-bitcoin-scammers-hack-retail-003343274.html?, Accessed on, 01/08/2019

account takeover could easily be distributed via social media and, when clicked, could exploit the victim.[19]

Data breaches and the illegal trade in personal information:

One popular form of social media cyber crime involves the illicit trading of personal data from hacked social media accounts.[20] In the past five years, says the Bromium report, nearly 1.3 billion social media users worldwide have had their social media accounts hacked. As a result, anywhere from 45 to 50 percent of all illicit trading of personal information – including stolen credit card information as well as username and password combos – could be traced back to social media platforms. Now that people share every detail of their personal lives online, it makes it easier than ever before for hackers to carry out these cyber crimes. According to the report, the underground economy for stolen personal data is now worth as much as $630 million each year to cyber criminals.

Moreover, social media accounts are sometimes hacked with the sole intention of using it as a way to generate fake accounts to ensnare even more web users. The Bromium report mentioned that hackers liked to masquerade as famous web or Internet personalities (e.g. Elon Musk). Once they've set up a fake account, they can then ask users to send them money, perhaps with the goal of winning a prize or getting free cryptocurrency deposited into their account. [21]

Other social media cyber crimes:

Of course, the range of possible cyber crime is really up to the imagination of the hacker or criminal. The illegal sale of prescription drugs, for example, was tagged by the report as a potential $1.9 billion opportunity for cyber hackers. Moreover, now that cannabis has been legalized in some nations of the world (including Canada and a growing number of U.S. states), it's likely that new scams will involve cannabis and other forms of recreational marijuana. And don't forget about "traditional crime." The

---

19 Tara Seals, PoC Exploit Compromises Microsoft Live Accounts via Subdomain Hijacking, https://threatpost.com/poc-exploit-compromises-microsoft-live-accounts-via-subdomain-hijacking/138719/ Accessed on, 28/12/2018

20 Nicole Lindsey, Cyber Criminals Have Turned Social Media Cyber Crime Into a $3 Billion Business, CPO Magazine, https://www.cpomagazine.com/cyber-security/cyber-criminals-have-turned-social-media-cyber-crime-into-a-3-billion-business/, Accessed on, 01/08/2019

21 Dr. Michael McGuire, Senior Lecturer in Criminology, Social Media Platforms And The Cybercrime Economy, University of Surrey, https://www.bromium.com/wp-content/uploads/2019/02/Bromium-Web-of-Profit-Social-Platforms-Report.pdf, Accessed on, Accessed on, 01/08/2019

two most common forms made possible by social media include money laundering and the use of "money mules" that can help cyber criminals transform their ill-gotten gains into cash. These "money mules" are usually young millennials who have no idea that they are being used as pawns in global money laundering efforts.

Reasons why cybercriminals choose social media for cyber crime

Given the tremendous expansion and near-ubiquity of social media cyber crime on the Internet, the question inevitably arises: Why have cyber criminals decided to target social media sites like Facebook, Twitter, Instagram, and YouTube? One simple explanation is that these platforms make it incredibly simple to exchange and spread just about anything - even malware. In fact, security researchers discovered that social media platforms contain 20% more fraud and rip-off tactics than other websites on average. Advertisements, sharing buttons, and plug-ins are examples of these strategies. Furthermore, because most individuals have hundreds, if not thousands, of contacts on various social media sites, it is extremely easy to spread malware to a large audience with relatively little negative effects.

In fact, the researchers even went so far as to characterize every social media platform as a "Trojan horse" that could be used by hackers and cyber criminals to pull off increasingly sophisticated and brazen criminality. In the past two years, for example, "cryptojacking" (i.e. the taking over of another computer's computing resources to mine cryptocurrency) has emerged as one way to monetize malware. Once the malware has been inserted into someone else's browser, it can go to work mining crypto currency for cyber criminals located thousands of miles away. As a result, 4 of the top 5 sites hosting crypto jacking code are social media platforms. And, of the top 20 sites hosting crypto jacking code, 11 are social media platforms. The researchers specifically called out Facebook Messenger for its role in propagating the Dig mine crypto mining strain.

3.3.2 Women are the major victims of Cyber crime in Social media

Cyber abuse against women and girls is becoming increasingly prevalent as more individuals have access to the internet and social media. Despite the absence of statistics, EU estimates reveal that one out of every ten women has been subjected to some type of cyber assault since they were 15 years old. "Women are more likely than males to be victims of serious kinds of cyber abuse, and the impact on their life is

significantly more painful," Jurgita Peciuriene, EIGE's gender-based violence programme coordinator, stated.[22]

Cyber violence should not be thought of as a distinct phenomenon from real-world forms of violence, according to experts. Women and girls who have been victims of sexual harassment, stalking, or abuse from an intimate relationship 'offline' are frequently victims of the same person's 'online' violence. Cyber violence, like other forms of violence, has a huge impact on victims' life and can take many different forms.[23]

Cyber stalking, for example, is when someone sends their victims unpleasant e-mails or text messages on a regular basis. Offending someone online with unwelcome sexually explicit communications, threats of violence, or hate speech is known as cyber harassment. Non-consensual pornography, which is frequently committed by former partners, is one of the most horrific types of internet assault. This entails publishing or disseminating sexually explicit photographs or videos without a person's consent on the internet. According to research, women account for up to 90% of non-consensual pornography victims, and the number of cases is on the rise.[24]

Online and technology-facilitated abuse and harassment attack women disproportionately in Bangladesh. While the spread of ICT and increasing internet penetration are seen as good markers of the country's prosperity, their combination with certain pre-existing social-physiological circumstances and a lack of legislative safeguards has resulted in a rise in cyber violence against women.[25] In most situations, this heinous human rights violation takes the form of cyber stalking, revenge porn, cyberbullying, and trolling. In online, women are the major targets of rude and frequently aggressive sexual propositions and slanderous messages from anonymous and fictitious sources. Spam, sex-act videos, rape threats, and indecent

---

22 Cyber violence is a growing threat, especially for women and girls, European Institute for Gender Equality, 19 June 2017, https://eige.europa.eu/news/cyber-violence-growing-threat-especially-women-and-girls, Accessed on, 01/08/2019

23 Adriane VAN DER WILK, Cyber violence and hate speech online against women, European Union, 2018, http://www.europarl.europa.eu/RegData/etudes/STUD/2018/604979/IPOL_STU(2018)604979_EN.pdf, 01/12/2018

24 cyber violence against women and girls, UNESCO https://en.unesco.org/sites/default/files/gender report2015final.pdf, 01/12/2018

25 Farhana Akter, Cyber violence against women: the case of Bangladesh, https://www.genderit.org/articles/cyber-violence-against-women-case-bangladesh, Accessed on, 01/09/2018

propositions have all become the new standard on social media, along with false and altered unclothed images of women.[26]

Often women end up with their social media accounts hacked. The perpetrators would then upload fake, undressed pictures of the victim to victimize them. Also, indecent messages are sent from her account to her contacts (i.e. Facebook friends) to undermine and dishonor the victim. Among the key motives of such cyber-crimes against women are defaming the victim; revenge; compelling the victim for physical relation; blackmailing for money; physiological torture; ego and power trips; the obsession for love and emotion etc.

Access to internet in Bangladesh is growing very rapidly through mobile telephony, the total number of internet subscribers has reached 85.918 million at the end of April, 2018. More the 93 percent of these subscribers use internet on mobile phones, rest of them are ISP or PSTN users (BTRC, 2018)[27]. As of April, 2018 total number of people using mobile phones are more than 150 million (BTRC, 2018)[28]. With this proliferation of internet and mobile phones, use of social media platforms has been increased, 29 million registered Facebook users of which 86 percent use Facebook from their mobile devices. At least one third of the subscribers of mobile phones and internet are women. In Bangladesh, particularly young women are more likely than men to face severe online abuse that is sexualized and violent. In spite of weak institutional protection, women often make formal report of harassment, abuse, and violence originated from online spaces. According to a study, 73 percent of women internet users have reported cybercrime[29]. As of December, 2017 the government's Information and Communication Technology Division's Cyber Help Desk has received more than 17,000 complaints,[30] 70 percent of complainants were women.

26 Abir, M. (2015, October 10). *Monograph On Cyber Crime Relating To Women Molestation: Conducting the Existing Laws of Bangladesh and Social Values and Views*. Honors Thesis. Chittagong: Faculty of Law, International Islamic University Chittagong. http://www.academia.edu/27988731/Cyber_Crime_Relating_To_Women_Molestation, Accessed on, 01/12/2018

27 BTRC. (2018, April 30). Internet Subscribers. Bangladesh Telecommunication Regulatory Commission: http://www.btrc.gov.bd/content/internet-subscribers-bangladesh-april-2018, Accessed on, 02/12/2018

28 BTRC. (2018, April 30). Mobile Phone Subscribers. Bangladesh Telecommunication Regulatory Commission: http://www.btrc.gov.bd/content/mobile-phone-subscribers-bangladesh-april, Accessed on, 01/12/2018

29 BNWLA. (2014). Survey on Psychological Health of Women. Dhaka: Bangladesh National Women Lawyers' Association. Accessed on, 01/12/2018

30 Arifur Rahman Rabbi, Women biggest victims of rising cyber crimes, Dhaka Tribune, https://www.dhakatribune.com/bangladesh/crime/2017/09/21/women-biggest-victims-rising-cyber-crimes, Accessed on, 01/12/2018

Unwanted and wanted exposure of online pornography among the young population led to other associated risks such as image-based abuse of users where women are highly disproportionately targeted.[31] In 78% of these cases related with digitally manipulated images with pornographic materials, the victim is found to be a woman. It may be noted that, almost 77% of the country's teenagers watch pornography on a regular basis.[32, 33]

A quick review of the lawsuits, investigations and media reports reveal a somewhat common pattern among most of the cases of cyber violence against women in Bangladesh. Quite often heinous acts of rape are recorded in the form of video and photographs by the criminals. They then go on to use these to silence the victim. Another common pattern is posting of intimate photographs and videos by ex-husbands and lovers on the internet as a means of revenge. Young girls who are newly introduced to the internet and are rather inexperienced in the cyber world are consequently most susceptible to falling into the traps set by cybercriminals.

Women are more likely to log into Facebook, have more friends, and have a higher percentage of friends. Both genders are equally unfamiliar with Facebook's Terms of Service and Privacy Policy. A survey observed that Women were more likely to use Face-book's "My Privacy" feature, but not to a statistically significant level. Women definitely self-censor their Facebook data more than men do. [34] This is pronounced in the number of mobile phone numbers made available to the public.

Women's trafficking is an abhorrent phenomenon. Bangladesh is a source and transit country for men, women, and children trafficked for the purposes of forced labor and commercial sexual exploitation[35]. Author said "Trafficking in women consists of all

---

31 Karaman, S. (2017, 11 29). Women support each other in the face of harassment online, but policy reform is needed. The LSE Women, Peace and Security blog. London: The London School of Economics and Political Science. http://blogs.lse.ac.uk/wps/2017/11/29/women-support-each-other-in-the-fa., Accessed on, 01/12/2018

32 Shahana Huda, Children in the grip of pornography, The daily star https://www.thedailystar.net/opinion/society/children-the-grip-pornography-1338100, Accessed on, 12/09/2018, see also, MJF. (2014). Report on Porn Addicted Teenagers of Bangladesh. Dhaka: Manusher Jonno Foundation..

33 USSD. (2017). Country Report on Human Rights Practices for 2016. Washington DC: US Department of State. https://www.state.gov/j/drl/rls/hrrpt/2016humanrightsreport/index.htm?ye..., Accessed on, 12/09/2018

34 Sabbir Ahmed, Anwarul Kabir, Sazia Sharmin Ahmed Sneha and Samia Jafrin. Cyber-crimes Against Womenfolk on Social Networks: Bangladesh Context. International Journal of Computer Applications 174(4):9-15, September 2017. P.12, see Harvey Jones, Jose Hiram Soltren. Facebook: Threats to privacy. Massachusetts Institute of Technology, December 14, 2005.

35 Amin, Md Ruhul and Sheikh, Md Rashidul Islam. *Trafficking Women and Children in Bangladesh: A Silent Tsunami of Bangladesh*. Journal of Economics and Sustainable Development, 20112(4): P. 202

acts involved in the procurement, transportation, forced movement, and/or selling and buying of women within and or across border by fraudulent means, deception, coercion, direct and/or indirect threats, abuse of authority, for the purpose of placing a woman against her will without her consent in exploitative and abusive situations such as forced prostitution, forced marriage, bonded and forced labor, begging, organ trade, etc"[36]. This trafficking has been occurring internally and also across the border to India, Pakistan, Malaysia and many Middle Eastern countries.[37] Now-a-days, Facebook is used as a channel for human trafficking. This is a regular scenario for the recent times around the world. In an online news of Indonesia reported that the Chief of Crime and Investigation, Toni Surya Saputra[38], Indonesia said that based on the suspect's confession, all victims are put to the market through Facebook. In Bangladesh, this practice has already started. There are some strategies which are adopted by the traffickers involved in the national and international human trade in Bangladesh through Facebook. Like love affairs, promise of marriage, fraudulence etc. Sometimes it is seen that as Facebook has become a great social interaction media, people get into several love affair relation-ships through it. People do not see each other, but get into relation-ship through trust. But some fraud traffickers use Facebook to get into such affairs with young girls or women. Traffickers pretend to be in love with young girls and asking them to elope. The girls believe them and leave their parents/home with their boyfriends full of illusions about a happy married life. Thus they get caught. In addition to the strategy of alluring girls with love affairs, promises of marriage and a better future, the traffickers also take full advantage of the cultural practice of arranged marriages by parents. There is such a great procedure for trafficking using Facebook. The social network Facebook has applications like Photos to ease the trafficking procedures. The client looks through the photos and contacts the "agent" once he decides to buy one of the girls. Even though these groups are created only for private members, but the choice of using Facebook is still shocking which definitely a treat to women's privacy.

---

36 Ibid, p-203
37 Hoque, NM Sajjadul, *Female child trafficking from Bangladesh: A new form of slavery.* Canadian Social Science, 2010, 6(1): P. 45–58
38 Surya Saputra (born in Jakarta, Indonesia on July 5, 1975) is an Indonesian actor, singer, and model. He is the husband of Indonesian actress and singer, Cynthia Lamusu. He is also a former member of the Indonesian boy band Cool Colors. https://en.wikipedia.org/wiki/Surya_Saputra, Accessed on, 12/09/2018

Many of the photos that wind up on the site are "revenge porn" that is the pornographic souvenirs from relationships gone sour. Recent times, a trend of revenge taker has been observed[39]. They post intimate photos of the victims on Facebook. Women are mostly the victims, according to a survey.[40] Then Ex-partners post their intimate pictures or videos just for taking revenge form them or sometimes it's a business also. Sometimes women are given threats of uploading such pictures or videos just for harassing or abusing. Women face such privacy threats in a massive way in Bangladesh also. As a consequence to this, sometimes victims become mentally weak and harassed, become physically ill, madness occur or as a worst case commit suicidal act.[41]

3.3.2 Spreading of adult or explicit content

Adult or Explicit content defines Content, such as pornography or violence, that is not generally thought to be appropriate for viewing by children.[42] Most of the online giant treats adult content as Age-restricted content.[43] Sometimes content doesn't violate our policies, but may not be appropriate for all audiences. In these cases, our review team will place an age restriction on the video, or remove the thumbnail, when we're notified of the content. Age-restricted videos are not visible to users who are logged out, are under 18 years of age, or have Restricted Mode enabled. Here are some of the things we consider for age-restriction: Vulgar language, Violence and disturbing imagery, Nudity and sexually suggestive content, Portrayal of harmful or dangerous activities.

Unfortunately, sexual images and pornography are easily and trivially accessed on the Internet. Much of it is freely available and much of it is "hardcore" in nature, depicting various forms of intercourse and fetish behavior. Still photographs as well as movies are available for streaming through various websites, meaning that not even a file download is necessary in order to consume such material. All one needs do is to

---

39 Rise in cybercrime worries women, Dhaka Tribune, https://www.dhakatribune.com/cybersecurity/2019/04/01/rise-in-cybercrime-worries-women, 12/06/2019
40 A Survey on Social Networks from female perspective in Bangladesh, https://docs.google.com/forms/d/1csZ9HoSSmjkUIA5K27s-phdas1rEPcl0rDZfslPXfXk/viewanalytics, Accessed on, 12/09/2018
41 Sabbir Ahmed, *Cyber-crimes Against Womenfolk on Social Networks: Bangladesh Context*, International Journal of Computer Applications (0975 - 8887)Volume 174-No.4, September 2017, p-11
42 https://www.yourdictionary.com/adult-content, Accessed on, 12/09/2018
43 Youtube Help, Age-restricted content, https://support.google.com/youtube/answer/2802167?hl=en, Accessed on, 15/09/2018

visit a website and click on the play button. Maximum number of country treated adult content is suitable for the aged people who are 18+. So their all laws and enforcement is used to stop reaching to the children. There is no standard of age verification necessary before such material can be consumed, and consequently, few sites take any meaningful precautions to prevent children from gaining entry. As well, most popular search engines index adult material, making it trivial for children to locate adult material.[44] All over the world, maximum countries have reacted against pornographic contents. United States, United Kingdom, Australia, Finland, Indonesia, Hong Kong, Gaza Strip, Malaysia, Philippines, Russia, India, Singapore, South Africa, Thailand, Pakistan and Bangladesh have enacted the several and provisions of law to stop producing, distribution, broadcasting in any form. [45], [46] And the provisions of law are strict to discourage the criminals by some form of penalty. They consider pornographic content issue as a cyber crime. [47] In some countries this type of content is blocked by educational authority as Singapore.[48] Some countries define pornography with a broad sense as South Africa. [49] Sometime own land pornographic websites are blocked but foreign are accessible as like Thailand.[50] Bangladesh Telecommunication Regulatory Commission has already blocked more than 4,000 adult sites in the last six weeks. After blocking more than 4,000 pornographic and at least 176 other websites, the government is now looking to shut down a further 15,636 adult and 2,235 gambling websites.[51, 52]

---

44 Angela Oswalt Morelli, *Adult Content*, Cascade Community Healthcare, MSW, https://www.cascadementalhealth.org/poc/view_doc.php?type=doc&id=37589&cn=66, Accessed on, 15/09/2018

45 https://www.bbfc.co.uk/about-us/faqs, Accessed on, 15/09/2018

46 The Digital Economy Act 2017 (c. 30) is an Act of the Parliament of the United Kingdom, https://en.wikipedia.org/wiki/Digital_Economy_Act_2017, Accessed on 15/09/2018

47 Pornography As Cyber Crime, http://www.legalserviceindia.com/legal/article-914-pornography-as-cyber-crime.html, Accessed on, 15/09/2018

48 Report Of Censorship Review Committee 2010, Censorship Review Committee 2010, p.3, https://www.imda.gov.sg/-/media/imda/files/regulation-licensing-and-consultations/committee-reports/crc_2010_report.pdf?la=en, Accessed on 15/09/2018

49 Criminal Law (Sexual Offences and Related Matters) Amendment Act, No. 32 of 2007, http://www.info.gov.za/view/DownloadFileAction?id=77866, accessed on, 4/09/2018

50 Legal status of Internet pornography, Wikipedia, https://en.wikipedia.org/wiki/Legal_status_of_ Internet_pornography, Accessed on, 15/09/2018

51 Md. Saidun Nabi, Govt to shut down further 15,636 adult, 2,235 gambling sites, Dhaka Tribune https://www.dhakatribune.com/bangladesh/rules-and-regulations/2019/02/18/govt-to-shut-down-further-15-636-adult-2-235-gambling-sites, Accessed on, 02/05/2019

52 Shamim Ahammed, Porn sites, content generated in Bangladesh to be blocked, https://bdnews24.com/bangladesh/2016/12/12/porn-sites-content-generated-in-bangladesh-to-be-blocked, Accessed on, 20/09/2018

Part-04
Islamic ideals to prevent cyber crime

Chapter- 4.1 Cyber crime – crime and punishment Islamic point of view

4.1.1 The Islamic approach to combating crime

4.1.2 Distinctive attributes of the Islamic penal system

4.1.3 Crimes in the sense of Islam and its category

4.1.4 The goals of the Islamic penal system

4.1.5 Prevention is better than remedy to combat cyber crime, Islamic perspectives

Chapter- 4.2 Crimes in cyber space in the sense of Islam

4.2.1 Showing women's beauty in cyber space

4.2.2 Publishing, promoting, distributing adult content or adultery, fornication, immorality in online or offline

4.2.3 Violating the common privacy to mass interact between man & women

4.2.4 Violating the other respectabilities or name, fame, character

4.2.5 Disrespectfulness to the privacy between husband and wife

4.2.6 Talking false, distributing false statement, false witness, fake news

4.2.7 Mockery, satire someone or somebody; libeling someone or somebody and entitling bad name

4.2.8 Consumption of other people's wealth through various means including fraud, theft, robbery

4.2.9 Catastrophe or violating peace, normal working environment

4.2.10 Heresies in cyber

4.2.11 Breaking rules of the commitment or agreement

Chapter-4.3 Preventing cyber crime in Islam by Islamic ethics in IT

4.3.1 Proper use of time

4.3.2 Honesty and integrity in using IT facilities

4.3.3 Maintaining privacy & security issues

4.3.4 Cover intellectual property rights

4.3.5 Upholding moral values and community standards

Chapter- 4.4 Preventing cyber crime in Islam

4.4.1 Implementation of Islamic education

4.4.2 Ensuring fundamental social rules of law

4.4.3 Increasing mass conscience

4.4.4 Implementation of Islamic Shari`ah law

4.4.5 Following the path of taqwah & self-rectification

Part-04
Islamic ideals to prevent cyber crime

Chapter- 4.1 Cyber crime – crime and punishment Islamic point of view

Security and stability are essential human needs, just as crucial as food and clothes. Without security and stability, a human being is unable to adequately conduct his daily existence, let alone generate new ideas or contribute to the advancement of civilization. Man has been aware of the desire for security from the beginning of his existence on Earth, and he has continually expressed this knowledge in a variety of ways. With the formation and evolution of human society, he has expressed this and other needs through the establishment of a state and the formation of laws. This was done to protect general security, adjudicate disputes and conflicts that harm society, and combat foreign challenges to its security offered by other countries. The formation of these man-made rules did not conclude until the last few centuries, after a protracted period of trial and error. In contrast, the Islamic law was given to Muhammad (PBUH) in its entirety as part of His ultimate message to humanity. Islamic law pays close attention to this issue and creates a comprehensive and effective legal framework. It considers both the changing circumstances of society and the consistency and durability of human nature. As a result, it incorporates comprehensive ideas and basic guidelines ideal for coping with all of life's challenges and events at any time or location. Similarly, it has established immutable penalties for specific offenses that are unaffected by changing events and circumstances. As a consequence, Islamic Law combines stability, adaptability, and toughness.

4.1.1 The Islamic approach to combating crime

The definitive goal of legal system of Islam is to protect humanity's wellbeing in here and hereafter life by constructing ideal community. The members of that community always worship Allah and thrive on the planet, one that uses natural forces to develop a civilization in which everyone leads a peace, fair, and secured life.[1] This is a

---

[1]   The Editorial Team of Dr. Abdurrahman al-Muala (translated by islamtoday.com), *Crime and Punishment in Islam,* 2006, P.2

civilisation that allows a person to meet all of his spiritual, intellectual, and material needs, as well as nourish all aspects of his existence. The Quran emphasizes this greatest goal several times. Allah says: " We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might."[2] Allah does not bind any hardship upon us as he says: "The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful."[3] And He says: "Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise. Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation. And Allah wants to lighten for you [your difficulties]; and mankind was created weak."[4] In the above verses of the Qur'an, it is plainly stated that Allah provides all of the instructions for the easy achievement of human beings and not anything difficult.

And He says: "God commands justice, righteousness, and spending on ones relatives, and prohibits licentiousness, wrongdoing, and injustice..."[5]

---

2   Allah says, لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ Al Qur'an, 57:25

3   Allah says, شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا ٱلْعِدَّةَ وَلِتُكَبِّرُوا ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ A Qur'an, 2:185

4   Allah says, يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۞ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا مَيْلًا عَظِيمًا ۞ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا Al Qur'an, 4:26-28

5   Allah says, إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ Al Qur'an, 16:90

system is aimed at discouraging criminal behavior and reformation. If the criminal knows the anguish and pains he will bring to himself, he/she may abstain from committing the crime. The convicted criminal who has passed through the judicial process once may not willingly dabble into any criminality after the painful experience. Herein lays the philosophy of deterrence in Islamic penal system. The punishments under Islamic Sharia laws are not barbaric. They can be severe, but fair. Prophet Mohammad (s.a.w.) said that if his daughter steals, he would cut off her hand. So, the punishments apply to any one who commits the crimes, even if he/she is the son/daughter of a Muslim ruler. These are the basic objectives of Shariah. The preservation of: 1. Religion / Faith (دین) 2. Life ((نفس) 3. Lineage/Progeny (نسل) 4. Intellect (عقل) 5. Property/Wealth (مال)

The Islamic penal system is designed to uphold these five universal standards. It supports the law of vengeance in order to protect life. It supports the punishment for apostasy in order to protect religion. It supports the penalty for drinking in order to maintain reason. It recommends the punishment for fornication in order to maintain lineage. It encourages the punishment for stealing in order to maintain riches. It supports the punishment for highway robbery in order to safeguard all of them. As a result, it should be evident to us why the following are the sins for which Islam has imposed definite punishments: 1. Transgression against life (murder or assault). 2. Transgression against property (theft). 3. Transgression against lineage (fornication and false accusations of adultery). 4. Transgression against reason (using intoxicants). 5. Transgression against religion (apostasy). 6. Transgression against all of these universal needs (highway robbery).[6]

4.1.2 Distinctive attributes of the Islamic penal system

In the above-mentioned principles, Islamic Law and current law overlap, though Islamic Law takes precedence. The Islamic penal system, on the other hand, contains unique qualities and distinctive traits, the most prominent of which are as follows:

1. External surveillance is perfectly integrated with the interior deterrent of man's moral conscience. This is because Islamic Law, while dealing with societal issues like as crime, does not rely solely on law and external constraints. It focuses on the internal deterrent, emphasizing man's moral conscience the most. It tries to instill this

---

6   The Editorial Team of Dr. Abdurrahman al-Muala (translated by islamtoday.com), *Crime and Punishment in Islam,* 2006, P.3

consciousness in a person from childhood so that he might be raised with the highest moral character and personality. It offers victory and salvation to those who labor for virtue while forewarning wrongdoers of an unpleasant fate. In this way, it arouses emotions, prompting a criminal to repent by instilling confidence in Allah, hope for divine compassion, dread of divine retribution, adherence to moral qualities, love for others, and a desire to do good to others and refrain from causing pain and evil.

2. It takes a balanced approach to the interaction between the individual and society. This is demonstrated by the fact that, while the Divine Law protects society by enacting sanctions and preventative measures against crime, it does not diminish the individual for the benefit of society. On the contrary, it prioritizes the protection of the person, his liberty, and his rights. It offers every safeguard to ensure that there is no reason for a person to commit a crime. It does not seek to punish without first creating a condition conducive to a decent and joyful life for the individual.[7]

4.1.3 Crimes in the sense of Islam and its category

Islam has sharp conscious and instructions with punishment both here and hereafter life about crime in any form. The treatment of crime in the sense of Islam is different from the treatment of criminal law in the man-made law. The man-made law terms crime as an offence against the public where it relays to the rights of the society only. On the contrary, in Islamic criminal law, it also covers the rights of individuals as well as the rights of society according to the guidelines of Almighty Allah.[8] In criminal law, the core of approach of criminal treatment is to combat the crime. It is highly require knowing the criminal and the context of his or her criminology to combat a crime. For finding finest solution to combat of crime, there are two questions needs to solve. First question is "Who do crime?" Understandably the answer is Human being. And the second question is "who knows best about a criminal", the answer will be the creator of this criminal. As Allah is the creator of Human being, and this human being some time do crime. So as Allah is the creator of human being, Allah knows best why, how and when his slave human do a crime. So Allah is the best who can give the finest solution of crime.[9]

While Islamic legal injunctions are aimed at promoting human wellbeing, they may all be traced back to universal principles that are required to ensure human welfare. The primary objective of Islamic penal system is to protect society from the dangers of crime. Society must be protected from the activities of criminals. Social life must be peaceful rather the society or the criminal suffers of his deeds reactions. The sternness of Islamic penal

---

7   The Editorial Team of Dr. Abdurrahman al-Muala (translated by islamtoday.com), *Crime and Punishment in Islam*, 2006, P.4

8   Mohammad Hashemi, faculty member, Islamic Studies, Islamic Azad University, Iran

9   Afif Abdul Fattah Tabbara in Arabic, Translated by Mawlana Rezaul Karim Islamabadi in to Bengali, *Crime in the light of Islam*, Islamic Foundation Bangladesh, Baitul Mukarram, Dhaka-1000, June-1995, 2nd Edition, P-17

The concept of crime in Islam:

Crime is an act whereby a person (i) breaks the law, and (ii) infringes upon the rights of others. In the religious idiom it is called "sin". Crime as defined in the Shariah consists of legal prohibitions imposed by Allah, whose infringement entails punishment prescribed by him. "Crime as defined in the Shariah is identical with Crime as defined in modern law". In Islamic criminal law, everything which is prohibited by God, his Prophet and Muslim Jurists, is a Crime[10]. Unlike in Western law, everything which is prohibited by the law or court is a Crime.

In order to prevent and curb crime, the authorities have to implement punishment. Punishment may be in different forms: (i) fine; (ii) imprisonment; (iii) corporal (bodily). Islam does not subscribe to the prison system as a form of punishment for crime because: it burns great cost – a remarkable state fund is directed to the upkeep and maintenance of the prison management. Due to imprisonment, a person has to lose his education, skill and employment. As well as Islam does not encourage imposing fine as punishment because rich can purchase justice with money but poor can not do so, which signifies discrimination and injustice. Islam criminal system is based on justice and equality.[11]

1. Hudud-Allah Crimes (حدود الله) Prescribed punishments[12]

2. Qisas Crimes (قصاص وديت) Retribution[13]

3. Tazir Crimes (تعزى) Discretionary punishments[14]

---

10 Allah says, إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا - If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]. Al Qur'an, 04: 31

11 Tayyab Haneef, Faculty Member, Department of Law, *Islamic Criminal Law*, Lahore Leads University Pakistan, p-01

12 Hudud literally means borders or anything that Aod forbids us from doing, however, not all of the Hudud offences that are mentioned in the Al Qur'an require corporal punishments. Some Hudud offences impose religious punishment, such as fasting. https://www.islamweb.net/en/fatwa/81814/applying-penalties-in-islam-hudud, Accessed on, 07/07/2018

13 Crimes against an individual or family whose punishment is equal retaliation in the Al Quran and the Hadiths., see Afif Abdul Fattah Tabbara in Arabic, Translated by Mawlana Rezaul Karim Islamabadi in to Bengali, Crime in the light of Islam, Islamic Foundation Bangladesh, Baitul Mukarram, Dhaka-1000, June-1995, 2nd Edition, P-176

14 Taizer is a punishment for the sake of Allah or for the sake of individuals for offences not considered Hudud. Alaeldin Maghaireh, *Shariah Law and Cyber-Sectarian Conflict: How can*

Once a prima facie case is established with evidences, and the conditions for applying the punishments are fulfilled, the Islamic court is deprived of discretionary powers.

Hudud-Allah (حدودالله) :

Hudud-Allah is a Joint Arabic word derives from the singular word Hadd (حد) which means boundary, limit, barrier, constraint, restraint, obstacle or restriction. It also literally uses to mean in Islamic literature for the bounds of acceptable behavior and the punishments for serious crimes. In Muslim criminal law, "it means the specific penalties for specific offences" Hadd crimes are defined as offences with fixed, mandatory punishments (عقوبہ مقدره) as rights of Allah that are based on the Quran or the Sunnah.[15] According to the Prof. Mohammad Hashim Kamali[16] : "Hadd (Hadd-Allah) has been reserved to signify a fixed and unchangeable punishment that is laid down in Quran and Sunnah of the Prophet Muhammad (p.b.u.h)."

These punishments were specified by the Quran, and in some cases by the Sunnah. These Hadd punishments have certain essential characteristics as following: 1. These punishments can neither be increased nor decreased. 2. These punishments cannot be waived by the judge, the political authority (President/PM…), or the victim after their associated crimes have been brought to the attention of the governing body. Before these crimes are brought before the state, it may be possible for the victim to pardon the criminal if the damage done was only personal. 3. These punishments are the 'right of God', meaning that the legal right involved is of a general nature where the greater welfare of society is considered. 4. In case of war Hudud may not be enforced. 5. In case of any ambiguity and doubt Hudud shall not be enforced. 6. Hudud-Allah shall be enforced only in two grounds; 1) Confession or 2) Witnesses. 7. At least two witnesses are required for implementation of Hudud-Allah except in case of Zina where four witnesses are mandatory.

Islamic Criminal Law respond to cyber crime?, University of Wollongong, Australia https://www.cybercrimejournal.com/alaeldinijccdec2008.htm, Accessed on, 07/07/2018

15 Crime in the Light of Islam, Afif Abdul Fattah Tabbara, Translated by Mawlana Rezaul Karim Islamabadi, Islamic Foundation Bangladesh, Baitul Mukarram, Dhaka, June-1995, Second Edition, Page- 15.

16 Mohammad Hashim Kamali is an Afghan Islamic scholar and former professor of law at the International Islamic University of Malaysia. He taught Islamic law and jurisprudence between 1985 and 2004

Ta'azir punishment may be valid in absence of Hudud requirements. The crimes with fixed punishments are: 1. Theft (السرقة) Al-Sariqa,[17] 2. Highway Robbery (قطع الطريق/حرابه) Al-Hiraba,[18] 3. Fornication and Adultery (الزناء) Al-Zina,[19] 4. False accusation of illegal sexual intercourse (القذف) Al-Qazaf,[20] 5. Drinking alcohol (شرب الخمر) Shurb-ul-Khamar[21]. Remarkably noted that Imam Malik and Imam Shafi add more: 6. Apostasy (irtidād or ridda, ارتداد) includes blasphemy.[22] 7. Rebellion (بغى).[23]

The principal drive of the institution of hadd crimes is deterrence from acts that are harmful to humanity. Except for drinking alcohol, punishments for all other hudud crimes are specified in the Quran or Hadith to be amputation, stoning, flogging or beheading - Hadud shall be implemented when there is confession or witnesses.

---

17 As Allah says, "وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓاْ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ As for the man or woman who is guilty of theft, cut off their hands to punish them for their crimes.This is exemplary punishment ordained by Allah. Allah is Mighty, Wise." Al Qur'an, 5:38

18 Allah says, إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَاۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ - The punishments of those who wage war against Allah and His Prophet and strive to spread disorder in the land are to execute them in an exemplary way or to crucify them or to amputate their hands and feet from opposite sides or to banish them from the land. Such is their disgrace in this world, and in the Hereafter theirs will be an awful doom save those who repent before you overpower them; you should know that Allah is Oft-Forgiving, Ever Merciful." Al Qur'an, 5:33

19 Allah says, ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُواْ كُلَّ وَٰحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ - "The woman and the man guilty for fornication flog each of them with a hundred lashes: and let not pity for them overcome you in Allah's law, if you believe in Allah and the Last Day, and let their punishment be witnessed by a group of the faithful." Al Qur'an, 24:2

20 Allah says, وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُواْ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُواْ لَهُمْ شَهَٰدَةً أَبَدًاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ "Those who accuse honourable women (of unchastity) but do not produce four witnesses, flog them with eighty lashes, and do not admit their testimony ever after. They are indeed transgressors", Al Qur'an, 24:4

21 Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلْ أَنتُم مُّنتَهُونَ - "O you who believe! Verily wine, gambling, idols, and divination are but the abominations of Satan's handiwork, so abandon these things that perchance you will be successful. Satan only wishes to cause enmity and hatred between you through wine and gambling and to prevent you from the remembrance of God and prayer. Will you not then abstain?" Al Quran, 5:90-91

22 Allah's Messenger (ﷺ) said, عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ حَدَّثَنَا اللَّهِ إِلاَّ بِإِحْدَى ثَلاَثٍ النَّفْسُ بِالنَّفْسِ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ لاَ يَحِلُّ دَمُ امْرِئٍ" قَالَ رَسُولُ اللَّهِ ﷺ عَبْدِ اللَّهِ، قَالَ الزَّانِي، وَالْمَارِقُ مِنَ الدِّينِ التَّارِكُ الْجَمَاعَةَ وَالثَّيِّبُ . "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims.", Sahih al-Bukhari 6878, In-book reference : Book 87, Hadith 17, USC-MSA web (English) reference : Vol. 9, Book 83, Hadith 17, https://sunnah.com/bukhari/87/17, Accessed on, Accessed on, 09/07/2018

23 Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا - "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. " Al Qur'an, 4:59

Qisas and Diyat (قصاص و دیت):

Qisas means "equality". Qisas crimes include murder, voluntary and involuntary killings, intentional and unintentional physical injuries. Murder is considered the most serious offense in Islamic criminal law. Allah forbids murder in the Holy Quran.[24]

Homicide that is intentional killing (Qatl-e'amd) is prohibited. This is the second type of punishment in Islamic Law. This is where the offender of the crime is punished with the same injury that he initiated to the victim. If the criminal killed the victim, then he is killed.[25] If he cut off or injured a limb of the victim, then his own limb will be cut off or injured if it is possible without killing the criminal. Specialists are used to make this resolve.

There are a set of important rules regarding retribution in the Holy Quran, these are below as describe; 1. Retribution is not lawful except where the killing or injury was done deliberately. There is no retribution for accidentally killing or injuring someone.[26] Qisas for the Parts of Body and Wounds are specified by Allah, if Eye is wounded, take the criminal's eye only as like in Quran.[27] 2. In the crimes where the criminal directly disobeys against another, Islam has given the wish of the victim or his family an important role in deciding whether or not the punishment should be passed out. Islam authorized the victim to pardon the wrongdoer, [28] because the

---

24 Allah says, وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا ۔ وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُواْ بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ۔ وَأَوْفُواْ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۔ "And do not kill the soul [i.e., person] which Allah has forbidden, except by right.1 And whoever is killed unjustly - We have given his heir authority,2 but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]."- And do not approach the property of an orphan, except in the way that is best,1 until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned. - And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result. , Al Qur'an, 17:33-35

25 Ibid- page 6

26 Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ " O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female.1 But whoever overlooks from his brother [i.e., the killer] anything,2 then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that3 will have a painful punishment." Al Quran, 2:178

27 Allah says, وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۔ "And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers [i.e., the unjust]." Al Qur'an, 5:45

28 Allah says: فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ "If anyone waives the right to retaliation out of charity, it shall be an expiation for him." (Quran 5:45)

punishment in these crimes is considered the right of the victim. Islam even encourages pardon, promising a reward in the hereafter for the one who does. The pardon can either be to the payment of blood money, a fixed, monetary compensation, or can be total, where no worldly compensation is demanded.[29] 3. The punishment must be carried out by the government. The family of the victim cannot execute it. Punishment is either exact retribution or compensation (Diyyah). The victim has the ability to pardon the perpetrator and withhold punishment even in the case of murder. These who pardon to Allah after committing a sin and promise not do it again he will be pardoned by Allah.[30]

Diyyat (دية):

Diyyat is the monetary compensation paid to the victim or inheritors of a victim in the cases of murder, physical harm or property damage. It is a substitute penalty to Qisas. Diyayat word means both blood money and ransom. Al Qur'an stipulates the principle of Qisas, but recommends that one should seek compensation (Diyya) and not demand revenge.[31] Based on the gender and religion of the victim, Diyyah compensation amounts have factually varied under the Sharia law.

There are two types of Diyyat: a) The Normal Blood Price, for unintentional homicide. b) The Enhanced Blood Price (diya mughallaza), for intentional killing. The normal blood price is 100 camels of various specifications as to age and gender. The enhanced blood price is also 100 camels, but of more expensive terms. In first age of Islam, the standard blood price was given a monetary value of 1,000 dinars

---

29   Allah says: وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِ
عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ " And if you divorce them
before you have touched them and you have already specified for them an obligation, then [give]
half of what you specified - unless they forego the right or the one in whose hand is the marriage
contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness
between you. Indeed Allah, of whatever you do, is Seeing." Al Qur'an 2:237

30   Allah says, - قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ He said, "My Lord, indeed I have
wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.
Al Qur'an, 28:16

31   Allah says, وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ ۚ إِلَّا أَن
يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا - "And never is it for a
believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the
freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the
deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the
deceased] was from a people at war with you and he was a believer - then [only] the freeing of a
believing slave; and if he was from a people with whom you have a treaty - then a compensation
payment presented to his family and the freeing of a believing slave. And whoever does not find
[one or cannot afford to buy one] - then [instead], a fast for two months consecutively,1 [seeking]
acceptance of repentance from Allah.2 And Allah is ever Knowing and Wise.". Al Qur'an, 4:92

(according to the Hanafis 10,000) dirhams. This equals to 29.7 kg of silver or 4.25 kg of gold. Value of Diyat; There is a provision for the court to decide the amount of blood money as laid down in the Al Qur'an and Sunnah and keeping in view the financial position of the convict and the inheritors of the victim, fix the value of Diyat which shall not be less than the value of thirty thousand six hundred and thirty grams of silver.

Ta'azir (تعزير):

Ta'azir means optional punishments. In Islamic Law, Ta'azir (تعزى) refers to punishment for offenses at the decision of the judge (Qadi) or ruler of the state. These punishments usually contained of imprisonment exile, corporal punishment, boxing the ear and so on. In case of offence governed with Ta'azir, the kinds and amount of punishment was left entirely to the discretion of the judge who could even develop new punishments according to his urges. Ta'azir includes any crime that does not fit into Hudud or Qisas and which therefore has no punishment prescribed in the Quran. Ta'azir in Islamic criminal jurisprudence are those crimes where the punishment is at the preference of the state, the ruler or a Qadi, for actions considered sinful or destructive of public order, but which are not punishable as hadd or qisas under Sharia. Ta'azir covers acts that are prohibited in the Quran or Hadith, or acts that constitute violation of public morality and welfare that are not classified under qisas or hudud, like usury, embezzlement, bribery, false testimony, consumption of pork, breach of trust by a public officer, not offering prayers etc. It includes also any action that intentionally violates Islamic standards such as nudity, seductive dressing etc. They are the most flexible type of punishment, because they take into consideration the essentials of society and changing social disorders. Thus, they are flexible enough to understand the maximum general benefit to society, effectively modification the criminal, and decrease the harm that he grounds.

In the action of Ta'azir the criminal procedure should be as per Al Qur'an and Sunnah essence. Procedural precautions are suggested neither in the Quran nor in the Sunnah, but are left to the decision of the ruler who is responsible for the public welfare. The ruler's preparation of procedural rules, however, is guided by various Qur'anic principles and tradition of Prophet (S.A.W) and his followers.[32] All the muslims

---

32 Allah says, وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰئِكَ هُمُ ٱلْفَائِزُونَ - And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers., Al Qur'an, 24:52

should do their utmost and strive as much as they can to establish the rule according to Islamic shari'ah, and they should unite in helping the party which is known will rule in accordance with Islamic shari'ah. As for supporting one who calls for non-implementation of Islamic shari'ah, that is not permissible, rather it may lead a person to Kufr[33], Zulm[34], and Fusuq .[35]

There are no crimes that are not treated in Quran and Sunnah. Some crimes are treated in fixed curative punishable and preventive way. Some other are treated in flexible and preventive ways. So Cyber Crime is not out of these criminal acts that does not convey the rules of Islam. There are two things should be considered that in cyber crime. 1. In some cases of Cyber Crime computer and ICT facilities are used as a tool to do a crime, in this sense this crime is traditional but with the help of ICT the crime is done easily. Such as gaining money, identity, or intellectual properties or business related information that are valuable as like as money or spreading false propagation about a person character or damaging others properties such as intellectual property, service manual, data resources etc. In this case Islam has both punishable rules and preventive instructions. 2. In Some other cases Computer is the main target of Cyber Crime, there is Islamic flexible rules of law in the Ta'zir Crime pool and preventive instructions for both parties criminal and victim of the crime.

Category of crimes in Islam: According to the Islamic Law Crimes can be broken down into three major categories as following:

There are also some other opinions such as, cyber crime cannot be categorized under the Hudud or Qisas, because none of the cyber crimes can be described as a physical action against anyone of the five elements. However, in case cyber crime gradually scales up from a remote threat to actual physical harm or injury and can be prosecuted under Qisas as Frank E Vogel, said "Ta'azir category deals with the least serious crimes."[36]

---

33 Allah says, إِنَّا أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا مِن كِتَـٰبِ ٱللَّهِ وَكَانُوا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا بِـَٔايَـٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُولَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ - Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers. Al Qur'an, 5:44

34 Allah says, - وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُولَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers [i.e., the unjust]. Al Qur'an, 5:45

35 Allah defines, وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُولَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ - And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient. Al Qur'an, 5:47

36 Frank E Vogel, *Islamic law and legal system : studies of Saudi Arabia*, Leiden ; Boston : Brill, 2000, P-247

addressed under the above two categories can be punished under Ta'azir, including incomplete Hudud crimes.[37] For instance, Hudud punishment for theft is amputation, but the penalty must be reduced to Ta'azir if the proscribed amount of money stolen was not attained. The Prophet instructed not to cut off the hand for fruit or palm pith'[38]. Unlike in Hudud and Qisas, in Ta'azir the Judge's discretion is unrestricted and he can impose the appropriate penalty for offences committed against any of the five elements. Furthermore, in the Ta'azir category, Ijtihad (Reasoning), Maslahah Mursalah, (Considerations of public interest) and Qiyas (Juristic analogy) play precarious roles in decision making. Nevertheless, cyber crime cannot be brought under this category unless the Shariah itself criminalises or otherwise prohibits such activities. [39] So, the main question addressed here is: Does Shariah prohibits cyber crime offences? This is proven that cyber crimes are not out Shariah prescribed categories.

Shariah does not plainly criminalise any kind of cyber crime, but it does contain general rules of criminalisation. The earlier doctrine of Islamic Shariah, they have a different issues of approaching criminalization. According to the traditionalists, the second source of Shariah law, provides important support for the criminalisation of cyber crime. Scholars have quoted a number of Hadiths and analysis the verse of Al Qur'an in such way that proved there are no crime that does not covered by the lecture of Al Qur'an and Sunnah such as Prophet (SM) said 'No harm shall be inflicted [on

---

37 Rudolph Peters, *Crime and punishment in Islamic law*, Cambridge University Press, 2005, p. 65

38 Prophet (SM) said, حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، أَنَّ عَبْدًا
سَرَقَ وَدِيًّا مِنْ حَائِطِ رَجُلٍ فَغَرَسَهُ فِي حَائِطِ سَيِّدِهِ فَخَرَجَ صَاحِبُ الْوَدِيِّ يَلْتَمِسُ وَدِيَّهُ فَوَجَدَهُ فَاسْتَعْدَى عَلَى الْعَبْدِ مَرْوَانَ بْنَ الْحَكَمِ
وَهُوَ أَمِيرُ الْمَدِينَةِ يَوْمَئِذٍ فَسَجَنَ مَرْوَانُ الْعَبْدَ وَأَرَادَ قَطْعَ يَدِهِ فَانْطَلَقَ سَيِّدُ الْعَبْدِ إِلَى رَافِعِ بْنِ خَدِيجٍ فَسَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ أَنَّهُ سَمِعَ is unspecific and flexible and, therefore, all sorts of crimes that are not
إِلَيْهِ فَتُخْبِرَهُ بِالَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فَمَشَى مَعَهُ رَافِعُ بْنُ خَدِيجٍ حَتَّى أَتَى مَرْوَانَ بْنَ الْحَكَمِ فَقَالَ لَهُ رَافِعٌ سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ " لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ " . فَأَمَرَ مَرْوَانُ بِالْعَبْدِ فَأُرْسِلَ . قَالَ أَبُو دَاوُدَ الْكَثَرُ الْجُمَّارُ . Narrated Rafi' ibn Khadij:
Muhammad ibn Yahya ibn Hibban said: A slave stole a plant of a palm-tree from the orchard of a man and planted it in the orchard of his master. The owner of the plant went out in search of the plant and he found it. He solicited help against the slave from Marwan ibn al-Hakam who was the Governor of Medina at that time. Marwan confined the slave and intended to cut off his hand. The slave's master went to Rafi' ibn Khadij and asked him about it. He told him that he had heard the Messenger of Allah (ﷺ) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. The man then said: Marwan has seized my slave and wants to cut off his hand. I wish you to go with me to him and tell him that which you have heard from the Messenger of Allah (ﷺ). So Rafi' ibn Khadij went with him and came to Marwan ibn al-Hakam. Rafi' said to him: I heard the Messenger of Allah (ﷺ) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwan gave orders to release the slave and then he was released. Abu Dawud said: Kathar means pith of the palm-tree. Chapter 12: For what the thief's hand is not to be cut off, Book 40: Prescribed Punishments (Kitab Al-Hudud), https://sunnah.com/abudawud:4388

39 Alaeldin Maghaireh, Shariah Law and Cyber-Sectarian Conflict: How can Islamic Criminal Law respond to cyber crime?, University of Wollongong, Australia https://www.cybercrimejournal .com/alaeldinijccdec2008.htm, Accessed on, 07/07/2018

anyone] nor reciprocated [against anyone]' to criminalise emerging crimes. The Hadith provides a legal basis for criminalising cyber crime, because the final causes harm, either directly to the computer systems, or indirectly to an individuals' property, respects and life – one of the important five values"[40]

4.1.4 The goals of the Islamic penal system

The Islamic penal system has various goals, the most significant of which are listed here:

The first goal: Islam aims to keep society safe from the risks of crime. It is widely acknowledged that if crimes are not met with severe sanctions, society will be jeopardized. Islam seeks to spread social stability and security, so making life in society more safe and peaceful. It has turned this contemplation into a platform for action, enacting criminal-deterrent legislation. This goal is described in the following lyric, which discusses punishment and its repercussions on society: "There is (preservation of) life for you in retribution, O people of understanding, that you may become pious."[41] If the killer, or any other criminal for that matter, is aware of the degree of the bad effects that his crime would have on him, he will ponder a thousand times before performing it. The offender will refrain from perpetrating the offense in two ways if they are aware of the punishment. A criminal who has already received punished will most likely not commit another crime. The rest of society will be deterred from committing crime if they are informed of the consequences of this penalty. To comprehend the whole effect of the punishment, Islam developed the idea of publicly stating when it will be carried out. Allah says: "...A group of the believers should witness the punishment."[42]

The second goal: Islam attempts to rehabilitate criminals. The Al Qur'an frequently mentions repentance in relation to the sins it addresses, indicating that the door to repentance is open anytime the criminal abandons his wrongdoing and behaves appropriately. In certain cases, such as the punishment for highway robbery, it has made repentance a means of avoiding a predetermined punishment. Allah says: "Except for those who return [repenting] before you overcome [i.e., apprehend] them.

---

40 Cyber Criminology: Exploring Internet Crimes and Criminal Behavior, edited by K. Jaishankar, CRC press, Taylor & Francis Group, Boca Raton London, New York-2011, P 354
41 Allah says, وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ لَعَلَّكُمْ تَتَّقُونَ Al Qur'an, 2:179
42 Allah instructs to execute the punishment in presence of mass people from the Muslims, ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ Al Qur'an, 24:2

And know that Allah is Forgiving and Merciful."[43] Allah says in another verse of Al Qur'an regarding the punishment for fornication: "And the two who commit it [i.e., unlawful sexual intercourse] among you - punish [i.e., dishonor] them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of Repentance and Merciful."[44] Allah says after mentioning the punishment for false accusation, and after mentioning the prescribed punishment for theft: "But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful."[45] This goal is more usually observed in discretionary penalties, in which the court is required to assess the circumstances and overall conditions of the offender, which drives him to do so and what would ensure his improvement.[46]

The third goal: Restitution for the crime is the punishment. It is unacceptable to treat a criminal lightly who endangers society's security. As long as the criminal is content with choosing the road of evil over the path of righteousness, he should receive his due reward. It is the right of society to be secure in its own and its individual members' safety. The Al Qur'an has asserted this objective when mentioning a number of punishments. Allah says: "[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allah. And Allah is exalted in Wight and Wise."[47] "The recompense for those who wage violent transgression against God and His Messenger and who go forth spreading corruption in the Earth is that they should be killed or crucified or that their hands and feet should be cut off on alternate sides or that they should be sent into exile..."[48]

4.1.5 Prevention is better than remedy to combat cyber crime, Islamic perspectives

Islam is to guide and protect the human race from probable harm in every spare of life through its Shari'ah[49]

---

43 Allah says, إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ Al Qur'an, 5:34
44 Allah says, وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا Al Qur'an, 4:16
45 Allah mentions, فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ Al Qur'an, 5:39
46 The Editorial Team of Dr. Abdurrahman al-Muala (translated by islamtoday.com), Crime and Punishment in Islam, 2006, P.10
47 Allah says, وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ Al Qur'an, 5:38
48 Allah declares, إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ Al Qur'an, 5:33
49 Shari'ah refers to the sum total of Islamic teaching and system, which was revealed and recorded in the Quran as well as deducible from Sunnah of the Prophet (saw). (see Nyazee, 2003, p.24) .

beings' basic necessities, such as religion, life, lineage, dignity, mind, and property. These are referred to as masalih (interests), which can mean human or public good, interest, welfare, or utility. All jurists recognize the importance of protecting these interests and maintain that any violation of these interests is illegal and may result in a criminal charge.[50]

It is worth noting that the protection of these masalih (interests) is guaranteed to all human beings, particularly victims, and this has become Shari'ah's primary concern. Many Shari'ah rulings suggest measures to be taken to ensure the safety of every member of the community, particularly vulnerable individuals who may be vulnerable to a criminal act. In other words, the formula to prevent criminal victimization exists in Shari'ah rulings that can be derived from Islamic law's sources, primarily the Qur'an and Prophet's hadith.[51] The term victim in Shari'ah is derived from the Arabic word al-Majni„alayh or dahiyyat al-jarimah, which can be defined as "one against whose life and property or against any of whose rights an offence has been committed." It can be a single person, a group of people, or an organization. The Shari'ah considers any human being, even if he is still in his mother's womb, to be an aggrieved party.[52]

The Shari'ah principles relating to the need to fulfill responsibilities to Allah and other humans can be used to derive the Islamic formula for preventing criminal victimization. The discussion will focus on the four theories proposed by Larry J. Siegel[53] in his book "Criminology - Theories, Patterns, and Typologies."

Caring for oneself

Islam emphasizes the importance of refraining from engaging in treacherous activities that could jeopardize one's own life, the lives of his family or community, or expose others to further danger. It is forbidden to commit an act that may result in one's own devastation. Permitting others to commit a harmful act against him/her is also forbidden, and thus a person who kills or injures the victim with the latter's consent . The most fundamental goal of Shari'ah is to protect human

---

50 Zaydan, Abd al-Karim, *Majmu'at Buhuth Fiqhiyyah*, Baghdad: Maktabat al-Quds, 1986, p.384

51 Majdah Zawawi, Nasimah Hussin, *Prevention of Criminal Victimization: An Islamic Approach*, Australian Journal of Basic and Applied Sciences, 6(11): 49-55, 2012, p.51

52 'Oudah, Abdul Qadir, *Criminal law of Islam*. Delhi: International Islamic Publishers., 2001, p. 98

53 Larry Siegel has been a professor of Criminal Justice for more than 40 years, including stints at Northeastern University, St. Anselm College and the University of Nebraska-Omaha. He is the author of 15 books on justice related topics including criminology, juvenile delinquency and criminal procedure. https://www.uml.edu/fahss/criminal-justice/faculty/siegel-larry.aspx, Accessed on, 10/10/2018

will be held accountable under Islamic law.[54] The Al Qur'anic verses confirm that: And do not make your own hands contribute to (your) destruction.[55] And instruct not to kill or destroy oneself.[56]

As a result, in the case of active precipitation, each individual is responsible for taking care of themselves and avoiding any form of instigation. This is inextricably linked to the responsibility of caring for others, as explained further below.

Caring for others

Every member of the community has rights and responsibilities to one another. The relationship between members of society is based on two principles: first, recognition of the strong bond of brotherhood that connects one individual to another, and second, protection of the individual's rights and the sanctity of his life, honor, and property as guaranteed by Shari'ah. In Islam, any word, deed, or behavior that threatens these two principles is forbidden.[57] The Qur'an mentions: "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."[58] Application of the concept of caring for others may further be viewed from the following perspectives:

Being conscious of one's thoughts and speech, Islam seeks to build its society on the basis of conscience and mutual trust, rather than on doubts, suspicions, accusations, and mistrust. As Allah says in Qur'an:

O believers! Avoid most of suspicions (so that you will not harbour suspicions which are forbidden), for in some cases, suspicion is a crime. Do not spy on each other, nor backbite one another. [59]

---

54 'Oudah, Abdul Qadir, *Criminal law of Islam.* Delhi: International Islamic Publishers. 2001, p.146

55 Allah says, Al Qur'an, 02:195 وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ

56 Allah instructs, يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا (04:29 ,Al Qur'an)

57 Al-Qardawi, Yusuf, *The lawful and the prohibited in Islam,* Lahore: Islamic Publication (Pvt) Ltd., 1988, p.307

58 Allah tells, Al Qur'an, 49:10 إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

59 Allah says, يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ Al Qur'an, 49:12

Similarly, backbiting is a negative trait that is used to belittle people, tarnish their honor, and diminish their accomplishments while they are not present. Another terrible habit that any member of the community should avoid is gossiping and spreading rumors that will cause conflict, sour relationships, or increase enmity between them. The Prophet said: "The most evil among Allah's slaves are those who go about spreading gossip dividing those who love each other and desiring to defame those who are innocent." [60]

A person may be unaware that his or her actions, words, or treatment of another person may eventually lead to criminal victimization. For example, the way he acts or speaks that irritates or incites others to be resentful or envious of him. Shari'ah prohibits mocking, deriding, and scoffing at others in order to avoid any consequences in the community's relationships. The Qur'an says:

"O believers! Let not some men among you deride others, who may perhaps be better than they. Nor let some women mock others, who may perhaps be better than they are. Do not defame one another, nor call one another by offensives nicknames". [61]

The Prophet also advised the Muslim to speak softly, never use abusive word etc, as stated in the hadith which says: "Whoever believes in Allah and the Last Day must utter good word or otherwise be silent." [62]

All of these are teachings from the Qur'an, which aims to educate Muslims in general to think good thoughts and to be careful with what they say. Its purpose is to eliminate any possibility of animosity. According to the victim precipitation theory, some people cause or initiate a particular confrontation, which may eventually lead to that person becoming a victim of injury or death. Thus, Shari'ah has taken the aforementioned measures to prevent criminal victimization and to ensure that all members of society live in peace and harmony.

Being careful of one's acts

It is forbidden to intrude in other people's private affairs or to spy on their secrets. To protect people's privacy, the Prophet strictly prohibited anyone from looking into another person's house without his permission and absolved residents of any liability for any injury they might inflict on anyone who peered into it.

In terms of passive precipitation, this occurs when the victim has characteristics that unknowingly motivate or threaten the offender, such as two people competing for a

---

60   Al-Qardawi, Yusuf, *The lawful and the prohibited in Islam,* Lahore: Islamic Publication (Pvt) Ltd., 1988, p.320)

61   Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ Al Qur'an, 49:11

62   Muslim, Abu al-Husayn Muslim ibn al-Hujjaj, *Mukhtasar sahih muslim.* (6th ed.). Beirut: al-Maktabal-Islami. 1987, p.16

love interest, a promotion, a job, or any other desirable interest. The Islamic approach to dealing with this issue is to ensure that everyone is aware of and mindful of how their actions affect others. This starts with respecting the rights of others. As Prophet which says: "Nobody shall bargain over the bargain of his brother nor will he seek the hand in marriage which his brother sought unless permission is granted to him."[63]

According to Siegel's previous discussion on victimization theories, one of the factors that increase the likelihood of becoming a criminal victim is a person's disorganized and unsettled lifestyle, such as going out late at night, which is typically associated with young people, and the state of being unmarried. Bachelors, for lack of anything else to do, have a natural attraction to the opposite sex. In Islam the institution of marriage has been made as easy as possible and great stresses has been laid upon living in a married state, as confirmed by the following Qur'anic verse, "And marry those among you who are single, or the virtuous ones among your slaves, male or female" [64]. On the other hand hadith addressed, Prophet (PBUH) say, "O assembly of young people! Whoever of you has the means to support a wife, he should get married, for this is the best means of keeping the looks cast down and guarding chastity." [65] And "When a servant of Allah marries, he perfects half of his religion." [66]

Hence, Islam regards marriage as an important mechanism for controlling one's sexual desires. Marriage is held in such high regard that if anyone wishes to marry but cannot afford to do so, bayt al-mal will provide the necessary financial assistance.[67]

---

63 Fazlul Karim, *Mishkat ul-masabih: An English translation and commentary*. New Delhi: Islamic Book Service.1988, p.279

64 Allah says, وَأَنكِحُوا ٱلْأَيَٰمَىٰ مِنكُمْ وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ Al Qur'an, 24: 32

65 Muslim, Abu al-Husayn Muslim ibn al-Hujjaj, *Mukhtasar sahih muslim*. (6th ed.). Beirut: al-Maktabal-Islami. 1987, p.207)

66 Fazlul Karim, *Mishkat ul-masabih: An English translation and commentary*. New Delhi: Islamic Book Service.1988, p.619

67 Al-Dhahabi, Muhammad Husayn, *Athar iqamat al-hudud fi istiqrar al-mujtama'*. Matbaca Wahba 1965, p.12

victim. Consumption of intoxicants, drug use, and gambling, for example, would make the perpetrator an easy target for criminal activity. As Allah says, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid[The prohibition understood from the word "avoid" is stronger than if Allah (subḥānahu wa taʿālā) had merely said, "Abstain." The former requires distancing oneself from anything remotely related to these practices.] it that you may be successful." [68]

Drinking intoxicants is forbidden not only because it is a sin in and of itself, but also because it is considered a mother of evil, leading to more evil. Muslims are also prohibited from attending drinking parties or gatherings where alcohol is served. There is a hadith which says: "Whoever believes in Allah and the Last Day must not sit at the table at which khamr (wine) is consumed."[69]

When intoxicated, a person is unable to distinguish between right and wrong, good and evil. His actions may lead to acts that disrupt society's peace and order. Drinking is a bad thing that causes a slew of negative consequences, a fact that all rational and sensible people, young and old, recognize. It erodes the very foundations of morality, self-control, and God consciousness, leaving man vulnerable to evil.[70] Similarly, gambling is forbidden in Islam because it breeds rivalry and hatred among gamblers, even if they claim that losing does not bother them. A winner and a loser are always present. The loser carries a grudge and distrust and the responsibility of being victimized as it also tends of going out late at night in being indulged. This heart one may also seek to break the desire[71] for sexual pleasures, which, if unchecked, can lead to crimes such as fornication, adultery, rape, and other sexual offenses. Apart from emphasizing the institution of marriage, Islam has also emphasized the importance of abstaining from all things forbidden by Allah s.w.t. This is because disregarding Shari'ah principles is considered to be a high risk lifestyle, which increases the likelihood of becoming a

---

68 Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ Al Qur'an, 5:90-91

69 Al-Qardawi, Yusuf, The lawful and the prohibited in Islam, Lahore: Islamic Publication (Pvt) Ltd., 1988, p.74

70 Muhammad Iqbal Siddiqi, *Why Islam forbids intoxicants and gambling*, Lahore: Kazi Publications. 1981, p.39

71 Muhammad Iqbal Siddiqi, *Why Islam forbids intoxicants and gambling*, Lahore: Kazi Publications. 1981, p.144

social order is jeopardized.[72] A hadith says[73]: "Allah has cursed the one who takes interest, the one who pays it, the one who writes the contract, and the one who witnesses the contract." The practice of riba' causes social imbalance, which can lead to theft and robbery from the poor, while the poor are victimized by the rich through illegal practices such as hoarding of goods (al-ihtikar) or monopoly of specific types of goods.

Caring for the community and living spaces

As it relates to the third victimization theory, the deviant place theory, it is critical that every housing project and safe city planning be parallel with the development of the spiritual aspect of human beings. The Shari'ah requires that safe city planning adhere to the Shari'ah by ensuring that living areas have enough space for religious and community-based activities, and venues that promote vice should be prohibited. The mosque is the focal point of safe city planning. The goal is to ensure that criminal activities are reduced as a result of the mosque's close proximity, and that criminal victimization is avoided as the Al Qur'an confirm.[74]

In terms of preventing victimization, having a mosque in the city's center may deter potential criminals from attacking people within a certain radius of the mosque. When the mosque is open, it is hoped that the fact that Muslims are responsible to their brothers will serve as a deterrent to criminal behavior. In addition to the foregoing, the neighborhood plays a critical role in preventing criminal victimization. In Islam, responsibilities to one's neighbors are emphasized. A person must be concerned and considerate of his or her neighbors. All forms of assistance should be extended to neighbors without regard to caste, race, or religion.[75]

Apart from that, riba' (usury) is prohibited in Islam because of its negative impact on the community, which ultimately exposes many people to victimization. Thus, every member of the community is encouraged to become a responsible neighbor in order to avoid becoming a victim of crime in the area. Neighbors should The strong profit from the suffering of the weak in a society where interest is legal. As a result, the rich get richer and the poor get poorer, widening the socioeconomic divide. Eventually, the poor develop envy and hatred for the wealthy, while the wealthy develop contempt and callousness toward the poor. Conflicts erupt, and the

72　Al-Qardawi, Yusuf, The lawful and the prohibited in Islam, Lahore: Islamic Publication (Pvt) Ltd., 1988, p.266

73　Al-Qardawi, Yusuf, The lawful and the prohibited in Islam, Lahore: Islamic Publication (Pvt) Ltd., 1988, p.267

74　Allah says, ـ لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ "There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord." Al Qur'an, 34:15

75　The Prophet said, "Do you know what the duties of a neighbour are? Help him if he seeks your help, give him loan if he is in urgency, give him relief if he is needy, nurse him if he falls ill, follows his bier if he dies, cheer him if he meets any good, sympathize with him if any calamity befalls him."Fazlul Karim, *Mishkat ul-masabih: An English translation and commentary*. New Delhi: Islamic Book Service.1988, p:253

act as watchdogs for one another, especially when it comes to keeping an eye on their neighborhood and protecting it from trespassers, especially when a homeowner is away. Apart from valuing neighborly relationships, the Shari'ah is concerned about the safety of all members of the community, particularly the vulnerable. Through the concept of guardianship, measures have been taken to protect minors, mentally retarded people, handicapped people, women, the elderly, and those who are weak in general from criminal victimization. In the case of minors or young people, such as orphans and mentally retarded people, the guardian is in charge of their person and property.[76] The guardian must provide them with basic necessities such as food, shelter, and education so that they are safe and protected from being victimized due to their incapacity. If a minor or mentally retarded person has their own means, the guardian is responsible for managing the property so that the minor or mentally retarded person does not become a victim of cheating. Even the guardian is permitted to enter into a contract that is (or is likely to be) advantageous and not detrimental to their interests.[77] The minor become entitled to take charge of their own property when they have attained the age of puberty (bulugh) and matured (rushd) enough as to the management and direction of their property.[78]

Meanwhile, in regard to the situation of women, when a woman has neither a father nor grandfather nor any of her 'asabah (remote/ distant kindred) to take charge of her, or if the 'asabah is immoral, it is a duty of the authority to take care of her condition. If she can be trusted to take care of herself, she should be allowed to live alone;

---

76 The guardianship of a minor for the management and preservation of his property devolves (1) first on his or her father, (2) then on the father's executor, (3) next on the paternal grandfather, (4) then on his executor, (5) then on the executors of such executors, (6) finally on the ruling power or his representative i.e. a judge. Ultimately it rests upon the judge to appoint a guardian for an infant's property when there is no near guardian (i.e., the father, the father's father and their executors).

77 Gibb, H.A.R. and J.H. Kramers, *Shorter encyclopedia of Islam*. Karachi: South Asian Publishers. 1981, p.633

78 Allah says, وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِ اللَّهِ حَسِيبًا - This is stated in the Qur'anic verse which says: "And do not give the weak-minded your property[Although it is their property, Allah (subḥānahu wa taʿālā) refers to it in the collective sense, reminding us that all wealth is provided by Him for the maintenance of the community as well as of individual members.], which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant." Al Qur'an :5-6

otherwise, she should be placed with some female trustee[79]. Aside from that, a woman is not allowed to travel alone unless accompanied by her guardian or mahram who can ensure her safety during the travel. This ruling is essential to protect women who are lesser in physical strength from becoming the victim of rape, sexual assault or robbery. There is a hadith of the Prophet which says: "A woman should not travel alone except with a mahram. And a man should not be alone with a woman unless her mahram with her. Suddenly a man asked: O Messenger of Allah! I will go out to war, and my wife is going for hajj (pilgrimage). Then the Prophet SAW said: Then accompany your wife to perform hajj." [80]

This is not meant to diminish women's rights. It is only intended as a precautionary measure to ensure that women are always protected and do not allow themselves to be easily victimized. Elderly people must also be given special consideration. Elderly people are vulnerable to crime because of their physical limitations. In Islam, it is the responsibility of children to care for their elderly parents. When they reach old age, they should be kind to them, respect them, and take the best care of them, as commanded by Al-Qur'an.[81]

If all children with elderly parents obey this ruling, the chances of them becoming a victim of a criminal act are reduced. Another critical step in preventing criminal victimization is the concept of hisbah, or proper guardian for the entire society. Through the officer in charge known as muhtasib, who is appointed by the authority concerned, the hisbah promotes the campaign of amr ma'ruf and nahy munkar (to enjoin good and forbid evil) in the society.[82] The concept of hisbah is based on the Qur'anic verse which says: "Let there be among you a community of people who shall call to all that is good, enjoin what is right and forbid evil." [83]

---

79 Zaydan, Abd al-Karim, *Majmu'at Buhuth Fiqhiyyah*, Baghdad: Maktabat al-Quds, 1986, p.347

80 Muslim, Abu al-Husayn Muslim ibn al-Hujjaj, *Mukhtasar sahih muslim.* (6th ed.). Beirut: al-Maktabal-Islami. 1987, p.172

81 Allah says, ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا﴾ . "And your Lord has enjoined you to worship none but Him, and to show kindness to your parents. If either or both of them attain old age while they are with you, do not say to them a word of contempt (using rude words) not even the word "Ugh", nor repel them, but speak to them words of honour (with gentleness)." Al-Qur'an, 17:23

82 Ibn Taymiyyah, Ahmad ibn Abd a-Halim., 1992. Al-Hisbah fi al-Islam. Beirut: Dar al-Kutub al-'Ilmiyyah. p.618

83 Al Qur'an, Allah says, وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ 3:104

Chapter- 4.2 Crimes in cyber space in the sense of Islam

Very fundamentally Islam has a clear and sharp approach to specify an act as criminal act, sinful act or both. Islam doesn't prohibit or permit any act without any legal and reasonable clue or reason. Islam prohibited and permitted any act with a universal welfare based purpose that develop human race and keep them safe from the human destroying facts both in here and hereafter life that include all time and territory of this world. The current civilization is passing such a civilization that is blessed with modern IT and ICT. Development in IT sector facilitated people to lead an ultra-modern life where everything such as business, communication, sports, education, and religious proliferation are easy and multi-dimensional and multi directorial. Undoubtedly, it is a blessing of science. But that also opens any way of doing wrong deeds and actions. And at the same time, there is a scope of such mistake that can make a great hamper in human life. So it is mandatory to have a specific guidelines and specification for human safeguard from these criminals and mistakes. Islam has a universal approach in this regard. Every rules of law and act of rules & regulations are written based on a specific believe and standard value of that specific people who wanted to obey that. So, for every rules and laws the belief and standard values have played the vital role to act and enact. Islam emphasizes on ethical practice in the all the level of life highly and repeatedly.[84] Moreover Muhammad (SAW) practiced high level ethical values and principles according the instructions of Allah. Mohammad (SAW) is sent to perfect noble character.[85]

The presence of muhtasib would ensure the prevention of criminal victimization and thus community in general will live in peace and harmony here and hereafter life.

---

[84] Allah Says: كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." Al Qur'an, 3:110

[85] The Prophet (PBUH) also says: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلاقِ. "Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character." Arabic reference : Al-Adab Al-Mufrad, Book 1, Hadith 273, https://sunnah.com/urn/2202730, Accessed on, 17/11/2018

4.2.1 Showing women's beauty in cyber space

Women's beauty is the one of the elements that draws the attraction of man to them and that attraction is the source of desire of man to woman. This is created by Allah and it is for beautified the mankind.[86]

<div dir="rtl">وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ[87]</div>

Here follow the main word (وَلَا تَبَرَّجْنَ) of this instruct of Holy Quran that stated not to display or not to show the beauty of women like the former times of ignorance. The word (تَبَرَّجْنَ) is an Arabic word that means in English "display yourselves". Its an Arabic word that is clear and direct meaning. That means presenting or expressing, or unveiling the beauty in front of eye.[88] In Arabic meaning (لاتبدين الزينة الواجب سترها) do not open or disclose the beauty of yours' mandatory covering area.[89] According to the dictionary of Al Mawrid, (تبرج-ت المرأة) to decorate herself, groom (herself) bedeck herself, preen herself, primp, toilet, dress up, smarten up, spruce up, doll up, to make up, paint and powder, use or apply cosmetics, put on makeup, to display her charms.[90] So the meaning is clear to all that presenting the beauty in any format, it can be face to face, or visual character, video-graphic, Audio-graphic, or textual, all of these are prohibited in Islam. Violating this instruction of Al Quran is a great sin. And this type of sin arise such a situation in the society that is very harmful and destroying the

That means the mission of Muhammad (SAW) is to teach and practice the Ummah the lesion of Al-Qur'an. It has persuaded to discuss some miss deeds that can be categorized as cyber crime and most of the people become victim of these actions in cyber space with reference of Al-Qur'an and Al-Hadith. That will help to reduce cyber crime cases and show the dignity of Islam in every spare of life. It is to be noted that every crime is sin but every sin is not crime that subject to punishment.

---

86 Allah says, زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُ حُسْنُ ٱلْمَـَٔابِ Al Qur'an, 3: 14

87 "And do not display yourselves as [was] the display of the former times of ignorance" (trans. Sahih International) Al Qur'an, 33:33

88 Afif Abdul Fattah Tabbara in Arabic, Translated by Mawlana Rezaul Karim Islamabadi in to Bengali, *Crime in the light of Islam*, (Dhaka, Islamic Foundation Bangladesh) June-1995, 2nd Edition, P-98

89 Shaikh Hossain Mohammad Makhluf, *Kalimatul Qur'an Tafsir wal bayan*, Daru Hayat Tas Arabi, October-1956, P-248

90 Dr. Rohi Baalabaki, Al-Mawrid, *A Modern Arabic-English Dictionary*, Dar El-Ilm, Lilmalayin, Beirut, Lebanon, 2003, Ed- 7th , P- 258

peace in the society. Prophet Mohammad (SM) warns about this violation and it's a sign of ending of this world.[91] In this regard publishing any content[92] that express or show the beauty of a woman by herself is a great sin for her. And publishing any content that express or show the beauty of a woman by other without her consent is a crime in the category of Ta'azir. And with her consent is a great sin for both.

So it is a normal thing that the beauty of women will attract the man. So the beauty of women is not a silly thing. It has a great value in the...

4.2.2 Publishing, promoting, distributing adult content or adultery, or fornication, immorality in online or offline

beauty by a license (Mater of Legality and legitimacy by an agreement called Nikah or Marriage). The beauty of a woman is only subject her legitimate husband. Here women's beauty is that part of beauty which invokes an attraction to her opposite sex and subject to her homogenous sex. Islam prohibited showing their beauty in any format in public and to someone who is not license to access her beauty. Allah says,

Pornography is an element that first destroys a person's personality and makes him unhappy in his own life, conjugal life and social life. And through the propagation of this obscenity, the disease spreads from family to family, from society to society, from state to state. Through this spread, the main individual of the family, society and the state fell into the trap of obscenity in a sick life. That, which makes him devoid of knowledge, makes him equal to an animal. And in this way pornography destroys one person and brings the whole of mankind to the brink of destruction. At this time of the 21st century, obscenity has spread under various names in all the means of expression and exchange of human life. The new society is getting entangled in obscenity and greed for cheap popularity. Today, pornography is being spread on all online and offline platforms through pornographic pictures, words, videos, movies and books. In such a situation, only the eternal provision of Islam can save us from this path of destruction. It is a destructive act of human civilization. Those who are involved in this activity are committing crimes against humanity. For them, such a severe punishment has been prescribed in the Hereafter. In order to stop this anti-humanitarian activity and to save this human civilization, the state also has to make provisions in the world. Through which a timely position can be taken to suppress and prevent this crime. Illegal sexual intercourse and all the activities or elements that

---

91 Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." Muslim وعنه قال: قال رسول الله ﷺ : "صِنفان من أهل النار لم أرهما: قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات مميلات مائلات، رءوسهن كأسنمة البخت المائلة لا يدخلن الجنة، ولا يجدن ريحها، وإن ريحها ليوجد من مسيرة كذا وكذا" ((رواه مسلم)). Riyad as-Salihin 1633, https://sunnah.com/riyadussalihin:1633, Accessed on, 17/11/2018

92 Content is "something that is to be expressed through some medium, as speech, writing or any of various arts".

motivate people to engage in free sex are all degrading behaviors.[93] This creates lust or infatuation in man and robs him of the ability of normal judgment and engages him in forbidden activities. Poets used to spread obscenity in their literary works for cheap popularity and money but now through social media where people of different religions, castes, ages and classes meet, everyone is getting involved in spreading this obscene propaganda knowingly or unknowingly and spreading obscenity. At one time pornographic elements were quite rare but now it has happened that even if a letter is written in any language, obscene material can be found by searching engines. Therefore, the promotion and spread of this obscenity and degrading behavior must be stopped. Remember the warning of Allah.[94]

Allah uses the word (ٱلْفَـٰحِشَةُ) in Quran for indicating the immoral acts or elements that express immorality or lead to immorality. Here the meaning of (ٱلْفَـٰحِشَةُ) is likely, explicit, vulgar, dirty, foul, filthy, loutish, indecent, lewd, Shameless, lewd[95]. For describe the consequence of spreading this type of things among those who have believed, the phrase (لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ) is used. Here the thing is need to understand a painful punishment is available in worldly life and hereafter life. So this act spreading immorality among the people is a crime in worldly sense. So the punishment should be fixed by the authority of state or rules of law to prevent and protect this act, that's why spreading such content in any format is punishable offense. This spreading, it can be by publishing, sharing, posting, promoting, distributing through any media. All these types of acts will be considering as spreading of immorality.

With the advent of the Internet, there is a growing tendency for criminals of all walks of life to expose their crimes directly to the public. Taking advantage of the opportunity to live on various social media or to publish stills or videos, a number of criminals commit various acts of murder, rape, sexual assault or sexual arousal by themselves and spread it online or offline. This is also a heinous act, the Prophet

---

93 وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًۭا - And do not approach unlawful sexual intercourse.1 Indeed, it is ever an immorality and is evil as a way. Al Qur'an, 17: 32

94 Allah says, إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَـٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. Al Qur'an, 24:19

95 Dr. Rohi Baalabaki, *Al-Mawrid, A Modern Arabic-English Dictionary*, Dar El-Ilm, Lilmalayin, Beirut, Lebanon, 2003, Ed- 7th , P- 810

(peace be upon him) gave a stern warning in this regard and mentioned the punishment of Allah.[96]

4.2.3 Violating the common privacy to mass interact between man and women

Improvements in online communication have led to an increase in free association between men and women, and the type of interaction has changed. But the disadvantages and disadvantages of this free association are still there. Due to the modification of communication and interaction type, it is essential to be more careful in this regard than before. Another thing that encourages bad deeds and destroys self-control is the free association with women who are not forbidden to marry. Just as there is a possibility of engaging in various types of wickedness in offline communication or socializing, there is also a great possibility of opening the way for such wickedness and engaging in wickedness through online dependent communication. It has come out from newspapers and various criminal incidents that after some time of free communication between men and women in various forums and social media, they have become addicted to each other as a result of getting to know each other. With the help of technology, various pictures and videos of their private moments are exchanged. After a while, the orgasm reaches its climax, with sexual intercourse reaching a point where it becomes impossible to return and protect oneself from crime. Rather, both demand and excitement have to concede defeat. This destroys the morality of both of them. It becomes very difficult to refrain from this bad habit. In many cases, if one party tries to refrain from such bad deeds or does not want to be involved again and again, then by publicly disclosing various issues of previous free association and communication, the other party is socially and mentally humiliated. In some cases, such incidents lead to suicide or murder or rape.

---

96   The Prophet (peace and blessings of Allaah be upon him) said, حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ شِهَابٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، فَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ أُمَّتِي مُعَافًى إِلاَّ الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولَ يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ "۔- Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself." Sahih al-Bukhari 6069, https://sunnah.com/bukhari/78/99, Accessed on, 17/11/2018

Muhammad (SAW) hinted out the disadvantages of free association between men and women.[97]

In another hadith, the Rasulullah (SAW) warns of entering upon women and declared that if there man and woman meet with each other alone, the third one is Devil.[98]

4.2.4 Violating the other respectabilities or name, fame, character

Every woman and man in the society will live in the society with their own dignity and respect. This is the normality of a civilized society. But a class of criminals and individuals in the society at different times try to tarnish their dignity by imposing false accusations. At various times, due to personal resentment, family quarrels, business rivalries, political vengeance, respectable women have been involved in attempts to tarnish the character of men and propagate various kinds of false accusations. False accusations are spread against them and fabricated fables are used to prove their naughtiness. And by doing so, the existing peaceful environment of the society is destroyed and the well-to-do people of the society become disenfranchised. Therefore, necessary provisions are needed to prevent and deter such activities. Islam has given a groundbreaking provision in this regard. In order to protect one's dignity from all false accusations and to protect oneself from the anguish felt due to all false accusations, the punishment of false accusations has been made severe in the Qur'an. That is eighty lashes, disqualification of witnesses and calling him a transgressor in the society. These matters will be implemented only when a person raises a complaint against someone and fails to produce four witnesses in support of the matter. [99] In this way, men and women from different walks of life will refrain from criminal tendencies, just as criminal people will refrain from making false accusations,

---

97 Narrated Ibn 'Abbas { وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا, عَنِ النَّبِيِّ - ﷺ -قَالَ: { لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ, إِلَّا مَعَ ذِي مَحْرَمٍ. (RA): The Prophet (ﷺ) said: "A man must not be alone with a woman except in the presence of a Mahram." [al-Bukhari reported it].Bulugh al-Maram, Book 8, Hadith 184, https://sunnah.com/bulugh/8/184, Accessed on, 17/11/2018

98 The Prophet (ﷺ) said: حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ " . فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ قَالَ " الْحَمْوُ الْمَوْتُ " . قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ . قَالَ أَبُو عِيسَى حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ عَلَى نَحْوِ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ " لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ كَانَ ثَالِثَهُمَا الشَّيْطَانُ " . وَمَعْنَى قَوْلِهِ " الْحَمْوُ " . يُقَالُ هُوَ أَخُو الزَّوْجِ كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُوَ بِهَا. - Uqbah bin Amir narrated that The Messenger of Allah said: "Beware of entering upon women." So a man from the Ansar said: '"O Messenger of Allah! What do you think about Hamu? So he said: "The Hamu is deathJami` at-Tirmidhi 1171, https://sunnah.com/tirmidhi/12/26, Accessed on, 17/11/2018

99 Allah says, وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ – And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, Al Qur'an, 24:04

accusations of adultery on the basis of trivial suspicions and from making false accusations and accusations. Accusing innocent women of adultery has been called a great and heinous sin. And whoever commits such a great sin is depressed from the compassion of Allah. And in the Hereafter he has a severe punishment.[100]

There is a responsibility among the believer of the society, whenever a false accusations, accusations of adultery is made without proper witness, then they should declared that it is a false accusations and this is total falsehood. [101] Accusing innocent women of adultery, the Prophet (PBUM) described as a destructive act. And he had included with it all the great sins which Allah hates the most. [102]

In this age of free flow of information technology, it has become easier and more widespread to slander and slander innocent women and men for adultery. The consequences are even direr. In a short time, such false accusations reach more people. This makes the society more unsettled. So the punishment for such slander must be strictly enforced. And technology collaboration will make it easier to identify culprits.

4.2.5 Disrespectfulness to the privacy between husband and wife

Marriage is a sacred bond based on the original message of Tauhid. That bond is filled with mutual respect and love. That bond is considered a symbol of respect for each other's values. A man and a woman exchange everything on the basis of that bond of faith. This, in the language of the Qur'an is said to be the costume of each other.[103]

---

100 Allah says, إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ – Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.Al Qur'an, 24:23-24

101 Allah says in this regard, لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ - Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?Al Qur'an, 24:12

102 As the Prophet (ﷺ) addresses, حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ ". قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ ". Narrated Abu Huraira: The Prophet (ﷺ) said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers."Sahih al-Bukhari 6857, https://sunnah.com/bukhari/86/80, Accessed on, 17/11/2018

103 Allah says, أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ - It has been made permissible for you the night preceding fasting to go to your

Therefore, it is not obligatory for both of them to cross any boundaries on each other. And revealing each other's secrets to someone is illegal and an extreme violation. And the promise that Kalima relies on is tantamount to breaking it.[104]

In the touch of modernity, some low-minded people save their married life by capturing pictures, words and videos of private moments. Many times when there is quarrel or unrest or monogamy in the marital life, they spread it on various social media and humiliate the other party and tarnish the social and personal status of the other party. In order to express themselves in a very modern way with low and low mentality or to get more likes and views, many couples publish their own inner and private moments, pictures, videos and words on social media. It is a sin to spread such obscenity through all this. In addition to polluting the society, there is a great unrest in one's personal and marital life. There is also the possibility of being involved in various types of crime or confessing to the crime by being misused in various ways on the open social media. All these issues are included in the prohibition of the Qur'an and Sunnah in the above discussion. In this case study, various case studies have found the presence of a number of cases in which different aspects of marital life are more likely to face horrific crime and loss if preserved in different mediums.

According to text (ثم ينشر سرها) of mentioned Hadith, disclosing or publishing or posting or spreading the secrecy of conjugal life via any media mouth to mouth, printing, digital printing, and social media all will be under this provision. Because (ينشر) this word does not specified any way of publishing or spreading that means publishing the secrecy of conjugal life in any format is prohibited and great sin.

---

wives [for sexual relations]. They are a clothing for you and you are a clothing1 for them. Allah knows that you used to deceive yourselves,2 so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you [i.e., offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous. Al Qur'an, 2:187

104 The Prophet (ﷺ) said, عن أبى سعيد الخدرى رضي الله عنه قال: قال رسول الله ﷺ: "إن من شر الناس عند الله منزلة يوم القيامة الرجل يفضي إلى المرأة وتفضي إليه ثم ينشر سرها" ((رواه مسلم)). - Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret." [Muslim]. Riyad as-Salihin 684, https://sunnah.com/riyadussalihin/1/5, Accessed on, 17/11/2018

4.2.6 Talking false, distributing false statement, false witness, fake news

Islam has shown the way to establish a peaceful and just society through mosque based society. The misdeeds that not only harm the perpetrator but also threaten the whole social system and spread unrest, violence in the society. Lying is one of the most heinous crimes. Everything that is organized with the help of lies is a cause of unrest in the individual, family and society. False propaganda, lying, false witnesses, false accusations, false accusations all spread unrest and violence in the society. Mutual trust and brotherhood, the very foundation of society, are destroyed by falsehood. Due to the unfettered benefits of information technology, it has become easier to spread the word to more and more people in short time. Because of its rapid spread, its impact on society is also rapid. Islam has declared lying, giving false testimony, and making false accusations as sins. [105] Giving false testimony destroys the rights of others. Oppression and false accusations interfere with the rights of others. Islam has made false testimony a great sin.[106] False testimony is such a heinous and deadly sin that it is equivalent to associating falsehood with Allah.[107] Embezzling the wealth of others with false testimony in the judiciary is a great sin. [108]

---

[105] Allah says, وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَـٰنَهُۥ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَـٰتِ مِن رَّبِّكُمْ وَإِن يَكُ - And a believing man كَـٰذِبًا فَعَلَيْهِ كَذِبُهُۥ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar. Al Qur'an, 40:28

[106] In this regard, the Prophet said, حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، سَمِعَ أَنَسًا ـ رضى الله عنه ـ عَنِ النَّبِيِّ ﷺ قَالَ " الْكَبَائِرُ ". وَحَدَّثَنَا عَمْرٌو حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ Narrated Anas ﷺ قَالَ " أَكْبَرُ الْكَبَائِرِ الإِشْرَاكُ بِاللَّهِ وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَوْلُ الزُّورِ ". أَوْ قَالَ " وَشَهَادَةُ الزُّورِ " bin Malik: The Prophet (ﷺ) said, "The biggest of Al-Ka`ba'ir (the great sins) are (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." Sahih al-Bukhari 6871, https://sunnah.com/bukhari/87/10, Accessed on, 17/11/2018

[107] As Prophet said حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنِي سُفْيَانُ، - يَعْنِي الْعُصْفُرِيَّ - عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الأَسَدِيِّ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ، قَالَ صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ " عُدِلَتْ شَهَادَةُ الزُّورِ بِالإِشْرَاكِ بِاللَّهِ " . ثَلاَثَ مِرَارٍ ثُمَّ قَرَأَ { فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ * حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ } . Narrated Khuraym Ibn Fatik: The Messenger of Allah (ﷺ) offered the morning prayer. When he finished it, he stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited: "So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him.Sunan Abi Dawud 3599, https://sunnah.com/abudawud/25/29, Accessed on, 17/11/2018, Sun an Abī Dāwū d is a collection ofḥadīth compil ed by Imām Abū Dāwūd Sulaymān ibn al-Ash`ath as-Sijistānī (raḥimahullāh). It is widely considered to be among the six canonical collections of ḥadīth (Kutub as-Sittah) of the Sunnah of the Prophet (saws). It consists of 5274 a ḥādīth in 43 books.

[108] Crime in the eye of Islam, supra, p.183

Prophet Mohammad (SM) addresses the false testimony in the level of Shirk and a way of depriving other muslim from his right.[109]

Spreading fake news, presenting or creating fake statement, creating fake paper, Manipulating fake image, Building fake website, Creating fake profile, fake link all these are crime and sin. Every act that is based on "Lie" or "Falsehood" is the ways of destroying. Fake news can create unrest among the people of peaceful villagers and that can be a cause of murder or mass violation. Lots of examples are available in Bangladesh about bad effects of Fake news[110]. All these things based on Falsehood created Fitnah among the people. And Fitnah is addressed more extreme than murder. Allah hates them who created Fitnah among the people. [111] On the other hand, in this age of online, there is a tradition called "Media Trial"[112]. In online or offline based platform or media different types of documentaries are made by conflicting groups or individuals to humiliate an individual or group in the society. And spread all kinds of animosity in the society about them. There, they try to propagate their documentary to the people by giving false statements to different personalities. These things are related to lies and Islam has termed all things based on lies as way of destruction.

---

109 Rasulullah says, حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، أَخْبَرَنَا شَيْبَانُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ قَالَ " الإِشْرَاكُ بِاللَّهِ ". قَالَ ثُمَّ مَاذَا قَالَ " ثُمَّ عُقُوقُ الْوَالِدَيْنِ ". قَالَ ثُمَّ مَاذَا قَالَ " الْيَمِينُ الْغَمُوسُ ". قُلْتُ وَمَا الْيَمِينُ الْغَمُوسُ قَالَ " الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا كَاذِبٌ ". - Narrated `Abdullah bin `Amr: A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! What are the biggest sins?: The Prophet (ﷺ) said, "To join others in worship with Allah." The bedouin said, "What is next?" The Prophet (ﷺ) said, "To be undutiful to one's parents." The bedouin said "What is next?" The Prophet (ﷺ) said "To take an oath 'Al-Ghamus." The bedouin said, "What is an oath 'Al-Ghamus'?" The Prophet (ﷺ) said, "The false oath through which one deprives a Muslim of his property (unjustly). Sahih al-Bukhari 6920, https://sunnah.com/bukhari/88/3, Accessed on, 18/11/2018

110 Bangladesh: Fake news on Facebook fuels communal violence, Fake news spread via Facebook has triggered several communal clashes resulting in deaths in Bangladesh. Bangladesh's post and telecommunication minister told DW Facebook failed to create measures to identify hate speech. A number of violent clashes in Bangladesh following rumors and fake news spread through Facebook have resulted in deaths. On October 20, hundreds of Muslims took to the streets in the town of Borhanuddin in Bangladesh's Bohla district, 195 kilometers (120 miles) from the capital, Dhaka, to protest a derogatory Facebook post about Islam's Prophet Muhammad that was allegedly written by a Hindu man. https://www.dw.com/en/bangladesh-fake-news-on-facebook-fuels-communal-violence/a-51083787, Accessed on, 18/11/2018

111 Allah says, وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ - And kill them [in battle] wherever you overtake them and expel them from wherever they have expelled you, and fitnah1 is worse than killing. And do not fight them at al-Masjid al-Ḥarām until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. Al Qur'an, 02:191

112 Trial by media is a phrase popular in the late 20th century and early 21st century to describe the impact of television and newspaper coverage on a person's reputation by creating a widespread perception of guilt or innocence before, or after, a verdict in a court of law. https://en.wikipedia.org/wiki/Trial_by_media, Accessed on, 18/11/2018

Mohammad (SAW) always encouraged truthfulness and warned of the consequences of falsehood. [113]

Society is an organization where people of different professions live in peace with their own dignity. Here, as the farmer needs to cultivate crops in the field, on the other hand, the bank needs honest bankers to properly calculate the money of others. No one is small to the needs of this society. Everyone is necessary and useful. So it is not desirable to belittle or ridicule people of any profession or gender. On the other hand, the name is a familiar word from birth to death. Even if the man dies, his name remains on the faces of the people of the world. A beautiful name is more valuable to a man than a diamond. But in today's society, trolling is going to be widely noticed. The trend of distorting each other's names on social media and among friends is spreading like an epidemic day by day. It is a grave sin and a heinous act to distort or tarnish a person's name. We often go to gather chats and call others by perverted names, which is very abominable and unjust according to Islam. As Allah instruct not to ridicule others in Al-Qur'an. [114] In this verse of Quran, Allah uses (لَا يَسْخَرْ) that means do not ridicule, (لَا تَلْمِزُوٓا۟) Do not insult other, (لَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ) Do not call by bad name or title. These three words are to describe the prohibition to humiliate other. These words are clear in meaning and broader in sense. These include every type of activities that use to humiliate other.

Everyone should call another brother by a beautiful name and not make any kind of embarrassing comment by distorting someone's name. That is, not to call him by a name that is ridiculous and insignificant, or to give him a title that he dislikes. Distorting the name or calling it by a bad name or title or addressing it after

---

[113] Prophet (SAW) says, عن ابن مسعود رضي الله عن النبي ﷺ قال: "إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً" ((متفق عليه)) Abdullah bin Mas'ud (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar".' [Al-Bukhari and Muslim]. Riyad as-Salihin 54, https://sunnah.com/riyadussalihin:54, Accessed on, 18/11/2018

[114] Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. Al Qur'an, 49:11

converting to Islam or associating it with past religion or sin; For example, a disbeliever! O Jew! Lustful! This drunk! Etc. is a very evil and abominable act. It is forbidden in Islam to consider others as small, to ridicule anyone. Islam has strongly urged us to refrain from any work that causes distress to others in social life. Other muslims will be safe from the tongue and hand of a real Muslim. And he who abandons the forbidden things of Allah, he is a real emigrant.[115] So anything that hurt the others Muslim are not acceptable from the side of Muslims, every Muslims will be followed by this instruction.

4.2.7 Mockery, satire someone or somebody; libeling someone or somebody and entitling bad name

4.2.08 Consumption of other people's wealth through various means including fraud, theft, robbery

Everything owned or owned by a person is his right. It is completely unjust and forbidden to consume or enjoy or possess it in any way other than the legal way. To embezzle, seize, forcibly or forfeit one's property, that is, to usurp one's right through injustice. From personal life to society, nation, state and even international - there is no end to the deprivation of rights in all areas. Destroying crops, fruits, water fish, medicines, burning them with fire, unjustly and forcibly occupying resources, houses, lands, etc., all include violating the rights of others. These activities are widespread in the society. Added to this is the misuse or snatching of a person's various assets and possessions with the various benefits of online and information technology or the unjust misappropriation of his / her money without proper service.

This has been warned in several ayats in Al-Qur'an and there are many Hadiths in this regard. Usually two types of rights available for every human being - 'hukukullah' or rights of Allah and 'hukukul ibad' or the rights of the servant Deposits or assets of one for another. So it is not desirable to destroy or consume it in any way. On the other hand, if he consumes any property unjustly and acquires it through fraud and deception, it will be Haram and that person will be in Hell. Just as Islam has given importance to the protection of deposits, it has also declared severe and severe punishment for those who do not protect deposits, cheat people, and usurp the rights of others. The beloved Prophet (PBUH) was a trustee from his childhood. He was no

---

115 In hadith حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضى الله عنهما ـ عَنِ النَّبِيِّ ﷺ قَالَ " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ ". قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ عَنِ النَّبِيِّ ﷺ. وَقَالَ عَبْدُ الأَعْلَى عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ. Narrated 'Abdullah bin 'Amr: The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."Sahih al-Bukhari 10, https://sunnah.com/bukhari/2/3, Accessed on, 18/11/2018

longer a Jew or a Christian, and people of all faiths believed in him and kept valuable furniture with him. Because of the Prophet's fidelity, everyone called him Al-Amin. This means faithful person. One of the characteristics of a believing servant is that he will be faithful and trustworthy. Just as the prophets and messengers were virtuous, so were the companions of the last prophet.

The Holy Qur'an has repeatedly instructed us to protect our deposits. Allah says (interpretation of the meaning): Do not consume one another's wealth unjustly among yourselves, and do not present it to a judge for the purpose of knowingly devouring some of man's wealth.[116]

It is further narrated that Allah is instructing you to return the deposit to its owner.[117] The sign of being a true believer is to protect the deposit. In this regard, Allah Ta'ala says, and (those who are true believers) who keep their trusts and promises.[118]

Mutual transactions can be settled only by avoiding all the work that makes one unhappy and explaining to everyone their fair share. The most heinous act in mutual transactions is to deceive or defraud. Three heinous acts were committed in the matter of cheating in mutual transactions. One. People's belief in legitimate and established things is destroyed. Two. The rights of others are violated. Three. His money is swallowed up. The Prophet. Fraudsters and swindlers have been expelled from the Muslim society. [119]

Fraud is resorted to in the case of online buying and selling and communication. Items or videos that are shown for sale are not sold. Or the product that is shown to the buyer is not delivered. Failure to provide such services is also a form of fraud. In order to attract people online, false pictures, words, videos and tags are given. People come to his site after seeing that and waste their time but do not get the desired information and services but their money and time are wasted. These also include

---

116 Al Qur'an, 02:18
117 Al Qur'an, 04:58
118 Al Qur'an, 23:8
119 There is a hadith to this effect, وَعَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - { أَنَّ رَسُولَ اَللَّهِ - ﷺ - مَرَّ عَلَى صُبْرَةِ طَعَامٍ, فَأَدْخَلَ يَدَهُ فِيهَا, فَنَالَتْ أَصَابِعُهُ بَلَلًا , فَقَالَ: " مَا هَذَا يَا صَاحِبَ اَلطَّعَامِ؟ " قَالَ: أَصَابَتْهُ اَلسَّمَاءُ يَا رَسُولَ اَللَّهِ. فَقَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ اَلطَّعَامِ; كَيْ يَرَاهُ اَلنَّاسُ؟ مَنْ غَشَّ فَلَيْسَ مِنِّي } رَوَاهُ مُسْلِمٌ . Narrated Abu Hurairah (RA): Allah's Messenger (ﷺ) once came upon a heap of grain, and when he put his hand inside it, his fingers felt some dampness. So, he asked, "What is this, O owner of the grain?" He replied, "Rain had fallen on it, O Allah's Messenger." He said, "Why did you not put it (the damp part) on the top of the foodstuff so that people might see it? Whoever cheats has nothing to do with me." [Reported by Muslim].Bulugh al-Maram, Book 7, Hadith 816, https://sunnah.com/bulugh/7/45, Accessed on, 18/11/2018

deception. It is a punishable offense to usurp someone's property in any way, whether through fraud or theft or robbery. The punishment for theft and robbery is prescribed in Islam. And the punishment for consuming wealth and property through fraud will be determined by the Islamic State considering the amount and type. A lot of references are available in this regards. [120] In the following verse of Quran to indicate this consume one another's wealth unjustly (لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ) is used. Here (لَا) (تَأْكُلُوٓاْ أَمْوَٰلَكُم) Do not eat or consume or do not enjoy, this word is clear to the meaning and include every type of consume other's wealth unjustly. So this Qur'anic prohibition includes all modern mechanism to consume other's property with the help of internet or facilities of ICT.

4.2.09 Catastrophe or violating peace, normal working environment

Allah is the bearer of peace. He created the world peacefully for mankind. He has made every step of human life peaceful and stable. When a person destroys that peace and stability with his words or deeds, he basically destroys the peace of the whole human life. Therefore, all work that destroys the stability of other people's work, safety of life and stability is prohibited. At the same time, all activities that interfere with the normal course of life and activities are also prohibited. Because, this trend also leads to the same unrest in human life. In the language of the Qur'an, creating this unrest is called creating Fasad. God Himself has cursed the troublemakers.[121] In another verse of Quran Allah curse those who spread corruption on earth.[122] The worst of unrest is to break a promise. There are some people who say very nice things to a ruler or a leader but once he accepts it he will reveal all the activities that will poison public life.[123]

---

120 As Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ O you who have believed, – كَانَ بِكُمْ رَحِيمًا - وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا do not consume one another's wealth unjustly1 but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy. Al Qur'an, 4:29-30

121 As Allah says, فَأَكْثَرُواْ فِيهَا ٱلْفَسَادَ - فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ - And increased therein the corruption. So your Lord poured upon them a scourge of punishment. Al Qur'an, 89:12-13

122 Allah says, وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۙ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ - But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home[Hell. Another meaning is (in contrast to verse 22), "...and they will have the bad consequence of [this] home," also referring to Hell. Al Qur'an, 13: 25

123 Allah said, وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ - وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ - And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of

4.2.10 Heresies in cyber

Religion is a sacred and very sensitive subject of human faith. All kinds of activities of a person depend on his religious beliefs. When his religious beliefs are somehow harmed, he is threatened. All the existing religions speak of peace and tolerance. Islam is the fastest growing religion in the world. Islam forbids making any kind of bad remarks about other religions or insulting those they worship. Even though religion is the holiest subject of one's own beliefs, there are people in this society who engage in various objectionable activities on social media that creates a kind of animosity and chaos in the society. Even in such heinous activities, innumerable people lost their lives due to organized fights. One of the worst and longest lasting effects of cybercrime organized on social media is blasphemy or blasphemy.

Islam speaks of severe punishment in the Hereafter, no matter how it is organized. Since such activities create social unrest and chaos. It has given the state the authority to take disciplinary action. [124] Dangerous punishment is allotted for this type of criminal who make noisy situation the state or society declared by Allah. [125]

Another thing that is very noticeable in today's society is the distortion of the adjectives of the great God. Unknowingly, we are laughing and joking using the adjectives of the great God, which is a sinful act. For example, many times it can be noticed on Facebook that people are commenting on each other's posts in a funny way by writing Kos Ki Momin, Bolis Ki Quddus. But believer, Quddus is one of the adjectives of the great God. The rule of Islam is that if someone names Allah Sifati, Abdul must be added before him. This means slave, servant. Otherwise it will be sinful calling with Allah's Sifati name. Such as: Abdul Mumin, Abdul Quddus. Calling a person by the name of evil or his father or any of his other relatives is forbidden for everyone.

---

opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.Al Qur'an, 02:204-205

124 As Allah says in this regards, مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ - Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul1 or for corruption [done] in the land2 - it is as if he had slain mankind entirely. And whoever saves one3 - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors[Heedless of Allah's limits, negligent of their responsibilities]. Al Qur'an, 5:32

125 Allah says, إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّۦنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ – Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment. Al Qur'an, 3:21

4.2.11 Breaking rules of the commitment or agreement

Violation of the terms of a contract or agreement bound in business and mutual transactions is one of the crimes organized in cyber. Most of the terms and conditions that are written in various online contracts are not properly complied with by the service providers or individuals. But the service providers do not have to face such a problem. Because the one who lives on the other side is not able to understand his rights properly. Such a situation is common in our society. In this case, the buyer must be aware and on the other hand, the state authorities must take appropriate measures to protect and safeguard the rights of ordinary buyers. Islam does not allow cheating anyone through any agreement. Rather, it is a kind of misdeed to disobey the rules of the contract. It is also involved in fraud. Islam has instructed that any type of transaction should be subject to written conditions. And the biggest verse of Al Qur'an is about the written agreement of mutual transactions on loan. So that all kinds of business interests are protected that based on loan. [126] All the concern issues described in this ayah is must be followed by in mutual transactions of loan.

Chapter-4.3 Preventing cyber crime in Islam by Islamic ethics in IT

Ethics in IT sector

Ethics may be defined as the set of moral principles that distinguish what is right from what is wrong. It is a normative field because it prescribes what one should do or

---

[126] Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ O - you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things. Al Qur'an, 02: 282

abstain from doing. Ethics are moral standards that guide behavior, actions, and choices. Ethics are grounded in the notion of responsibility (as free moral agents, individuals, organizations, and societies are responsible for the actions that they take) and accountability (individuals, organizations, and society should be held accountable to others for the consequences of their actions). In most societies, a system of laws codifies the most significant ethical standards and provides a mechanism for holding people, organizations, and even governments accountable[127]. IT ethics are not exceptional from the above-mentioned view of ethics. In a world where information technology has come to define how people live and work, and has critically affected culture and values, it is important for us to review ethical issues, as well as social responsibility, in the present world. This is a difficult task because of the diversity in creed, class, caste, dialect, language, culture and race throughout the region. Ethics as reflection on morality is widely accepted among philosopher beginning with Aristotle, the founder of ethics as an academic discipline. As Rafael Capurro, who heads the International Center for Information Ethics (ICIE), reminds us: As a self-referential process ethics is an unending quest on explicit and implicit use of the moral code, that is to say of respect or disrespect, with regard to individual and social communication. In other words, ethic observes the ways we communicate with each other as moral persons and the ways this moral identify is understood.[128] There is, indeed, no unbiased ethical observer.[129]

Ethics in Islam

Islam is the last religion revealed by God (Allah-the almighty) to people. Allah said in the holy Qur'an, "This day, I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as religion"[130]. The holy Qur'an consists of more than 6,000 verses; with hundreds of verses focusing on ethical Information Technology (IT) Ethics in the Light of Islam 249 aspects. Islam is basically based on two sources: The Holy Qur'an and Sunnah of Prophet Mohammed (PBUH). Sunnah is mainly defined by Muslim scholars as "all what prophet Mohammed says, acts, or agreed on", which is mainly documented in six authenticated resources (Sahih al-bukhari, Sahih Muslim, Sunan AbiDaud, Jamea al-

---

127 K. C. Laudon, Traver, C.G. and J.P. Laudon 1996. Information Technology and Society, p.513.
128 E. G. Seebauer, Robert L. Barry, "*Fundamentals of Ethics for Scientists And Engineers*", Oxford university press, NY, 2001.
129 S. A. Hameed, "*Toward Software Engineering Principles based on Islamic Values*", ICCCE08, Malaysia 2008.
130 Al Qur'an, 5:3

Termethi, Sunan Ibn-Maja, and Sunan al-Nisaae). The general understanding of ethics in Islam can be express as a "set of moral principles and guidance that recognizes what is right behavior from what is wrong or what one should do or not". Qur'an and Sunnah, show that all the Muslims' life should be guided by Islamic ethics [21-24]. Allah said "Verily this Qur'an Doth guide to that which is most right (or stable)"[131]. Allah uses the term Akhlaq or khuluq in the Holy Qur'an to refer to the ethics. The importance of ethics in Islam is shown when Allah prescribes Prophet Mohammed that he is with great ethics "Prophet of Allah had been raised to a great spiritual dignity"[132]. Also Prophet Mohammed said "I was sent to complement the best of ethics". The Qur'an represents the main dimension for the concept of ethics in Islam. The Islamic ethical system differs from secular ethical systems and from the moral code advocated by other religions. Throughout civilization, these secular models assumed moral codes that were transient and myopic since they were based on the values of their human founders, for example, Epicureanism or happiness for happiness's sake. By contrast, the moral code embedded in Islamic ethics emphasizes the relation of man to his Creator. Because God is perfect and omniscient, Muslims have a code that is neither time bound nor biased by human notions. The Islamic code of ethics is enforceable at all times because the Creator and Monitor is closer to man than his jugular vein, and has perfect, eternal knowledge. The Al Qur'an and Sunnah use set of ethical terms to define the conception of goodness such as: Sidq (Truth), Khayr (Goodness), Birr (Righteousness), Qist (Equity), 'Adl (Equilibrium and Justice), Haqq (Truth and Right), Ma'ruf (Known and approved), Amanah (Honesty), Ikhlas (Sincerity), and Taqwa (Piety). Moral actions are described as Salihat and sinful actions are described as Sayyi'at. Some of these terms are repeated in tens (10s) of Qur'anic verses as well as Sunnah.[133]

Projected principles of IT ethics

There are many reasons for creating a code of ethics that exactly apply to information technology (IT), including the frequency of invisibility, inherent secrecy, and the unique malleability of technology compared to anything in our history. The Code of Ethics was created to provide principles to guide you in dealing with the complex situations of the information age that eclipse the level of your previous experiences

---

131 Al Qur'an, 17:9

132 Al Qur'an, 68:4

133 Abdul Kadar Muhammad Masum, Md. Cholem Ullah, Md. Abul Kalam Azad, *Information Technology (IT) Ethics in the Light of Islam*, IIUC STUDIES, Vol.- 9, December 2011, p 249

and knowledge. Applying principles requires one to draw on their experience and come up with a fair judgment on how the broad principle may be applied to a specific situation. As an IT professional, there are many ethical and moral values that you must adhere to. You are not only estimated to have the highest degree of integrity and honesty, but to act in a responsible and lawful modus when accessing electronic private information. You must accept the custodial responsibility to protect data, personal information, and identities from unapproved access or disclosure, and respect the possession of information in any form. This involves you - as an IT professional or organization - to display a greater amount of self-discipline. The projected ethical principles are guidance for IT professionals including end users, especially the Muslims, can be divided into two parts:

Islam prefers prevention than cure both in disease and crime. The Islamic ethics encourage the people to obey work ethics as well as the IT ethics. In using IT, the users should focus whether they are violating any ethical issues such as –proper use of time, honesty and integrity, maintaining privacy and security, covering intellectual property right, and etc. Here all of the issues relating ethical concerns are illustrated in the light of Islamic principles and conventional ethics.

4.3.1 Proper use of time

A 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[134]. 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[135]. In Saudi Arabia there is a study that shows 20% of the children exposed to pornography activity every year[136]. 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-

---

134 Kaiser Family Foundation Survey, *Generation M2:Media in the Lives of 8 to 18-Years Olds, Kaiser Family Foundation*, Washington,www.kff.org/entmedia/upload-/8010.pdf. (2010)Accessed on, 19/11/2018

135 Teenagers 'spend an average of 31 hours online, The Telegraph, http://www.telegraph.co.uk/technology/4574792/Teenagers-spend-an-average-of-31-hours-online .html, 2009. Accessed on, 19/11/2018

136 Ministry of Justice (2009). http://www.moj.gov.sa/adl/ENG/attach/28.pdf, Accessed on, 19/11/2018

Muslim states are Vietnam at 3, India at 6, Philippines at 9 and Poland at 10[137]. 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.[138] 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.[139]

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. Proper use of time is characteristics of successful Mu'minun. Mu'minun do not engage in any type of work or talking with is valueless or ill. [140]

4.3.2 Honesty and integrity in using IT facilities:

Integrity refers in IT 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

---

137 Muslim Statistics (Pornography), (2013). http://wikiislam.net/wiki/ Muslim_- Statistics_ % 28Pornography%29, Accessed on, 19/11/2018

138 Allah Says, وَٱلْعَصْرِ - إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ - إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ "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" Al Qur'an, 103:1-3

139 To express the importance of time utilization,Muhammad (SAW)) says: حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مِحْصَنٍ، حَدَّثَنَا حُسَيْنُ بْنُ قَيْسٍ الرَّحَبِيُّ، حَدَّثَنَا عَطَاءُ بْنُ أَبِى رَبَاحٍ، عَنِ ابْنِ عُمَرَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ " لاَ تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلاَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ إِلاَّ مِنْ حَدِيثِ الْحُسَيْنِ بْنِ قَيْسٍ . وَحُسَيْنُ بْنُ قَيْسٍ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ . وَفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وَأَبِي سَعِيدٍ . Ibn Mas'ud narrated that the Messenger of Allah (s.a.w) said: "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew." Jami` at-Tirmidhi, Book 37, Hadith 2601, https://sunnah.com/urn/725960, Accessed on, 19/11/2018

140 As Allah says, وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ - And they who turn away from ill speech   Al   Qur'an, 23:3

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. Al Quran indicated a serious punishment these who are involve in dishonesty and fabricated approach in transaction.[141] 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.[142] Never feel the smell of paradise who did not follow honesty in given authority power exercise addressed by Muhammad (SAW). [143] From these 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. Data in ICT or IT is the core thing that is transacted with one another station or pc. So Honesty and Integrity in using data can reduced the possibility of occurring cyber related crime.

4.3.3 Maintaining privacy & security issues:

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[144]

---

141 The Al Qur'an says, وَيْلٌ لِّلْمُطَفِّفِينَ ـ ٱلَّذِينَ إِذَا ٱكْتَالُواْ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ـ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ـ أَلَا يَظُنُّ أُوْلَئِكَ أَنَّهُم مَّبْعُوثُونَ ـ لِيَوْمٍ عَظِيمٍ - "Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected. For a tremendous Day"Al Qur'an, 83:1-5

142 Allah's Messenger Muhammad (PBUH) said, حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ كُلُّهُمْ عَنْ أَبِي أُسَامَةَ، ـ قَالَ أَبُو عَامِرٍ حَدَّثَنَا أَبُو أُسَامَةَ، ـ حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْخَازِنَ الْمُسْلِمَ الأَمِينَ الَّذِي يُنْفِذُ ـ وَرُبَّمَا قَالَ يُعْطِي ـ مَا أُمِرَ بِهِ فَيُعْطِيهِ كَامِلاً مُوَفَّرًا طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ ـ أَحَدُ الْمُتَصَدِّقَيْنِ " - Abu Musa reported Allah's Apostle (ﷺ) as saying: The honest Muslim trustee who spends (sometimes he said" who gives") 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 1023, https://sunnah.com/muslim/12/100, Accessed on, 19/11/2018

143 حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو الأَشْهَبِ، عَنِ الْحَسَنِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ " مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحُطْهَا بِنَصِيحَةٍ، إِلاَّ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ ". - Narrated Ma'qil: I heard the Prophet (ﷺ) saying, "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 al-Bukhari 7150, https://sunnah.com/bukhari/93/14, Accessed on, 19/11/2018

144 Eurobarometer is a series of public opinion surveys conducted regularly on behalf of the European Commission and other EU Institutions since 1973. These surveys address a wide variety of topical issues relating to the European Union throughout its member states. The Eurobarometer results are published by the European Commission's Directorate-General Communication. Its database since 1973 is one of the largest in the world. The surveys are conducted by TNS Opinion. https://ec.europa.eu/commfrontoffice/publicopinion/index.cfm, and https://en.wikipedia.org/wiki/Eurobarometer, Accessed on, 19/11/2018

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[145]. 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. [146] So from the Islamic principles you cannot access the properties others without their permission one cannot disclose other privacy, this is the Islamic approach to the rights of privacy. Violating others' privacy with intention of spying of other is not permitted by Allah. [147]

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 enter (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.

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

---

145 Special Eurobarometer (EB) 359, Data Protection and Electronic Identity in the EU (2011). Available: http://ec.europa.eu/public_opinion/archives/ebs-/ebs_359_en.pdf., Accessed on, 19/11/2018

146 Allah says in His holy book, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ - "O you, who have believed, do not enter houses other than your own houses until you ascertain welcome and greet1 their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised]Al Qur'an, 24:27

147 Allah says in another chapter of Qur'an in this regard, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of Repentance and Merciful Al Qur'an, 49:12

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. 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[148] bot attacks, over 40% of the victims of attacks by SpyEyes[149] bots that collected banking details, and 67% of the rogue antivirus detections in the first half of 2012[150]. All these types system security breaking mechanism are to steal banking information to obtain money illegally from the user banking system. In 2017 Ransomware is become more threatening attack in the user system to making money illegally from the user. Ransomware is malicious software that infects your computer and displays messages demanding a fee to be paid in order for your system to work again. This class of malware is a criminal moneymaking scheme that can be installed through deceptive links in an email message, instant message or website. It has the ability to lock a computer screen or encrypt important, predetermined files with a password. Ransomware is a form of malware that encrypts a victim's files.[151] The attacker then demands a ransom from the victim to restore access to the data upon payment. Users are shown instructions for how to pay a fee to get the decryption key. The costs can range from a few hundred dollars to thousands,

---

148 Sinowal is known as Torpig, Torpig, also known as Anserin or Sinowal is a type of botnet spread through systems compromised by the Mebroot rootkit by a variety of trojan horses for the purpose of collecting sensitive personal and corporate data such as bank account and credit card information. It targets computers that use Microsoft Windows, recruiting a network of zombies for the botnet. Torpig circumvents antivirus software through the use of rootkit technology and scans the infected system for credentials, accounts and passwords as well as potentially allowing attackers full access to the computer. It is also purportedly capable of modifying data on the computer, and can perform man-in-the-browser attacks. https://en.wikipedia.org/wiki/Torpig, Accessed on, 20/11/2018

149 SpyEye is a malware program that attacks users running Google Chrome, Opera, Firefox and Internet Explorer on Microsoft Windows operating systems. This malware uses keystroke logging and form grabbing to steal user credentials for malicious use. SpyEye allows hackers to steal money from online bank accounts and initiate transactions even while valid users are logged into their bank account. https://en.wikipedia.org/wiki/SpyEye, Accessed on, 20/11/2018

150 Kaspersky Security Bulletin. Statistics 2012, (2012). Available: http://www.securelist.com/en/analysis/204792216/ Kaspersky_Security_Bulletin_Statisti cs_2012, Accessed on, 20/11/2018

151 Ransomware explained: How it works and how to remove it, By Josh Fruhlinger, CSO https://www.csoonline.com/article/3236183/what-is-ransomware-how-it-works-and-how-to-remove-it.html, Accessed on, 20/11/2018

payable to cybercriminals in Bitcoin[152]. The first cases were reported in Russia in 2005. However, since then, the scams have spread throughout the world, with new types still successfully targeting victims. In September 2013, CryptoLocker[153] surfaced and targeted all versions of Windows! It has successfully infected hundreds of thousands of personal computers and business systems.[154] Starting from around 2012, the use of ransomware scams has grown internationally. There were 181.5 million ransomware attacks in the first six months of 2018. This record marks a 229% increase over this same time frame in 2017. In June 2014, vendor McAfee released data showing that it had collected more than double the number of ransomware samples that quarter than it had in the same quarter of the previous year. CryptoLocker was particularly successful, procuring an estimated US$3 million before it was taken down by authorities, and CryptoWall was estimated by the US Federal Bureau of Investigation (FBI) to have accrued over US$18 million by June 2015. In Islam, breaking one's security system, it may be computer security, is prohibited. [155] Further, In Islam punishment is the best way to safeguard society against crimes and it is considered as social necessity. [156] 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.[157]

---

152 Bitcoin is a cryptocurrency invented in 2008 by an unknown person or group of people using the name Satoshi Nakamoto and started in 2009 when its implementation was released as open-source software.

153 The CryptoLocker ransomware attack was a cyber attack using the CryptoLocker ransomware that occurred from 5 September 2013 to late May 2014. The attack utilized a Trojan that targeted computers running Microsoft Windows, and was believed to have first been posted to the Internet on 5 September 2013. https://en.wikipedia.org/wiki/CryptoLocker, Accessed on, 20/11/2018

154 What is Ransomware?, https://www.kaspersky.com/resource-center/definitions/what-is-ransomware, Accessed on, 20/11/2018

155 Allah says in this regard, وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ - "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". Al Qur'an, 3: 104

156 Allah says in Surah An Nisa, لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا - "It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper." Al Qur'an, 4:123

157 Allah's Messenger (PBUH) stated in his farewell speech, حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - قَالَ أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " لاَ يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ " . - It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: He will not enter Paradise whose neighbour is not secure from his wrongful conduct. Sahih Muslim 46, https://sunnah.com/muslim:46, Accessed on, 20/11/2018

4.3.4 Covering intellectual property rights

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% of university student respondents in the United States and 25% 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% of Finnish students surveyed had copied unauthorized software.

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. In the sense of Islam theft and deception both are punishable and sin. Knowledge is always come from different sources so that there require taking information from other sources. At that point, one must give reference credit or taking permission. Islam advocates for seeking of one's permission before using his or her resource or property. [158]

In Islam, It is not permitted to get benefits of the contents of a computer or through it without permission. As the Prophet Muhammad (BUPH) says, "No thief is a believer at the time when he is stealing."[159]

---

158 Allah says in the Holly Qur'an, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡ ۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا - "O you who have believed, do not consume one another's wealth unjustly [unlawfully or under false pretense] but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." Al Qur'an 4:29

159 In hadith, حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عِمْرَانَ التُّجِيبِيُّ، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولاَنِ قَالَ أَبُو هُرَيْرَةَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ " . قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هَؤُلاَءِ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ " وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ " . Sahih Muslim 57a, Book 1, Hadith 109, https://sunnah.com/muslim:57a, Accessed on, 20/11/2018

4.3.5 Upholding moral values and community standards

Shar'iah has a very high level of evidence for the most serious crimes and punishments. If evidence 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. [160] Prophet Mohammad (PBUH) addressed good muslim is one who restrain him from harming the muslim with his tongue and mouth. [161] Islam teaches Muslim to become more peaceful and Prophet Mohammad (SM) sets lots of example to the Muslim Ummah for upholding the moral values and community standard. A Muslim will not be a cause of Harming or Unrest in the society. Muslim's walking; conversation, communication and activities will be pleasant and not harming for other's of the society. From the above Qur'anic Ayah and scenario, it is a teaching to the Muslims, not to violate any law set by Allah. Never doing anything that is unethical or feel oneself guilty or guilty by other.

A. Islamic moralities for IT ethics:

Following moralities are for all who are in IT sector. These values uphold the fundamental believe and core faith of every Muslim.

1. Provide Service as the servant of Allah: As a servant of Allah, [162] it is our duty to do everything for the pleasure of Allah. Allah created us for his prayer only. [163] So when we will thing about the pleasure we wont be able to do anything that does not liked by Allah.

It's prohibited to take the Muslim wealth without
2. Acting duty of Rizk is Ibadat: All the legal actions of our income is Ibadat. So we his complete permission. Unfortunately some Muslims are also involved in various should do anything at is not good. [164] kinds of online theft forgetting the teachings of their religion, Islam.

---

160 The Almighty says, إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ - وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ "Surely, he who فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ - جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ 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." Al Qur'an, 20:74-76

161 As Prophet says, حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيِّ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالُوا يَا رَسُولَ اللَّهِ أَىُّ الإِسْلاَمِ أَفْضَلُ قَالَ " مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ". Narrated Abu Musa: Some people asked Allah's Messenger (ﷺ), "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 al-Bukhari 11, https://sunnah.com/bukhari/2/4, Accessed on, 20/11/2018

162 "Allah they Lord said to the angels: I will create a vicegerent on earth". Al Qur'an 2:30

163 Allah said, "I have only created Jinn and Men that they may serve me". Al Qur'an 51:56

164 Allah said in Qur'an "Then shall anyone who has done an atom's weight of good, see it and anyone who has done an atom's weight of evil, shall see it" Al Qur'an 99:7-8

3. Remembering the Judgment day: Every user and the IT expert should keep in mind that they have to answer for their deed to Allah in the final of judgment. Then they will be more and more awareness about effects of his works.

4. Management with honesty: IT professional managers and leaders have to subscribe to and promote an ethical approach to the management of software and hardware development and maintenance. They have to show the honesty (Amanah) and equity in performing their duty.

5. Work with highest profession: IT professionals including end users have to advance the integrity and reputation of the profession consistent with the Ummah (nation) interest. They have to do their best using their highest profession.

4.4 Preventing cyber crime in Islam

Islam not only provides punishment for a certain number of crimes in an era but also introduces timely and effective preventive measures so that no one can commit any kind of crime at any time. Effective prevention measures have been put in place by adopting a comprehensive plan to identify the causes of all crimes, give advice, discipline, reprimand, form attitudes, etc. This is discussed below.

4.4.1 Implementation of Islamic education

In the light of the Qur'an, it is very important to prevent the existing criminal tendencies among the people in order to establish a peaceful society by preventing and suppressing various crimes. There is no comparison in the history of the world to the practical program that Allah has presented between his Kitab and training of Hazrat Muhammad (SAW) to prevent crime. Only through proper Islamic education[165] and full implementation of the ideology can crime be properly prevented.

Islamic teachings and ideals create in people the consciousness that this life on earth is not the end, but that after death man must enter the eternal life of the Hereafter. On

---

165 The existence of Allah, the theory and reality of His attributes, the rules that are always applicable to the world, the objects and attributes and the method of its application for the welfare of human beings. Above all, Islamic education is about gaining full development through one's own specialty, past-present-future, one's responsibilities, duties, accountability and by practicing it through practical practice. ' Maulana Muhammad Abdur Rahim, Education, Literature and Culture (Dhaka: Khairun Publications, 5th edition, 2011), p. 65

that day, everyone will have to give an account of every deed of life in the court of Allah. [166]

The real belief in the hereafter, acquired mainly through Islamic teachings, plays a controlling role in people's lives. He who truly believes in accountability in the Hereafter can never commit a crime. On the other hand, excessive consumerism, vengeance, disenfranchisement and suspicion create crime. In fact, these are the main reasons why crime is organized. Because people commit crimes for a long time in order to be immersed in luxury. In this case, the teaching of Islam is that the worldly life of man is very short and the Hereafter is eternal life. [167] If this consciousness is created in a person, then he must refrain from crime.

Most of the crimes committed through cyber are about human rights. These include defaming others, stealing or misappropriating someone else's business information or selling it to others for profit, stealing a person's banking information and taking money from his account invisibly, To make the business assets of the person or company open for use without his or their profit. In all these matters, Islamic teachings and norms have imposed strict prohibitions and directed the proper provision of human rights. Allah orders to reserve the Amanat and deliver the amanat to its owner according. [168]

People forget about death and fear of accountability in the hereafter and commit crimes. That is why the Qur'an repeatedly reminds us of death and the Hereafter, "Every creature must taste death.[169]" "God loves man when he gives up worldly pleasures. And if people give up the lust for what they have, people's trust and love can be achieved. For fulfill the difficult task of eradicating crime from the society, first of all it is necessary to give good advice to the people and motivate them to do good deeds. Allah instructed to call in the path of Allah with good advice. [170]

---

166 Allah says, ٱلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.Al Quran, 36:65

167 In this regard Allah says, بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا - وَ ٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰ - But you prefer the worldly life, While the Hereafter is better and more enduring. Al Quran, 87:16-17

168 Allah says إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا - Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. Al Quran, 04:58

169 Al Quran, 03:185

170 Allah says, ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ -Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. Al Quran, 16:125

reason, the Islamic education and training system has tried to change people's thinking through good advice in a good way. On the other hand, the lure of wealth is human nature. When this illusion is exceeded, the heart becomes defiled. As a result, he tends to acquire illicit wealth. In this case, spending in the way of Allah removes the illusion of money and increases the consciousness towards the hereafter. As a result, the lust for illicit wealth is removed and the lure of crime is cut off. For this reason, Al-Qur'an and Al-Hadith have given various incentives to spend in the way of Allah.[171]

People are often prone to gain wealth, honor and power quickly. In this case, Islam has given more importance to the poor than to the rich.[172] In the eyes of Islam, the measure of dignity is not wealth or power. The fame that is visible in human society is not the real dignity of any human being. Rather, the teaching of Islam is that the more God-fearing one lives, the more honorable and dignified he is.[173] Due to this ideological view of Islamic teaching, people consider it their duty to establish truthfulness without wasting time on gaining general respect and wealth. Therefore, it is very clear that in order to eradicate crime from all walks of life, it is essential to practice the values of self-purification and taqwa.

4.4.2 Ensuring fundamental social rules of law

In order to eradicate crime from the society and the state and establish ideal and moral values, justice must be established on the origin of Al-Quran and Al-Hadith at all levels of the society and the state. It is only through the establishment of justice in Al-Quran and Al-Hadith that it is possible to completely eradicate all unjust crimes in the society and to establish all kinds of justice and good deeds.[174]

For this

---

171 As Allah says, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ - يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ - O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly1 and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it1 will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."Al Quran, 09:34-35

172 Compiled by Professor Dr. Khurshid Ahmad, translated by Abbas Ali Khan and others, Islamic Economics, Dhaka: Shatabdi Prakashani, 1st edition, 2002. P.97

173 As Allah says; يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ - O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous1 of you. Indeed, Allah is Knowing and Aware. Al Quran, 49:13

174 Abdullah bin Saeed Jalalabadi and others, ed. Professor A.T.M. Musleh Uddin and others, *Sirat encyclopedia*, IFB January, 2002, b. 14, p. 96

practical steps are not taken to establish justice in the society as per the instructions given by Allah, justice, principles and moral values will not be created among the people. As a result, the society will get involved in various crimes. This is why Allah has instructed the establishment of just principles and justice in every sphere of society. [175]

A society or a state that lacks justice and fairness can never be called a civilized society or a state. People living in the society interact with each other and lead a career and professional life. Therefore, it is necessary to ensure that no injustice is done to anyone. In the modern state system, the state administration has an impact on all aspects of human life. For this, the ruling class has to be sincere and take practical steps to establish justice.[176] If justice fails to establish justice in the country's governance, judiciary and economy, then there will be unrest, chaos, terrorism and insecurity in the national life. So it is essential to ensure peace and stability in national life and to establish justice in all areas to eradicate crime.

Poverty alleviation and economic inequality must be eradicated in order to curb crime and establish moral values from society and the state.[177] Because poverty and economic inequality exist, it is never possible to eradicate crime and establish moral values.[178] Because if people are suffering from the scourge of poverty, they are forced to take refuge in crime in order to save their lives. He can no longer live on moral values. Therefore, in order to eradicate crime and establish moral values, poverty alleviation and economic inequality must be eliminated.

And it is undeniable that poverty can never be eradicated with the economic doctrines that are prevalent in the world today. In order to alleviate poverty and eliminate economic inequality, Islamic economy must be introduced. Because Islamic economy is a balanced economy, there is no chance of inequality between rich and poor. The

---

175 As Allah say, لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ – We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. Al Qur'an, 57: 25

176 Dr. Md. Nurul Islam, *Social Development: Policy and Planning* (Dhaka: Tasmia Publications, 1st Edition, 2010), p. 128

177 Professor Hawladar Abdur Razzak, The Economic Equality of the Holy Prophet (PBUH) and the Current World, edited by Mohammad Golam Mustafa, The Holy Prophet (PBUH) on the Establishment of World Peace and Human Rights (Dhaka: Islamic Foundation Bangladesh, 2nd edition, 2006) P. 255

178 Compiled by Professor Dr. Khurshid Ahmad, translated by Abbas Ali Khan and others, Islamic Economics, Dhaka: Shatabdi Prakashani, 1st edition, 2002. P.40

Prophet (SM) introduces a moderate economic system for the acquisition and distribution of wealth, so as not to create class conflict, inequality and mutual animosity.[179]

4.4.3 Increasing mass conscience

In order to eradicate crime from all walks of life and establish a peaceful society there, first of all, crime must be properly defined in the eyes of the Qur'an. It is necessary to gain a clear idea about the scope, range and cause of its field. In the light of that idea, the masses should be made fully aware of its negative impact on all levels of society. So that every human being can be free from the tendency of crime in his own field and build appropriate resistance against it. In this case, some practical programs need to be taken.

Crime Prevention Education Literature and Culture Practice: In order to make people aware against cyber crime, first of all, a clear idea should be given at every level from primary education to higher education. Students need to develop a revolutionary anti-cyber crime attitude, so that they hate it and consider it a matter of pride to be free from crime and to perform state duties. Strong protest against all kinds of crimes is considered part of the heroic civic duty. Lives a crime-free and ordinary life as a symbol of true nobility and glory. Through the practice of art, literary works and cultural activities, the horrific consequences of cyber crime can be reflected and the hearts of the viewers, listeners and readers can be stirred.

Participation of Islamic Scholars and Imams: Through the implementation of religious meetings, waz mahfils, seminars, symposiums, sirat mahfils, tafsir mahfils, discussion meetings, exchange of views, etc. in different parts of the country, Islamic scholars can strictly ban Islam against cyber crime and its dire consequences. So that people of different ages, professions, education and ranks present at these events can take a vocal mindset against it.[180] In this case, well-thought-out speeches and well-planned presentations can bring great benefits. After the five daily prayers, the imams discussed various basic Islamic issues in their special sermons on Jumu'ah and Du'a, as well as the clear prohibitions of cybercrime and its strict prohibitions in the Qur'an. Can.

---

179 Dr. M Omar Chapra, Translated by Dr. Mahmud Ahmad, The Future of Economics from an Islamic Perspective (Dhaka: Bangladesh Institute of Islamic Thought, 2011), p. 90

180 Dr. Muhammad Zakir Hussain, Contribution of Al-Hadith to the solution of socio-economic problems: Perspective Bangladesh (Dhaka: Islamic Foundation Bangladesh, 2004), p. 449

Anti -Cyber Crime Day or Cyber Security Day: Anti Cyber Crime Day or Safe Online Day can be celebrated once a year by creating a massive campaign to make people more aware against all types of crime including cyber. Extensive posters, leaflets, stickers, research papers, pamphlets, certificates and discussion meetings can be organized against it on this occasion. If open speeches, debate competitions, cultural programs, television programs and talk shows are organized on this day, there will be a massive public awareness. It can be considered as a very effective method for social resistance.

Mass resistance and boycott: If the people unite in different fields and build resistance against those who commit criminal activities in cyber, it will have an effect in all other spheres. On the one hand, the resisting people will be motivated and will play a more active role, on the other hand, there will be fear and apprehension among the concerned people about cyber crime. Anyone who commits cybercrime must be boycotted by family, society and organizations. You have to stop dealing with him, dealing with him, being related to him, getting involved in any important work. If such a person is a candidate for gaining public representation, the entire society should launch a massive campaign against him. The issue of cyber security has to be taken up with the people as much as it is because of these people that there is so much violence, degradation and unrest in the society. They are gentlemanly bandits and the real enemy of society, state and humanity.

4.4.4 Implementation of Islamic Shari`ah law

In order to establish a peaceful society in the light of the Qur'an, criminal tendencies must be stopped at all levels of society and the state. In this case, first of all, it is essential to practice and implement Islamic rules. Even after the implementation of the Islamic Code of Conduct and its provisions, when, in some cases, an unacceptable activity like cyber crime is organized, it is obligatory to apply the rules given by Allah to remedy it. In this case, there is no room for negligence, excuses and hesitation for Muslims. However, the rules of Islam were not declared for the purpose of harming anyone. This has been done with the aim of shaping the character of criminal citizens, establishing them in the right path and making them innocent and pure.[181] So that they do not sink to the lowest level of immorality but can be promoted to a higher standard

---

181 Maulana Muhammad Abdur Rahim, Islam in crime prevention, supra, p. 199

and dignity. Mutual love and brotherhood can be helpful in building an accountable developed society.

Allah has sent Hazrat Muhammad (SAW) as teacher of mankind to establish benevolent society for mankind and to set an eternal example in the world.[182] Just as he has shown the way to all kinds of good in the world, he has also clearly warned against all evils, injustices and crimes. He has declared all sacred things lawful and all unclean things unlawful. Ordered the establishment of justice, fairness and welfare and forbade all forms of shamelessness, meanness and abomination.

Muhammad (SAW) left his followers all over the world in a liberal, open, clean, holy and fraternal environment, the likeness of which has never been witnessed by the people of the world. Even then, the person who will follow the path of injustice, crime and corruption has been warned against the bad consequences in both worldly and otherworldly worlds. [183] Anyone who violates the boundaries fixed by Allah and follows the path of iniquity and crime will be subjected to humiliating punishment, unlimited humiliation and defeat. Allah says about the conditions of criminals in hereafter life, [184]

The principles of the Qur'an are first and foremost the internal correction of a person, mental purity, purity of thought and purification of behavior. Islam sows the seeds of faith deep in the minds of the people and creates a fear of God by making their character benevolent and anti-crime and anti-criminal tendencies. Faithful and steadfast faith is the strongest resistance against all kinds of crimes.[185]

The provisions on sinful deeds in the Qur'an do not end with the mere fear of the Hereafter. In some serious cyber crimes, the administrative and judicial system has also announced secular punishment. Worldly punishment has been provided for the purpose of building effective resistance against the crimes for which the afterlife is hell. As a result, some people will refrain from committing crimes under the influence of Islamic principles and teachings. Some people will refrain for fear of punishment

---

182 Maulana Shabbir Ahmad Usmani (Rah.) And Maulana Mahmudul Hasan (Rah.), Anu. A. B. M. Saiful Islam, Tafsir Usmani (Dhaka: Islamic Foundation Bangladesh, 2nd edition, 2004), b. 1, p. 269

183 In this regards Allah says, وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَـٰلِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ – And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment. Al Qur'an, 04:14

184 Allah says, يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَـٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ - The criminals will be known by their marks, and they will be seized by the forelocks and the feet. Al Qur'an, 55:41

185 Maulana Muhammad Abdur Rahim, Islam in crime prevention, supra, p. 146

and some people will refrain because of witnessing the example of punishment. It is clear that it is not enough to propagate Islamic philosophy and rules alone to eradicate cyber crime as a whole. Because, in the light of Islamic law, even after spreading education at every level of society, creating a conducive environment, awakening the fear of the hereafter and taking overall measures, some very greedy and perverted people can involve themselves in cyber crime. In this case, the Qur'an has formulated a scientific system to remedy it. This remedial system is called Islamic law.[186]

For cyber crime remedies, the justice can enact the final sentence according to the characteristic and level of the crime in the light of Al-Quran and Al-Hadith, namely theft, robbery, treachery, fake allegation of adultery, alcoholism and apostasy. Allegations of embezzlement, partisanship, fraud, embezzlement of government funds, administrative false testimony, harassment, fraud, bribery, betrayal of deposits, fraud in buying and selling, aiding and abetting criminals, extortion and hoarding Punishment can be imposed through local law formed based on Al-Qur'an and Al-Hadith.[187] The first is called Hadd or punishment prescribed by Allah and the second is called punishment or ta'azir prescribed by the law department.[188] One is the punishment prescribed by Allah and the other is the punishment prescribed by the state based on the law of Allah.

The main tenacity of punishment is to prevent people from doing crimes. Since punishment prevents a person from committing a crime, when someone is involved in a crime, it becomes urgent for him to be punished for the crime. Of course, it is very important at the level of social responsibility to threaten crime in advance. That is why some Islamic jurists say that punishment does not discourage the creation of obstacles before a crime has been committed. On the contrary, it is very relevant to expand the knowledge of Islamic law and punishment. To create a threat by expanding the knowledge of punishment so that no one can muster the courage to take action against the crime. Even after the crime has been committed, it should not be repeated.[189] The provision of punishment in Islamic law has been made for the overall

---

186 Dr. Ahmad Ali, Islamic Penal Code, (Dhaka: Bangladesh Islamic Center, 2009), p. 24
187 Gazi Shamsur Rahman, The Rules of Islam (Dhaka: Islamic Foundation Bangladesh, 1992), p. 236-243
188 False testimony, taking bribe, transacting interest, betraying deposit, cheating in adulteration or sale of goods, helping the criminal to conceal, falsely imposing any crime other than adultery on anyone, prayers, fasting, zakat, hajj etc. 'Abandonment of Ibadah and the crimes for which the limit is fixed but the urgent conditions for proving it have not been met in full are all crimes of the tazir stage.' Quoted, Maulana Muhammad Abdur Rahim, Islam in Crime Prevention, supra, p. 261
189 Maulana Muhammad Abdur Rahim, Islam in crime prevention, supra, p. 162

benefit and welfare of the people. Punishing the criminal by the enactment of law is only for welfare of humanity. Considering the type of crime as a whole, it has been severely punished and made harsh or light. For this, the main goal is to correct the habits of the criminals and eradicate injustice from the society.

Punishment will be considered as lawful only when the re-application of the crime brings welfare to the society and the state. In that case, the application should not be limited to any specific punishment except hadd and kisas.[190] The purpose of punishment is to teach manners, to lead in the way of goodness, to intimidate, to threaten and above all to seek mercy from Allah. Elegantly correcting human behavior, even intimidating punishment in the face of a variety of crimes. It also makes it clear that the punishments have been ordained by Allah as a mercy for His servants. And this punishment has been created for the creation as a sure mercy of Allah. Punishment is a mercy for them for the purpose of doing good to them. For example, a father threatens his son for the purpose of teaching manners and punishes him if necessary. Doctors operate on patients for medical purposes. Crimes that are specifically related to the existence of society and the state are divided into two categories. Each of these has different provisions.

In fact, there is no fundamental variance between Islamic law and customary law in preventing and remedying cybercrime. Since the purpose of punishment is threefold. Overall resistance, justice and special resistance. But there are only differences like in the basic method. Similarly, there are 'ideological differences' between the statutory do- and kisas that are implemented. Punishment for the three purposes mentioned and its nature, method and effectiveness are different. General 'jurists' believe that mere commentary on punishment proves general resistance. Similarly, the announcement of punishment is implemented for the benefit of the judges.[191]

In Islamic law, on the other hand, general resistance is only a deterrent to punishment. However, it pays special attention to the class format. If the conditions are not fulfilled, the provision of hudud and kisas has to be abandoned. The punishment for the crime is executed to prove the benefits, so that justice is established. The collective need for special prevention measures is realized by implementing the extent. Preventive punishment is the prevention of crime and what is done in cases where it is applicable to the offender. And that is to establish justice for the welfare of

---

190 Dr. Ahmad Ali, Islamic Penal Code, supra, p. 34
191 Dr. Ahmad Ali, Islamic Penal Code, supra, p. 38

the people. Islam has given importance to this method of correction in order to show the way of da'wah and guidance.[192] In this way, the method of correcting the crime in stages is not found in any other provision. This is why 'legal experts' have agreed to adopt the Islamic method of amendment as a philosophy of punishment.

Islamic Shari'ah is a combination of belief, character and rules. And Islamic crime suppression 'law' is a class of provisions. Islamic criminal law is formed to resolve the fundamental complications of human civilization for the benefit of humanity and the benefit of the slaves. Similarly, it has been created to establish peace and order in the society. The purpose is to preserve religion, state, conscience, wealth, honor, lineage and body. These are termed as the five basic needs and deprived subjects. And the ultimate goal is to attain the pleasure of Allah.

Islam's anti-crime provisions are eternal and inviolable, which can never be changed. Its basic principles can also be reformed in the light of philosophy by the research of Muslim expert researchers in space, time, environment, vessels. With this provision, the Muslim Ummah has established world peace and order in the past three eras. In the same way, it is a revelation from Allah. Due to non-implementation of these provisions and laws, the people of the world are getting lost in chaos, instability and chaos. Our Bangladesh is the second major Muslim country in the world. Here, too, we are facing disappointing results due to the ineffectiveness of Islamic law and order. Our social life has become unbearable. Murder, terrorism, theft, robbery, snatching, bribery, usury and cyber crime of unimaginable level are all pervading the society. No law can prevent this.

Above all, it is very clear that the Qur'an provides a very clear and deep and realistic definition of all types of crimes, not just cybercrime, but identifies each crime individually and imposes strict guidelines to avoid them. This includes universal definition of cybercrime, identification of all types of cybercrime, incitement and warning to avoid them, encouragement of moral work, intimidation of the hereafter, and enactment of legal and administrative penalties for offenders. Provided perpetual policy philosophy. Following it in the management of family, society and state will make it possible to eradicate crime from the society forever. Therefore, in order to properly prevent cyber crime and to remedy it in a just manner, it is essential to fully practice the Qur'an and implement Islamic law in all areas.

---

192 Maulana Muhammad Abdur Rahim, Islam in crime prevention, supra, p. 287

4.4.5 Following the path of taqwah & self-rectification

Honest, competent and fearless people are needed to remove crime from the society. Those who will not be afraid of any man or ruler but will be motivated by the fear and love of Allah Almighty and will prevent all crimes. The Islamic education and training system has imposed some basic and formal acts of worship on Muslims in order to build them up to that goal. Through all these 'acts of worship' man actually becomes an ideal man. As Allah says about the usefulness of Daily Prayer that it the great way of remembrance of Allah.[193] In another verse of Al-Qur'an it has been noted that Allah responses in the calling of his servant and he is so near of his servant.[194]

And the God-fearing person must stay away from criminal acts. In addition, the Prophet. He said, "Fasting is a shield that protects you from all wrongdoing." Therefore, the mentality of refraining from committing crimes like 'Ibadat' can be developed. Worship is an infallible and infallible element to keep people away from crime. In Islam, people have been given guidance on halal and haram to prevent crime. That is why Islam has encouraged halal or lawful earning and has instructed to abstain from haraam earning. [195]

The teaching of Islam is to see cyber crime and other crimes taking place somewhere in the society, then it is the duty of every Muslim individually and collectively to try to stop it upholding the instruction for good things and prohibiting the bad things.[196]

---

193 Allah says, ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ - Recite, [O Muḥammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. Al Qur'an, 29: 45

194 Allah says, وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ - And when My servants ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. Al Qur'an, 2:186

195 Allah says, فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَـٰلًا طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ -Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship. Al Qur'an, 16:114

196 Allah says in this regards, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ – You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.Al Qur'an, 3:110

Conclusion

Human is the best creation of Allah because of his innumerable abilities including knowledge, conscience, speech and writing. Man is one of the most complex creatures due to his various positive and negative natures. Whose little deviance poisons the individual, the family and the society. On the other hand, people cannot be given the right direction by being imprisoned or fined. It is not possible for any philosopher or scientist in the world to give a final opinion on how to give the direction of light to the misguided people. So it is really impossible to control people with any human rule principle or 'law'. For this reason, only knowledge directed by Allah can show the way to the good and bad of man.

In Al-Qur'an, Allah describes superiority of human knowledge, the ability to invent and analyze, the power of conscience and freedom. That's why man can attain necessary basic knowledge about himself and other people in the society. Because, human society cannot be imagined without friendship, kinship, loyalty, leadership, business trade and social communication and relationship with each other. Besides, since man is responsible for the whole created world from Allah, Allah has created man by giving him the highest power and superiority of knowledge and conscience.

Man has been created by weakening him with some innate negative instincts. These are arbitrariness and anarchy, fear and cowardice, indifference, inertia and stagnation, stinginess, arrogance, lust and consumerism, tendency to coercion, shortsightedness and skepticism and weakness. Apart from this, arrogance, violence, lies, anger, lust for enjoyment, longing for hope, worldliness, tendency to fame, enmity, lust, slander and self-pride etc. have been proved to be the most harmful diseases of human heart. People express all these negative natures and emotions in diverse ways at different times. The main task of the teaching and training system of Al-Qur'an is to purify human nature by controlling them. This society will be a haven of peace when this main work is properly observed.

Taqwa, like the fear of Allah, will deter a person from committing criminal acts both offline and online. Similarly, if one adopts the path of self-purification, one who has been involved in various crimes by mistake will also be able to find out his own big faults and shortcomings through self-inquiry. In order to survive from those crimes in the next life, one should follow the guidelines of Islam. One can build oneself as a God fearing and honest citizen of the country.

The main reason why people have to be overwhelmed by the fear of being disturbed even at the peak of the advancement of information technology in the 21st century is that people have forgotten their Creator in some matters by making progress and advancement. They have forgotten the Islamic rules and regulations of eternal life given by Allah and have followed their instincts. Instinct has led them to the path of multifarious danger and has disrupted their lives. In such a situation various misdeeds are being organized more easily. New misdeeds and wickedness are being opened up. From which people are lost to find a way to escape.

In the view of Al-Qur'an and Al-Hadith, it has provided numerous tested guidelines for freeing oneself from all kinds of sins, transgressions, immorality, arrogance, defilement, etc., openly and secretly. In order to get rid of all the sins and criminal tendencies of the society, the heart has to be freed from all kinds of internal impurities, especially disbelief, jealousy, reliance on other than God, slander, arrogance, anger, stinginess, greed, violence, worldly lust, worldliness, etc. And all kinds of good and honest qualities in the heart, especially sincerity, taqwa, tawakkul, patience, gratitude, etc., must be replaced in that place.

In order to identify a crime, something can be judged right or wrong, that is, with special intellect, understanding or knowledge, that is the value. That is, values are the measure of acceptance or rejection. And the moral value is the special strong habit and consciousness of honest thinking and righteous deeds that develops in a person through moral knowledge i.e. Al Qur'an, Sunnah knowledge and training. Moral principle is the subtle thinking that comes from considering the inevitable and final outcome of life, regardless of whether it is a cause of pleasure, enjoyment or gain at primary phase of life for the decision to give up or accept. Those moral values are needed to identify various crimes committed in the society.

In the absence of moral values, all the negligence, excuses, injustices and criminal tendencies against the interests of individuals, families, society and the state are the root causes of various crimes. For this reason, the source of any crime related to discipline and security against human interest is the same. Embezzlement, usurpation of rights, lying, denial of truth, swearing falsely, looting, kidnapping, robbery, theft, fraud, gambling, music fees, various unjust deals and transactions, bribery, waste , Abuse, lying, not being active in eradicating lies, not keeping promises, breaking contracts, evading work, neglecting responsibilities, neglecting responsibilities, avoiding liability, laziness, wasting time and resources on unnecessary work, Crimes such as attempting to increase commodity prices by creating artificial crises in the market, concealing defects in products, selling products before they can be sold, trading in harmful products, promoting obscenity, disturbing the peace and stability of society, and trading in illegal products are all crimes. It has been organized by disobeying the instructions of the Al Qur'an. Intimidate people into extorting money, stealing office files, stealing information, theft of vouchers, any kind of theft, robbery and snatching, any kind of fraud and deception, propaganda, slander, planned insult, confusion, provocation, harassment, and interest deprivation is a crime in the eyes of

the Al-Qur'an. After all, in the eyes of the Al Qur'an, all acts that are not approved by the Islamic laws are sins and crimes when they deprive other people of their rights.

Just as information technology has made people's lives easier, it has also made it easier for those who have not entered the light of morality and the Qur'an to organize crime. With the help of technology, lies, obscenity, propaganda, slander can easily reach numerous of people. On the other hand, with the help of technology, information and resources of a large number of people can be easily looted. If you want to write a few lines of code, you can destroy the normal human work environment. It is almost impossible to eradicate or control the tendency of crime and the easiest means of crime. It is the responsibility of the state to free the people from such criminal tendencies and to develop them as good citizens. When people attain inner purity through state programs and plans and through their own efforts to achieve self-purification, and it will develop improved values in the light of the Qur'an. Only then man will be free from all injustice, crime and corruption. Therefore, in order to build a prosperous society and a developed state structure, first of all, it is necessary to improve the character of the citizens. Improving the quality of human character is possible only through the adoption and implementation of overall programs in the light of the Qur'an.

In the current context, it has become more essential to curb every types of traditional and cyber crime. Because the analysis of politics, economy, education, culture and religious conditions shows that every department of the state is drowning in moral degradation today. There is no way out of this situation without creating self-purification and moral values in the way human morality is being eroded. Anti-Islamic forces are busy in the great festival of spreading confusion in the hearts of the people of Bangladesh and most of the world in the darkness of Kufr, Shirk (Arabic: شرك širk) lifestyle. But today we do not fully follow the rules and regulations of Al-Qur'an in our way of life and overall outlook. In this case, Allah's declaration is that Al-Qur'an is the one and only basis of knowledge for a pure way of life, pure thought and the formation of a pure soul. The history of the world and the current context is a living witness to this declaration.

For this, it is necessary to analyze the overall context of the Muslim and non-Muslim countries of the world including Bangladesh and analyze the causes and types of crime occurred in the cyber space in the light of the Qur'an and determine the steps to suppress and prevent it. Where everyone has a place of responsibility and duty. In this case, the family has to take responsibility for creating an overall positive environment

in the family environment. Neighbors and relatives should take responsibility for each other. The society has to come forward most of the time because people give the most importance to social customs, governance, reprimand and respect. The wise Islamic scholars need to further enhance their role. Teachers need to be more sincere and caring. Educational institutions must also be absolutely responsible. Education entrepreneurs also need to come forward as a matter of responsibility. Journalists, media workers, cultural figures, poets, writers, storytellers, rhetoricians, essayists and politicians who believe in Islamic values must all come forward from their respective positions in the spirit of gifting a secure cyber world.

The government has the greatest responsibility in suppressing and preventing cyber crime. Because in the current context, the nation is forced to go in the direction that the government wants to take and the government has all kinds of advanced technology. With all the financial and 'legal powers' at work in the government, the government can adopt short-term, medium-term and long-term plans in this regard. If the government is responsible for reforming the education system, encouraging change in social norms, refining political views, defining cybercrime in the light of the Qur'an, enacting just laws, changing economic plans, spreading truth about religion and eradicating misconceptions, then, citizens can be kept away from the widespread crime trend. If the government applies the rules of the Qur'an at every level of the state administration, if anyone breaks the law or commits any criminal act, the path of crime online and offline will not be wide open.

The point is that Allah has given man the status of a real man by purifying and purifying him. In order to purify them, the Qur'an has been revealed and guidance has been given by various scholars. All the weaknesses and imperfections of man, the attraction to sin and crime, everything will be removed by adopting the Book of Allah, the Qur'an and in the light of which the Prophet Mohammad (PBUH) was sent to train people. By avoiding all man-made doctrines, ways and means, fully following and practicing the Qur'an at all levels of the individual, family, society and state, and by introducing and implementing the rules and regulations of the Qur'an, all kinds of crimes, including cyber crime, can be liberated There will be an atmosphere of peace for which the world humanity is desperate today.

Bibliography

	Book
1	Al Qur'an
2	Emily Assami, Mary Kennedy, Amatullah Bantley, *Sahih International*, dar Abul Qasim, Saudi Arabia, 1997)
3	Sahih al-Bukhari
4	Sunan Ibn Majah,
5	Riyad as-Salihin
6	Bulugh al-Maram,
7	Jami` at-Tirmidhi
8	Sunan Abi Dawud
9	Al-Adab Al-Mufrad
10	Editing Council, *Islamic Encyclopedia* (Dhaka: Islamic Foundation Bangladesh, 2010), Edition. 6
11	Translated by Abdus Shahid Nasim and others, *Islamic State and Constitution* (Dhaka: Shatabdi Prakashani, 2nd edition, 2004)
12	Ibn Katheer, translation and edited by Editorial Board, *Al Bedaya wan Nehaya* (Dhaka: Islamic Foundation Bangladesh, 2003)
13	Joyce Cox & Joan Lambert, *Step by Step Microsoft Office 2010*, (US, Microsoft inc, 2010)
14	Al-Imam Muslim Ibn Hajjaj Al-Kushairi, *Sahih Muslim* (Beirut: Dar Al-Fikr, 1401AH)
15	BL Das, *Criminal Psychology and Police Interrogation* (Dhaka, Kamrul Book House) 2000, ed. 1
16	George Paton, *Jurisprudence* (Oxford : Clarendon Press, 4th ed. 1972) Portion: Jurisprudences
17	Md. Shahjahan Tapan, *Thesis and Assignment Writing Methods and Strategies* (Dhaka: Pratibha Prakashani, Second Edition, April 1993)
18	Abul Kalam, *Social science research methods and procedures* (University of Dhaka: Higher Social Science Research Center, 1992), Edition. 1st
19	D. Muhammad Mahbubur Rahman & Md. Hasinur Rahman, *Islamic Research Methodology* (Dhaka, Islamic Foundation Bangladesh, 2012), Ed. 1
20	Farmer, Lindsay: *"Crime, definitions of", in Cane and Conoghan* (editors), The New Oxford Companion to Law, Oxford University Press, 2008
21	Dr. Vidyadevi Patil, *Social Problems in India*, Laximi book publication, Solapur, India, 2015
22	Elizabeth A. Martin (2003). *Oxford Dictionary of Law* (7 ed.). Oxford: Oxford University Press.

23	Odgers, W. B., *The Common Law of England* (London: Sweet & Maxwell Limited, 1911)
24	John Scott, Gordon Marshall, *A Dictionary of Sociology*, The Oxford Dictionary of Sociology, Oxford University Press, New York, Ed. 4th, 2009
25	Glanville Williams, *Learning the Law*, Eleventh Edition, Stevens, 1982
26	Karzon Sheikh Hafizur Rahman, *Theoretical and Applied Criminology*, Palal Prokashoni, Dhaka, 2008
27	Moore, R. *"Cyber crime: Investigating High-Technology Computer Crime,"* Cleveland, Mississippi: Anderson Publishing, ed. 2
28	Warren G. Kruse, Jay G. Heiser, *Computer forensics: incident response essentials.* Addison-Wesley, (2002)
29	P. Madhava Soma Sundaram and Syed, *Cyber Crime and Digital Disorder* (Tamil Nadu, Manonmaniam Sundaranar University) Ed. 1, 2011
30	Halder, D., & Jaishankar, K. *Cyber crime and the Victimization of Women: Laws, Rights, and Regulations.* Hershey, PA, USA: IGI Global. (2011)
31	Sameer Hinduja, *"Computer crime Investigations in the United States: Leveraging Knowledge from the Past to Address the Future"*, International Journal of Cyber Criminology, Vol. 1, No. 1, January, 2007
32	Peter Stephenson, *Investigating Computer- Related Crime a Handbook for Corporate Investigators,* CRC Press, Inc.Subs. of Times Mirror 2000 Corporate Blvd. NW Boca Raton, FL, United States, November 1999
33	Sayyid Abu Al-'Ala Maududi, *Islam: Its Meaning and Message*, in M. Tariq Quraishi (ed.), American Trust Publications, Indianapolis, Indiana, 1984
34	Tahir Wasti, *The Application of Islamic Criminal Law in Pakistan: Sharia in Practice,* BRILL, 2009
35	Said Shabbar, *ijtihad and renewal* (London, the international institute of islamic thought), 2017
36	David P. Farrington and Brandon C. Welsh, *"The Oxford Handbook of Crime Prevention".* Oxford Handbooks. Oxford University Press, Mar 2012
37	Afif Abdul Fattah Tabbara in Arabic, Translated by Mawlana Rezaul Karim Islamabadi in to Bengali, *Crime in the light of Islam*, Islamic Foundation Bangladesh, Baitul Mukarram, Dhaka-1000, June-1995, 2nd Edition
38	K. Jaishankar, *Cyber Criminology: Exploring Internet Crimes and Criminal Behavior*, CRC press, Taylor & Francis Group, Boca Raton London, New York-2011
39	Stein Schjolberg, *The History of Cybercrime: 1976-2014*, Cybercrime Research Institute Gmbh, 2014, First Edition
40	Sabbir Ahmed, Anwarul Kabir, Sazia Sharmin Ahmed Sneha and Samia Jafrin. *Cyber-crimes Against Womenfolk on Social Networks: Bangladesh Context,* International Journal of Computer Applications 174(4):9-15, September 2017.
41	Harvey Jones, Jose Hiram Soltren. *Facebook: Threats to privacy,*

	Massachusetts Institute of Technology, December 14, 2005.
42	Amin, Md Ruhul and Sheikh, Md Rashidul Islam. *Trafficking Women and Children in Bangladesh: A Silent Tsunami of Bangladesh*. Journal of Economics and Sustainable Development, 20112(4)
43	Hoque, NM Sajjadul, *Female child trafficking from Bangladesh: A new form of slavery*. Canadian Social Science, 2010, 6(1)
44	Bennett, Colin J., *Regulating Privacy: Data Protection and Public Policy in Europe and the United States*. Cornell University Press. 1992
45	Jarrett, H. Marshall; Bailie, Michael W.. "*Prosecution of Computer*" (PDF). justice.gov. Office of Legal Education Executive Office for United States Attorneys. (2010)
46	Stein Schjolberg, *Computers and Penal Legislation*. COMPLEX 2 83. Norwegian Research Center for Computers and I .aw, Universities for laget, Norway (1983)
47	R. Penrose, Dectivc Chief Inspector. *Metropolitan Police: Computer-related Crime*, September 10, 1978
48	Rapport National par Prof. Dr. Jacques Francillon, International congress of Comparative Law. Montreal Canada, (1990)
49	M Associate Professor Christos Mylonopoulos. University of Athens: *Computer-related crime in Greece. International Congress of Comparative Law.* Montreal. Canada (1990)
50	A Paper for the 12th Conference of Directors of Criminological Research Institutes, Criminological Aspects of Economic Crime. Strasbourg, 15-1K November 1976
51	The Third Interpol Symposium on International Fraud, Saint-Cloud, Paris, France, December 1979
52	Bushra Mohamed Elamin Elnaim, *Cyber Crime in Kingdom of Saudi Arabia: The Threat Today and the Expected Future*, Salman Bin Abdulaziz University, Kingdom Of Saudi Arabia, 2013
53	Pfleeger, C. P., *Security in Computing 4th Edition*. New Jersey: Prentice Hall, 2006, Ed.5
54	Tamrin Amboala, Mohd Zulkifli Muhammad, Siti Faeizah Mohd Ali, *An Overview of Cyber Laws in Malaysia from Islamic; Point of View*, Universiti Malaysia Sabah
55	Munir, Abu Bakar, *Cyber law Policies and Challenges*, Butterworths Asia, Kuala Lumpur, 1999
56	Md Abdul Jalil & Leo D Pointon (2004) *Development in electronic, contract laws: A Malaysian Perspective Computer Law & Security Review*, Vol. 20, Issue2
57	Bakhsh M, Mahmood A, Awan II. *A comparative analysis of cybercrime and cyberlaws in Islamic Republic of Pakistan, Kingdom of Saudi Arabia, and the United Arab Emirates*, Imam Journal of Applied Sciences jan - Jun 2016

58	The Editorial Team of Dr. Abdurrahman al-Muala (translated by islamtoday.com), *Crime and Punishment in Islam,* 2006,
59	Zaydan, Abd al-Karim, *Majmu'at Buhuth Fiqhiyyah*, Baghdad: Maktabat al-Quds, 1986
60	Majdah Zawawi, Nasimah Hussin, *Prevention of Criminal Victimization: An Islamic Approach*, Australian Journal of Basic and Applied Sciences, 6(11): 49-55, 2012
61	'Oudah, Abdul Qadir, *Criminal law of Islam*. Delhi: International Islamic Publishers., 2001
62	Al-Qardawi, Yusuf, *The lawful and the prohibited in Islam,* Lahore: Islamic Publication (Pvt) Ltd., 1988
63	Muslim, Abu al-Husayn Muslim ibn al-Hujjaj, *Mukhtasar sahih muslim*. (6th ed.). Beirut: al-Maktabal-Islami. 1987
64	Fazlul Karim, *Mishkat ul-masabih: An English translation and commentary*. New Delhi: Islamic Book Service.1988
65	Muslim, Abu al-Husayn Muslim ibn al-Hujjaj, *Mukhtasar sahih muslim*. (6th ed.). Beirut: al-Maktabal-Islami. 1987
66	Al-Dhahabi, Muhammad Husayn, *Athar iqamat al-hudud fi istiqrar al-mujtama'*. Matbaca Wahba 1965
67	Siddiqi, Muhammad Iqbal., *Why Islam forbids intoxicants and gambling*, Lahore: Kazi Publications. 1981
68	Al-Qardawi, Yusuf, The lawful and the prohibited in Islam, Lahore: Islamic Publication (Pvt) Ltd., 1988
69	Gibb, H.A.R. and J.H. Kramers, *Shorter encyclopedia of Islam*. Karachi: South Asian Publishers. 1981
70	Ibn Taymiyyah, Ahmad ibn Abd a-Halim., 1992. Al-Hisbah fi al-Islam. Beirut: Dar al-Kutub al-'Ilmiyyah.
71	Md. Abdul Karim, *Digital Bangladesh for Good governance*, The Government of the People's Republic of Bangladesh, Dhaka, 2010
72	Ashiqudddin Mohammad Maruf, Md. Rabiul Islam & Bulbul Ahamed, *Emerging Cyber Threats in Bangladesh: In Quest of Effective Legal Remedies*, the Northern University Journal of Law, Volume I (2010)
73	Abhijeet Prakash, Hack the world - Ethical Hacking, Lulu.com
74	Azeez Nureni Ayofe, Barry Irwin, Cyber Security: Challenges And The Way Forward, GESJ: Computer Science and Telecommunications 2010
75	Nilendra Kumar Maj. Gen. & Kush Chaturvedi, Military Law Lexicon, Universal Law Publishing, 2006
76	Aiman Rahman khan, *Response to cyber crime in Bangladesh and legal framework, law on information and technology*, Eastern University, 2015
77	Md. Nayem Alimul Hyder, *Effectiveness of the ICT Act 2006,* The Daily Sun, 5 January, 2017

78	Ahmed Ehsanul Kabir and Chowdhery. Shuvra, *Media and cyber Laws In Bangladesh*. 2nd ed. Dhaka, Bangladesh: Sufi Prokashoni, (2015)
79	Nagpal Rohas, *Cyber Terrorism in The Context of Globalization*, this Paper presented at UGC sponsored National Seminar on ―Globalization and Human Rights, Mumbai, India, 2002
80	*The Information and Communication Technology Act, 2006*, ChapterVIII, Part II
81	Munmun Saha, Lecturer, Faculty of Law, *Section 57of ICT Act: A threat to the freedom of expression through the suit of defamation*, Northern University Bangladesh, Bangladesh
82	Mohammad Habibur Rahman, *Penal Code, 1860*, Amin Law Book Center, Nilkheat, Dhaka-1205, 1st Ed. January 2013
83	Abdul halim , N.E. Siddiki, *The Legal System of Bangladesh After Separation*, (Dhaka, University Publications) 2008
84	*"Understanding Industrial Property"*. World Intellectual Property Organization. World Intellectual Property Organization 34, chemin des Colombettes, P.O. Box 18 CH-1211 Geneva 20, Switzerland
85	Dr. A.B Siddique, Prof. Bahauddin Ahmed, *Intellectual Property Law*, Published by Md. Mojibur Rahman, Shams Publications, Dhaka, 4th Edition, 2013
86	Monirul Azam, *Intellectual property and public health in the developing world*, Cambridge: Open Book Publishers, 2016
87	Bazlul H Khondker & Sonia Nowshin, *Developing national intellectual property policy for Bangladesh, an assessment of national intellectual property system*, World Intellectual Property Organization, October 2013
88	Researcher Mohammad Anisul Islam "Prevention of Cyber Crime in Bangladesh", Victimology & Restorative Justice (VRJ), Institute of Social Welfare and Research University of Dhaka. 2019
89	Ashraful Alam, *Bangladesh Telecommunication Act 2001* (Dhaka, Kamrul Book House), 2006, Ed.1
90	Shaikh Hossain Mohammad Makhluf, *Kalimatul Qur'an Tafsir wal bayan*, Daru Hayat Tas Arabi, October-1956
91	Dr. Rohi Baalabaki, Al-Mawrid, *A Modern Arabic-English Dictionary*, Dar El-Ilm, Lilmalayin, Beirut, Lebanon, 2003, Ed- 7th
92	K. C. Laudon, Traver, *Information Technology and Society,* C.G. and J.P. Laudon 1996.
93	E. G. Seebauer, Robert L. Barry, "*Fundamentals of Ethics for Scientists And Engineers*", Oxford university press, NY, 2001.
94	S. A. Hameed, "*Toward Software Engineering Principles based on Islamic Values*", ICCCE08, Malaysia 2008.
95	Abdul Kadar Muhammad Masum, Md. Cholem Ullah, Md. Abul Kalam Azad, *Information Technology (IT) Ethics in the Light of Islam*, IIUC STUDIES,

	Vol.- 9, December 2011
96	Maulana Muhammad Abdur Rahim, *Education, Literature and Culture* (Dhaka: Khairun Publications, 5th edition, 2011)
97	Professor Dr. Khurshid Ahmad, translated by Abbas Ali Khan and others, *Islamic Economics*, Dhaka: Shatabdi Prakashani, 1st edition, 2002
98	Abdullah bin Saeed Jalalabadi and others, ed. Professor A.T.M. Musleh Uddin and others, *Sirat encyclopedia*, IFB January, 2002, ed.14
99	Dr. Md. Nurul Islam, *Social Development: Policy and Planning* (Dhaka: Tasmia Publications, 1st Edition, 2010)
100	Professor Hawladar Abdur Razzak, *The Economic Equality of the Holy Prophet (PBUH) and the Current World*, edited by Mohammad Golam Mustafa, The Holy Prophet (PBUH) on the Establishment of World Peace and Human Rights (Dhaka: Islamic Foundation Bangladesh, 2nd edition, 2006)
101	Dr. M Omar Chapra, Translated by Dr. Mahmud Ahmad, *The Future of Economics from an Islamic Perspective* (Dhaka: Bangladesh Institute of Islamic Thought, 2011)
102	Dr. Muhammad Zakir Hussain, *Contribution of Al-Hadith to the solution of socio-economic problems: Perspective Bangladesh* (Dhaka: Islamic Foundation Bangladesh, 2004)
103	Maulana Shabbir Ahmad Usmani (Rah.) And Maulana Mahmudul Hasan (Rah.), Anu. A. B. M. Saiful Islam, *Tafsir Usmani* (Dhaka: Islamic Foundation Bangladesh, 2nd edition, 2004), ed. 1
104	Dr. Ahmad Ali, *Islamic Penal Code*, (Dhaka: Bangladesh Islamic Center, 2009)
105	Gazi Shamsur Rahman, *The Rules of Islam* (Dhaka: Islamic Foundation Bangladesh, 1992)
106	Sabbir Ahmed, *Cyber-crimes Against Womenfolk on Social Networks: Bangladesh Context*, International Journal of Computer Applications (0975 - 8887)Volume 174-No.4, September 2017
	Article
107	Ernest Klein, *Klein's Comprehensive Etymological Dictionary of the English Language,* The Wayback Machine
108	The Penal Code, 1860, http://bdlaws.minlaw.gov.bd/act-details-11.html,
109	The Trade Union and Labour Relations (Consolidation) Act 1992, UK
110	Islam, An Introduction. Compiled by Dr. Mohammed Ibrahim Elmasry c/o KW Islamic Association, P.O. Box 823, Waterloo, Ontario, CANADA N2J 4C2, http://www.islamicways.net/introduction.html
111	Karen A. Frenkel, Cyber-Criminals Found a Home on Social Media Sites, https://www.cioinsight. com/security/slideshows/cyber-criminals-found-a-home-on-social-media-sites.html
112	Daniela Perlmutter, *Social Media: A Holiday Haven For Threat Actors*,

	https://blog.cyberint.com/ social-media-a-heaven-for-cyber-criminals
113	A majority of Americans use Facebook and YouTube, but young adults are especially heavy users of Snapchat and Instagram, Aaron Smith & Monica Anderson, *Social Media Use in 2018*, https://www.pewinternet.org/2018/03/01/social-media-use-in-2018/
114	Nikolay Nikolov, *He fooled an entire nation with a fake Facebook profile. Then I tracked him down.*, Mashable, https://mashable.com/2018/02/26/facebook-stolen-identity-bulgaria-tracked/
115	Jane Mayer, How Russia Helped Swing the Election for Trump, https://www.newyorker.com/ magazine/2018/10/01/how-russia-helped-to-swing-the-election-for-trump
116	David Hundeyin, Yahoo Finance, Twitter: Bitcoin Scammers Hack Retail Giant Target's Verified Account, https://finance. yahoo.com/news/twitter-bitcoin-scammers-hack-retail-003343274.html?
117	Tara Seals, PoC Exploit Compromises Microsoft Live Accounts via Subdomain Hijacking, https://threatpost.com/poc-exploit-compromises-microsoft-live-accounts-via-subdomain-hijacking/138719/
118	Nicole Lindsey, Cyber Criminals Have Turned Social Media Cyber Crime Into a $3 Billion Business, March 12, 2019, https://www.cpomagazine.com/cyber-security/cyber-criminals-have-turned-social-media-cyber-crime-into-a-3-billion-business/
119	Dr. Michael McGuire, Senior Lecturer in Criminology, Social Media Platforms And The Cybercrime Economy, University of Surrey, https://www.bromium.com/wp-content/uploads/2019/02/Bromium-Web-of-Profit-Social-Platforms-Report.pdf
120	Cyber violence is a growing threat, especially for women and girls, European Institute for Gender Equality, 19 June 2017, https://eige.europa.eu/news/cyber-violence-growing-threat-especially-women-and-girls
121	Adriane VAN DER WILK, Cyber violence and hate speech online against women, European Union, 2018, http://www.europarl.europa.eu/RegData/etudes/STUD/2018/604979/IPOL_STU (2018)604979_EN.pdf
122	cyber violence against women and girls, UNESCO https://en.unesco.org/sites/default/files/gender report2015final.pdf
123	Farhana Akter, Cyber violence against women: the case of Bangladesh, https://www.genderit.org/articles/cyber-violence-against-women-case-bangladesh
124	Abir, M. (2015, October 10). *Monograph On Cyber Crime Relating To Women Molestation: Conducting the Existing Laws of Bangladesh and Social Values and Views*. Honors Thesis. Chittagong: Faculty of Law, International Islamic University Chittagong. http://www.academia.edu/27988731/Cyber_Crime_Relating_To_Women_Molestation,
125	BNWLA. (2014). Survey on Psychological Health of Women. Dhaka:

	Bangladesh National Women Lawyers' Association
126	Arifur Rahman Rabbi, Women biggest victims of rising cyber crimes, Dhaka Tribune, https://www.dhakatribune.com/bangladesh/crime/2017/09/21/women-biggest-victims-rising-cyber-crimes
127	Shahana Huda, Children in the grip of pornography, The daily star https://www.thedailystar.net/ opinion/society/children-the-grip-pornography-1338100,
128	MJF. (2014). Report on Porn Addicted Teenagers of Bangladesh. Dhaka: Manusher Jonno Foundation..
129	Rise in cybercrime worries women, Dhaka Tribune, https://www.dhakatribune.com/cybersecurity/ 2019/04/01/rise-in-cybercrime-worries-women,
130	Angela Oswalt Morelli, *Adult Content*, Cascade Community Healthcare, MSW, https://www.cascadementalhealth.org/poc/view_doc.php?type=doc&id=37589&cn=66
131	Sara L. Zeigler, *Communications Decency Act of 1996 (1996)*, Eastern Kentucky University, https://www.mtsu.edu/first-amendment/article/1070/communications-decency-act-of-1996
132	Revised Regulations for Records Relating to Visual Depictions of Sexually Explicit Conduct; Inspection of Records Relating to Depiction of Simulated Sexually Explicit Performance, A Rule by the Justice Department of USA, https://www.federalregister.gov/documents/2008/12/18/E8-29677/revised-regulations-for-records-relating-to-visual-depictions-of-sexually-explicit-conduct
133	The Digital Economy Act 2017 (c. 30) is an Act of the Parliament of the United Kingdom, https://en.wikipedia.org/wiki/Digital_Economy_Act_2017
134	Pornography As Cyber Crime, http://www.legalserviceindia.com/legal/article-914-pornography-as-cyber-crime.html
135	Report Of Censorship Review Committee 2010, Censorship Review Committee 2010, https://www.imda.gov.sg/-/media/imda/files/regulation-licensing-and-consultations/committee-reports/crc_2010_report.pdf?la=en
136	Criminal Law (Sexual Offences and Related Matters) Amendment Act, No. 32 of 2007
137	Md. Saidun Nabi, Govt to shut down further 15,636 adult, 2,235 gambling sites, Dhaka Tribune https://www.dhakatribune.com/bangladesh/rules-and-regulations/2019/02/18/govt-to-shut-down-further-15-636-adult-2-235-gambling-sites
138	Shamim Ahammed, Porn sites, content generated in Bangladesh to be blocked, https://bdnews24.com/bangladesh/2016/12/12/porn-sites-content-generated-in-bangladesh-to-be-blocked
139	Legal Information Institute, Cornell University Law School. "18 USC 1030", https://www.law.cornell.edu/cfr/text/5/2635.902

140	Crime and punishment KSA. Anti‑Cyber Crime Law, Kingdom of Saudi Arabia (KSA) Bureau of Experts at the Council of Ministers, Anti‑Cyber Crime Law, Royal Decree No. M/17 8 Rabi 1 1428/26 March, 2007. 1st ed.; 2009. http:// www.saudiembassy.net.
141	Cyber laws, UAE Government officials, 2019, https://www.government.ae/en/resources/laws
142	Khaw, Lake Tee, Towards a Personal Data Protection Regime in Malaysia. Journal of Malaysian and Comparative Law, 29(1). http://www.commonlii.org/my/journals/JMCL/2002/11.html
143	Hafiz Ibn Kathir . Tafsir Ibn Kathir. Riyadh: Darussalam.(n. d.), http://m.qtafsir.com/Surah-Al-Hujraat/The-Prohibition-of-Unfounded-S
144	GoP, Pakistan Electronic Crime Ordinance, Government of Pakistan, 2008
145	Arafatul Islam, *Is Bangladesh becoming an autocracy?* Deutsche Welle, https://p.dw.com/p/2v3nW
146	Salimullah Khan, *"Spirit of Liberation War"*. The Daily Star. 26 March 2014. https://www.thedailystar.net/spirit-of-liberation-war-17307
147	"Amendment to anti-torture law to hinder HR protection, says ASK". New Age, https://www.newagebd.net/article/32228/amendment-to-anti-torture-law-to-hinder-hr-protection-says-ask
148	BUREAU OF DEMOCRACY, HUMAN RIGHTS, AND LABOR, 2013 Report on International Religious Freedom, https://2009-2017.state.gov/j/drl/rls/irf/2013/sca/222325.htm,
149	Economic Reforms Can Make Bangladesh Grow Faster, The World Bank, https://www.worldbank.org/en/news/press-release/2018/10/02/economic-reforms-can-make-bangladesh-grow-faster
150	Shah Jalal Shimul, Bangladesh Computer Society website hacked by Libyan hacker, DNews, http://www.cnewsvoice.com/DNews.php?NewsID=N000000770
151	Arifur Rahman Rabbi, *Number of ICT cases on the rise again*, Dhaka Tribune, Published at August 10th, 2018, https://www.dhakatribune.com/bangladesh/law-rights/2018/08/10/number-of-ict-cases-on-the-rise-again/
152	Cybercrime cases on the rise, Asaduzzaman, Prothom Alo, https://en.prothomalo.com/bangladesh/Cybercrimes-on-the-rise-due-to-section-57
153	Bangladesh 73rd on National Cyber Security Index, Dhaka Tribune, Published at May 29th, 2018, https://www.dhakatribune.com/technology/2018/05/29/bangladesh-ranks-73-in-global-cyber-security-index
154	M. Shamsur Rahman, *Cyber stalking*, Independent Publications Limited, https://www.theindependentbd.com/arcprint/details/69438/2016-11-23
155	Ahmed Zayeef, Bangladeshis also involved in making and sharing child pornography, Prothom Alo, https://en.prothomalo.com/bangladesh/crime-and-

	law/bangladeshis-also-involved-in-making-and-sharing-child-pornography
156	Gazi Mizanur Rahman, *Resolving the issue of Section 57 in ICT Act*, Media New Age Limited http://www.newagebd.net/article/23595/
157	Asaduzzaman, Cybercrime cases on the rise, Prothom Alo, https://en.prothomalo.com/ bangladesh/news/122235
158	"Bangladesh - The Penal Code (Act No. XLV of 1860)". Ilo.org. 2013-01-17.
159	"Penal Code, 1860 (Act No. XLV of 1860)". Bdlaws.minlaw.gov.bd. 1949-08-12.
160	Md. Sarwar Alam Sajjad, 'Cyber Crime and Legal Fabric of Bangladesh' (Bangladesh Law Digest, August 12, 2015) https://bdlawdigest.org/cyber-crimes-and-cyber-laws-in-bangladesh.html,
161	Penal Code, 1860
162	Rajib Kumar Deb, Cyber Law in Bangladesh, http://thedailynewnation.com/news/232188/cyber-law-in-bangladesh.html,
163	Md. Delwar Hossain, Advocate, Advocates IP Law Alliance, *Enforcement of Intellectual Property Rights – Bangladesh*, Bangladesh, https://www.hg.org/legal-articles/enforcement-of-intellectual-property-rights-bangladesh-20278
164	Schram, Jamie, *"Congresswoman wants probe of 'brazen' $81M theft from New York Fed"*, 2016 https://nypost.com/2016/03/22/congresswoman-wants-probe-of-brazen-81m-theft-from-new-york-fed/
165	"Dridex malware linked to Bangladesh heist". Straits Times. Singapore Press Holdings Ltd. Co. Retrieved 1 February 2017, https://www.straitstimes.com/business/dridex-malware-linked-to-bangladesh-heist
166	Joyanta Saha, Bangladesh turning focus to cyber security, BD News 24, https://bdnews24.com/technology/2019/01/25/bangladesh-turning-focus-to-cyber-security-ict-state-minister
167	The National Cyber-security Strategy of Bangladesh, Bangladesh Gazette, Additional Edition, March 11, 2014, http://www.dpp.gov.bd/upload_file/gazettes/10041_41196.pdf
168	Declaration 2017 on strengthening Cyber security, https://www.cirt.gov.bd/declaration-2017-on-strengthening-cybersecurity/
169	Digital Security Bill 2018, BD
170	Pornography Act 2012
171	Bangladesh Telecommunication Act 2001.
172	Cybersecurity Capacity Review Bangladesh 2018, https://www.cirt.gov.bd/wp-content/uploads/2020/01/CMM_Bangladesh_Report_FINAL.pdf
173	Kaspersky Security Bulletin. Statistics 2012, (2012). http://www.securelist.com/en/analysis/204792216/Kaspersky_Security_Bulletin_Statisti cs_2012

	Website
174	www.quran.com
175	https://quranx.com
176	https://sunnah.com
177	https://wikiislam.net
178	http://www.oxfordislamicstudies.com
179	https://us.norton.com
180	https://www.kaspersky.com
181	https://www.dw.com/en
182	https://www.thedailystar.net
183	https://www.daily-sun.com/post
184	https://www.dhakatribune.com
185	http://www.crime-research.org
186	https://www.cybercrimelaw.net
187	https://www.yourdictionary.com
188	http://www.kholakagojbd.com/
189	https://www.bbc.com
190	http://www.m.mzamin.com
191	https://www.researchgate.net
192	https://www.merriam-webster.com
193	https://www.etymonline.com
194	https://www.lexico.com
195	https://www.vocabulary.com
196	https://www.encyclopedia.com/
197	https://www.britannica.com
198	https://www.academia.edu
199	https://www.webopedia.com
200	https://en.wiktionary.org
201	https://www.oxfordlearnersdictionaries.com
202	https://www.pewforum.org
203	https://en.wikipedia.org
204	https://bdlawdigest.org,
205	https://thefinancialexpress.com.bd

Annexure

Questionnaire-1:

Department of Islamic Studies
University of Dhaka
M.Phil Research Questionnaire

Name of Respondent:

…………………….…………………………………....................................

Location: ○ Metropolitan ○ Village	Internet User: ○ Novice ○ Intermediate ○ Expert
Sex: ○ Male ○ Female	Age: ○ 16-24 ○ 25-34 ○ 35-44 ○ 45-54 ○ 55-upto
Education Level	○ SSC ○ HSC ○ Graduation ○ Post Graduation ○ Under SSC ○ Literate
Occupation	○ Student ○ Government Employee ○ Private Employee ○ Business

1. Do you have experience of Cyber crime/ Internet fraud/ Cyber thread/ Virus Attack/ trafficking in pornography, child pornography and intellectual property, stealing identities, or violating privacy?

○ Yes ○ No ○ Not Sure but face anxieties in online

2. What was the platform where did you face these incidents?

○ Computer ○ Mobile ○ Tab ○ Others Device

3. Where from did you experience these incidents?

○ Social Media ○ General Internet Browsering ○ Online Shopping ○ Online Banking

○ ATM Banking ○ Blogging Site ○ Server Administration

4. Which type of Cyber Crime did you face?

○ **Hacking:** In simple words, hacking is an act committed by an intruder by accessing your computer system without your permission.

○ **Virus dissemination:** Viruses are computer programs that attach themselves to or infect a system or files, and have a tendency to circulate to other computers on a network.

○ **Logic bombs:** A logic bomb, also known as "slag code", is a malicious piece of code which is intentionally inserted into software to execute a malicious task when triggered by a specific event.

○ **Denial-of-Service attack:** A Denial-of-Service (DoS) attack is an explicit attempt by attackers to deny service to intended users of that service. It involves flooding a computer resource with more requests than it can handle consuming its available bandwidth which results in server overload.

○ **Phishing:** This a technique of extracting confidential information such as credit card numbers and username password combos by masquerading as a legitimate enterprise.

○ **Email bombing and spamming:** Email bombing is characterized by an abuser sending huge volumes of email to a target address resulting in victim's email account or mail servers crashing.

○ **Web jacking:** Web jacking derives its name from "hijacking". Here, the hacker takes control of a web site fraudulently. He may change the content of the original site or even redirect the user to another fake similar looking page controlled by him. The owner of the web site has no more control.

○ **Cyber stalking:** Cyber stalking is a new form of internet crime in our society when a person is pursued or followed online. A cyber stalker doesn't physically follow his victim; he does it virtually by following his online activity to harvest information about the stalkee and harass him or her and make threats using verbal intimidation. It's an invasion of one's online privacy.

○ **Data diddling:** Data Diddling is unauthorized altering of data before or during entry into a computer system, and then changing it back after processing is done.

○ **Identity Theft and Credit Card Fraud:** Identity theft occurs when someone steals your identity and pretends to be you to access resources such as credit cards, bank accounts and other benefits in your name.

○ **Salami slicing attack:** A "salami slicing attack" or "salami fraud" is a technique by which cyber-criminals steal money or resources a bit at a time so that there's no noticeable difference in overall size.

○ **Software Piracy violation:** Software piracy is the unauthorized use and distribution of computer software. Software developers work hard to develop these programs and piracy curbs their ability to generate enough revenue to sustain application development.

○ **Obscene or offensive content:** The content of websites and other electronic communications may be distasteful, obscene or offensive for a variety of reasons. In some instances these communications may be legal.

○ **Online Harassment**: It directs obscenities and derogatory comments at specific individuals focusing for example on gender, race, religion, nationality, sexual orientation. This often occurs in chat rooms, through newsgroups, and by sending hate e-mail to interested parties. Harassment on the internet also includes revenge porn.

5. Have you ever gotten an e-mail that you were certain of being spam? ○ Yes ○ No ○ Not Sure

6. If yes, what did you do about the spam e-mail?
....

7. Has your identity ever been stolen? Or, do you know anyone who has suffered from identity theft online? ○ Yes ○ No

8. Has your PC ever been infected by a computer virus that damaged your PC components or stored data considerably? ○ Yes ○ No ○ Not Sure

9. Have you ever received any e-mail that advertised child pornography? ○ Yes ○ No ○ Not Sure

10. Do you feel like your PC has ever been hacked? ○ Yes ○ No ○ Not Sure

11. Have you ever had any problem with any online merchant account? ○ Yes ○ No ○ Not Sure

12. Do you feel like there is any other type of cyber crime that has not been covered in this questionnaire?
....
....
13. Do you feel like you are well protected against cybercrimes? ○ Yes ○ No ○ Not Sure
14. Do you have an antivirus software installed on your PC / Mac ? Yes No
15. How aware are you about cyber crime?
  ○ Very well ○ I know about it ○ Not so well ○Don't know
16. Do you feel it is essential to be safe online?
  ○ Strongly agree ○Agree ○ Strongly disagree ○ Disagree ○ Neutral
17. Have you ever lost money due to Cyber Crime?
  ○Never ○ I was over charged ○ Fraud via merchandise ○ Money got deducted from bank account
  ○ Can't say
18. Have you ever experienced any of these situations?
  ○Trojan or Malware
  ○Auto generated mails to your inbox
  ○Publishing obscure material on your profiles
  ○Confidential reports/information being hacked
  ○Never experienced such situation.
19. How many times have you been a victim of a cyber crime?
  ○ Never ○ 1 time ○ 2-5 times ○ More than 5 times
20. Do you think that the laws in effect are able to control cyber criminals?
  ○Strongly agree ○Agree ○ Strongly disagree ○ Disagree ○ Neutral
21. What was your first steps in experience of Cyber crime/ or How does it start?
  ○Chatting with unknown person
  ○Violation of privacy act
  ○Sharing/ Posting your personal information, Photo etc with public forum
  ○Installing non licensed software or app
  ○Sharing non-verified news or Information
  ○Accepting unknown person invitation in social media/ E-mail.
  ○Accessing from non-trusted platform?
  ○Using/ Accessing of non-trusted/ unauthorized information?
  ○Not taking/ getting safety measures in this response.
22. Are you aware of "ICT" Act 2006, Amendment 2013? ○ Yes ○ No ○ Yes but not fulfill
23. **Please stated your recommendation to enrich Cyber Securities with in 40 words**

https://docs.google.com/forms/d/e/1FAIpQLSeubpmof8IyHcR1UnmxVfavtU4tXyXtwZuOduYD9k7ssrzePQ/viewform

Questionnaire-2:
Survey Poll on the customized facebook Group:
"At present, the tendency in the cyber-organized crimes has increased to attack people and society throughout social media. The Reason of the problem is the inadequacy of users' knowledge and awareness about the safety aspects of social media. Do you think so?"

N.B: Public opinion survey will be used in the study of Dhaka University. So you have been requested to take part in the survey, considering your well-thought-out and your own background.

Questionnaire-3:
Survey Poll on the customized facebook Group:
"The level of occurrence of cyber crime has increased gradually. It has been determined that there are varieties of reasons such as social, family and personal behind the rise in crime in society. Analyzing the crimes that occur, it can be seen that the earlier offenses that were committed physically or manually, are now becoming more easily with the benefits of technology. For example, online drug selling business[197], Escort, Adultery, Phone Sex, Prostitution in Online, Adult Sex Video Chat[198], killing mission is being organized online in different parts of the country by the teenage gang and various crimes such as Uttara teenage gang on Facebook, Who killed their friend after openly declaring on facebook[199]. The three crimes organized above are increasingly and horribly growing due to the easy availability of technology, and the people of this class are organizing those who have the ability to organize a little bit in manual mode. So, the easy availability of technology services is increasingly being organized and organized in cyber crime. Do you support this opinion?"

N.B.: Public opinion survey is being done as a part of the fundamental research work of Dhaka University, so give your thoughtful opinion.

Checklist for Case Studies:
1. Age, Sex
2. Please tell me about your educational background?
3. Whom do you live in? Where /area do you live in? Is it own house or rental flat?
4. Please tell me about your family? Your parents occupation
5. Do you use regular basis computer and social media? Tell me about its facilities, why computer and social media is used?
6. What type of computer user you are?
7. With whom do you communicate more? Do you have any intimate partner? How many? How they know to you?
8. Do you have experience as victim of cyber crime?
9. Would you please tell about that?
10. How does it start?
11. How did you tackle those incidents?
12. How did you engage with these culprits?

---

197 http://www.kholakagojbd.com/national/1276
198 https://www.bbc.com/bengali/news-43795388
199 http://www.m.mzamin.com/article.php?mzamin=109249