Digital trust: Ethics and security to strengthen «Islamization» Ethical social relationships

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Abstract-- *Although they have a long common history, the Western world and the Muslim world nonetheless, they are very different. The rise of terrorism has made us one once again become aware.*
I would like to focus on a question that is rarely asked in these somewhat tense times but which, however, could prove to be significant and of great importance: "What is the position of these two worlds vis-à-vis the technique? " by placing this subject in a historical perspective it is impossible to ignore the past religious of technology, both in Western civilization and in civilization Muslim.
A very topical subject today: the renewed interest in the vitality of religions in the today's world and their influence on culture [4] and particularly their influence on technological development.
Let me be very clear about the term "religion" when the media delves into the subject of religion it often presents it as one of the factors or one of the variants of human life, like, say, sport, politics or science. It is no less. If we look at religious societies as well as any other society in the world we can see that religion is not just a function among the others, but, rather the root from which come, grow and feed the different branches of life.
Religion is of fundamental and integral importance: these are deep roots of human existence and integrates human life into a coherent whole. We will be able to demonstrate it to you in the topic of this afternoon. [5].
KeyWords: Ethics; digital ethics; secure education; Islamization.

Introduction

To gain the trust of individuals, ecosystems and regulators in the digital economy, companies must reassure their customers about the rigor of their security infrastructure and their ethical rules, at each stage of the journey customer. New products and services must integrate these rules from their conception ethics and security. Companies that take up this challenge will succeed in establishing a strong trust with their customers, who will then be guided within the digital economy.

Thus, and by referring to the book "ICT AND ISLAM" we see in this long tradition specialist who, since the Orientalism of the nineteenth century until today Islam has worked and remodeled the fundamental concepts that served as a basis for building the Islamic field. The methods of analysis and the approaches adopted to study this tradition, - And by tradition it is crystallized besides in the three names given for an overview of the opinions of the specialists of this field on the names by which one can and one must call philosophy in the land of Islam - have undergone evolutions and changes over the course of history so that we can identify trends and approaches for a succinct study of these trends. First, there is the Orientalist tendency, represented mainly by the work that tries to minimize the eminent role played by Arab philosophy.

The history of philosophy as a transitory and transient period between Greek philosophy and Latin scholasticism are but a reflection of this orientalist attitude towards the world history of science. For the proponents of this trend, philosophy died in the land of Islam, under the attacks of Abu Hâmid al-Ghazâlî (m.1111), the famous Algazel medieval texts which, in his Tahâfut al-falâsifa (L ' incoherence of the philosophers) accuses the philosophers of heresy because they support three theses, incompatible with the foundations of Islam. According to the Orientalist tendency even Averroes (m.1198), which she considers as the last Arab philosopher, was not able to redress the status of philosophy in Islam.

The connection between mystical experience and deductive science takes place at identifiable moments in the history of Islamic thought: the last chapters of alIshârât wa t-tanbîhât (Book of Instructions and Remarks) by Avicenna (d. 1037) dealing with the question of mystical experience, the colossal work of Ibn 'Arabi (m.1240), the Andalusian mystic who elaborates a kind of mystical speculative science, and the illuminative method of Suhrawardi (m.1191), which introduces mystical experience into philosophical intellection [5].

The late currents of philosophy operate a harmonization of speculative knowledge and mystical experience; to use the author's words, "the irfan, or wisdom and integral science, will be the speculative philosophy which aims to unify all or part of its theoretical contributions in a synthesis which will envelop the legacy of *falsafa*, of the *hikma*, and especially of the "illuminative" philosophy, the ontology and the mystical anthropology of Ibn Arabi, as well as its mode of exegesis of the Qur'an, finally, the system of correspondence established between the world of the divine Book the world of man and the cosmos"[1, 2].

When we pose the problem from the Western point of view. The real question is about the value that Muslims give to their dogmas. For the vast majority of them, in Europe and elsewhere, the Koran is the word of God, revealed to men for their salvation. Unlike the Bible, which

was written by men, the Quran is untouchable, unmeasurable, and no one can go against it [3]. The idea that one could refute this fundamental dogma seems inconceivable to most Muslims, who root their faith in classical theology, that which was established from the Koran, the *sunnah* (the tradition) and the *fiqh* (jurisprudence) after Revelation.

Thus, Islam can be compatible with modernity, if it is unloading, it is true, verses that pose problem. Starting with those who advocate corporal punishment and those who keep women in an inferior status. According to sharia law - Koranic law - the share of a woman in the inheritance is lower than that of a man. It is no longer tolerable today. It is also necessary that Muslims renounce polygamy (which is the wish of the Qur'an, sura "Women", verse 3) and proclaim very clearly that the holy war, *jihad*, conducted in the name of God, does not is no longer an obligation in Islam, claiming that neither Jews nor Christians are enemies. This question is important because it refers to Muslims the perception that we can venerate God in many ways.

The religious discourse of the Algerian textbooks of Islamic education in the secondary cycle

The textbook is a key educational tool in any education system. Our objective is to analyze three Islamic secondary education textbooks, officially distributed in several Arab and Muslim countries. We have carried out a qualitative analysis of religious discourse taking into account thematic associations. This means taking into account any explicit discourse involving a representation on Islam and universal values. In this methodological perspective, the term discourse is used in a social definition, referring not to individual expressions but to systems of meaning with social and institutional consequences

Digital trust
After the security incident on iCloud in 2014, Apple was able to gauge how vital consumer confidence was. Its efforts to be transparent about the way its customer data is used and protected testify to the value that this leading brand places in trust. [4] Its new platforms, notably Apple Pay and HealthKit, have clearly benefited from this approach, which consists of integrating ethical and security requirements from the design phase, so as to guarantee customers the confidentiality of their digital fingerprints and, ultimately, to promote adoption of the Apple ecosystem.

This underlines the central role of trust, at a time when more and more digital companies are seeking to play a disruptive role in their own markets and in new segments. As Apple's example shows, trust is a major differentiator in the digital economy, allowing reach many more people, and make faster and better informed decisions than ever before. In the Vision survey

The challenges of digital trust, however, go far beyond simply maintaining good relationships with its customers. One of the intrinsic risks of accelerated deployment of new technologies is the amplification of errors. When products and services are quickly marketed to tens or even hundreds of millions of consumers, or when data covering as many customers are shared, exposure to risk of the business becomes systemic. However, this entails a risk of loss of confidence, which in turn risks leading to a loss of customers and market share, and therefore affects the valuation of the company. Illustrating the importance of trust in the conduct of its business, Apple has declared to a US federal court that "forcing Apple to extract data [from its mobile devices] ... could threaten the trust between Apple and its customers and tarnish appreciably the brand image. "[5]

Companies like Apple that understand the importance of trust in the digital economy know that if they want to stay competitive, continue to push their limits and offer new services, they must integrate ethical and security standards as soon as possible conception phase. Microsoft uses this same approach for its products. The American company is thus opening data centers in Germany which will be managed and operated by a third party, allowing German customers to use Microsoft technology, while having the assurance that their data is controlled by a German company, without the possibility of backdoor access for Microsoft. [8]

Data ethics / digital ethics distinction:
Data ethics: moral governance framing the integrity, manipulation, control and origin of data. Digital ethics: data ethics and moral governance framing the measures taken on the basis of information analysis (by "information", we mean here data accompanied by a context).

Here, at the administrative levels, the boards of directors, and in particular their committees risk management, must be attentive. Without a set full of policies, training programs, measures incentives and sanctions for breaches of ethics data and digital ethics, a company is exposed to an increased risk and their undesirable effects. Moreover, insurers now require controls and policies more rigorous before agreeing to cover risks of cyber security.[8] And this trend is set to continue.

Predictions
Trust and digital ethics will continue to play an increasingly critical role in business operations and will become an inescapable requirement to enter into sector ecosystems.

The role of technology in religious communication and in the cultural growth of society
Man has always tried to leave carved or written traces of his activities, his knowledge, his discoveries, his history.

It is interesting to dwell on how, over time, man has gradually sought and found new technologies for writing and therefore for transmitting his thoughts, identity and knowledge to others. In this regard, the book "DALLA SELCE AL SILICIO - History of communication and mass media" (by Giovanni Giovannini, ed. Libri Sheiwiller, 2003) is interesting, in which the author traces the evolutionary path of communication from the flint of the Sumerians and from the papyrus of the Egyptians to the first alphabet of the Phoenicians; from the Gutenbergian invention of printing to wireless electricity (telegraph, telephone, radio, television) and chip silicon, the heart of the computer, one of the major protagonists of a new and tumultuous transformation that has radically changed the way of communicating and live among men.

Development

Even the cultural and religious world is not indifferent to the evolution of communication technologies, as evidenced by the growing number of sites and digital tools whose purposes and applications are to facilitate and multiply the diffusion in society of different religious knowledge and practices [3].

An interesting survey on "God on the Internet - New technologies open new avenues for the spread of the Gospel" was published in January 2007 in the USA, by Father John Flynn on the website of the international news agency ZENIT. Among the innovations reported, the possibility of downloading the daily hours liturgy on mobile phones and PDAs, a service considered useful and important by many priests in Italy. The first site in Italy to have designed and implemented this service is MARANATHA.

More recently, on the other hand, the news "High Tech Prayer with electronic rosary" appeared on ALICE web, a normal MP3 player with the rosary prayers memorized for each day of the week.

Also on the side of prayer and the Islamic religion there are new developments, in particular that of the "Islamic mobile phone" reported in February 2006 by Prof. Enzo Mario Napolitano as part of the "Ethnic" research project on the relationship between marketing and Islam. In his article, Prof. Napolitano explains that the Islamic cultural e-commerce site www.islamicbook.com offers its users the Islamic telephone Ilkone 1800, "a GSM cell phone designed specifically for the mass of Muslim believers who do not want to give up combine technological progress with religious ethics. In addition to all the normal prerogatives of a normal mobile phone, the device, equipped with a 65,000 pixel screen, offers a series of functions that allow customers to best exercise the duty of prayer:

from the full text of the Koran, complete with an English translation and search engine, to calls to prayer synchronized with Mecca, Medina and Cairo; from the Ramadan calendar to the compass which, wherever you are, allows you to determine, in over 5,000 locations, the position of Mecca ... ".

Still on the side of Christianity you can find on the internet the description of an innovation called "Digital Breviary" which consists of an e-book mainly dedicated to the Holy Scriptures and to the most important liturgical and doctrinal texts of the Catholic Church.

Conclusions

Ethics and security must be central considerations in a digital transformation. Thus, risk exposure worsens in proportion to the volume of digital business operations. And to guard against downside risks, companies must promote the central role of ethics in decision making, effectively relying on security solutions to protect oneself from external threats, and building relationships of trust with stakeholders in their ecosystem. Also, safety and ethics must be key criteria before proposing new technological solutions. Businesses should seek out opportunities that will allow them to build trust with each interaction in the customer journey.

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