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The Ethics of Artificial Intelligence in Islamic Jurisprudence: A Maqasid al-Shariah Framework for Algorithmic Governance

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ABSTRACT

Background. Artificial intelligence (AI) increasingly influences public administration, finance, healthcare, education, and digital religious practices, generating ethical concerns related to accountability, algorithmic bias, transparency, privacy, and human agency. Therefore, an Islamic ethical framework is needed to evaluate the legitimacy of AI-driven decision-making systems.

Purpose. This study aimed to develop a *maqasid al-Shariah* framework for assessing the ethical legitimacy of artificial intelligence in algorithmic governance. Specifically, it examined how Islamic jurisprudential principles can guide the evaluation of AI systems while maintaining technological innovation and human-centered values.

Method. This study employed a qualitative conceptual approach through normative juridical analysis, thematic examination of classical and contemporary Islamic legal scholarship, and comparative analysis of major artificial intelligence ethics principles. The analysis focused on integrating Islamic objectives with contemporary challenges in algorithmic decision-making.

Results. The findings show that AI governance can be assessed through the protection of religion, life, intellect, lineage, and wealth, supported by principles of justice, public interest, accountability, transparency, and harm prevention. The study reveals that opaque, discriminatory, manipulative, or unaccountable AI systems may contradict *maqasid al-Shariah* values despite their technical efficiency. A *maqasid*-oriented governance model requires human oversight, explainability, proportionality, responsible data management, and accessible mechanisms for correction and redress.

Conclusion. This study concludes that *maqasid al-Shariah* provides a flexible and principled ethical framework for aligning artificial intelligence with human dignity, social justice, and responsible governance. The framework enables context-sensitive technological development while ensuring that algorithmic innovation remains consistent with broader societal welfare and Islamic ethical objectives.

KEYWORDS

Artificial Intelligence, Algorithmic Governance, Islamic Ethics.

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INTRODUCTION

Artificial intelligence has rapidly evolved from a specialized computational technology into a major infrastructure shaping contemporary social, economic, political, and institutional life. Algorithmic systems are increasingly employed in healthcare, financial services, education, public administration, judicial assessment, religious information services, and digital platforms.

growing reliance on automated decision-making has generated unprecedented opportunities for efficiency and innovation while simultaneously raising fundamental ethical questions concerning fairness, transparency, accountability, privacy, autonomy, and human dignity.

Algorithmic governance represents an important development within this technological transformation because computational systems are no longer limited to processing information but increasingly influence decisions affecting individuals and communities (Albalawi & Abdul-Ghafour, 2026; Iqbal dkk., 2026; M. S. Islam & Demir, 2026). Machine-learning models can classify citizens, determine access to resources, predict behavior, recommend institutional actions, and prioritize particular outcomes. Such capabilities create ethical consequences when algorithms reproduce discrimination, operate through opaque decision-making procedures, exploit personal data, or diminish meaningful human oversight over socially consequential decisions.

Islamic jurisprudence provides a rich intellectual and normative tradition for evaluating emerging ethical challenges through principles derived from the Qur'an, Sunnah, legal reasoning, public interest, justice, prevention of harm, and human responsibility (Abdullah dkk., 2025; Alothman dkk., 2026; Hamdi, 2026). Maqasid al-Shariah offers particular relevance because it emphasizes the higher purposes of Islamic law rather than restricting legal analysis to literal or procedural compliance. The framework has considerable potential to assess whether artificial intelligence contributes to human welfare, protects fundamental interests, and remains compatible with ethical responsibilities within technologically mediated societies.

Current debates on artificial intelligence ethics are primarily shaped by secular regulatory frameworks emphasizing principles such as explainability, fairness, accountability, privacy, safety, and human-centered design (AlHouli, 2024; Callais & Mkrtchian, 2024; Wijayanti dkk., 2024). These principles provide valuable foundations for responsible AI governance, yet they do not necessarily address the religious, moral, and jurisprudential concerns of Muslim societies. The absence of sufficiently developed Islamic ethical frameworks creates uncertainty regarding how algorithmic systems should be evaluated when technological efficiency conflicts with religious values, social justice, or broader human welfare.

Islamic legal discussions concerning artificial intelligence remain dispersed across questions of permissibility, liability, privacy, automation, financial transactions, medical technologies, and the status of machine-generated decisions (Belli dkk., 2024; Ghaly & al-Khatib, 2023; Rapi dkk., 2026). Much of this scholarship focuses on whether particular technological applications are halal or haram rather than examining the broader governance structures through which algorithms distribute benefits, risks, opportunities, and responsibilities. This fragmented approach limits the capacity of Islamic jurisprudence to provide systematic ethical guidance for complex algorithmic ecosystems operating across multiple sectors.

Maqasid al-Shariah is frequently proposed as a suitable framework for addressing contemporary technological issues, but its operational application to algorithmic governance remains insufficiently specified (El Moussaoui dkk., 2025; Ghaemmaghami & Jabbar, 2023; Tjahyanto dkk., 2026). Broad references to the preservation of religion, life, intellect, lineage, and wealth do not automatically explain how AI systems should be evaluated in cases involving algorithmic discrimination, predictive surveillance, automated profiling, data extraction, misinformation, behavioral manipulation, or autonomous institutional decision-making. A structured relationship between maqasid principles and concrete AI governance requirements therefore remains a significant theoretical and practical problem.

This study aims to construct a systematic ethical framework for artificial intelligence governance based on maqasid al-Shariah and relevant principles of Islamic jurisprudence. The

proposed framework seeks to translate higher objectives of Islamic law into practical criteria for evaluating the legitimacy, design, deployment, and oversight of algorithmic systems (Jan dkk., 2023; Jarkas & Kele, 2026; Zafar dkk., 2026). Particular attention is directed toward the protection of human dignity, justice, public welfare, individual rights, social responsibility, and prevention of technological harm.

The research specifically intends to examine how the classical objectives of preserving religion, life, intellect, lineage, and wealth can be interpreted within contemporary algorithmic environments (Amuda & Al-Nasser, 2026; Hatem Falih dkk., 2025; Sulaeman & Sukmana, 2026). Each objective will be connected to emerging ethical concerns, including informational integrity, physical and psychological safety, cognitive autonomy, family and social protection, economic fairness, privacy, and protection against discriminatory or exploitative automated practices. This analytical mapping is expected to demonstrate how maqasid reasoning can address concrete problems generated by data-driven decision systems.

The study also seeks to formulate governance principles that can guide policymakers, Islamic scholars, technology developers, institutions, and Muslim communities in assessing responsible artificial intelligence (Dhali dkk., 2026; Gusweni dkk., 2025; Ukpabi dkk., 2023). Human oversight, explainability, accountability, proportionality, transparency, data stewardship, contestability, and mechanisms of redress will be examined through a maqasid-oriented ethical perspective. The resulting model is expected to bridge Islamic normative reasoning with contemporary AI governance while preserving sufficient flexibility to accommodate technological development and contextual diversity.

Existing artificial intelligence ethics literature has developed sophisticated discussions regarding responsible innovation, algorithmic fairness, explainable AI, data governance, human rights, and institutional accountability. International frameworks increasingly articulate shared ethical principles intended to prevent discrimination, protect privacy, ensure safety, and preserve meaningful human control (Effoduh, 2026; El Moussaoui & Loqman, 2026; Mastor dkk., 2026). The dominant literature, however, remains largely grounded in secular ethical traditions, regulatory principles, or universal human-rights frameworks, leaving religious jurisprudential perspectives comparatively underdeveloped within mainstream AI governance scholarship.

Current Islamic scholarship on artificial intelligence has contributed important discussions concerning Islamic ethics, Shariah compliance, technological responsibility, and the possibility of applying maqasid al-Shariah to emerging technologies. Significant conceptual ambiguity nevertheless remains regarding how maqasid principles should be transformed into measurable or operational governance criteria (Al Shamsi & Mohammed AlQodsi, 2026; Irham, 2026; Khawaldeh, 2024). Many studies employ maqasid as a general ethical reference without systematically connecting each objective to specific stages of algorithmic design, data collection, model development, deployment, monitoring, accountability, and institutional redress.

Research at the intersection of Islamic jurisprudence and algorithmic governance also tends to focus on individual sectors rather than developing an integrated cross-sectoral framework. Studies commonly examine Islamic finance, healthcare technologies, educational AI, autonomous systems, or religious applications separately, which can obscure common ethical structures underlying algorithmic decision-making (Constantinou dkk., 2025; Fodol & Aslan, 2026; Wafa dkk., 2024). A clear scholarly gap consequently exists for a comprehensive framework capable of evaluating diverse AI applications through consistent maqasid-based criteria while remaining responsive to contextual differences among technological systems and Muslim societies.

The principal novelty of this study lies in transforming maqasid al-Shariah from a broad philosophical reference into a structured framework for algorithmic governance. The research does not merely ask whether artificial intelligence is compatible with Islamic law but examines how algorithmic systems should be designed, assessed, supervised, and corrected according to the higher purposes of Shariah (Ahmed, 2024; AlJahsh, 2024; Le Pluard, 2024). This shift from technological permissibility toward governance ethics expands the analytical scope of contemporary Islamic jurisprudence.

The proposed framework introduces an integrated relationship between classical maqasid, complementary Islamic legal principles, and contemporary AI governance mechanisms (Häuselmann & Custers, 2024; Kamran dkk., 2023; Riswandi dkk., 2026). Concepts such as maslahah, mafsadah, 'adl, amanah, darar, responsibility, and human dignity can provide normative depth to principles including explainability, accountability, privacy protection, fairness, human oversight, and redress. Such integration creates a distinctive analytical model capable of establishing dialogue between Islamic legal theory and global debates concerning responsible and trustworthy artificial intelligence.

The significance of this research emerges from the expanding influence of algorithmic systems within Muslim-majority societies and institutions operating under Islamic ethical commitments. Regulatory adoption of artificial intelligence without culturally and religiously grounded ethical frameworks risks creating a gap between technological governance and societal values. A maqasid-based framework can contribute theoretically to Islamic legal studies, practically to AI policy development, and normatively to responsible technological innovation by ensuring that technological advancement remains directed toward justice, human dignity, social welfare, and the prevention of harm.

RESEARCH METHODOLOGY

This study employed a qualitative normative-conceptual research design to examine the ethical implications of artificial intelligence through the perspective of Islamic jurisprudence and maqasid al-Shariah. The design was selected because the research focused on the interpretation, comparison, and systematic integration of normative principles rather than the measurement of behavioral variables or statistical relationships (Almuzaini & Azmi, 2023; Grassa dkk., 2025; Ishak dkk., 2025). The analysis combined normative juridical inquiry, conceptual analysis, and thematic interpretation to investigate how Islamic legal principles can provide an ethical foundation for algorithmic governance. Maqasid al-Shariah served as the primary analytical framework, particularly the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage and human continuity (*hifz al-nasl*), and wealth (*hifz al-mal*). Supporting principles such as *maslahah* (public interest), *mafsadah* (harm), *'adl* (justice), *amanah* (trust and responsibility), and *la darar wa la dirar* (prevention of harm) were incorporated to assess contemporary ethical challenges associated with artificial intelligence.

The population of the study consisted of scholarly, jurisprudential, ethical, and regulatory documents relevant to Islamic legal thought, maqasid al-Shariah, artificial intelligence ethics, and algorithmic governance. The documentary population included classical works of Islamic jurisprudence, contemporary scholarship on maqasid, peer-reviewed studies addressing AI ethics, and authoritative international guidelines concerning responsible artificial intelligence. The research sample was selected purposively according to four criteria: direct relevance to Islamic jurisprudence or maqasid al-Shariah, substantive discussion of AI ethics or algorithmic decision-making, conceptual significance for governance and human welfare, and sufficient scholarly or institutional

credibility. Classical and contemporary Islamic sources were selected to represent continuity and development within Islamic legal reasoning, while modern AI governance documents were included to identify areas of convergence, tension, and possible normative integration. This purposive documentary sampling enabled the study to concentrate on sources capable of supporting a systematic maqasid-based framework rather than attempting to represent the entire body of literature on artificial intelligence.

The primary research instrument was a structured document-analysis matrix developed to organize, classify, compare, and interpret the selected sources. The matrix contained analytical categories covering the five essential objectives of maqasid al-Shariah, public interest, justice, accountability, transparency, privacy, human dignity, autonomy, data protection, algorithmic bias, explainability, human oversight, proportionality, and mechanisms for redress. Each document was examined according to its normative principles, ethical concerns, governance recommendations, and relevance to specific forms of algorithmic risk. A thematic coding guide was also used to identify recurring concepts and relationships between Islamic legal principles and contemporary AI ethics. The instrument did not function as a quantitative measurement scale but as a systematic analytical framework intended to increase consistency in interpreting heterogeneous legal, ethical, and policy materials.

The research procedure was conducted through four sequential stages. The first stage involved identifying and collecting relevant classical Islamic jurisprudential sources, contemporary maqasid scholarship, academic literature on artificial intelligence ethics, and major governance frameworks addressing responsible AI. The second stage consisted of screening and classifying the documents according to their relevance to the research objectives and assigning them to thematic categories related to maqasid al-Shariah and algorithmic governance. The third stage involved qualitative thematic analysis in which ethical issues such as discrimination, opacity, privacy infringement, manipulation, automated profiling, economic exclusion, misinformation, and reduced human agency were examined through the selected Islamic jurisprudential principles. The fourth stage synthesized the findings into a maqasid-based framework for algorithmic governance by mapping specific AI risks and governance requirements onto the higher objectives of Islamic law. Analytical credibility was strengthened through source triangulation across classical legal texts, contemporary Islamic scholarship, academic AI ethics literature, and institutional governance documents. Interpretive consistency was maintained by comparing emerging themes across multiple sources and retaining only principles that demonstrated clear conceptual relevance to both Islamic jurisprudence and contemporary algorithmic governance.

RESULT AND DISCUSSION

The secondary data analysis identified four principal clusters of documentary evidence: Islamic jurisprudential sources, contemporary maqasid al-Shariah scholarship, academic literature on artificial intelligence ethics, and institutional frameworks for algorithmic governance. The documentary evidence consistently addressed concerns related to justice, harm prevention, accountability, human dignity, privacy, autonomy, transparency, and the protection of individual and collective interests. Islamic jurisprudential materials provided the normative basis for determining legitimate and harmful technological practices, while contemporary AI ethics literature articulated operational concerns associated with automated decision-making. The convergence of these sources demonstrated that ethical evaluation of artificial intelligence requires more than technical accuracy because algorithmic systems can produce legal, social, economic, intellectual, and moral consequences.

Table 1. Distribution of Ethical Themes Across the Documentary Data

Documentary Data Cluster	Dominant Ethical Concerns	Maqasid Dimension	Governance Relevance
Classical Islamic jurisprudence	Justice, harm prevention, responsibility, public interest	Hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, hifz al-mal	Normative legitimacy
Contemporary maqasid scholarship	Human welfare, dignity, proportionality, social justice	Integrated maqasid protection	Ethical prioritization
AI ethics literature	Bias, opacity, privacy, autonomy, explainability	Intellect, life, wealth, dignity	Algorithmic design and assessment
AI governance frameworks	Accountability, transparency, human oversight, redress	Public interest and prevention of harm	Institutional governance
Cross-disciplinary literature	Manipulation, exclusion, surveillance, misinformation	Intellect, life, wealth, social welfare	Risk mitigation

The secondary evidence showed that algorithmic bias, opacity, privacy violations, behavioral manipulation, automated exclusion, and weakened human accountability represented the most recurrent ethical challenges across the reviewed materials. These challenges were not isolated technical defects but multidimensional risks capable of affecting several maqasid objectives simultaneously. Algorithmic discrimination, for example, could threaten hifz al-mal when individuals were unfairly excluded from financial opportunities, hifz al-nafs when automated decisions affected healthcare or social protection, and the broader Islamic principle of 'adl when unequal treatment became embedded within institutional systems. The documentary data therefore indicated substantial conceptual overlap between contemporary AI ethics and Islamic jurisprudential concerns.

The pattern emerging from the documentary analysis demonstrated that maqasid al-Shariah provides a hierarchical ethical perspective that differs from purely compliance-oriented approaches to artificial intelligence. Technical compliance with predetermined rules was found to be insufficient when the social consequences of an algorithm contradicted justice, welfare, or the prevention of harm. An AI system could satisfy formal legal requirements while remaining ethically problematic if its operation systematically disadvantaged vulnerable groups, manipulated users, concealed decision logic, or transferred accountability from human institutions to automated processes. Maqasid reasoning consequently shifted the analytical focus from whether a system was technically permissible toward whether its purposes, means, consequences, and governance mechanisms protected legitimate human interests.

Public interest (maslahah) emerged as a central interpretative mechanism connecting classical jurisprudential principles with contemporary algorithmic governance. The documentary evidence indicated that technological benefits could not be treated as sufficient justification for AI deployment without considering the distribution of those benefits and the possibility of

accompanying harms. Efficiency, prediction accuracy, personalization, and automation represented legitimate benefits only when they did not undermine dignity, justice, privacy, intellectual autonomy, or economic security. Ethical legitimacy was therefore dependent on a proportional assessment in which technological advantages were evaluated against foreseeable and preventable harms.

The thematic analysis generated five major domains connecting maqasid al-Shariah with specific algorithmic risks. Hifz al-din was associated with the protection of religious integrity and protection against manipulative or misleading automated religious content. Hifz al-nafs was associated with safety, healthcare decisions, psychological well-being, and protection from harmful automated interventions. Hifz al-'aql was strongly linked to informational integrity, cognitive autonomy, misinformation, persuasive algorithms, and the capacity of individuals to make informed decisions. Hifz al-nasl was associated with family integrity, children's data, intergenerational interests, identity, and socially consequential profiling. Hifz al-mal was connected to financial inclusion, automated credit assessment, employment algorithms, consumer protection, and protection against economic exploitation.

Analytical inference from the cross-document patterns indicated that the ethical acceptability of artificial intelligence cannot be inferred solely from technological functionality or predictive performance. Repeated convergence between Islamic jurisprudential principles and contemporary AI ethics suggested that legitimate algorithmic governance requires at least five governance conditions: demonstrable public benefit, prevention of disproportionate harm, meaningful human accountability, procedural fairness, and accessible mechanisms for contesting consequential decisions. Systems lacking these safeguards exhibited a stronger conceptual conflict with maqasid-oriented ethical requirements even when they offered substantial gains in efficiency.

The inferential analysis also suggested that maqasid al-Shariah functions more effectively as a governance framework when combined with procedural mechanisms rather than employed only as a general philosophical statement. Terms such as maslahah, 'adl, amanah, and darar acquired practical relevance when translated into requirements for bias assessment, explainability, data responsibility, human oversight, impact evaluation, and redress. This finding implies that maqasid-based AI ethics should move beyond declarative ethical principles toward institutional procedures capable of identifying, preventing, and correcting algorithmic harm.

The relational analysis demonstrated a strong conceptual correspondence between Islamic jurisprudential values and contemporary principles of responsible artificial intelligence. The Islamic principle of 'adl corresponded closely with algorithmic fairness and non-discrimination, while amanah was related to institutional responsibility, data stewardship, and accountability. The principle of preventing harm corresponded with AI safety, risk mitigation, and impact assessment. Maslahah provided a normative basis for determining whether AI-generated benefits genuinely contributed to public welfare rather than merely advancing organizational efficiency or commercial interests.

The documentary analysis identified automated financial decision-making as a representative case illustrating the relevance of maqasid-based algorithmic governance. AI-driven credit scoring, risk classification, and financial profiling can improve efficiency and expand access to financial services, yet these systems can also reproduce historical inequalities when training data reflect existing socioeconomic disparities. Individuals may be denied financing, subjected to unfavorable conditions, or categorized as high-risk without sufficient understanding of the factors influencing the decision. Such circumstances directly engage hifz al-mal, the principle of justice, protection against exploitation, and the requirement for transparent contractual relationships.

AI-assisted healthcare decision-making provided a second analytical case demonstrating the multidimensional character of algorithmic ethics. Clinical algorithms can support diagnosis, prioritize patients, predict health risks, and improve resource allocation, but errors or biased datasets may create serious consequences for human life and physical well-being (Kuttappan & Kaur Tiwana, 2025; Seliktar, 2024; Sonmez dkk., 2023). The maqasid principle of hifz al-nafs requires the preservation of life and protection against preventable harm, making human clinical oversight particularly important in high-stakes automated decisions. Patient privacy, informed consent, data security, and the ability to challenge automated recommendations also connected this case to human dignity, autonomy, and institutional responsibility.

The financial case demonstrated that an algorithm could not be considered ethically legitimate merely because it applied identical computational procedures to every applicant. Historical inequality embedded within datasets could generate systematically unequal outcomes despite apparent procedural neutrality (Ibrahim Abdulrahim Abdulla dkk., 2025; M. M. Islam, 2026; Muryanto, 2023). A maqasid-oriented assessment therefore required examination of substantive justice, the effects of automated decisions on economic welfare, and the existence of mechanisms allowing individuals to understand and contest unfavorable outcomes. Algorithmic fairness from an Islamic jurisprudential perspective consequently involved both procedural consistency and protection against unjust economic harm.

The healthcare case demonstrated that predictive accuracy alone could not determine the ethical legitimacy of automated clinical systems. Decisions affecting life, treatment priority, or medical intervention required a higher level of precaution because the magnitude of possible harm was substantially greater than in low-risk applications (Hudaefi, 2026; Matt dkk., 2023). Maqasid reasoning supported a proportional governance approach in which the intensity of oversight increased according to the potential severity, irreversibility, and social consequences of automated decisions. High-risk AI systems therefore required stronger explainability, professional supervision, validation, data protection, and accountability than systems used for routine administrative functions.

The overall findings indicate that maqasid al-Shariah can function as a substantive ethical architecture for algorithmic governance when its normative principles are translated into operational responsibilities. The framework extends beyond determining the permissibility of artificial intelligence by asking whether AI systems preserve human interests, distribute benefits fairly, prevent foreseeable harm, protect autonomy, and maintain meaningful human accountability. Ethical legitimacy consequently depends on the interaction between technological purpose, data practices, decision processes, institutional responsibility, and actual or reasonably foreseeable social consequences.

The results also indicate that a maqasid-based framework does not require rejection of artificial intelligence or technological innovation. Responsible innovation becomes ethically defensible when technological capabilities are subordinated to justice, human dignity, public welfare, and prevention of harm. The most significant contribution of the framework lies in repositioning Islamic jurisprudence from a reactive mechanism that evaluates technology after deployment toward a proactive governance approach capable of guiding AI design, implementation, monitoring, and correction throughout the algorithmic lifecycle.

CONCLUSION

The most important finding of this study is that maqasid al-Shariah can provide a comprehensive ethical foundation for governing artificial intelligence beyond conventional

assessments of technical efficiency, legal compliance, or technological permissibility. The analysis demonstrates that algorithmic governance should be evaluated through its capacity to protect religion, life, intellect, lineage, wealth, human dignity, justice, and public welfare while preventing foreseeable harm. Algorithmic systems that are opaque, discriminatory, manipulative, or insufficiently accountable may conflict with maqasid-oriented ethical requirements even when they achieve high levels of technical performance. The findings further indicate that human oversight, explainability, fairness, data responsibility, proportionality, and mechanisms for redress represent essential governance requirements for aligning artificial intelligence with Islamic jurisprudential ethics.

The principal contribution of this research is conceptual and methodological. Conceptually, the study transforms maqasid al-Shariah from a broad normative reference into an integrated framework for evaluating algorithmic governance across different technological contexts. The framework connects classical Islamic legal principles such as *maslahah*, *'adl*, *amanah*, and prevention of harm with contemporary AI governance principles, including accountability, transparency, explainability, privacy protection, fairness, and human-centered oversight. Methodologically, the study introduces a structured analytical mapping that links specific algorithmic risks to relevant maqasid objectives and governance mechanisms. This approach extends Islamic jurisprudential analysis beyond binary discussions of halal and haram toward a more systematic assessment of technological purpose, process, consequence, institutional responsibility, and social impact throughout the AI lifecycle.

The main limitation of this study lies in its qualitative normative-conceptual design and reliance on documentary sources, which restrict the empirical validation of the proposed framework across different institutional, cultural, and technological settings. The framework has not yet been tested through interviews with Islamic jurists, AI developers, policymakers, regulators, or affected communities, nor has it been applied comparatively to large-scale algorithmic systems operating in different Muslim-majority countries. Future research should empirically validate the framework through expert consultation, Delphi studies, comparative case studies, stakeholder interviews, and mixed-method investigations involving high-risk AI applications in finance, healthcare, education, public administration, and religious services. Further studies should also develop measurable indicators and assessment instruments capable of translating maqasid-based ethical principles into practical auditing standards for responsible algorithmic governance.

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 English language refinement, grammatical correction, academic writing structure, and improving the clarity and coherence of the manuscript. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

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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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