

Advancing Humanity: Sharī'ah-Compliant Innovations in Contemporary Technology

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Abstract

The ethical need for the development of science and technology to prioritise human benefit is analyzed in this paper. With a focus on Shari'ah's five basic aims namely preserving faith, life, intellect, lineage and property, the ethical consequences of scientific progress are explored through the prism of Islamic law. If ethical considerations are not incorporated in the field of science and technology, we will observe further chaos in the society. This paper concludes the fact that the human beings will get maximum benefits and the impending damages to the society will be minimized if adherence to the five main aims of Shari'ah is made.

Key Words: Maqasid al-Shari'ah, Islam, Science, Technology, ethics

Introduction

The rapid development in the fields of science and technology has not only created unmatched prospects for progress in this world but has also enhanced the worth of life. Advancements in the field of science has done wonders and brought revolution in every sphere of life. But progress in the field of science poses certain ethical challenges because misuse and unforeseen negative effects of scientific progress cannot be ignored as with its development, possibility of its misuse also increases. The idea that science and technology should be developed with humanity's benefit in mind is decisive in addressing these



ethical challenges. Shariah's five main objectives, which include the preservation of faith, life, lineage, intellect and property provide as a wide-ranging structure for evaluating the ethical consequences of technological progression. Ethical development and application of science and technology in order to preserve its benefits to mankind can be achieved by complying with these five fundamental goals.

Discussion

The concept of wellbeing is an important household concern since it represents the comfort level of humanity. A family's living conditions, such as their access to food, clothing, shelter, and safety, are all part of their overall wellbeing (McGregor et al. (2015)). Happiness could not be measured as a general indicator of wellness, according to research. At the moment, improving wellbeing is high on the agenda for legislators looking to improve sustainability and quality of life (Schleicher et al. (2018)). It is called the science of happiness (Smith et al. (2018)). Serving humanity should be the ultimate goal of every field and modern science cannot be considered blessing for the human beings if it violates this concept. All people are meant to live in harmony with one another, they are meant to worship Allah alone, submit to Him, and express gratitude to Him for all the blessings He has bestowed upon humanity throughout the cosmos. The worst kind of ingratitude on the part of humans is unquestionably rebellion against His will. All humans are entrusted with the duty of creating a theocentric civilization and life on earth. We are obligated to use all of Allah's bounties in nature as Divine trusts, not as the trustee's exclusive property. Many people in the modern era act as though they are totally independent of their Master. This is because they forget or deny their roles as servants of Allah. As a result, ideas of modernization, progress, and development that are secular or materialistic have emerged to contradict spiritual or religious views on the fundamental nature of human evolution. From an Islamic standpoint, growth and purification of the human self is necessary through the Prophetic instruction and the application of Tawhid ethics. Islamic religious scholars have stressed

that Allah's Divine Way, which is a divinely designed plan of existence for humans, was created with the intention of achieving a set of fundamental goals known as the Maqasid al-Shari'ah (Kamal, (2010).

The functioning of natural world is comprehended by the scientific work. Historically, there have been two beliefs on humanity's drive to achieve scientific knowledge: science for the sake of science and science for better understanding of God's creation. As per first view, there should be no limit on the type of scientific study conducted; however, the second opinion holds that scientific activity cannot be unrestricted. Many eminent scholars around the world are of the view that due to the miseries caused by the abuse of science and its application, particularly during the twentieth century, knowledge should be sought for the sake of humanity with purposeful intent of enhancing human spirituality. Questions of humanity, such as 'What am I doing here?' and 'What is the purpose of life?' are questions that science is unable to answer. As a result, science needs to be ingrained in a metaphysical worldview (Golshani, (2007). Until it was resurrected by al-Ghazali and al-Shatibi, the science of Maqasid al-Shari'ah is regarded as an important but frequently overlooked development in Islamic history. Ensuring the welfare of all people is a vital aspect of Islamic development, and it should align with the goals of Maqasid al-Shari'ah (Sadeq, (1987). Several eminent scholars have offered explanations of the goals (maqasid) of Shari'ah. Among them is Ibn'Ashur, who defines Maqasid al-Shari'ah as the rationale and intent behind the majority of Shari'ah regulations (Tahir et al. (1998). Among daruriyyat, hajiyyat and tahsiniyat, five elements compose daruriyyat (Jasser, (2008). Islamic philosopher Abu Hamid al-Ghazali was of the view that: 'The very objective of the Shari'ah is to promote the well-being of the people, which lies in safeguarding their faith (al-din), their lives (al-nafs), their intellect (al-'aql), their posterity (al-nasl) and their wealth (al-mal).' Humanity can benefit from the wisdom of al-Shari'ah by gathering benefits in this world as well as the next (Mubashir et. al. (2014). Maqasid al-Shari'ah is made up of all the elements associated with human nature (Dar, (2004).

I. Protection of Faith

Ibn'Ashur characterizes al-din as each person preserving their Islamic faith by refraining from everything that could erode and perplex their faith (Saladin et al. (2020). First, it refers to a revelation given to Hazrat Muhammad (PBUH). Secondly, it is a law that entails believing in Allah, His Messenger, and the hereafter. The third revealed law is comparable and regulates the outside aspects of human existence (Fakhri et al. (2015). Through al-Quran and Hadith, faith is also measured (Tiliouine et al. (2009). It can further be understood by observing that how an individual understands this term and practices it in daily life (Maselko et al. (2006). Beliefs such as 'Trust in Allah, Islam is the complete religion and Quran is true' are helpful in understanding this concept (Shakona, (2013). Preservation of faith is one of the most important objectives of Shariah which can be achieved through interaction of Maqasad al Shar'iah with science. Maqasid al Shariah's components for preserving faith include religious duties, religious instruction, charitable giving, knowledge acquisition, mosque activities, and faith in Allah (Rasool et al. (2020). It will lessen disputes between adherents of various faiths because Maqasid al Shariah is aimed to provide a correct interpretation of Islam (Lamido, (2016). Seeking knowledge has been of utmost significance and Insights into the natural world gained from scientific inquiry and education promote intellectual development and a deeper understanding of creation's complexity and beauty as seen through the lenses of science and religion. In the areas of health, social welfare, education, environment, and other community empowerment initiatives, waqf is crucial to ensuring human well-being (Shahriar et al. (2018). For Muslims, offering the Namaz requires facing the Holy Kaaba and compass can be used to locate the exact direction of the Kaaba. Further, right direction of the Qiblah can be located by using Smartphone applications (Sanjaya et al. (2018). Learning activities in the digital age involve a variety of abilities, including the ability to use multiple digital media apps, such as the digital Quran. The Digital Quran can be used to enhance the religious education (Lukman et al. (2021).

2. Protection of Life

Al-Nafs seeks to safeguard anything that would guarantee the family's survival (Ramli et al. (2020)). It is a physiological necessity that is significant in day-to-day living, such as preserving one's own health using a variety of strategies, such as moderate diet maintenance (Rasool, (2016)). Various components were employed by different researchers to measure health and nutrition, among them is the key component (Waggle, (2008)). Islam considers life of individual precious and medical sciences through vaccinations and modern methods of surgery etc has not only enhanced health outcomes but has also saved lives. Protection of life encompasses spiritual, physical, and psychological dimensions. Basic needs to lead life must be met. Health care accessibility and safety from threats and dangers are essential components too (Kader, (2021)). Similarly, Islam emphasizes on cleanliness and science can contribute to keep the environment safe and healthy. A fundamental component of Maqasid Sharia is guaranteeing people's right to food, shelter, protection against insecurity, and life (Lamido (2016)). One cannot imagine a world without technology. There is no way for health systems to avoid the impact of these technologies. Medical devices can be as basic as bedpans and tongue depressors or as sophisticated as closed-loop artificial pancreas systems, programmable pacemakers, in vitro diagnostic (IVD) goods, ultrasound items, X-ray equipment, medical lasers etc. (Rajesh, (2021)). But the issue with the modern science is that on one hand it contributes to provide healthcare facilities to the human beings but on the other hand, it is causing havoc and bloodshed in **Ghaza**. Right to life is guaranteed right but excessive use of weapons of mass destruction is making this world miserable for weaker nations. Misuse of technology has been made by the powerful nations time and again against the weaker nations.

3. Protection of Intellect

Islam mandates that every Muslim should become knowledgeable about everything from personal responsibility which is knowledge centered on one's own character, to Muslim polity, which is more broadly based and

concentrates on individual accountability within a community. Shariah mandates the advancement of knowledge and forbids anything that could harm it (Ibrahim et al. (2011)). Education is categorized into tertiary, secondary, and primary education. Primary education is daruriyah and it covers both worldly and fundamental religious knowledge (Kader, (2021)). Online banking, employee training and consumer awareness are addressed in Islamic banking (Julia et al. (2020)). E-learning has become the need of the hour after COVID-19 and the results and motivation of students are greatly impacted by e-learning systems (Yahiaoui et al. (2022)).

4. Protection of Posterity

Islam has placed a strong focus on posterity since it guarantees the preservation of the human body and mind. Additionally, Islam prohibits cohabitation and fornication. Islam forbids acting in an impolite or hostile manner. Keeping posterity secure involves a number of things, such as peace, a brighter future for the family, involvement in communal affairs, individual freedom, and others (Kasri et al. (2015)). Protection of offspring, survival of the family and a promise to upcoming generations are the various parts of preserving posterity. To accomplish this component, a number of things including providing future generations with a foundational moral and religious education, ensuring that children receive the required vaccinations, providing prenatal care during pregnancy must be done (Yusof et al. (2019)). Modern techniques have indeed done wonders in safeguarding the lives of mothers during pregnancy (Ryu et al. (2021)). The health and medical apps assist in keeping everyone healthy (Maaß et al. (2022)).

5. Protection of Wealth

Hifz al-Mal includes protection against property damage, harm, theft, and other negative outcomes. In addition, the acquisition of wealth is a function of economics; it is manifested in the ownership of fixed assets and long-lasting goods, the capacity to earn a living through financial activities, and the consumption of goods and services that meet basic requirements. The wealth is purportedly managed honestly and sufficiently, and it ought to aid in

alleviating poverty, and helping those in need. Furthermore, the distribution is carried out via sadaqah, waqf, and zakat. One of Shariah's primary goals (maqasid) is the preservation of wealth (hifz al-mal), which aims to safeguard and improve the financial well-being of both individuals and society as a whole. By fostering the emergence of new industries, raising productivity, and developing infrastructure, scientific research and technical innovation support economic expansion. Through sustainable economic development, these improvements promote prosperity and reduce poverty, thereby supporting the Maqasid al Shariah (Kusnan, (2022).

Similarly, The Maqashid Syariah Index (MSI) is a measurement tool used in the application of Maqashid Syariah in banking to make sure that banking processes adhere to the fundamentals of Islamic law and offer more benefits to society. Ethical business practices are vital for sustainable economic development (Rusydia et al. (2022).

Critical Evaluation

Without question, humans have benefited much from modern science. It has had an impact on nearly every aspect of our life and provided us with new understandings of the universe's composition. Unfortunately, several scientists and engineers have been deeply involved in the harmful operations, which have included the development of weapons of mass destruction and environmental degradation. Exploitation of natural resources; growing wealth disparity; environmental degradation; deterioration of humanity's spiritual side and development of weapons of mass destruction are some examples of the improper use of science and technology. All of the negative effects of modern science stem from the predominance of a worldview among scientists today that is characterized by the disregard for humankind as a result of overspecialization, the scientific community's disregard for moral issues, the desire for wealth and power, the disregard for higher levels of reality, and the disregard for humanity's most pressing difficulties. So, it can be said that comfort without peace of mind, power without virtue, and knowledge without wisdom are harmful to the happiness and well-being of humanity

(Golshani, (2007). The development of atomic strength in nuclear physics, which led to the creation of the atomic bomb, is an example from the annals of technology and generation. Hiroshima and Nagasaki had each received two bombs of a similar kind dropped on Japan. We are now aware of the devastation and suffering that nuclear weapons may cause to human life. The fate of the world lies in the nuclear scientists' collective exercise of loose will. They, along with their political professionals, deliberately concealed their discoveries, making the world a less safe place to live. The cornerstone of traditional Islamic war ethics was violated by the dropping of the atomic bombs on Hiroshima and Nagasaki. Therefore, the epistemology of Maqasid al Shar'iah's research and the ethics of Islamic technology may no longer support Manhattan Project studies aimed at improving the atomic weapon. It is almost impossible to forecast that the contemporary clinical and technological heritage of the mainstream would be so concerned with appropriate moral dilemmas in technology and generation, motivated by the arrogant spirit of ignorance. This incident manifests how ethics might be applied to technology (Desi, at al. (2021).

Findings

Moral and ethical considerations are no longer the deciding factors behind the advancement of technology and generation in the nuclear age. This unfortunate situation presents a real challenge for Muslims and other interested parties seeking to compare medical and technology procedures that align well with moral principles. As a result, the issue of technology ethics from an Islamic perspective needs to come back into our attention right away. The role of ethics in the secularist perspective is limited to utilitarianism. However, the idea of moral standards and the idea of the world's telos are intertwined in the Islamic worldview. With the blending of science and Islamic religious education, it is envisaged that technology would be more easily understood and meaningful. The world will have to discuss the intersection of technological research and ethics. The contemporary world has exposed the misuse of science and the technology era. It is evident that

values have a significant role in shaping and resulting in the pursuit of science and technology when it is envisioned at the level of society. Activities and products related to science and technology can never be value-free. God is a kind tutor to man. We become incredibly intelligent beings because of God's teachings in many ways, including through His books of revelation to the Prophets and His Book. The Prophet Muhammad's (PBUH) revelation further clarifies that all of our reading, studying, and quest for knowledge in the modern world must be done in God's Name. Technological research must thus be carried out in the name of God and no longer in any other name.

Conclusion:

Both blessings and curses have come to humanity through scientific knowledge and its technological offspring, and the weight of the curses now threatens the planet's destiny. To achieve meaningful and long-lasting outcomes, scientists should integrate creativity with compassion and wisdom with science. Scientists would develop a self-imposed code of ethics, refrain from exploring uncharted territory in the name of science, take responsibility for their work and try to improve people's quality of life if this worldview predominated. Humanity cannot afford the luxury of unfettered scientific and technological inquiry, as evidenced by the horrors brought about by the misuse of knowledge throughout the past century. Shari'ah's five basic purposes (Maqasid) provide a strong foundation for guiding the development and application of technology in order to preserve its advantages to humanity. We have investigated numerous aspects of technological growth through the prism of Maqasid al-Shari'ah. By incorporating Maqasid al-Shari'ah into ethical frameworks, researchers and technologists can support innovation that is not only cutting-edge but also socially responsible and culturally sensitive. Moving forward, as technological breakthroughs speed, the concepts outlined in Islamic ethics can make a substantial contribution to worldwide efforts to promote ethical standards in science and technology. By engaging in cross-cultural discussion, we may pave the way for a future in which technological

progress is in line with human values and aspirations.

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