Ethics of Artificial Intelligence in *Maqāṣid Al-Sharīʿa*'s Perspective

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Abstract

The rapid development of Artificial Intelligence (AI) has brought significant transformation across various sectors but also presents complex and urgent ethical challenges. Key issues include algorithmic bias that may reinforce social discrimination, privacy violations due to massive data collection without adequate control, and unclear accountability in autonomous AI systems. These challenges threaten social justice, individual rights, and public trust in technology. This study aims to develop an AI ethics framework grounded in *Maqāṣid al-Sharīʿa*, the Islamic legal philosophy emphasizing the protection of five fundamental values: religion *(ḥifẓ al-dīn)*, life *(ḥifẓ al-nafs)*, intellect *(ḥifẓ al-ʿaql),* lineage *(ḥifẓ al-nasl),* and property *(ḥifẓ al-māl).* A qualitative literature review method employing content analysis and

thematic synthesis was applied to examine relevant literature on AI ethics and *Maqāṣid al-Sharīʿa*, identifying gaps and opportunities for normative integration. The findings demonstrate that *Maqāṣid al-Sharīʿa* offers a holistic perspective complementing Western AI ethics frameworks by incorporating spiritual, moral, and social justice dimensions. The principle of *ḥifẓ al-ʿaql* underpins efforts to combat misinformation, while *ḥifẓ al-māl* guides the equitable development of Sharia-compliant fintech. This study recommends inclusive algorithm design, Sharia-based regulation, and multidisciplinary collaboration among religious scholars, technology developers, and regulators to ensure ethical, responsible, and sustainable AI development.

[Perkembangan pesat kecerdasan buatan (Artificial Intelligence/AI) telah membawa transformasi signifikan di berbagai sektor, namun juga menimbulkan tantangan etika yang kompleks dan mendesak. Isu utama meliputi bias algoritmik yang dapat memperkuat diskriminasi sosial, pelanggaran privasi akibat pengumpulan data secara masif tanpa pengendalian memadai, serta ketidakjelasan akuntabilitas pada sistem AI otonom. Tantangan tersebut berpotensi mengancam keadilan sosial, hak individu, dan kepercayaan publik terhadap teknologi. Penelitian ini bertujuan mengembangkan kerangka etika AI yang berlandaskan *Maqāṣid al-Sharīʿa,* yaitu filsafat hukum Islam yang menekankan perlindungan lima nilai dasar: agama *(ḥifẓ al-dīn)*, jiwa *(ḥifẓ al-nafs)*, akal *(ḥifẓ al-ʿaql),* keturunan *(ḥifẓ al-nasl),* dan harta *(ḥifẓ al-māl).* Metode yang digunakan yaitu studi pustaka kualitatif dengan analisis konten dan sintesis tematik untuk mengkaji literatur terkait etika AI dan *Maqāṣid al-Sharīʿa*, sekaligus mengidentifikasi kesenjangan dan peluang integrasi normatif. Hasil penelitian menunjukkan bahwa *Maqāṣid al-Sharīʿa* memberikan perspektif holistik yang melengkapi kerangka etika AI Barat dengan memasukkan dimensi spiritual, moral, dan keadilan sosial. Prinsip *ḥifẓ al-ʿaql* dapat menjadi dasar dalam upaya memerangi misinformasi, sedangkan *ḥifẓ al-māl* mengarahkan pengembangan fintech syariah yang berkeadilan. Studi tersebut merekomendasikan penerapan desain algoritma inklusif, regulasi berbasis syariah, serta kolaborasi multidisipliner antara ahli agama, pengembang teknologi, dan regulator untuk memastikan pengembangan AI yang etis, bertanggung jawab, dan berkelanjutan.]

Keywords: AI ethics; maqāṣid al- Sharīʿa; Islamic law; holistic

Introduction

The development of artificial intelligence (AI) has revolutionized various aspects of human life at a speed unprecedented in the history of

technology. According to Floridi, we are in the "fourth AI revolution" era, which fundamentally changes how humans interact, work, and make decisions.[1] AI has made significant contributions in various fields, ranging from health, where it can diagnose diseases with an accuracy that exceeds that of human doctors.[2] financial systems with more sophisticated risk analysis,[3] to the legal field by predicting criminal behaviour.[4] However, behind its extraordinary benefits, the development of AI also brings complex ethical challenges that have not been fully resolved.

The main ethical challenges in AI development include three critical aspects. First, algorithmic bias can reinforce existing social discrimination. Research by Mehrabi et al. shows that 85% of commercial AI systems contain significant gender or racial bias.[5] Second is the issue of privacy violations in the era of surveillance capitalism, as comprehensively explained by Tom Sorell Heather Draper,[6] where personal data becomes a commodity traded without adequate control. Third, the accountability problem arises from autonomous AI systems, where it is increasingly complex to determine responsibility when errors or accidents occur.[7] These challenges raise fundamental questions about ensuring ethical and responsible AI development.

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[1] Luciano Floridi, "AI4People—An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Minds and Machines* 28, no. 4 (2018): 689–707, https://doi.org/10.1007/s11023-018-9482-5.

[2] Eric Topol, *Deep Medicine: How Artificial Intelligence Can Make Healthcare Human Again* (London: Hachette UK, 2019).

[3] Longbing Cao, "AI in Finance: A Review" (SSRN, 2020), https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3647625.

[4] Katalin Ligeti, "Artificial Intelligence and Criminal Justice" (International Congress of the International Association of Penal Law (AIDP-IAPL), 2019), https://doi.org/10.2139/ssrn.3457040.

[5] Ninareh Mehrabi et al., "A Survey on Bias and Fairness in Machine Learning," *ACM Computing Surveys (CSUR)* 54, no. 6 (2021): 1–35, https://doi.org/10.1145/3457607.

[6] Tom Sorell and Heather Draper, "Telecare, Surveillance, and the Welfare State," *The American Journal of Bioethics* 12, no. 9 (2012): 36–44, https://doi.org/10.1080/15265161.2012.699137.

[7] Nick Bostrom and Eliezer Yudkowsky, "The Ethics of Artificial Intelligence BT - Artificial Intelligence Safety and Security" (Chapman and Hall/CRC, 2018), 57–69, https://www.taylorfrancis.com/chapters/edit/10.1201/9781351251389-4/ethics-artificial-intelligence-nick-bostrom-eliezer-yudkowsky.

To address these challenges, various ethical frameworks have been developed for AI. The utilitarian approach emphasizes maximizing benefits for the majority,[8] while the deontological approach focuses on universal moral obligations.[9] However, these Western approaches often ignore religious societies' spiritual dimensions and cultural values. It is where religious perspectives, especially Islam, can make important contributions that have not been explored.

Maqāṣid al- Sharīʿa, as a philosophical framework of Islamic law, offers a holistic approach to assessing the ethics of technological development. This concept, which Al-Ghazali first formulated[10] and then developed systematically by Auda,[11] focuses on protecting the five basic objectives of Sharia (al-daruriyyat al-khamsah): (1) protecting religion (ḥifẓ al-dīn), (2) protecting the soul (ḥifẓ al-nafs), (3) protecting the mind (ḥifẓ al-ʿaql), (4) protection of descendants (ḥifẓ al-nasl), and (5) protection of assets (ḥifẓ al-māl). These five principles form a comprehensive value system for evaluating the social impact of technological developments.

The relevance of Maqāṣid al-Sharīʿa in the context of AI ethics can be seen from several aspects. First, the principle of ḥifẓ al-dīn reminds us of the importance of ensuring that technological developments do not undermine spiritual and religious values. Second, ḥifẓ al-nafs emphasizes the protection of human lives from potential dangers of AI systems, such as medical misdiagnosis. Third, ḥifẓ al-ʿaql directs us to prevent the misuse of AI that can undermine human critical thinking skills through misinformation or cognitive manipulation. Fourth, ḥifẓ al-nasl reminds us of the impact of technology on family integrity and social relationships. Fifth, ḥifẓ al-

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[8] Reuben Binns, "Fairness in Machine Learning: Lessons from Political Philosophy BT-Proceedings of the 1st Conference on Fairness, Accountability and Transparency" (PMLR, 2018), 149–59, https://doi.org/10.1145/3287560.3287598.

[9] J H Moor, "The Nature, Importance, and Difficulty of Machine Ethics," *IEEE Intelligent Systems* 21, no. 4 (2006): 18–21, https://doi.org/10.1109/MIS.2006.80.

[10] A H Al-Ghazali, *Al-Mustaṣfā Min ʿIlm Al-Uṣūl* (Beirut: Dar al-Kutub al-Ilmiyah, 1993).

[11] Jasser Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach* (Herndon, VA: International Institute of Islamic Thought (IIIT), 2008), https://iiit.org/en/publications/view/maqasid-al-shariah-as-philosophy-of-islamic-law/.

māl demands the protection of economic and property rights in digital systems.

Previous studies have begun to explore the relationship between technology and Maqāṣid al-Sharīʿa. Duderija discusses how digital technology affects the preservation of religion and reason,[12] while Laldin and Furqani examine the implications of fintech on property protection from a sharia perspective.[13] However, specific studies on AI within the framework of Maqāṣid al-Sharīʿa are still minimal—some researchers, such as Shadi Banitaan et al.[14] and Hassan et al.,[15] have made initial efforts to link AI ethical principles with Islamic values, but no study has systematically integrated Maqāṣid al-Sharīʿa as a comprehensive normative foundation for AI ethics.

This research aims to fill this significant academic gap with three main contributions. First, develop a conceptual framework that integrates Maqāṣid al-Sharīʿa principles with contemporary AI ethical challenges. Second, it provides a critical analysis of how the principles can be applied in resolving specific issues such as algorithmic bias, privacy violations, and accountability of autonomous systems. Third, it offers practical recommendations for technology developers, regulators, and Muslim communities facing the challenges of the digital era.

The significance of this study lies in its attempt to bridge the gap between the development of cutting-edge technology and the eternal

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[12] Adis (Ed.) Duderija, *Maqasid Al-Shari'a and Contemporary Reformist Muslim Thought: An Examination* (New York: Palgrave Macmillan, 2014), https://doi.org/10.1057/9781137319418.

[13] Mohammad Alsaghir, "Digital Risks and Islamic FinTech: A Road Map to Social Justice and Financial Inclusion," *Journal of Islamic Accounting and Business Research*, 2023, https://doi.org/10.1108/JIABR-10-2022-0262.

[14] Shadi Banitaan et al., "A Review on Artificial Intelligence in the Context of Industry 4.0," *International Journal of Advanced Computer Science and Applications* 14, no. 2 (2023), https://www.researchgate.net/profile/Sattam-Almatarneh/publication/369054962_A_Review_on_Artificial_Intelligence_in_the_Context_of_Industry_40/links/6415b8b0315dfb4cce8c3be2/A-Review-on-Artificial-Intelligence-in-the-Context-of-Industry-40.pdf.

[15] M Kabir Hassan et al., "Fintech Trends: Industry 4.0, Islamic Fintech, and Its Digital Transformation BT - FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance," ed. M Kabir Hassan, Mustafa Raza Rabbani, and Mamunur Rashid (Cham: Springer International Publishing, 2022), 113–30, https://doi.org/10.1007/978-3-031-14941-2_6.

values of Islam. As emphasized by Auda,[16] Maqāṣid al-Sharīʿa has the flexibility to respond to the development of the times, including the digital revolution that we are currently experiencing. With a holistic approach rooted in the Islamic intellectual tradition, this study is expected to contribute to developing technology ethics theory and the practice of more responsible AI development.

Methods

This study uses a qualitative approach with a library research method to analyze and synthesize literature related to artificial intelligence (AI) ethics from the perspective of Maqāṣid al-Sharīʿa. This approach was chosen because it allows an in-depth exploration of the normative and philosophical concepts underlying the relationship between AI technology and Islamic values.[17] Library research also effectively identifies research gaps and develops a comprehensive theoretical framework.[18]

The research data sources include scientific journal articles from Scopus-indexed databases such as IEEE Xplore, ScienceDirect, and SpringerLink, with keywords such as *AI ethics*, *Maqāṣid al-Sharīʿa*, *Islamic ethics of technology*, and *algorithmic bias*. In addition, this study also refers to classic and contemporary books and monographs on Maqāṣid al- Sharīʿa (e.g., Al-Ghazali, 1993; Auda, 2008) and AI ethics (e.g., Floridi, 2019; Zuboff, 2019).

Other sources include policy documents and technical reports from organizations such as the OECD, IEEE, and the Fatwa Commission of the Indonesian Ulema Council (MUI). Inclusion criteria for source selection included relevance to the research topic, open access availability, and publication within the last 10 years (2013–2023), except for classical references considered foundational.[19]

Data analysis was conducted through three main stages. First, content analysis was used to identify key themes in the literature, such

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[16] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

[17] J W Creswell and J D Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, ed. 5th (SAGE Publications, 2018).

[18] Francesco Chiodelli, "Planning Illegality: The Roots of Unauthorised Housing in Arab East Jerusalem," *Cities* 29, no. 2 (2012): 99–106, https://doi.org/10.1016/j.cities.2011.07.008.

[19] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, ed. 3rd (Thousand Oaks, CA: Sage Publications, 2018).

as the principles of Maqāṣid al- Sharīʿa and the challenges of AI ethics.[20] Second, thematic synthesis was applied to group the findings into categories such as *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, and *ḥifẓ al-ʿaql*, and relate them to contemporary AI issues.[21] Third, a comparative analysis was conducted to identify similarities and differences between Western AI ethics approaches (e.g., utilitarianism and deontology) and the Maqāṣid al- Sharīʿa perspective.[22] Research validity is maintained through source triangulation, namely comparing findings from various types of literature (journals, books, reports) to ensure consistency and reliability of the results.[23]

Results

***Maqāṣid al- Sharīʿa* and its Relevance to AI Ethics**

Maqāṣid al-Sharīʿa, or "goals of sharia," is a philosophical framework in Islamic law that focuses on protecting five fundamental human values (*al-daruriyyat al-khamsah*): (1) religion (*ḥifẓ al-dīn*), (2) soul (*ḥifẓ al-nafs*), (3) reason (*ḥifẓ al-ʿaql*), (4) descendants (*ḥifẓ al-nasl*), and (5) property (*ḥifẓ al-māl*). This concept was first formulated by Al-Ghazali (1993). According to Muhammad Abu Zahrah, maqāṣid al-sharīʿa are the meanings and wisdom that are considered by Islamic law in all or most of its laws.[24] Then, Jasser Auda (2008) systematically developed it as a holistic approach to assessing various policies and technologies' social and ethical impacts, including artificial intelligence (AI). In the context of AI, Maqāṣid al-Sharīʿa offers a unique perspective because it emphasizes not only the technical and utilitarian aspects but also considers the spiritual, moral, and social justice

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[20] Krippendorff.

[21] James Thomas and Angela Harden, "Methods for the Thematic Synthesis of Qualitative Research in Systematic Reviews," *BMC Medical Research Methodology* 8 (2008): 1–10, https://doi.org/10.1186/1471-2288-8-45.

[22] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, https://doi.org/10.1145/359719.

[23] Alecia Youngblood Jackson and Lisa A Mazzei, *Voice in Qualitative Inquiry: Challenging Conventional, Interpretive, and Critical Conceptions in Qualitative Research* (Abingdon, Oxon: Routledge, 2009), https://doi.org/10.4324/9780203891889.

[24] Muhammad Abu Zahrah, *Usul Al-Fiqh* (Beirut: Dar al-Fikr al-Arabi, 1958).

dimensions that are often overlooked in conventional discussions of AI ethics.[25]

The relevance of Maqāṣid al-Sharīʿa to AI ethics can be seen from how the five basic principles provide normative guidance for overcoming the main challenges in AI development. As explained below:

1. Protecting Religion (Ḥifz al- Dīn) in the AI Context

Artificial intelligence (AI) has great potential to support religious protection (ḥifẓ al-dīn) through at least two main approaches: content filters based on religious values and the use of AI in religious education. First, AI can identify and filter content contrary to religious values, such as hate speech, anti-religious propaganda, or misleading content.[26]

For example, social media platforms such as Facebook and YouTube have adopted *machine learning-based algorithms* to detect and remove anti-Islamic content, including videos that promote extremism or discrimination against Muslim groups.[27] However, implementing this technology is not without challenges, especially related to cultural bias in training algorithm data, which can lead to misidentification or indirect discrimination against neutral content.[28]

Second, AI also plays a role in religious education, such as developing Sharia chatbots or Qur'an learning applications that use *natural language processing* (NLP) technology to help users understand religious texts.[29] These systems can automatically explain

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[25] Hassan et al., "Fintech Trends: Industry 4.0, Islamic Fintech, and Its Digital Transformation BT - FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance."

[26] Hassan et al.

[27] Mochammad Rizal Ramadhan, Abdul Basid, and Nur Faizin, "Implementing Religious Moderation in Digital Space: Challenges and Opportunities Z Generation," *Aqlamuna: Journal of Educational Studies* 1, no. 1 (2023): 116–35, https://doi.org/10.58223/aqlamuna.v1i1.234.

[28] Zeyu Tang, Jiji Zhang, and Kun Zhang, "What-Is and How-To for Fairness in Machine Learning: A Survey, Reflection, and Perspective," *ACM Computing Surveys* 55, no. 13s (2023), https://doi.org/10.1145/359719.

[29] Adis Duderija, "Contemporary Muslim Reformist Thought and Maqāṣid Cum Maṣlaḥa Approaches to Islamic Law: An Introduction BT - Maqāṣid Al-Sharīʿa and Contemporary Reformist Muslim Thought: An Examination" (New York: Palgrave Macmillan US, 2014), 1–11, https://www.researchgate.net/publication/316630802_

Islamic law (*fiqh*), interpret the Qur'an, or worship guides. However, the main challenge is to ensure that AI does not produce interpretations that deviate from authentic Islamic teachings.

2. Protecting the Soul *(Ḥifẓ al- Nafs)* in the Field of Health and Security

The principle of ḥifẓ al-nafs (protection of the soul) in Maqāṣid al- Sharīʿa finds significant relevance in the application of artificial intelligence (AI) in the fields of public health and security. In the context of health, AI has revolutionized medical diagnosis through machine learning algorithms that can detect diseases such as cancer, heart disorders, and neurological conditions with accuracy that sometimes exceeds human capabilities.[30] For example, *deep learning-based AI systems* such as Google's DeepMind Health have effectively diagnosed retinopathy, diabetes, and other eye diseases from retinal images.[31] However, the risk of algorithmic errors or *bias* in the training data can lead to life-threatening misdiagnosis, requiring strict accountability in its development and implementation.[32] These challenges underscore the need for a regulatory framework that ensures the transparency of algorithms and the suitability of AI-based medical decisions.[33]

Regarding public security, AI is used in surveillance systems *such* as facial recognition *and* behavioural analysis to prevent crime or

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Contemporary_Muslim_reformist_thought_and_maqasid_cum_mslha_approaches_to_Islamic_law_An_introduction.

[30] Alexander L Fogel and Joseph C Kvedar, "Artificial Intelligence Powers Digital Medicine," *NPJ Digital Medicine* 1, no. 1 (2018): 5, https://doi.org/ 10.1038/s41746-017-0012-2.

[31] Muhammad Imran Razzak, Saeeda Naz, and Ahmad Zaib, "Deep Learning for Medical Image Processing: Overview, Challenges and the Future BT - Classification in BioApps: Automation of Decision Making," ed. Nilanjan Dey, Amira S Ashour, and Surekha Borra (Cham: Springer International Publishing, 2018), 323–50, https://doi.org/10.1007/978-3-319-65981-7_12.

[32] Razzak, Naz, and Zaib.

[33] Richard Shearmur, "Are Cities the Font of Innovation? A Critical Review of the Literature on Cities and Innovation," *Cities* 29 (2012): S9–18, https://doi.org/10.1016/ j.cities.2011.07.008.

terrorism.[34] Although this technology improves security, it can potentially violate individual privacy and human rights if the principle of proportionality does not regulate it. For example, a study by Seyma Yucer et al. shows that facial recognition systems used in several countries tend to discriminate against minority groups contrary to the principle of justice in ḥifẓ al-nafs.[35]

3. Protecting Reason *(Ḥifẓ al-ʿAql)* and the Threat of Misinformation

The principle of ḥifẓ al-ʿaql (protection of reason) in Maqāṣid al-Sharīʿa faces new challenges in the digital era, where artificial intelligence (AI) can be both a tool for spreading misinformation and a solution to counter it. Technologies like *deepfakes* and *social bots* have created and spread fake content to manipulate public perception, disrupt democratic processes, and undermine social trust.[36] For example, during elections in various countries, AI has generated fake news influencing public opinion.[37] This phenomenon threatens social stability and contradicts the principle of ḥifẓ deport al-ʿaql, which emphasizes the importance of preserving reason and truth.

In addition to technical regulations, an educational approach based on Maqāṣid al-Sharīʿa is needed to build community resilience against misinformation. Digital literacy integrating Islamic values can train individuals to evaluate information critically and objectively.[38] Such educational programs should include an understanding of how AI works, identifying fake content, and the ethics of communicating in the digital space. A study by Wineburg et al. showed that structured

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[34] Donald R Heath, "The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power: Authored by Shoshana Zuboff," *Technology and Culture* 61, no. 1 (2020): 288–92.

[35] Seyma Yucer et al., "Racial Bias within Face Recognition: A Survey," *ACM Computing Surveys* 57, no. 4 (2024): 1–39, https://doi.org/10.1145/3608761.

[36] Luciano Floridi et al., "An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Philosophical Studies Series* 144 (2021): 19–39, https://doi.org/10.1007/978-3-030-81907-1_3.

[37] Cristian Vaccari and Andrew Chadwick, "Deepfakes and Disinformation: Exploring the Impact of Synthetic Political Video on Deception, Uncertainty, and Trust in News," *Social Media + Society* 6, no. 1 (2020), https://doi.org/10.1177/2056305120903408.

[38] Alsaghir, "Digital Risks and Islamic FinTech: A Road Map to Social Justice and Financial Inclusion."

educational interventions can significantly improve the community's ability to detect misinformation.[39]

4. Protecting Offspring (Ḥifẓ al- Nasl) and the Impact of AI on Social Structure

The principle of ḥifẓ al-nasl (protection of offspring) in Maqāṣid al- Sharīʿa emphasizes the importance of maintaining family integrity and continuity of generations, which now face new challenges with the presence of artificial intelligence (AI). One critical issue is the use of technology, such as *caregiving robots,* that can potentially disrupt the emotional bond between parents and children if used excessively or without ethical consideration.[40] Studies show that too intense interaction between children and robots can reduce the active role of parents in parenting, which ultimately weakens the family's foundation as the primary social unit.[41]

From an Islamic perspective, this contradicts the principle of ḥifẓ al-nasl, which aims to protect family harmony and parental responsibility towards children.[42] Therefore, the development of AI-based parenting technology must be designed to support, not replace, the role of humans by ensuring that family values are maintained.

In addition, AI can potentially threaten the principle of gender equity in social structures, primarily through biased *recruitment algorithms*. Research by Hassan et al. revealed that many AI systems used in job selection processes tend to discriminate against women, especially in male-dominated sectors, such as technology and

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[39] Sam Wineburg et al., "Lateral Reading on the Open Internet: A District-Wide Field Study in High School Government Classes," *Journal of Educational Psychology* 114 no.5 (2022): 893–909. https://doi.org/10.1037/edu0000740.

[40] Robert Sparrow, "Robots and Respect: Assessing the Case Against Autonomous Weapon Systems," *Ethics & International Affairs* 30, no. 1 (2016): 93–116, https://doi.org/10.1017/S0892679415000647.

[41] Amanda Sharkey and Noel Sharkey, "We Need to Talk About Deception in Social Robotics!," *Ethics and Information Technology* 23 (2021): 309–16, hhttps://doi.org/10.1007/s10676-020-09573-9.

[42] Iffatin Nur, Syahrul Adam, and M Ngizzul Muttaqien, "Maqāṣid Al-Sharīʿat: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020): 331–60.

engineering. This bias often arises because the algorithm's training data reflects historical inequalities.[43]

In the context of Maqāṣid al-Sharīʿa, this kind of injustice contradicts the principles of justice (ʿadl) and protection of human dignity (ḥifẓ al-nasl), which demand equal rights between men and women.[44] To address this issue, efforts are needed to redesign algorithms by considering gender diversity and involving stakeholders from various backgrounds in the AI development process.[45]

5. Protecting Wealth (Ḥifẓ al- Māl) in the Digital Economy

The principle of ḥifẓ al-māl (protection of property) in Maqāṣid al- Sharīʿa also faces new challenges and opportunities in the era of the digital economy driven by artificial intelligence (AI). In Islamic finance, AI has been adopted to improve the efficiency of banking services, such as credit risk analysis and fraud detection. However, its application must ensure no usury or exploitation of user data, contrary to Islamic economic justice principles.[46] For example, AI-based financing algorithms must be designed to avoid injustice in determining profit margins or contract terms that are detrimental to one part.[47] In addition, transparency in algorithmic decision-making is crucial to fulfilling the principles of fair muamalah in Islam.[48]

Another important issue is financial data privacy. The use of AI in banking often involves massive collection and analysis of user data,

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[43] Hassan et al., "Fintech Trends: Industry 4.0, Islamic Fintech, and Its Digital Transformation BT - FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance."

[44] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

[45] Pradeep Paraman and Sanmugam Anamalah, "Ethical Artificial Intelligence Framework for a Good AI Society: Principles, Opportunities and Perils," *AI & Society* 38, no. 2 (2023): 595–611, https://doi.org/https://doi.org/10.1007/978-3-031-14941-2_6.

[46] Othman Ibrahim, "Developing a Shari'ah Based FinTech Money Creation Free [SFMCF] Model for Islamic Banking," *Int. J. Islamic Middle East Finance Management*, 2022.

[47] Hassan et al., "Fintech Trends: Industry 4.0, Islamic Fintech, and Its Digital Transformation BT - FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance."

[48] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

potentially violating privacy if not managed with strict ethics.[49] Privacy violations threaten not only ḥifẓ al-māl (due to the risk of data misuse for unilateral gain) but also ḥifẓ al-ʿird (honour), as regulated in Maqāṣid al-Sharīʿa.[50] A real example is the case of customer data leaks on several fintech platforms that resulted in material and non-material losses.[51] To prevent this, regulatory frameworks such as the *General Data Protection Regulation* (GDPR) must be adapted to Sharia values, emphasizing user rights protection and institutional accountability.[52]

The Maqāṣid al-Sharīʿa Table and Its Relevance to AI Ethics

Principles *of Maqāṣid al- Sharīʿa*	AI Explanation and Implementation	Examples and Challenges
1. Protecting Religion *(Ḥifẓ al-Dīn)*	AI supports religious protection through religious value-based content filters and AI-based religious education applications.	Social media platforms like Facebook and YouTube use machine-learning algorithms to remove anti-Islamic content. Sharia chatbots and Quran learning apps use NLP to help understand religious texts. The main challenge is avoiding cultural bias and misinterpretation.
2. Protection	AI revolutionizes medical diagnosis	Examples: DeepMind Health for eye disease diagnosis;

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[49] Shoshana Zuboff, "The Age of Surveillance Capitalism BT - Social Theory Re-Wired: New Connections to Classical and Contemporary Social Theory," ed. Wesley Longhofer, Daniel Winchester, and 1st (New York: Routledge, 2023), 27–46, https://doi.org/10.4324/9781003320609-27.

[50] Al-Ghazali, *Al-Mustaṣfā Min ʿIlm Al-Uṣūl.*

[51] Ryan Budish, "AI's Risky Business: Embracing Ambiguity in Managing the Risks of AI," *Journal of Business & Technology Law* 16 (2021): 259, https://heinonline.org/HOL/LandingPage?handle=hein.journals/jobtela16&div=15&id=&page=.

[52] Jean-Christophe Bélisle-Pipon et al., "Artificial Intelligence Ethics Has a Black Box Problem," *AI Soc.* 38, no. 4 (2022): 1507–22, https://doi.org/10.1007/s00146-021-01380-0.

of the Soul (*Ḥifẓ al-Nafs*)	and public safety with deep learning and surveillance-based systems.	facial recognition for crime prevention. The risk of misdiagnosis and discrimination of minorities in facial recognition are significant challenges.
3. Protection of Intellect (*Ḥifẓ al-ʿAql*)	AI can be a tool for spreading misinformation and a solution for digital literacy education based on Islamic values.	For example, deepfakes and social bots spread fake news during elections, threatening social stability. Digital education with the integration of Maqāṣid al-Sharīʿa increases people's critical thinking skills.
4. Protection of Offspring (*Ḥifẓ al-Nasl*)	AI impacts social structures, particularly on childcare and gender equity in algorithms.	Babysitting robots could diminish the role of parents; AI recruitment algorithms tend to be biased against women in specific sectors, threatening fairness and dignity.
5. Protecting Assets (*Ḥifẓ al-Māl*)	AI improves the efficiency of Islamic banking but must avoid usury practices, data exploitation, and economic injustice.	Financing algorithms must be fair and transparent; the risk of breaching fintech customer data privacy requires strict regulation. Adapting GDPR to Sharia values is essential.

AI Ethics Challenges from Maqāṣid al-Sharīʿa's Perspective

The development of artificial intelligence (AI) has presented several complex ethical challenges, which can be viewed through a Maqāṣid lens al-Sharīʿa, can threaten the five basic goals of Sharia (*al-daruriyyat al-khamsah*).

1. Algorithmic Bias and Violation of *Ḥifẓ al-ʿAdl* (Justice)

Algorithmic bias in artificial intelligence (AI) systems has become a serious challenge that contradicts the principle of ḥifẓ al-ʿadl

(justice) in Maqāṣid al-Sharīʿa. Research by Dana Pessach and Erez Shmueli revealed that this bias often arises due to the unrepresentativeness of training data or implicit prejudice embedded in the algorithm development process.[53]For example, recruitment algorithms used by leading technology companies consistently show a tendency to discriminate against female candidates and minority groups, a practice that contradicts the principle of justice in Islam.[54]

More concerningly, AI-based justice systems in the United States, such as COMPAS (Correctional Offender Management Profiling for Alternative Sanctions), have been criticized for recommending harsher sentences for black defendants compared to white defendants for similar offences.[55] From the perspective of Maqāṣid al-Sharīʿa, this kind of injustice not only violates the principle of ḥifẓ al-ʿadl but also has the potential to undermine public trust in social and legal institutions.[56]

2. Data Privacy and Threats to *Ḥifẓ al- Māl* and *Ḥifẓ al- ʿIrd*

Data privacy violations in artificial intelligence (AI) systems pose a serious threat to two fundamental principles of Maqāṣid al-Sharīʿa, namely ḥifẓ al-māl (protection of property) and ḥifẓ al-ʿird (honour). Jing Nathan Yan et al., in their study of surveillance capitalism, reveal the practice of exploiting user data by technology companies, where personal data is commodified without transparent consent or fair compensation.[57]

This is contrary to Islam's principles of muamalah, which emphasize honesty, justice, and the prohibition of *gharar* (detrimental

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[53] Dana Pessach and Erez Shmueli, "A Review on Fairness in Machine Learning," *ACM Computing Surveys (CSUR)* 55, no. 3 (2022): 1–44, https://doi.org/10.1145/3504111.

[54] Hemin Ali Hassan and Ahmad Bayiz Ahmad, "The Relationship Between Islamic Work Ethic and Public Service Motivation," *Administration & Society* 53, no. 9 (2021): 1390–1417, https://doi.org/10.1177/0095399721998335.

[55] Duncan N Angwin et al., "How Communication Approaches Impact Mergers and Acquisitions Outcomes," *The International Journal of Human Resource Management* 27, no. 20 (2016): 2370–97, https://doi.org/10.1080/09585192.2016.1145404.

[56] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

[57] Jing Nathan Yan et al., "Silva: Interactively Assessing Machine Learning Fairness Using Causality BT - Proceedings of the 2020 CHI Conference on Human Factors in Computing Systems" (Honolulu, HI, USA: Association for Computing Machinery, 2020), 1–13, https://doi.org/10.1145/3313831.3376447.

uncertainty). A real case occurred in the leak of customer data from an Islamic bank in Malaysia in 2021, where financial information and customer identities were sold on the black market, causing significant material losses and reputational damage.[58] From the perspective of Maqāṣid al-Sharīʿa, privacy is not just a technical issue but a fundamental right that is protected like the property and honour of individuals.[59]

3. Accountability and *Ḥifẓ al-Damān* (Responsibility)

The ambiguity of accountability in autonomous artificial intelligence (AI) systems poses a serious challenge to the principle of *ḥifẓ al-damān* (responsibility) in the *Maqāṣid al-Sharīʿa*. The Uber autonomous car crash in 2018 is a clear example of how the absence of a clear party responsible creates a legal and ethical vacuum.[60] In Islamic legal systems, the principle of responsibility (ḍamān) requires that any action or harm be traced to an authorized party, whether an individual or an institution.[61] The inability to determine accountability in AI systems not only contradicts this principle but also has the potential to cause widespread social injustice and material loss.

Maqāṣid al- Sharīʿa -Based AI Ethics Framework

The development of an artificial intelligence (AI) ethical framework based on *Maqāṣid al-Sharīʿa* requires a holistic integration of Sharia principles with universal values in technology ethics. *Maqāṣid al-Sharīʿa*, as formulated by classical scholars such as Al-Ghazali (1993) and further developed by Auda, emphasizes the protection of five fundamental values (al-daruriyyat al-khamsah): religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), reason (ḥifẓ al-ʿaql), descendants (ḥifẓ al-nasl), and property (ḥifẓ al-māl). These principles can serve as a normative foundation for evaluating and guiding the ethical development of AI,

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[58] A O'Neill et al., "Developing Evidence for a National Strategy for Older Adults in the Criminal Justice System: Overview of the Nominal Group Approach for This Series of Brief Reports," *The Journal of Forensic Psychiatry & Psychology* 36, no. 1 (2024): 105–20, https://doi.org/10.1080/14789949.2024.2438882.

[59] Al-Ghazali, *Al-Mustaṣfā Min ʿIlm Al-Uṣūl*.

[60] Bostrom and Yudkowsky, "The Ethics of Artificial Intelligence BT - Artificial Intelligence Safety and Security."

[61] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

especially in the face of challenges such as algorithmic bias, privacy violations, and unclear accountability.[62]

The integration of Maqāṣid al- Sharīʿa with modern AI ethical principles—such as transparency, justice, and humanity—results in a unique and comprehensive conceptual model. For example, the principle of ḥifẓ al- ʿaql (protection of reason) can be linked to the need for transparency in AI algorithms to prevent the spread of misinformation or cognitive manipulation.[63] Meanwhile, ḥifẓ al- māl (protection of property) and ḥifẓ al- ʿird (honour) demand the protection of personal data and financial security in Islamic fintech systems, which is in line with the principles of privacy and justice in global AI ethics.[64] Thus, this framework addresses technical challenges and ensures that AI develops with Islamic and humanitarian values.

The proposed conceptual model comprises three main layers: core values, operational principles, and practical implementation. The first layer, core values, refers to the five maqāṣid that serve as the foundation. The second layer, operational principles, translates these values into AI ethical principles such as transparency, accountability, and fairness. For example, the principle of ḥifẓ al- nafs (protection of life) translates into an obligation to ensure that AI systems in healthcare do not threaten patient safety.[65] The third layer, practical implementation, includes specific mechanisms such as algorithm audits, inclusive design, and Sharia-based regulation.[66]

The framework also emphasizes the importance of multi-disciplinary collaboration between sharia experts, AI developers, and

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[62] Habiba Ahmed Hassan, "Artificial Intelligence and Its Societal Implications BT - Technology for Societal Transformation: Exploring the Intersection of Information Technology and Societal Development," ed. Lawal O Yesufu and Puteri Nor Ellyza Nohuddin (Singapore: Springer Nature Singapore, 2025), 149–66, https://doi.org/10.1007/978-981-96-1721-0_9.

[63] Mariarosaria Taddeo and Luciano Floridi, "How AI Can Be a Force for Good," *Science* 361, no. 6404 (2018): 751–52, https://doi.org/10.1126/science.aat5991.

[64] Shoshana Zuboff, "'We Make Them Dance': Surveillance Capitalism, the Rise of Instrumentarian Power, and the Threat to Human Rights," in *Human Rights in the Age of Platforms*, 2019, 3–51.

[65] Topol, *Deep Medicine: How Artificial Intelligence Can Make Healthcare Human Again*.

[66] Umar A Oseni and S Nazim Ali, *Fintech in Islamic Finance: Theory and Practice*, ed. 1 (Routledge, 2019), https://www.taylorfrancis.com/chapters/edit/10.4324/9781351025584-1/fintech-islamic-finance-umar-oseni-nazim-ali.

regulators. For example, in addressing algorithmic bias, the active participation of Islamic scholars and legal experts can ensure that AI systems are technically fair and by the Islamic principle of justice (ḥifẓ al- ʿadl).[67] In addition, this approach requires educating the public and industry players about the importance of integrating Islamic values into technology development.[68]

The strength of this framework lies in its ability to bridge the gap between Western AI ethics and Islamic values. While Western AI ethics often focuses on principles such as autonomy and utility, the Maqāṣid al- Sharīʿa offers a more holistic perspective by emphasizing the balance between individual rights and social welfare.[69] For example, the principle of ḥifẓ al- nasl (protection of offspring) reminds us to consider AI's impact on family and social structures, which is often overlooked in conventional discussions of AI ethics.[70]

The implementation of this framework can begin with the development of Sharia-compliant AI ethics guidelines adopted by Islamic financial institutions, hospitals, and digital platforms. These guidelines should include technical standards (such as using XAI for transparency) and legal procedures (such as dispute resolution mechanisms).[71] Furthermore, further research is needed to test the effectiveness of this framework in specific cases, such as the use of AI in Islamic banking or social media content moderation.[72]

Thus, the synthesis between Maqāṣid al- Sharīʿa and AI ethics not only enriches academic discourse but also provides practical solutions to ensure that AI technology is used responsibly and equitably. This framework offers an inclusive, value-oriented approach for adoption in

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[67] Binns, "Fairness in Machine Learning: Lessons from Political Philosophy BT - Proceedings of the 1st Conference on Fairness, Accountability and Transparency."

[68] Muna Tatari Nassery, Idris, Rumee Ahmed and Eds., *The Objectives of Islamic Law: The Promises and Challenges of the Maqasid Al-Shari'a* (Lexington Books, 2020).

[69] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

[70] Sparrow, "Robots and Respect: Assessing the Case Against Autonomous Weapon Systems."

[71] Hassan et al., "Fintech Trends: Industry 4.0, Islamic Fintech, and Its Digital Transformation BT - FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance."

[72] Floridi et al., "An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations."

various social and cultural contexts. The AI Ethics Framework Based on *Maqāṣid al- Sharīʿa* is shown in the following figure:
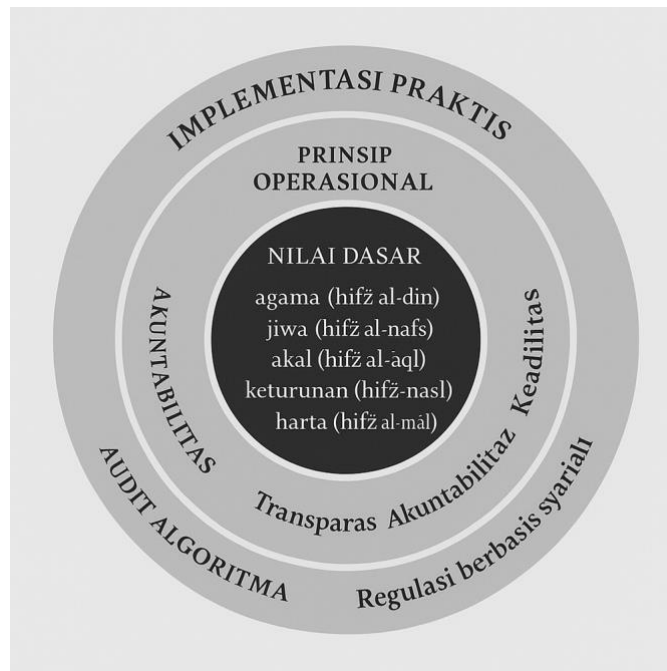

Image of *Maqāṣid al- Sharīʿa* -Based AI Ethics Framework

Discussion

This study makes a significant contribution to the development of artificial intelligence (AI) ethics by integrating the *Maqāṣid al- Sharīʿa* perspective as a holistic and comprehensive normative framework. This approach complements the Western AI ethics framework, which is widely used as a reference, such as that developed by Florida et al.,[73] emphasizing individual autonomy, procedural justice, and maximum utility. Unlike the Western focus, which is often technical and individualistic, *Maqāṣid al-Sharīʿa* adds spiritual, moral, and social dimensions that are often overlooked in the discourse on technology ethics. Thus, the development of AI ethics is oriented toward efficiency

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[73] Floridi et al.

and innovation and based on fundamental human values relevant to the user community's cultural and religious context.

Several studies, such as those conducted by Binns[74] and Tang et al.[75] The universal application of fairness and transparency principles in AI faces practical challenges, especially related to the complexity of algorithms and the diversity of socio-cultural contexts. These findings reinforce the urgency of the *Maqāṣid al-Sharīʿa* approach, which explicitly includes cultural and spiritual values as integral components. Thus, it overcomes the limitations of the Western framework, which tends to ignore these dimensions. However, Moor's critique emphasizes that Islam's normative approach, including the Maqāṣid, must be dynamically adjusted to remain relevant to rapid and diverse technological developments.[76]

Maqāṣid al-Sharīʿa framework, which encompasses the five main objectives of Sharia, namely the protection of religion *(ḥifẓ al-dīn),* life *(ḥifẓ al-nafs),* reason *(ḥifẓ al-ʿaql),* progeny *(ḥifẓ al-nasal),* and property *(ḥifẓ al-māl),* provides an essential normative basis for responding to contemporary ethical challenges related to artificial intelligence (AI). Within this framework, the principle of *ḥifẓ al-ʿaql* emphasizes the importance of transparency and education as primary mechanisms for combating the spread of misinformation through AI technologies, such as deepfakes and social media bots, to preserve the function of reason and ensure truth in the public sphere.[77] However, recent literature suggests that these transparency and education efforts may be hampered without adequate policy support and equitable digital literacy.[78] Thus, *Maqāṣid al-Sharīʿa*, which emphasizes moral and social values comprehensively, can serve as a complementary, holistic framework for addressing these issues.

Furthermore, the principle of *ḥifẓ al-māl* demands the implementation of justice and protection in data management and transactions in Islamic fintech to avoid exploitation and usury

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[74] Binns, "Fairness in Machine Learning: Lessons from Political Philosophy BT - Proceedings of the 1st Conference on Fairness, Accountability and Transparency."

[75] Tang, Zhang, and Zhang, "What-Is and How-To for Fairness in Machine Learning: A Survey, Reflection, and Perspective."

[76] Moor, "The Nature, Importance, and Difficulty of Machine Ethics."

[77] Sam Wineburg et al., "Lateral Reading on the Open Internet," in *Lateral Reading on the Open Internet*, 2021.

[78] Bélisle-Pipon et al., "Artificial Intelligence Ethics Has a Black Box Problem."

practices.[79] The findings of Kadioglu and Soydan reinforce the importance of integrating ethical financial values in AI development to prevent economic inequality and data misuse.[80] However, Heath's criticism highlights the complexity and dynamics of the rapidly changing global market as significant obstacles to fintech regulation based on religious values.[81] Therefore, the implementation of the *Maqāṣid al- Sharīʿa* framework must be combined with an adaptive and evidence-based regulatory approach to provide an adequate response in the dynamic digital era. Although the *Maqāṣid al-Sharīʿa* framework provides a strong and comprehensive normative foundation, this study emphasizes the need to integrate these principles with practical strategies and contextual policies that are responsive to technological and social change.

The findings of this study reveal that the issues of algorithmic bias, privacy violations, and unclear accountability of AI are significant challenges that can be effectively analyzed through the principles of *Maqāṣid al-Sharīʿa.* The gender and racial biases that are prevalent in AI systems, as identified by Mehrabi et al., clearly contradict the Islamic principle of justice that demands equal treatment and respect for the dignity of every individual.[82] Therefore, applying the principle of justice *(ḥifẓ al-ʿadl)* encourages the development of inclusive and discrimination-free algorithms, which is achieved through cross-disciplinary collaboration between technology developers, Islamic jurists, and regulators.

In addition, privacy violations resulting from massive data collection and utilization pose a severe risk to the protection of property *(ḥifẓ al-māl)* and individual honour *(ḥifẓ al-ʿird).* The Maqāṣid al-Sharīʿa approach underlines the importance of developing regulations that not only refer to international standards such as GDPR but also strengthen the values of honesty, justice, and the prohibition of gharar,

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[79] Alsaghir, "Digital Risks and Islamic FinTech: A Road Map to Social Justice and Financial Inclusion."

[80] Yasin Murat Kadioglu and Hasan Soydan, "The Transformative Role of Artificial Intelligence in Finance and Economics BT - Artificial Intelligence: Technical and Societal Advancements," ed. Utku Kose and Umut Demirezen (Boca Raton, FL: CRC Press, 2024), 253–68, https://doi.org/10.1201/9781003483571-13.

[81] Heath, "The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power: Authored by Shoshana Zuboff."

[82] Mehrabi et al., "A Survey on Bias and Fairness in Machine Learning."

which are essential elements in Islamic muamalah transactions.[83] Thus, protecting personal data becomes an inseparable part of the moral and legal responsibility in the development of AI.

Accountability issues in autonomous AI systems, such as driverless vehicle accidents, are also important in the Maqāṣid framework. Sharia's principle of responsibility *(ḥifẓ al- damān)* requires clarity on the party responsible for each action and the losses caused. This lack of certainty can lead to a legal vacuum and social injustice, which can be detrimental to many parties.[84] Therefore, a new legal framework prepared collaboratively by the government, academics, ulama, and technology practitioners is critical to overcome this challenge.

Practically, this study's results recommend that AI developers design systems that are in line with the principles of *Maqāṣid al-Sharīʿa* to ensure ethics and fairness in the technology being developed. For example, to protect religion *(ḥifẓ al-dīn),* sophisticated AI-based content filters can detect and block material that is misleading, discriminatory, or insulting to religious and cultural values.[85] This technology should also be designed with sensitivity to cultural and linguistic contexts to avoid bias and misidentification that can cause social tensions.[86]

In the health sector, the application of AI must prioritize a high level of accuracy and strict audit and verification mechanisms not to endanger human life, in line with the principle of protecting life *(ḥifẓ al-nafs)*. AI diagnostic systems that have been implemented, such as DeepMind Health, show great potential in improving the quality of health services but still face the risk of fatal diagnostic errors if not balanced with strong quality control and accountability.[87] Therefore, applying the principles of transparency, audibility, and explainability of

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[83] Yan et al., "Silva: Interactively Assessing Machine Learning Fairness Using Causality BT - Proceedings of the 2020 CHI Conference on Human Factors in Computing Systems."

[84] Luciano Floridi, "Soft Ethics, the Governance of the Digital and the General Data Protection Regulation," *Philosophical Transactions of the Royal Society A* 376, no. 2133 (2018), https://doi.org/10.1098/rsta.2018.0081.

[85] Ramadhan, Basid, and Faizin, "Implementing Religious Moderation in Digital Space: Challenges and Opportunities Z Generation."

[86] Bélisle-Pipon et al., "Artificial Intelligence Ethics Has a Black Box Problem."

[87] Fogel and Kvedar, "Artificial Intelligence Powers Digital Medicine"; Razzak, Naz, and Zaib, "Deep Learning for Medical Image Processing: Overview, Challenges and the Future BT - Classification in BioApps: Automation of Decision Making."

algorithms (explainable AI/XAI) is crucial in ensuring that AI is trustworthy and accountable.[88]

In addition, the principles of transparency and fairness *(ḥifẓ al-ʿadl)* must be consistently upheld throughout the algorithm development and implementation process. This prevents systemic discrimination that can harm certain groups, as revealed in algorithmic bias studies that often affect women and minority groups.[89] Efforts to mitigate this bias need to involve technical approaches such as algorithm audits and the involvement of diverse stakeholders in the design process,[90] As well as normative approaches based on universal and local values that uphold social justice.[91]

From a policy perspective, the adaptation of global regulations such as GDPR needs to be adjusted to Sharia principles to protect Muslim communities from prohibited practices such as usury and gharar. A collaborative regulatory approach involving various stakeholders is key to ensuring that policies are technically adequate and aligned with religious and cultural values. It will build a strong foundation for ethical, responsible, and sustainable AI development.

This study has limitations, especially in the scope of literature, mainly in English and Arabic, thus possibly ignoring insights from literature in other languages such as Turkish, Malay, or Persian. In addition, the proposed conceptual framework has not been empirically tested, so its effectiveness in real practice still needs to be validated through field studies. Therefore, further research is highly recommended to conduct empirical testing of the application of *Maqāṣid al-Sharīʿa* in specific AI contexts, such as in AI-based recruitment algorithms according to the principles of Islamic justice or social media content moderation based on Sharia. Expanding the literature sources by including other languages and cultures is also expected to enrich the perspective and produce a more inclusive framework.

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[88] Floridi et al., "An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations."

[89] Mehrabi et al., "A Survey on Bias and Fairness in Machine Learning"; Pessach and Shmueli, "A Review on Fairness in Machine Learning."

[90] Binns, "Fairness in Machine Learning: Lessons from Political Philosophy BT - Proceedings of the 1st Conference on Fairness, Accountability and Transparency."

[91] Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*.

Thus, the integration of *Maqāṣid al-Sharīʿa* in the ethics of artificial intelligence not only enriches academic discourse but also presents a strong and applicable normative framework to ensure the development of AI technology that is fair, transparent, and socially and morally sustainable. This research opens a new path for synergy between Islamic values and technological progress while emphasizing the importance of multidisciplinary collaboration to realize responsible AI in the cultural context of global society.

Conclusion

This study argues that *Maqāṣid al- Sharīʿa* is an effective and comprehensive normative framework for developing artificial intelligence (AI) ethics. The integration of five core values of the *Shari'a— ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al -ʿaql, ḥifẓ al-nasl, and ḥifẓ al-māl* —provides a philosophical and practical foundation for addressing contemporary AI ethics challenges, such as algorithmic bias, privacy violations, and the ambiguity of autonomous systems' accountability. This approach complements conventional AI ethics that are technically and utilitarian in orientation and emphasizes the spiritual, moral, and social justice dimensions essential in religious societies.

The study provides practical recommendations for developers and regulators to adopt Shari'ah principles in the design and oversight of AI systems, including algorithmic transparency, data protection, and clear legal responsibilities. The Maqāṣid al-Sharīʿa based ethical framework encourages multidisciplinary collaboration to ensure that the development of AI technologies is in line with Islamic values and broader societal needs.

However, this study is still limited to literature analysis and has not tested the framework's empirical application. Therefore, further research is recommended to test the effectiveness of this framework in various contexts of AI applications and expand the scope of sources from different languages and cultures. Overall, the integration of Maqāṣid al-Sharīʿa in AI ethics provides an important contribution to the development of sustainable, just, and socially and morally responsible technology.

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