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МАҚАСИД АШ-ШАРИҒА АРҚЫЛЫ ЖАСАНДЫ ИНТЕЛЛЕКТ ЭТИКАСЫНЫҢ ИНТЕГРАТИВТІ МОДЕЛІ

Аңдатпа

Бұл мақалада Макасид аш-Шари‘а тұжырымдамасы жасанды интеллектті (ЖИ) реттеудің іргелі этикалық негізі ретінде қарастырылады. Мақалада Макасид аш-Шари‘аның тарихи қалыптасуы мен теориялық негіздерін талдау үшін сапалық зерттеу әдістері қолданылған. Зерттеу барысында 2020–2025 жылдар аралығында Google Scholar наукометриялық дерекқорында жарияланған ғалымдардың еңбектері қарастырылды.

Авторлар заманауи технологиялар мен рухани құндылықтар арасындағы алшақтықты талдап, оны шешудің жолы ретінде исламдық жасанды интеллект этикасының үш кезеңді моделін ұсынады. Бұл модель қоғамдық игілікке әсерді міндетті бағалауды, сәйкестік стандарттарын енгізуді және қадағалау кеңесін құруды қамтиды. Аталған әдіс әділеттілік пен адамға құрмет қағидаларын бағдарламаларды әзірлеу процесінің өзіне тікелей енгізуге мүмкіндік береді. Нәтижесінде жасанды интеллект қауіп көзі болудан қалып, адам құқықтары мен құндылықтарын бұзбай, қоғам игілігіне қызмет ететін сенімді құралға айналады.

Түйін сөздер: Мақасид аш-Шариға, этика, жасанды интеллект, қасиеттер, мораль, цифрлық этика, ЖИ реттеу.

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الملخص

تتناول هذه المقالة مفهوم «مقاصد الشريعة» بوصفه إطارًا أخلاقيًا أساسيًا لتنظيم الذكاء الاصطناعي. وتعتمد الدراسة على مناهج البحث النوعي لتحليل التطور التاريخي والأسس النظرية لمقاصد الشريعة. ويستند التحليل إلى أعمال علمية مفهرسة في قاعدة بيانات Google Scholar، نُشرت خلال الفترة ما بين 2020 و 2025.

ويستكشف المؤلفون الفجوة القائمة بين التقدم التكنولوجي الحديث والقيم الروحية، ويقترحون نموذجًا إسلاميًا ثلاثي المراحل لأخلاقيات الذكاء الاصطناعي بوصفه حلًا لهذه الإشكالية. ويشمل هذا النموذج إجراء تقييم إلزامي للأثر المجتمعي،

وتطبيق معايير الامتثال، وإنشاء مجلس رقابي مختص. ومن خلال تضمين مبادئ العدالة واحترام الكرامة الإنسانية مباشرة في عملية تطوير البرمجيات، يُحوِّل هذا النهج الذكاء الاصطناعي من تهديد محتمل إلى أداة موثوقة تخدم الصالح العام دون انتهاك حقوق الإنسان أو القيم الأخلاقية.

الكلمات المفتاحية: مقاصد الشريعة، الأخلاق، الذكاء الاصطناعي، القيم الأخلاقية، الأخلاقيات الرقمية، تنظيم الذكاء الاصطناعي.

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INTEGRATIVE ARTIFICIAL INTELLIGENCE ETHICS MODEL THROUGH THE LENS OF MAQASID AL-SHARI'A

Abstract

This article examines the concept of Maqasid al-Shari'a as a fundamental ethical framework for regulating artificial intelligence (AI). The study employs qualitative research methods to analyse the historical development and theoretical foundations of Maqasid al-Shari'a. The analysis is based on scholarly works indexed in the Google Scholar database published between 2020 and 2025.

The authors explore the gap between modern technological advancements and spiritual values, proposing a three-step Islamic model of AI ethics as a solution. This model includes a mandatory assessment of societal impact, the implementation of compliance standards, and the establishment of an oversight council. By embedding principles of justice and respect for human dignity directly into the software development process, this approach transforms AI from a potential threat into a reliable tool that serves the public good without violating human rights and values.

Key words: Maqasid al-Sharia, ethics, artificial intelligence, morality, digital ethics, regulation of AI.

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ИНТЕГРАТИВНАЯ МОДЕЛЬ ЭТИКИ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА ЧЕРЕЗ ПРИЗМУ МАКАСИД АШ-ШАРИ'А

Аннотация

В данной статье рассматривается концепция Макасид аш-Шари'а как фундаментальная этическая основа для регулирования искусственного интеллекта. В статье использованы качественные методы исследования для анализа исторического развития и

теоритической основы Макасид аш-Шари'а. В статье рассмотрены работы ученых из наукометричной базы Google Scholars за период с 2020 по 2025 годы.

Авторы анализируют разрыв между современными технологиями и духовными ценностями, предлагая решение в виде трехшаговой исламской модели этики ИИ. Эта модель включает в себя обязательную оценку воздействия на благо общества, внедрение стандартов соответствия и создание наблюдательного совета. Этот метод встраивает принципы справедливости и уважения к человеку прямо в процесс создания программ. В результате ИИ перестает быть угрозой и превращается в надежный инструмент, который работает на благо людей, не нарушая их прав и ценностей.

Ключевы слова: Макасид аш-Шари'а, этика, искусственный интеллект, мораль, цифровая этика, регулирование ИИ.

Introduction

The evolution of artificial intelligence (AI), encompassing sophisticated technologies such as machine learning and advanced robotics, has initiated a fundamental transformation across all dimensions of human society, providing amenities and comforts that were previously unattainable. Its rapid growth and proliferation across sectors like education, commerce, healthcare, and governance have ushered in a new paradigm, redefining human-technology interactions.

Despite the promises of efficiency and progress, the advancement of AI technology has sparked significant ethical and social debates due to inherent deficiencies, including the erosion of human autonomy, loss of systemic control, issues of accountability, mass data collection, and privacy violations, as well as algorithmic bias.

In response to this normative and regulatory vacuum, the Maqaṣid al-Shari'ah (the higher objectives of Islamic law) offers a unique, robust, and holistic ethical framework. Rooted in the pursuit of universal benefit (maṣlaḥah) and the avoidance of harm (mafsadah), the Maqaṣid framework is uniquely positioned to guide AI development by prioritising the preservation of human dignity, life, justice, and communal welfare. This approach moves beyond simplistic binary judgments of permissibility (halal-haram) by focusing on the underlying purposes and spiritual values that Islamic law seeks to protect and promote. Furthermore, contemporary interpretations of Maqaṣid expand its scope beyond the traditional five core objectives to explicitly include principles vital for the digital age, such as equality, freedom, civility, and preservation of the family system.

The relevance of this study is further strengthened by the fact that, at the international level, the issue of developing universal ethical principles for AI is already being raised. In this regard, the President of Kazakhstan, Kassym-Jomart Tokayev, noted at the 8th Congress of Leaders of World and Traditional Religions:

«New challenges arise, freedom of choice and privacy, digital equality and security, the use of artificial intelligence and many other technologies. Universal moral values and ideals must be included in the discussion of humanity's digital future. Any technology should work for the benefit of people»

He proposed the creation of an international commission on AI ethics to draft a set of universal principles for responsible AI use: «To establish an international commission on the ethics of artificial intelligence development that would be responsible for drafting a set of universal principles for its responsible use. This would involve a kind of «commandments for algorithms,» emphasizing respect for human dignity and the inadmissibility of discrimination in decision-making processes that have life-defining consequences.». [1] Similarly, at the international roundtable titled «Artificial Intelligence and Cultural Diversity: In Search of a Shared Ethics,» organized by the International Center for Interfaith and Interreligious Dialogue in cooperation with the Baku International Centre of Multiculturalism, experts discussed mechanisms for assessing AI-driven decisions, issues of accountability, and the alignment of algorithms with the principles of human rights and human dignity. [2]

Despite the growing interest in issues of Islamic ethics in the field of AI, the existing literature remains largely theoretical and declarative, offering little critical analysis of actual policies, technological practices, and concrete cases of AI application. The present study seeks to address this gap by comparing the ideal normative principles of Islamic ethics with the current state of technological and regulatory practices, identifying key discrepancies and proposing practical solutions to overcome them.

This study aims to substantiate the application of Maqasid al-Shari'a as a system of moral and ethical norms for regulating the development and use of AI and to propose an integrative Islamic model of AI ethics. To achieve this aim, the study analyzes the historical development and theoretical foundations of Maqasid al-Shari'a, reviews contemporary literature on the application of Islamic principles in the field of AI, systematizes key Islamic virtues that have normative significance for digital ethics, identifies discrepancies between ideal moral standards and actual AI practices, and formulates directions for further normative and policy integration of Islamic values into AI governance.

The Methodology

The methodological framework of the study is based on qualitative research methods, including content analysis of Islamic and contemporary academic sources, the comparative method, a normative-ethical approach, and conceptual modelling for the development of an Islamic ethical framework for AI:

1) A library approach is used to go through recent research papers based on the integration of AI from the Islamic perspective. This study, however, concentrates only on the studies that have explored the integration process from the Maqasid al-Shari'a perspective. The Google Database is used to obtain the research papers for the period of 2020 and 2025. The main queries were: «AI and Maqasid al-Shari'a». Summaries for each article are included in the Literature review section.

2) The second approach theoretical approach to establish the Higher Objectives of Islamic Law, which is the Maqasid al-Shariah framework. The

brief history of the theoretical framework is provided, as well as the list of main contributors.

3) Content analysis is used to establish how the Islamic virtue-based ethical principles differ from reality. The high moral principles and ethical concepts, such as justice (Adl), Autonomy (Ikhtiyar), Accountability (Muhasabah), Respect (Ithar), and other principles, are revised separately, where the comparison is made between the theory and reality.

4) After reviewing the existing literature, the theoretical framework of the Maqasid al-Shari'a, and revising the alignment of the Islamic virtue-based ethical principles with reality, this paper proposes a model that includes three interconnected elements that form a systematic approach to AI implementation based on Islamic values.

The research Results

The Higher Objectives of Islamic Law – Maqasid al-Shari'a

In the classical books of Fiqh and methodologies of Usul al-Fiqh, scholars examine the issue at hand through the lens of Maqasid al-Shari'ah, which aims to achieve Allah's goals and benefits for human beings (Tawil Maqasid). It provides a comprehensive framework and clear guidance on the process of determining permitted and prohibited actions for the Muslim community. However, the exact framework under the name of Maqasid al-Shari'ah didn't exist at the time of the Prophet Muhammad (PBUH); the scholars have developed it by looking at the ayahs of the Quran and authentic hadith from the Prophet Muhammad (PBUH) as a general system to apply for different kinds of requests from society [3, p. 68-73].

Great Islamic legal scholars developed the concept of Maqasid al-Shari'ah throughout 11 to 14 centuries. Notable figures involved in creating the current system include Abu Al-Ma'ali al-Juwaini (d. 478 AH), Abu Hamid al-Ghazali (d. 505 AH), Al-'Izz ibn 'Abd al-Salam (d. 660 AH), Shihāb ad-Dīn al-Qarāfī (d. 684 AH), and Shams ad-Dīn ibn al-Qayyim (d. 748 AH) [4, p. 22-37].

One of the final developers of Maqasid al-Shari'ah is Abu Ishaq al-Shatibi (d. 790 AH/1388 CE), an Islamic legal scholar from Andalusia. He was the one to develop this framework in his work الموافقات (Almwa faqat). In his work, he writes that the rules of God (Allah) consist of welfare and prosperity for human beings in this life and the hereafter. As a basis for creating a universal system that allows for deriving a logical and beneficial solution, he applied the system developed by Imam Al-Ghazali. The system aims to protect five primary aspects of a human being's life: religion, life, intellect, offspring, and property. Anything aimed at preserving these five things brings benefit (Maslaha), but anything aimed at undermining or weakening them is harm (Mufsida). [5, p. 71].

Yusuf al-Qaradawi proposed using the concept of Maqasid al-Shari'ah as a framework for evaluating new technologies and responding to modern challenges. His approach, which he calls «Purposive Fiqh,» aims to find a middle ground (al-wasatiyya) between two extremes in the Islamic world: overly secularized interpretations of Islam and the strictly lit-

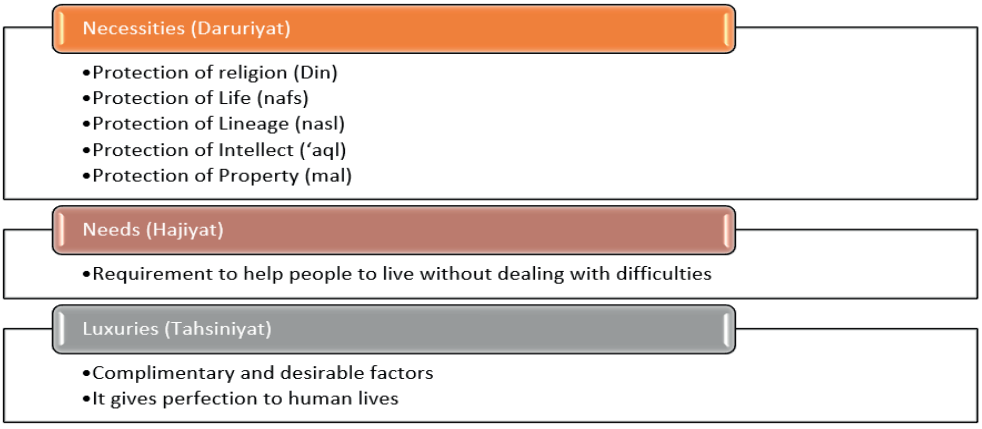
eralist, textualist approaches of Salafism and similar movements. [6, p. 39]

Modern reformers, such as Muhammad al-Tahir ibn Ashur, have proposed a revamped methodology for legal theory (usul al-fiqh), expanding Maqasid al-Shari'ah beyond the five traditional goals to include concepts such as freedom, equality, civil rights, and the preservation of the family system. [7, p. 10] Scholars, including Mohammad Hashim Kamali, utilize Maqasid al-Shari'ah as a foundation for independent reasoning (ijtihad) and civilizational renewal (tajdid hadari) aimed at adapting Islamic law to contemporary realities. [9, c. 6-7]

Jasser Auda is a contemporary Muslim scholar and thinker who has made a significant contribution to the development of the Maqasid al-Shari'ah theory. He believes that the objectives of Sharia help overcome historical contradictions between Islamic schools of law and reconcile various movements within the Muslim world. Furthermore, he argues that Maqasid al-Shari'ah should serve as the primary guide for fatwas and legal rulings, as the legitimacy of norms depends on the extent to which they contribute to achieving the higher goals of Sharia. His approach emphasizes the systemic nature, universality, and relevance of Maqasid al-Shari'ah in addressing modern social, political, and ethical challenges. [4, p. 347-360]

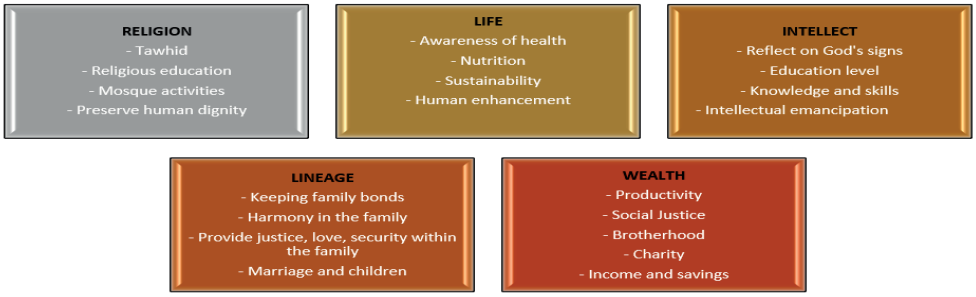
Overall, the analysis shows that Maqasid al-Shari'ah represents the achievement of harmony in society and among its residents by preserving the public interest (Maslahah). Ash-Shari'ah indicates a clear path toward reaching the right path to God. It is divided into three categories, depending on the «level of necessity»: essentials (daruriyyat), needs (hajiyyat), and embellishments (tahsiniyyat). Table 1 provides an overview of the goals of each category. [3, c. 72-79].

Table 1. Three levels of necessity in Maqasid al-Shari'ah



For a better understanding of Dauriyat, the following diagram 1 presents examples of the Elements based on the five primary considerations.

Diagram 1. Элементы первой необходимости (Дарууриата)



The primary principle of Islamic Law, when determining what is permissible and forbidden, is that unless explicitly stated otherwise or proven to be prohibited, everything is acceptable in Islam. So, AI technology should be used and developed for the sake of people, because Allah Almighty himself encourages science and knowledge for the benefit of people on Earth: «And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed, those are signs for a people who give thought.» [8, 45:13]. In some other ayahs in the Quran, human-made creations and inventions like ships and coats of mail are considered as the signs of Allah: «It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.» [8, 14:32]. However, AI technology is permissible only for the benefits of welfare and prosperity of humanity, so Allah warns his slaves not to harm themselves by creating something distorting and dreadful: «And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction» [8, 2:195]. For example, the development of systems that could get out of control and threaten the existence of humanity, or technologies that exacerbate injustice or undermine human dignity. Therefore, true progress lies in the ethical responsibility of AI system creators, who must align innovations with the principles of spiritual security.

Literature review

Within the framework of this article, scholarly works indexed in the Google Scholar database from 2020 to 2025 were reviewed. The presented studies focus on a critical examination of the rapid development of AI technologies through the lens of the higher objectives of Islamic law (Maqasid al-Shari'a). The authors unanimously argue that Maqasid al-Shari'a, as the philosophy of Islamic law, represents the most comprehensive and flexible ethical system for regulating emerging technologies in Muslim societies.

The first part examines how the frameworks of Maqasid al-Shari'a can be applied today and extended to new fields, such as social sciences and eco-

nomics. The second part is devoted to proposals for applying Maqasid al-Shari'a to the governance of technological advancements, including the development of AI systems.

Ishfaq Amin Parrey, a researcher of Islamic studies, proposed applying the Maqasid al-Shari'a framework to humanity, focusing on a set of key objectives, which include maintaining mutual understanding, cooperation, and social integration; protecting humanity's stewardship (khalīfa) on Earth; promoting and strengthening global peace based on justice; safeguarding international human rights; and spreading the Islamic message. Collectively, these objectives demonstrate that Maqasid al-Shari'a is not only a legal framework but also a guiding principle aimed at fostering ethical, just, and harmonious interactions among people worldwide. [10]

The Muslim researcher, Badmas Yusuf, primarily employed the historical research method. He concluded that the theory is characterized by dynamism and adaptability, making it continuously evolving and expanding. The Shariah system serves as an indispensable tool for ensuring the relevance and adaptability of Islamic law across all times and contexts. Today, this system provides fundamental principles that guide the correct and purposeful application of Islamic rulings, particularly in the field of mu'amalat (social transactions and worldly affairs), rather than in ibadat (ritual worship).[11]

Mohadi and Tarshani examined the ethical issues associated with the development of AI from the perspective of Maqasid al-Shari'a and ethical approaches, arguing that AI raises significant ethical concerns related to privacy and manipulation. Unlike dominant neoliberal and purely technical ethical models, the Maqasid al-Shari'a approach is oriented toward human welfare (maṣlaḥa), dignity, privacy, justice, and moral purpose. [12]

Fauzan Mas'ar explored the intersection of AI and Islamic ethics through the lens of Maqasid al-Shari'a, proposing a comprehensive model based on five core objectives–preservation of faith, life, intellect, lineage, and property–for the ethical development and implementation of AI. He concludes that integrating Islamic ethical principles into AI development not only ensures compliance with Shariah but also contributes to the global discourse on ethical AI, promoting human welfare while upholding Islamic values.[13]

Hakim and Shamsuddin analyzed the permissibility and ethical aspects of using ChatGPT among Muslim students at the International Islamic University Malaysia (IIUM) within the framework of Islamic tradition. They found that students actively use ChatGPT for academic, personal, and social purposes and generally consider it Islamically permissible. However, to ensure responsible use, the study offers ethical recommendations based on Maqasid al-Shari'a, emphasizing critical thinking, verification of religious information, human wisdom, and preservation of intellect. The article highlights that AI should assist in Islamic education rather than replace scholars or undermine Islamic educational traditions. [14]

Rifai et al. sought to create an in-

tegrative ethical framework for AI in Islamic education by synthesizing the principles of Maqasid al-Shari'a with Indonesia's national legal system. This synthesis resulted in a four-pillar ethical model encompassing algorithmic justice, digital adab (proper conduct), student protection, and community involvement in oversight. The study demonstrates that AI in Islamic education can transform from a neutral tool into a spiritually oriented mechanism, shaping students with ethical awareness, intellectual capacity, and legal protection.[15]

Nikmah et al. examined the ethical challenges of AI use through the lens of Islamic philosophy, focusing on the development of a moral framework based on Maqasid al-Shari'a, which emphasizes the protection of five fundamental aspects and forms a «God-Conscious AI» model. The study demonstrates that Islamic ethical principles, particularly Maqasid al-Shari'a, ʿadl (justice), taklīf (moral responsibility), and karāma insānīya (human dignity) together constitute a comprehensive and practical ethical foundation for regulating AI. [16]

To prevent the unjust violation of human rights, several studies have focused on developing an ethical foundation for AI based on Islamic virtues derived from Maqasid al-Shari'a. For example, Rakib A. and colleagues proposed applying an AI ethical framework grounded in Islamic virtues to govern the AI domain. They suggest focusing on two poles of normative ethics: one being a potentially universal set of values applicable to all humanity, and the other consisting of virtues that individuals can cultivate and develop. They argue that the Muslim community can adopt this ethical framework, as it incorporates a «moral and legal ethical code rooted in the local culture, traditions, and values» of Muslims worldwide. [17].

Aliff Nawi et al. argued that, although AI systems are designed to replicate human intelligence, they can never be considered human beings because they lack a human-like consciousness or soul. They discussed how AI systems can be used, underused, misused, and overused. For example, AI use can enable human self-realization and enhance human agency, but on the other hand, it can devalue human skills and remove human responsibility. They consider Maqasid al-Shari'ah to be a guideline for an ethical framework, because justice requires not only justice and equitable components, but also compassion with understanding. Applying Maqasid al-Shari'ah may anticipate potential AI risks in a more balanced and harmonized way [18].

Shaban Kausar et al. examined this topic more methodically, considering key Islamic virtue-based ethics, such as Justice (Adl), Compassion (Rahma), Beneficence (Ihsan), Accountability (Muhasabah), and Trust (Amanah), among others. They went through every principle to say how the AI should be aligned with them. Here, we will outline and discuss some of the key principles presented in the study. [19]

Ezieddin Elmahjub discussed the Islamic concept of Maslaha as a benchmark for Ethics in AI. There are two primary approaches to applying Maslaha: the welfarist perspective and utility-based evaluations. The first is for the

benefit of society, based on principles such as fairness, beneficence, and privacy, among others. However, utility-based evaluation is not based on what people believe is good or bad, but rather on the revelation. He suggests mixing and cooperating welfare maximization and safeguarding specific imperatives so that they form a complementary relationship [20]. Such a balance between human welfare and divine injunctions will enable the creation of technology that is both effective and morally justified.

The presented corpus of research indicates that Maqasid al-Shari'a possesses significant epistemological and normative potential for shaping ethical, just, and human-centered AI. However, to realize this potential, it is necessary to move from theoretical justification to the practical implementation of its principles through standards, assessment methodologies, and educational programs. This will constitute the next critically important stage in the development of Islamic digital ethics as an independent and influential scientific and practical discipline.

Islamic virtue-based ethical principles

Nowadays, AI indeed has numerous advantages, including reducing human error, boosting productivity, reducing costs, facilitating automation, and enhancing creativity, among others. From an Islamic perspective, automation and cost-effectiveness can be taken as a gain. Online fatwa applications may be the solution to the growing demand from the Muslim community worldwide. [21, c. 2504-2511].

However, some people criticize the ethical principles applied by Western norms, such as transparency, fairness, beneficence, accountability, and privacy. The dominance of Western values prevails in AI ethical principles; however, the world is calling out this injustice and demanding the inclusion of diverse ethical norms from various ethical traditions [22, c. 583-597]. For example, Qatar has been developing AI systems that align with Qatari values, customs, traditions, and moral principles, ensuring they are in line with the country's social norms and beliefs. [23].

This chapter describes certain ethical norms from an Islamic perspective and contrasts them with existing problems in the AI field.

These ethical considerations are also applied by two of the fastest-developing Gulf countries, Saudi Arabia and the UAE. The Saudi Data and AI Authority published the «AI Ethics Principles» in 2023, outlining seven main principles for developing AI systems and programs: fairness, privacy and security, humanity, social and environmental benefits, reliability and safety, transparency and explainability, and accountability and responsibility [24].

The Minister of State for AI, Digital Economy, and Remote Work Applications Office of the United Arab Emirates published «AI Ethics Principles and Guidelines» in 2022, listing eight main principles: fairness, accountability, transparency, explainability, safety and security, human-centeredness, sustainability, environmental benefits, and privacy [25].

However, some experts argue that

none of the ethical principles applied by Muslim countries consider Islamic moral values and cultural values that are important to the Muslim community. The proposed ethical framework is universal, while religious perceptions matter not only for Muslims, but also for other major religions, such as Judaism and Christianity [26, p. 429-453].

That being said, the disadvantages of AI systems are presented as follows: the basic principles of ethics in Islam that today's advanced technology cannot meet are listed below. The developers of this universal Shari'ah system, such as Imam Al-Ghazali, Ibn Qayyim, and Imam Ash-Shatibi, thoroughly and deeply considered the ethical basis for the development of Maqasid al-Shari'ah. [4, p. 22-37].

The moral virtues underlying Maṣlaḥa, an Islamic instrument aimed at promoting the welfare of society, help achieve its objectives. These include high moral principles and ethical concepts, such as justice (Adl), Autonomy (Ikhtiyar), Transparency (Shura), Sustainability (Mizan), Compassion (Rahma), Sincerity (Ihsan), Accountability (Muhasabah), Trust (Amanah), Truthfulness (Siddiq), Respect (Ithar), Humility (Tawadu). All the mentioned moral virtues are derived from the Quran, the Hadith, and the traditions of the Prophet Muhammad (PBUH) [38]. In the Quran: «Verily, Allaah commands Adl (fairness, equity, justice) Ihsaan (excellence in servitude to Allaah, benevolence towards people, graciousness in dealings) and giving to those close to you, while He forbids Fahshaa (lewdness, indecency, licentiousness, immorality), Munkar (bad actions, undesirable activities, generally unaccepted behaviour, not fulfilling one's obligations), and Baghy (rebellion, transgressing limits, exploiting or violating others‟ rights, abuse of authority or freedom). He admonishes you so that you heed the advice.» [8, 16:90].

To better understand the correlation between AI applications, the ethical values discussed below, including the standards they should adhere to in theory, and how the actual state of affairs does not align with the specified moral standards. This is done to address raised concerns, identify key issues, and address emerging challenges.

Justice, Fairness (Adl)

The development and application of AI should be designed reasonably by providing equality and impartiality for all parties involved. In other words, any bias or discrimination based on people's age, gender, or race against anyone cannot take place. In the Quran in Surah Al-An'am: «And when you speak, be just, even if it concerns a close relative.» [8, 6:152]. Yet, the most up-to-date versions of AI can't guarantee fairness in high fashion, as it has been reported on many occasions that AI exhibits bias in areas such as credit line approval, job applications, and medical diagnoses, among others. [27]. For one thing, LLMs (Large Language Models) attributed negative characteristics to individuals who used African American English during the interview [28]. One more example, AI has learned to distinguish people's race based on their chest X-ray results, so it used this shortcut to give out wrong diagnoses to women and people of color. [29].

In Islamic moral standards, it is unacceptable, and it cannot be overlooked, as the Quran said: «O you who believe! Stand firm for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, whether they be rich or poor; Allah is a Better Protector to both of you. So, follow not the lusts of your hearts, lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do». [8, 4:135].

Compassion, Humanity (Rahma)

Rahma means to cause no harm to people and to show empathy towards them. It is narrated from Abu Huraira: «Allah's Messenger (saw) kissed Al-Hasan bin Ali while Al-Aqra' bin Habis al-Tamimi was sitting beside him.» Al-Aqra said, «I have ten children, and I have never kissed any of them.» Allah's Messenger (sas) cast a look at him and said, «Whoever is not merciful to others will not be treated mercifully.» [30, p. 948, Hadith № 65-(2318)]. When considering the use of AI, it is essential to prioritize the welfare of people and demonstrate compassion.

There is an ongoing debate about whether AI can exhibit genuine emotions and display empathy towards people. Some AI systems can express sadness or happiness, but the question is: do they do so based on the algorithms coded into them, or can they truly distinguish users' emotions? This is still an open question to be answered. [31].

When making decisions, people base some of them on their feelings. For example, parents can punish their children or not punish them based on their emotional state at a particular moment, but can AI do that?

Accountability (Muhasabah)

Every person is responsible for their actions. Quran states, «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.» [8, 6:164].

The developers and users of AI shall be held accountable for their actions in how they use the AI technology. The main problem that violates the Adl, Muhasabah principles is that every single data point inserted or fed to AI has been created by human beings. AI can easily detect patterns of bias, racism, ageism, and so on, based on the data, because that's who people are. Currently, it is challenging to promise that AI will be impartial. If AI does something unjust or terrible, it is only because it learned it from people. We can't say that every high-tech company developing AI is led by the most fair, even-handed, thoughtful, empathetic, and compassionate people.

Trust (Amanah)

Trustworthiness is crucial for people to believe in AI and feel safe using it, but in reality, it is not the case. In AI development, protecting personal data is crucial, and it is both essential and intricate, requiring careful consideration and informed consent. Allah Almighty says in the Quran: «Those who faithfully observe their trusts and their covenants.» [8, 23:8]. Different sources have reported that AI may collect personal data, such as preferences, fingerprints, and biometric

information, without obtaining consent, or it may make it difficult to quickly agree to or decline data collection. [32]. This poses a risk of information leakage, so a risk mitigation framework should be developed accordingly. [33].

Even with AI breaches, confidentiality issues have led to copyright concerns. Many authors have claimed to be compensated for the use of their copyrighted works in training AI tools. [34].

Transparency (Shura)

Transparency is crucial for establishing trust within society and among community members. One of the main problems in applying this ethical principle is the so-called «black box problem» of AI. The developers have been intrigued by this issue, as it is puzzling to them because they cannot track the stages of the automated decision-making process. An AI system doesn't reveal how it arrived at any conclusion, how it categorized the data, or what factors were used to generate the output [35]. This raises a question about how such a cryptic, latent system can be trusted. Developers of AI systems should openly and step by step demonstrate the rationale behind their processes and algorithms, so that they can be applied in fields such as medicine, engineering, or banking.

Autonomy (Ikhtiyar)

Developers of AI systems should not grant autonomy to the systems they create. The ultimate decision-making and final word should remain with the people. Allah Almighty says in the Quran: «We have indeed created humankind in the best of molds.» [8, 95:4]. Today, the most sophisticated Generative AI systems are still regulated by humans, but scientists are ambitious enough to develop General AI, which can act independently without anyone's supervision. Though General AI is still just a dream, humanity should be cautious of what it wishes for.

Truthfulness (Siddiq)

Being honest is a crucial characteristic to have for people, but for Muslims, even more so. There is a hadith narrated by `Abdullah: The Prophet (PBUH) said, «Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e., wickedness, evildoing), and Al-Fajur (wickedness) leads to the Fire of Hell. A person may continue telling lies until they are recorded as a liar before Allah. [36, c. 33-34].

An IT field representative should design AI that aligns with this hadith. Otherwise, it can cause so much harm to people. The truthfulness component, nevertheless, is not part of an AI system; it still has hallucinations. What is AI hallucination? According to the IMB definition, it is «a phenomenon wherein a Large Language Model (LLM) perceives patterns or objects that are nonexistent or imperceptible to human observers, creating outputs that are nonsensical or altogether inaccurate.» [37]. The developers of chatbots like ChatGPT are working on addressing the misinformation problem, but they haven't yet reached a zero-error level [38].

Social and Environmental Benefits

Any development should have general benefits for society and contribute to environmental safety. Therefore, adopting green practices with AI systems is

crucial, especially today, when computation and cryptocurrency electricity consumption is steadily increasing, and it is estimated to account for up to 4% of global energy use by 2026. [39].

AI's footprint extends beyond greenhouse gas emissions from electricity use to include the mining of natural resources for hardware devices in data centers. Additionally, the production of hardware devices may lead to soil erosion, as electronic waste, if not properly recycled, can contaminate soil and water [40].

The aforementioned ethical standards are universal for all humanity, and addressing these AI failures requires immediate action from developers.

Practical Application of Maqasid al-Shari'a

By analyzing the theoretical foundations and existing literature, this study proposes the practical application of Maqasid al-Shari'a through the development of a regulatory system aimed at the ethical and responsible use of AI. The proposed model includes three interconnected elements that form a systematic approach to AI implementation based on Islamic values.

Within this model, each new AI product undergoes an impact assessment from the perspective of Maqasid al-Shari'a: identifying which objectives are affected, whether the product strengthens or violates them, and evaluating risks to life, intellect, dignity, and property. Based on Maqasid al-Shari'a, compliance standards are developed, including ensuring justice, algorithmic explainability, data protection and privacy, prohibiting applications that violate honor and dignity, and maintaining transparency of AI decisions in the public sector.

To ensure compliance with these norms, it is proposed to establish an oversight body–such as a national council, a unit within a ministry, or an ethics committee at a religious institution–that would approve high-risk projects, assess potential harms and benefits from the perspective of Maqasid al-Shari'a, and prepare annual reports on ethical risks.

The application of this Islamic model ensures the integrity and systematic nature of regulation, the universality of the approach across different countries, alignment with global AI ethics principles while incorporating a spiritual and moral dimension, prevention of harm to both individuals and society, and the strengthening of public trust in technology.

Thus, the proposed framework integrates Islamic values into the practice of AI development and use, creating a systematic and responsible digital governance mechanism in the member countries of the Organization of Islamic Cooperation. This is achieved through the establishment of national ethical councils, where compliance with Maqasid al-Shari'a norms becomes a mandatory technical standard at the algorithm programming stage.

Conclusion

In conclusion, the conducted study confirms that Maqasid al-Shari'a can serve as an effective foundation for developing an ethical and normative framework for AI governance. The analysis of the theoretical foundations of Maqasid

al-Shari'a, contemporary scholarly literature, and Islamic virtues demonstrated that applying these objectives in AI practice allows for identifying discrepancies between ideal moral standards and the actual activities of technology developers and users. The proposed three-step model–impact assessment through Maqasid al-Shari'a, compliance standards, and an AI ethics oversight body–provides a systematic and holistic approach to digital governance, integrating Islamic values into the AI development and implementation process.

The practical application of this model contributes to strengthening justice, transparency, accountability, data protection, and human dignity, while also fostering public trust in technology. The universality and spiritual-moral dimension of the proposed framework make it relevant not only for Muslim-majority countries but also for the global discourse on AI ethics. Thus, Maqasid al-Shari'a demonstrates its potential not only as a theoretical value system but also as a practical tool for ensuring the responsible, fair, and humane use of AI.

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