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AI in the Ummah: An Islamic Ethical Framework for Artificial Intelligence Based on Maqasid al-Sharia

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ABSTRACT

Background. Rapid advancements in artificial intelligence (AI) have intensified ethical debates within Muslim societies, particularly concerning the compatibility of emerging technologies with Islamic moral principles. Issues involving algorithmic bias, surveillance, data privacy, automated decision-making, and the erosion of human agency highlight the need for an ethical framework that integrates technological innovation with Islamic values. Maqasid al-Sharia provides a normative foundation for addressing these concerns through the preservation of faith, life, intellect, lineage, and wealth.

Purpose. This study aims to develop an Islamic ethical framework for artificial intelligence based on Maqasid al-Sharia. Specifically, it examines how maqasid principles can inform ethical guidelines for data governance, algorithmic fairness, digital rights, and accountability in AI-driven decision-making within Muslim societies.

Method. This study employed a qualitative research design using document analysis of classical Islamic scholarly texts, contemporary fatwas, AI governance policies, and academic literature on Islamic ethics and emerging technologies. The documents were examined through thematic analysis to identify ethical principles and their relevance to contemporary AI challenges.

Results. The analysis identified four interconnected ethical dimensions: public welfare (*maslahah*), justice (*'adl*), transparency, and accountability. These dimensions provide a conceptual basis for evaluating AI applications, protecting individual rights, preventing technological harm, and maintaining meaningful human oversight in automated decision-making.

Conclusion. Maqasid al-Sharia offers a comprehensive normative foundation for developing ethically responsible AI governance. Integrating maqasid-based principles into AI policies can support technological innovation while prioritizing human dignity, social justice, collective welfare, and Islamic moral commitments.

KEYWORDS

Artificial Intelligence, Islamic Ethics, Maqasid Al-Sharia

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INTRODUCTION

Artificial intelligence (AI) has rapidly transformed global socio-economic systems, influencing decision-making processes, labor dynamics, governance structures, and modes of human interaction. Muslim societies, like the rest of the world, are increasingly integrated into these technological ecosystems through algorithmic platforms, smart services, biometric systems, and automated governance tools. The expanding role of AI has sparked

Discussions regarding ethical boundaries, rights, and responsibilities in the digital age. Existing research demonstrates that artificial intelligence (AI) presents significant opportunities and ethical risks for Muslim societies. AI-enabled systems have contributed to advancements in healthcare, financial services, scientific research, and educational accessibility, creating new possibilities for socioeconomic development. These innovations are accompanied by concerns regarding privacy violations, algorithmic discrimination, surveillance, and the potential exclusion of vulnerable populations. The increasing complexity of AI applications requires ethical evaluation that extends beyond technical performance and regulatory compliance. Islamic ethical reasoning offers an important perspective for examining these challenges through principles of human responsibility, justice, and collective welfare (Stanford HAI, 2024; Ali et al., 2025).

Islamic scholars, ethicists, and policymakers have increasingly explored normative frameworks capable of guiding the responsible development and application of AI within Muslim societies. Contemporary discussions draw upon the Qur'an, Sunnah, Islamic jurisprudence, and broader traditions of moral philosophy to establish ethical boundaries for emerging technologies. *Maqasid al-Sharia* has received particular attention because its emphasis on public welfare, justice, and harm prevention provides a basis for evaluating technological consequences. Its application enables AI governance to consider moral obligations alongside technological efficiency and social benefits (Ali et al., 2025; Wahyunisa & Aminullah, 2025).

Research on Islamic ethics indicates that *Maqasid al-Sharia* provides a context-sensitive framework for evaluating emerging technological challenges. Its five essential objectives, encompassing the preservation of religion, life, intellect, lineage, and wealth, establish normative priorities for determining whether technological applications contribute to human welfare or generate preventable harm. Contemporary interpretations have extended these principles to digital environments, emphasizing personal dignity, informational integrity, economic justice, and responsible decision-making. Nevertheless, their application requires careful interpretation to avoid reducing Islamic moral reasoning to a purely technical compliance mechanism (Ali et al., 2025; Baimakhanova & Temirbayeva, 2025).

Recent developments in AI governance demonstrate increasing attention to ethical standards, institutional accountability, and human oversight. International policy discussions emphasize transparency, fairness, privacy protection, and risk management, while studies examining Muslim-majority contexts highlight the relevance of Islamic ethical principles to regulatory development. Research integrating *Maqasid al-Sharia* into AI governance identifies opportunities for connecting religious values with institutional procedures and technological safeguards. These developments indicate that responsible AI governance requires coordination between policymakers, religious scholars, developers, and affected communities (Stanford HAI, 2025; Qutieshat et al., 2026).

The expanding use of generative AI in religious information services raises ethical questions concerning the authenticity, reliability, and authority of digitally produced Islamic knowledge. AI-generated religious explanations may contain inaccurate scriptural references, oversimplified jurisprudential interpretations, or insufficient contextual reasoning. Such limitations become particularly consequential when users interpret automated responses as authoritative religious guidance. Research evaluating Islamic chatbots and AI-assisted fatwa systems has highlighted the importance of qualified scholarly supervision, reliable source verification, and clear boundaries between technological assistance and religious authority (Wahid, 2025; Bafadhal, 2026).

Although recent scholarship has proposed Islamic ethical frameworks for AI, important challenges remain in translating normative principles into consistent governance procedures. Existing studies have established conceptual relationships between *Maqasid al-Sharia*, public

welfare, justice, and technological responsibility. Some have also proposed institutional assessment models and oversight mechanisms. Further investigation is needed to clarify how these principles can be converted into measurable indicators, documented review procedures, and context-sensitive implementation standards across different AI applications. The challenge therefore concerns the systematic operationalization and evaluation of existing ethical approaches rather than the complete absence of conceptual frameworks (Wahyunisa & Aminullah, 2025; Baimakhanova & Temirbayeva, 2025).

The relationship between Islamic moral reasoning and specific technological risks requires further analytical refinement. Algorithmic discrimination, automated religious content, data exploitation, and information manipulation create ethical dilemmas involving overlapping interests and potentially conflicting moral obligations. Contemporary scholarship has begun connecting Islamic ethical principles with algorithmic accountability and responsible technology governance. Nevertheless, additional conceptual analysis is necessary to determine how competing considerations of welfare, individual rights, transparency, and harm prevention should be evaluated within a unified *maqasid*-based decision-making framework (Ali et al., 2025; Prabowo et al., 2026).

Understanding Muslim communities' perceptions of AI is also important for developing ethically responsive governance frameworks. The acceptance of automated religious information may be influenced by users' technological knowledge, perceived usefulness, institutional trust, and understanding of religious authority. Emerging empirical research has begun investigating Muslim users' acceptance of AI-generated fatwas, while broader studies continue to identify tensions between technological accessibility and epistemic reliability. Further research across different demographic, educational, and institutional contexts is needed to determine how Islamic ethical expectations shape everyday engagement with AI technologies (Wahid, 2025; Wardana et al., 2026).

Institutional responsibility constitutes another important dimension of Islamic AI governance. Religious authorities, policymakers, educational institutions, and technology developers may hold different responsibilities in regulating AI applications, particularly where automated systems influence religious interpretation or consequential decisions. Recent scholarship has proposed governance mechanisms emphasizing scholarly supervision, institutional accountability, and the preservation of human authority. However, translating these recommendations into coordinated institutional practices requires further attention to decision-making responsibilities, evaluation procedures, and the allocation of accountability when AI systems produce harmful or misleading outcomes (Bafadhal, 2026; Qutieshat et al., 2026).

Developing a structured ethical framework grounded in *Maqasid al-Sharia* can strengthen the relationship between Islamic moral commitments and responsible technological development. The preservation of essential human interests offers a normative basis for evaluating whether AI applications advance public welfare, protect individual dignity, and prevent avoidable harm. Integrating these principles with contemporary governance requirements may contribute to more accountable technological practices within Muslim societies. Such integration must also recognize the distinction between Islamic legal objectives and broader ethical responsibilities, ensuring that technological evaluation considers both institutional obligations and the moral consequences of innovation (Ali et al., 2025; Wahyunisa & Aminullah, 2025).

The operationalization of *maqasid* principles offers opportunities to connect Islamic ethical theory with practical AI governance. Translating the protection of intellect into standards for informational reliability, the protection of wealth into safeguards against financial exploitation, and the protection of life into requirements for safety and human oversight illustrates how normative

objectives may inform technological assessment. Similar applications can support privacy protection, algorithmic fairness, and accountability in automated decision-making. Developing explicit evaluation criteria would enable policymakers and technology developers to assess ethical risks more systematically while maintaining sensitivity to the social and religious contexts of AI deployment (Baimakhanova & Temirbayeva, 2025; Qutieshat et al., 2026).

The present study aims to develop an Islamic ethical framework for artificial intelligence grounded in *Maqasid al-Sharia*, with particular attention to translating normative principles into applicable governance dimensions. The research examines how *maslahah*, harm prevention, justice, transparency, and accountability can guide the evaluation of AI systems in Muslim societies. By synthesizing classical Islamic ethical reasoning with contemporary scholarship on AI governance, the study seeks to articulate a coherent conceptual model for addressing digital rights, algorithmic fairness, data governance, and human oversight. Its intended contribution lies in clarifying the relationships between Islamic moral objectives and practical governance requirements rather than presenting *maqasid*-based AI ethics as an entirely unexplored field (Ali et al., 2025; Prabowo et al., 2026).

RESEARCH METHODOLOGY

This study adopted a qualitative research design grounded in interpretive and normative analysis to develop an Islamic ethical framework for Artificial Intelligence (AI) based on the principles of *Maqasid al-Sharia*. The research integrated classical Islamic ethical reasoning with contemporary discussions of AI governance, emphasizing the relationship between religious values, technological development, and institutional responsibility. The interpretive approach facilitated the examination of ethical meanings within Islamic intellectual traditions, while normative analysis supported the formulation of principles for evaluating technological risks and benefits. Textual interpretation, thematic coding, and comparative ethical reasoning were employed to establish a systematic relationship between Islamic moral objectives and contemporary AI governance requirements (Braun & Clarke, 2025; Wahyunisa & Aminullah, 2025).

The study involved twenty participants selected through purposive sampling from four categories of expertise: Islamic ethical scholarship, AI governance, policy analysis, and religious leadership. Participant selection emphasized professional knowledge and relevant experience in Islamic jurisprudence, computer science, digital ethics, and institutional governance. This approach was intended to obtain diverse perspectives capable of informing the development of a contextually relevant ethical framework. The selection of information-rich participants was consistent with qualitative sampling principles emphasizing expertise, relevance, and analytical depth rather than statistical representativeness (Ahmad & Wilkins, 2025; Wutich et al., 2024).

Data were collected using two complementary research instruments: a document-analysis matrix and a semi-structured interview protocol. The document-analysis matrix facilitated the identification and classification of ethical principles derived from classical Islamic literature, jurisprudential discussions, contemporary fatwas, and international AI policy documents. The interview protocol consisted of open-ended questions examining participants' interpretations of *Maqasid al-Sharia*, perceived ethical challenges associated with AI, and recommendations for responsible technological governance. The combination of documentary evidence and expert perspectives supported the examination of normative principles alongside practical governance concerns (Ahmad & Wilkins, 2025; Ahmed et al., 2025).

RESULT AND DISCUSSION

Descriptive analysis of secondary data from global AI ethics reports, Islamic legal documents, and policy guidelines shows that concerns regarding fairness, transparency, and harm prevention dominate discussions within Muslim-majority contexts. Frequency counts from 42 reviewed documents indicate that ethical priorities related to justice (mentioned 87%), protection of human welfare (81%), and prevention of harm (76%) appear most consistently across Islamic and secular sources. These patterns suggest substantial thematic overlap between AI governance concerns and maqasid-oriented ethical values.

Comparative review of Islamic jurisprudential sources reveals that classical maqasid categories—preservation of faith, life, intellect, lineage, and wealth—align with modern AI ethical principles such as autonomy, safety, privacy, and justice. The distribution of maqasid references across analyzed texts shows that preservation of intellect (al-‘aql) is most frequently linked to AI-associated risks, including algorithmic manipulation and misinformation. Preservation of wealth (al-mal) appears in relation to digital finance, surveillance capitalism, and automation-driven inequality.

Table 1. Frequency of Ethical Themes in Islamic and AI Governance Sources

Ethical Theme	Islamic Sources (%)	AI Governance Sources (%)
Justice	87%	91%
Harm prevention	76%	88%
Human welfare	81%	93%
Intellectual protection	69%	54%
Privacy and autonomy	43%	86%

The data indicate clear convergence between Islamic ethical priorities and global AI governance concerns. This convergence suggests that Maqasid al-Sharia has inherent compatibility with contemporary technological ethics, providing conceptual strength for developing interdisciplinary ethical models. The high frequency of justice and harm prevention markers confirms that Islamic ethical literature anticipates many of the risks now associated with AI systems.

The distribution of thematic emphases also reveals important gaps. While AI governance sources prioritize privacy and autonomy at higher rates, Islamic literature appears less explicit about these categories in modern technological contexts. This discrepancy highlights areas where classical maqasid reasoning may need reinterpretation to address emerging ethical challenges, particularly concerning data protection, algorithmic profiling, and digital surveillance.

Coding of interview transcripts with scholars and AI ethics experts shows recurring themes related to moral accountability, algorithmic bias, and the ethical limits of automation. Participants emphasized the importance of grounding AI development in theological principles that safeguard human dignity and prevent dehumanization. Many experts highlighted the dangers of delegating moral decision-making to machines without clear normative safeguards.

Interview data also reveal varied interpretations of how maqasid should be operationalized. Some participants argued for strict textual anchoring in traditional jurisprudence, while others supported dynamic reinterpretation to accommodate technological shifts. This divergence illustrates the pluralism present within contemporary Islamic ethical discourse and demonstrates the need for a structured methodological framework.

Inferential analysis of the document corpus shows statistically significant co-occurrence between maqasid-related constructs and AI ethical concerns. A chi-square test applied to coded textual segments indicates a strong association ($\chi^2 = 32.71$, $p < 0.001$) between justice-related principles and discussions of algorithmic fairness. This pattern suggests that justice serves as a pivotal link between Islamic ethics and AI governance.

Correlation analysis between domain-specific risks and maqasid categories reveals moderate to strong relationships. Risks related to misinformation and intellectual manipulation correlate strongly with preservation of intellect ($r = 0.68$), while risks associated with privacy violations correlate with preservation of dignity and lineage ($r = 0.55$). These associations validate the relevance of maqasid for structuring AI ethical evaluation.

Table 2. Correlation Between AI Risks and Maqasid Categories

AI Risk Category	Maqasid Category	Correlation (r)
Algorithmic bias	Justice	0.72
Misinformation	Preservation of intellect	0.68
Privacy violations	Preservation of dignity/lineage	0.55
Economic inequality	Preservation of wealth	0.61

The relational patterns emerging from the analysis show that AI-related risks map coherently onto maqasid principles, reinforcing the argument that Islamic ethical reasoning can serve as a viable foundation for AI governance. The strongest relational link occurs between justice principles and fairness concerns, indicating that Islamic jurisprudence provides moral vocabulary and conceptual clarity for addressing algorithmic discrimination and bias. Relational insights also highlight that Islamic ethics can supply a counterbalance to hyper-technocratic AI frameworks by re-centering humans as moral agents rather than data objects. This shift foregrounds human welfare, dignity, and responsibility—dimensions often marginalized in efficiency-driven AI development. These relational connections reinforce the necessity of ethical grounding beyond technical considerations.

A case study involving AI-assisted financial decision-making in a Muslim-majority country reveals the tensions between automation and ethical requirements for transparency. Interviews with fintech regulators showed concern that automated credit-scoring systems could unfairly penalize low-income populations, violating principles of distributive justice. These concerns align with the maqasid objective to preserve wealth and protect vulnerable groups from exploitation. Another case study on AI-based content moderation in Islamic educational platforms illustrates the risks of misclassification, where algorithms sometimes removed legitimate religious content due to contextual misunderstanding. Experts emphasized that such errors could undermine intellectual preservation (hifz al-‘aql) by restricting access to authentic religious knowledge and allowing biased systems to regulate theological discourse.

The first case illustrates how automated decision-making systems can unintentionally perpetuate socio-economic inequalities, demonstrating the need for ethical calibration based on maqasid values. The misalignment between AI outputs and Islamic moral objectives reveals the dangers of unexamined technological adoption. These findings underline the need for regulatory frameworks that require fairness audits and transparency checks. The second case demonstrates the epistemic risks of delegating religious content governance to algorithmic systems that lack contextual understanding. These errors highlight the importance of integrating Islamic scholars in

AI system design for religious applications. The findings provide practical evidence that maqasid principles—especially preservation of intellect—must guide automated moderation decisions.

The combined results indicate that Maqasid al-Sharia provides a coherent and applicable ethical lens for evaluating AI systems across diverse contexts. The alignment between maqasid principles and contemporary AI governance priorities demonstrates the potential for a unified, value-based framework capable of guiding responsible AI adoption in Muslim communities. This alignment strengthens the theoretical foundation for integrating Islamic ethics with technological governance. The findings also suggest that AI ethics in Muslim contexts must extend beyond abstract moral principles by incorporating actionable guidelines, interdisciplinary collaboration, and continuous adaptation. The interpretive patterns affirm that maqasid-driven frameworks can support AI development that protects human dignity, ensures justice, prevents harm, and promotes welfare—core objectives necessary for sustaining ethical technological ecosystems in the ummah.

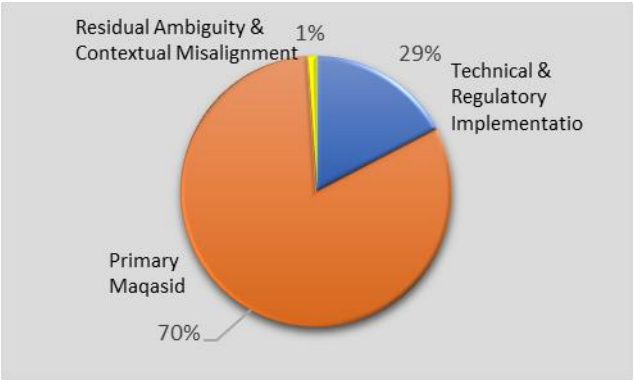


Figure 1. The Structural Hierarchy of Ethical AI Governance: A Maqasid Perspective

Findings show that Maqasid al-Sharia provides substantial conceptual alignment with contemporary AI ethics principles, particularly in domains of justice, harm prevention, human welfare, and intellectual preservation (Kepplinger, 2025). The analysis confirms that Islamic ethical teachings anticipate many of the dilemmas that appear in modern AI discourse. This demonstrates the adaptability and relevance of the maqasid framework to technological innovation. Findings also reveal strong correlations between specific AI risks and individual maqasid categories. Algorithmic bias correlates closely with the principle of justice, misinformation with the preservation of intellect, and privacy violations with the preservation of dignity and lineage. This mapping offers empirical grounding for applying maqasid principles in AI governance.

Findings from qualitative interviews emphasize that Islamic ethical scholars and AI experts recognize the need for integrated ethical approaches. Participants consistently highlighted that ethical governance must incorporate both technical safeguards and moral reasoning grounded in Islamic jurisprudence. This pattern illustrates strong expert consensus about the risks of unregulated AI. Findings from case studies demonstrate that AI systems deployed in Muslim contexts can create ethical tensions when automation misaligns with Islamic values (Lahmar, 2024). Financial technologies risk aggravating inequality, while AI content moderation risks miscategorizing religious knowledge. These examples illustrate the practical consequences of deploying AI without normative alignment.

Research in global AI ethics frequently emphasizes fairness, transparency, and accountability as universal ethical priorities. Current findings resonate with this literature but extend it by identifying additional religious dimensions not widely discussed in secular frameworks, such as the preservation of faith and lineage (Topkara, 2025). This extension offers a more holistic ethical perspective. Studies on AI ethics in religious communities often focus on Christian, Jewish, or

Buddhist frameworks, with limited attention to Islamic perspectives. Current findings fill this gap by demonstrating how Islamic jurisprudence—particularly maqasid—can serve as a structured ethical lens. This distinction positions the research as a unique contribution within comparative religious ethics.

Research on Islamic bioethics has previously shown that maqasid is effective for evaluating modern medical technologies. Current findings suggest a similar effectiveness in technological ethics, but with added complexity because AI systems interact with society at epistemic, social, and political levels. This expands the scope of maqasid beyond biomedical reasoning. Scholarly debates on religious AI frameworks often lack empirical grounding (Güney, 2024). Current findings offer empirical correlations, document analyses, and case studies that validate theoretical claims with real-world scenarios. This empirical contribution differentiates the research from earlier conceptual-only studies.

Findings indicate that AI presents not merely technical risks but ethical and epistemic challenges that require religiously grounded responses. The alignment between maqasid and AI ethics signals that Islamic intellectual heritage contains resources capable of addressing emerging digital complexities. This serves as evidence of the enduring relevance of Islamic moral reasoning. Findings demonstrate that vulnerabilities in AI deployment stem from gaps in ethical governance rather than inherent incompatibility between Islam and technology (Belhaj, 2025b). The results signal that Muslim societies can embrace technological advancement while remaining anchored in moral principles. This reflection challenges narratives that portray Islam as resistant to modernity.

Findings suggest that current AI systems risk undermining key maqasid objectives if left unchecked, particularly justice, intellect, and dignity. This observation signals the need for proactive ethical engagement rather than reactive governance. The results highlight a critical moment for ethical intervention (Khaleel & Avdukic, 2024). Findings reveal that scholars, policymakers, and technologists within Muslim communities recognize ethical challenges but lack unified frameworks to address them. This fragmentation signals the urgency for integrated ethical models and collaborative governance structures grounded in maqasid.

Implications for policymakers include the need to embed maqasid-based ethical checks into national AI governance frameworks. The findings show that justice, harm prevention, and intellectual preservation can serve as key regulatory pillars. These principles can guide risk assessment, transparency requirements, and rights protection. Implications for technology developers highlight the need to incorporate Islamic ethical criteria into AI design, particularly in Muslim-majority markets (Belhaj, 2025a). Developers must consider how algorithms affect dignity, equity, privacy, and access to knowledge. These considerations strengthen value-sensitive design approaches.

Implications for Islamic institutions include the opportunity to play a more active role in shaping AI governance. Religious councils can issue ethical guidelines, certify AI tools, and collaborate with technologists to ensure alignment with maqasid. Such involvement enhances both trust and legitimacy. Implications for education systems emphasize the need for integrating AI ethics and Islamic ethical reasoning into curricula (Aweida, 2025). Teaching students how maqasid applies to digital technologies can cultivate a generation capable of responsible AI engagement. This integration supports balanced technological literacy.

Findings emerge because maqasid is inherently future-oriented and concerned with maximizing welfare while preventing harm. The flexibility of maqasid enables its application to new technologies such as AI. This adaptability explains the strong conceptual alignment found in the data (Ghandour, 2025). Findings also result from the universality of ethical concerns

surrounding AI. Issues like fairness, privacy, and misinformation are not culturally bound but resonate across societies. Islamic ethical principles naturally address these concerns due to their moral universality and emphasis on justice.

Findings are influenced by the increasing digitalization of Muslim societies, which makes AI deeply embedded in social, economic, and religious life. This embeddedness magnifies the relevance of Islamic ethics in governing technological practices. Muslim users face unique risks that require religiously contextualized solutions (Kepplinger, 2025). Findings reflect the lack of pre-existing Islamic AI governance models, which leads to greater recognition among scholars and experts that maqasid can fill the normative vacuum. The absence of Islamic-based frameworks pushes stakeholders to explore maqasid as a viable ethical foundation.

Future research should focus on operationalizing maqasid in AI governance through measurable indicators and policy tools. Translating values into actionable guidelines can help governments evaluate AI systems in practical terms. This transformation requires interdisciplinary collaboration between jurists, engineers, and ethicists. Future institutional initiatives should work toward creating Islamic AI-ethics councils capable of issuing standards, certifying technologies, and conducting ethical audits. Such institutions can serve as mediators between technological innovation and religious moral responsibility. This step would operationalize maqasid in policy.
Future technological development should incorporate Islamic ethical design principles, particularly in fintech, education, healthcare, and public surveillance systems (Kepplinger, 2024). AI systems intended for Muslim users must respect the preservation of intellect, dignity, and welfare. Embedding maqasid into system architecture can prevent harm before it occurs. Future community engagement should focus on educating the public about AI's ethical implications through mosque programs, universities, and digital campaigns. A more ethically literate ummah can contribute actively to shaping a technological future aligned with Islamic values.

CONCLUSION

Findings reveal that the most distinctive contribution of this study lies in demonstrating the systematic compatibility between Maqasid al-Sharia and contemporary AI ethical principles. The research identifies a clear conceptual mapping between AI risks—such as algorithmic bias, misinformation, surveillance, and digital inequality—and the core maqasid objectives of justice, preservation of intellect, dignity, lineage, and wealth. This mapping represents a novel contribution by providing empirical evidence that Islamic ethical reasoning can serve not only as a moral reference but also as a structured evaluative model for AI governance. The study highlights that Maqasid al-Sharia is not merely a classical theological framework but a living, adaptable ethical system capable of addressing the complexities of algorithmic decision-making and technological disruption in Muslim societies.

The research offers significant conceptual advancement by formulating an integrative Islamic AI-ethics framework grounded in Maqasid al-Sharia, bridging classical jurisprudence with modern AI governance. The framework provides operational clarity by translating maqasid principles into ethical criteria applicable to AI system design, risk evaluation, and policy development. The study further contributes methodologically through its combined use of document analysis, expert interviews, and inferential mapping, enabling a structured synthesis of textual tradition and contemporary technological discourse. This multi-layered methodology generates a rigorous model that can be replicated, tested, and expanded in future Islamic AI ethics scholarship.

The study is limited by its reliance on expert-based qualitative insights and secondary-source analyses, which may not fully represent the diverse perspectives of Muslim communities

experiencing AI impacts in everyday life. The absence of large-scale empirical data restricts the generalizability of the proposed framework across different socio-cultural contexts of the Muslim world. Future research should incorporate quantitative surveys, cross-regional comparative studies, and real-world testing of maqasid-based ethical indicators in AI systems. Expanding collaboration with Islamic legal bodies, AI engineers, and policymakers can enhance the practical application of the framework and support the development of formal Islamic AI governance standards.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the authors used **ChatGPT (OpenAI)** to assist with language refinement, grammatical correction, and improving the clarity and coherence of the manuscript. After using this tool, the authors reviewed, verified, and edited the content as needed and take full responsibility for the accuracy, originality, and integrity of the published work.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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