

## Modern Technology Advances with Benefits for Humanity to Demonstrate Design with Conventional Sources Islamic

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### Abstract

*There is an urgent interest among Muslims to participate in broader religious thought activities regarding the nature of modern technology in response to the refutation presented by the ideals of current technology. The impact and use on understanding modern technology cannot be limited. It is so much more pervasive because it conditions ideas, creates our goals and desires. In order to measure modern technology from within the framework of Islamic ethics and design the Islamic paradigm, this is very important by looking at psychological, spiritual, social, moral and circles of the latest postmodernist technology. For holistic insight and moral enhancement of technology, fortitude and practical appropriateness to respond to the latest (contemporary) incident produced due to technology that is holy and ethical poor. Maqashid al-syar'ah hold a useful asset. Muslims should review their traditional notions of Advantage (maşlahah) along with take advantage of these fundamental religious ethics. The design of technological development is beneficial for mankind, because modern technology is infused through It is having a plan all by itself regarding good activities. The intense problem of the Islamic background is which kind of human needs (maşlahah) intense a religion legal discussion can deal with the set of technological values. Muslim jurists, when assessing modern technology, often make use of expressions that describe the optimistic predictions of technology when it comes to human success. This resulted in most of them interpreting human benefit (maşlahah) in terms of technology and issuing fatwas. This makes them be given a particularistic technique to the effect of cutting-edge generation with out considering the effect that current era would possibly have on Muslim life. In this article, it is argued that the contextual-important philosophy of contemporary-day era describes one of the preconditions for outlining what constitutes a reputable human interest (maşlahah). This may be accomplished whilst on the identical time increasing the scope of Islamic Goals (maqashid*



*al-syar'ah) to consist of critical lectures. It links the dual hermeneutic action between the Islamic (time) conception of human goodness (maşlahah) and the axiological contextual perception of the problem during the model of technological development.*

**Keywords:** *Islamic view, Advances in Technology Utilizing, Traditional Sources, Advances in Technology for Humanity in Islam.*

## 1. Introduction

Modern era is an enterprise that has an international influence, affecting nearly all aspects of human existence and society. Technology has an interest in being more efficient than science. Exploring the position of technological infrastructure for advancement of scientific knowledge. It can be said to be technological knowledge if the scientific knowledge obtained for the relevance of implementation is more practical when researching and developing technological artifacts. Today's scientific observations are most often carried out in a technological setting, namely in enhancing preference artifacts and effective solutions to human problems. The term techno-science and thus is sometimes used in the post-Enlightenment era instead of technology to express the interdependence of the two [1]. If technology assembles scientific knowledge of the world, it is central to elaborating on our interpretations and desires of the world. In this way, human responses are classified as decisions and ethical alternatives are heavily influenced to the technological worldview.

For technology supplying morphology to human activities, technology does not only support human activity but also refers to it and its meaning, producing new activities with the latest rules for interpreting the goodness of self and community. Habitual responses to self-concept spaces of the tempo of social relations and ethical moral prescriptions are restructured beyond technological change [2]. For example, when new sophisticated techniques or equipment are adopted into medical practice, it changes not only what doctors do but also the rules of people realizing presumptions about health, disease and medical care. What we mean to be technological devices conditions social and moral activity. They perfect the situations of human existence: world views, social practices, institutions, values and ways of life.

It is a hassle to be truly dynamic when making technological alternatives today when the technological tools most often imposed on us force us in many ways to adapt to them if we are to reside in the modern world, even if fully aware of its dangerous implications. Some people may deign to leave automobiles that have high energy consumption levels, or around technological devices, because of the environmental setting. However, it is very difficult to absolutely give thoughts of owning a private vehicle. The reason is, in the latest technology (modern) culture, the choice of technology is interrelated with the individual and social life in such a way that by backing up some technological devices that are detrimental to one's world view, one simultaneously loses opportunities that support during the achievement of one's goals. The latest technological tools have been assessed, by Muslim scholars and jurists for their convenient service profitability and responsiveness to urgent needs, without broader recommendations for the broader relevance of such tools. Effects such as environmental degradation or the advancement of consumerism are often seen as unwelcome side effects [3], meanwhile it is fittingly the inevitable consequence of the efficiency and usage logic at work behind the design and expansion of technology.

Humans cannot influence technological sentiment simply by refusing to adopt technological artifacts once they are conceived. An energetic human response is needed at the social tradition stage to direct technological progress and a harmonious sorting of technological possibilities that should be encouraged. Expertise to select the technology you want to associate is useful to who and who will become [4].

### 1.1 Modern Technology

Technology has been defined and described in various models, according to the point of view from which it is defined and the target of that definition. For example, from an engineering point of view, the definition of technology will clearly diverge from that adopted from the prospects for the humanities. For the purposes of the present study, it is worthwhile to interpret technology as expressing the size of the technology industry and its interconnection as well as its ethical values, especially on cultural and social ideals that are sufficient with human goals and targets to be the driving force for technological progress [5].

Since the beginning of modernity, technology has penetrated all domains of human activity insofar as everything has an external or internal relationship, direct or indirect to technology [6]. Because contemporary (cutting-edge) technology is the most dominant human activity that engages customs today, it is important throughout the purpose of this study to recognize it as a sign of the late contemporary or postmodern. Specific forms or philosophical principles of contemporary (modern) or postmodern technology are articles of many cases raised by cultural and social philosophers and commentators [7].

Our contemporary technology is more accurately called postmodern because it exposes the lack of basic ethics. Modern technology was originally intended for humanist purposes, such as increasing human disease. However, our contemporary age is characterized by the neglect of these goals together with the reliance of modern science and technology to advocate basic epistemological or ethical principles. For the current analysis, technology is considered postmodern and an expression of regret for modern aims and objectives related to technology. Postmodern technology can also prove an effort to create technology that simply promotes efficiency and maximization. This postmodern technology needs to be informed by another worldview and value framework.

One way of defining technology is 'the totality of the means by which people provide themselves with objects of material culture'. This definition is important because it shows technology as a 'wholeness', something that is relevant because this study then recommends to argue that technology is inferred in its proper utility as a means. Any implicit or explicit way of correcting the technological medium being the goal reflects cultural disease, a sign of an inability to articulate a higher cultural or social goal. This definition, however, does not cite aspects of social and customary values. Apart from material culture, which is contributed a lot by modern technology. Often due to a lack of knowledge about the relationship between technology and ethics, technical solutions have been applied to problems of a moral or political nature. This definition also does not explain the specific characteristics of modern technology as opposed to premodern technology.

Technology is full of value through its role in dealing with a purpose or value. However, being loaded with value does not mean that technology matters and reduces our ethical responsibilities. On the contrary, it reinforces the human responsibility, even at the design level, to take into account whether the values that inform design are meaningful [8]. Failure to feel this responsibility breeds technological imperatives whereby technology begins to focus our goals, enforces its own values, becomes autonomous and self-perpetuating and produces engineering contrary to human interests. It is only in the postmodern nihilistic paradigm that technology should be able to operate because there is no ethical point of view or value or the basis for necessitating a goal where technology acts as a means of bringing examples from biotechnology to reveal the value-laden character of modern technology:

- When we create technology, we simultaneously realize choices about value. If we manufacture respiratory aids and bacteriological weapons, then this implies that being able to fortify artificial respiration and subjecting people to making them sick is a worthy goal. Eliminating these implications can have hidden technological value. The introduction of technology can be a promotion of the underlying values.

So, modern technology promotes certain values through its function: maintaining artificial respiration is good [9]. The same thing also happens to robot technology that replaces the role

of humans, whose existence has made heavy human activities aided thanks to the robot technology used. The possibility of robots being created has triggered ethical dilemmas in the context of humanity, in fact because of the value function of this technology [10]. Because AI robots can be a threat that can harm humans in the future.

Technology is a creative process like art and symbolizes human purpose and inspiration. The character of technology represents the character of a particular human civilization from which it emerged and the foundation of a technology company can be found in the values that underlie that civilization. The wrong substitution of the premodern understanding of technology as an instrument has made our technological culture an instrumentalist in which the principle of efficiency reigns. The traditional instrumentalist paradigm (considering technology as a means to a predetermined goal) is not sufficient because it only questions certain features or products of modern technology, whereas in fact it is necessary to question all technological phenomena. The definition of technology does not start with meeting human needs, but in our interest to spy on existence.

The foundations for modern technology were originally designed in and for the safe world of the Enlightenment with a more established meaning. The world view of the Enlightenment has now collapsed leaving us without a solid moral foundation in the West to guide the growth of modern technology. The resulting rate of technological advancement is too fast even by modern standards and has exceeded modern presuppositions and ideals. Thus, contemporary technological practices can rightly be called postmodern in the sense of chaos and fragmentation. Postmodern telecommunications companies don't actually own telecommunications. In the absence of a precise goal in the postmodern world, technological telecommunications has turned into a moral broker. With that Waters argues:

- The materialism and ruthlessness that pervades late modernity stems from its inability to fully embrace a world cleansed of any purpose and immortality, and hence any destiny or progressive trajectory that results. The rapid development of various technologies only amplifies the difficulties. ... A postmodern telos without telos offers modernity a way out of its dilemma... The radical plasticity of the postmodern orientation is achieved because of the telos as well as the technology... Postmodern telos without telos are actually telos of technology... techne became telos with the recognition that the only basic and universal feature of the world is information. Because information has no inherent meaning, it can be rearranged, conveyed and interpreted in an almost endless array.

'Postmodern' right here refers back to the lack of desires and contemporary-day optimism in liberal secular humanism and the beliefs of meliorism and its related developments. Amid ethical uncertainty, 'creativity is unbiased is the handiest appropriate item of postmodern veneration and piety'. Postmodernism is modernism stripped of teleology. Modernist perception in development has been undermined withinside the postmodern world. But the force to innovate that powers the engine of development has been intensified and accelerated. Innovation is now an end in itself, now no longer careworn with the weight of an end, an end, or a cosmic layout for humanity [11].

This postmodern truth contradicts the Islamic truth in which the self and human dignity, each cosmic and human, have an absolute dimension. This concept has an ontological impact at the course of purification (tazkiyah) of the human self at the side of the epistemological dating to the course of development in technology and era. Modern era permits human beings to reconstruct themselves and the arena and permits new approaches of thinking, knowledge and experiencing socially [12]. Thus, it impacts the self and the development of meaning. Information era, for example, gives more than one identity. The multiplicity of identities results in the weakening of all separate identities, turning all identities subjective and discarded withinside the process. Religious ethics, on the opposite hand, stabilizes our individuality in a spiritual or perception community.

Abandoning early current notions of reaching human development thru green use of era, postmodern era has moved to go beyond human boundaries [13]. Although disappointed

with the purpose of limitless development and understanding that it's miles an unrealistic ideal, humans in overdue present-day instances nonetheless do now no longer need to position the brakes on technological development and industrialization. With premodern (classical and religious) thoughts approximately human development, because the ascent of the human soul, which has now been discredited, there's now no longer any purpose of civilization being pursued apart from perfecting era.

That withinside the twentieth century it turned into taken as a right that new machines, contraptions and strategies might enhance the human circumstance despite the fact that they had been recognized to accompany environmental and social problems. The hyperlink among technical improvement and human wellbeing nonetheless exists today. It has to do with the belief of development that has an trade fee with industrialization and is meditated withinside the huge software of era in all factors of existence which can be connected to the parable of development [14]. Progress is assumed to be a result in itself, and generation seems to be the primary vehicle.

It is a reductive view of human ends that indicates that during a technological lifestyle the closing price lies in technological development. That the term 'development' denotes development in the direction of a better or higher state [15]. Change after alternate does now no longer qualify as development till actual blessings are received because of the alternate. If one has standards above mere performance and velocity, it's far tough to equate technological development with human development. An instance is vehicles which on this case, with the accompanying policies, it's far tough to decide whether or not they may be contributing to development or now no longer. Moral development isn't similar to technological development. But due to the sturdy notion in technological development, even supposing the outcomes added approximately via way of means of technological trends are regularly risky and self-defeating, technological development isn't left out.

Muslim jurists regularly show the equal optimism approximately technological advances. Technological development is a particular perception of present-day development; however, it's far proven that if there's this type of aspect as 'improvement' or 'development', it should be requested from which attitude it's far taken into consideration improvement. For instance, if rainforest is cleared to make room for greater grazing land for farm animals and in the end ends in desertification, will increase in manufacturing withinside the quick time period does now no longer display a marked improvement. The equal is proper of many different agricultural and scientific technology that in the end do greater damage than good. A unified view of the phenomenon of cutting-edge technological improvement indicates that it isn't clean to equate technological increase with development except technological development acquires the fame of an editorial of religion and the everlasting perfection of technological manner followed because the aim of civilization.

Contemporary generation turns into our final aim of adapting our lives and via way of means of which we degree humanity and the pleasant of human life. It is stated that this phenomenon is 'opposite adaptation' wherein the human aim is adjusted to the traits of the to be had manner. Instead of making use of generation as a method of putting dreams, we adapt our values and dreams to the generation itself. When generation got here to an end, the instrumental functions of performance and velocity have become cultural and ethical norms that follow to all topics of human pastime consisting of pleasure, leisure, mastering and communication. Speed is the price of a tool in technical operations this is taken in a generation way of life to be followed via way of means of itself.

In all spheres of life, it turns into an increasing number of advanced and virtuosity is known as a tool. The winner gave an instance of analyzing as an academic pastime that became completed now no longer for perception or considerate mirrored image however as an intention to hold as a good deal statistic as viable withinside the minimal time - a phenomenon we regularly see at the net and social media. Reading sports are converted to conform to the short technological manner that by skip thru them.

The phenomenon of generation with out a selected motive, most effective growing for its very own purposes, is surely seen in scientific and facts generation. This phenomenon has been known as the call for that generates generation and the generation seek trouble to put in force a solution. Electronics and scientific generation are frequently advanced with none particular outside motive. Millions of greenbacks had been spent later to locate makes use of and programs for such generation. This phenomenon of infinite technological manner demonstrates a cultural scenario characterized via way of means of ethical relativism and a loss of an agreed moral foundation. Despite achieving the giant electricity to create generation, there may be no ethical framework for placing a significant aim to which this pressure has to be directed. The articulation that says 'we shiver withinside the nakedness of nihilism wherein nearly omnipotence is paired with emptiness, the best ability for understanding at the least for what motive it's miles used'.

In the sector of health care generation, in preference to affected person consequences and well-being, technical overall performance and diagnostic accuracy were in demand goals [16]. Health care era as a consequence results in over-remedy and medicalization. It isn't fitness and well being this is the remaining target, however a success use of scientific era in diagnosing and treating sicknesses, sicknesses that era and its programs may additionally create. Modern era promotes itself as value, confronting values which might be useful to humans. Modern era creates perpetual distraction of sports and consumers' manner of lifestyles, as a consequence retaining us from judging reality, stopping a spiritually centered lifestyle. Too an awful lot engagement with technological approach paralyzes humans, hinders the improvement of essential skills, a eager feel of judgment and the capacity for records integration and synthesis. It is believed that cutting-edge era offers us greater time to consider ourselves via way of means of releasing up greater time for reflection. The paradox is that cutting-edge era and the calculative rationality that accompany it crush us and we turn out to be preoccupied with the equipment and strategies themselves. Modern era, for the identical reason, assumes that media era is paramount in selling an detached consumerist manner of lifestyles with out essential self-exam and information of reality.

Regard religious lethargy as function of postmodernity in which technological novelty is continuously demanded via way of means of postmodern individuals [17]. This novelty, in turn, needs them. Provide an explanation for the character of contemporary-day technology. Relentless pressure for technological innovation [18] and monetary increase in postmodern subculture displays deep boredom with the human condition. Boredom that's an existential condition (ennui) displays the lack of that means withinside the postmodern world.

The steady preoccupation with introduction and innovation turns into an existential protection in opposition to the tension that activates people to analyze to impeach the cause in their contingent lifestyles. The hyperactivity of contemporary-day technology, represented via way of means of the speedy manufacturing and intake of commodities, information, media and transportation, is a manner of making sure that there's no time left for stressful mind approximately the human self and lifestyles in general [19]. The era society institutes this steady deliver of novelty to assist us get away the boredom of now no longer having any lead to sight. Modern technological packages facilitate avoidance of ontological questions via distracting and excessively stimulating activities. People want to kill time and soreness from ethical vacancy and boredom. The postmodern character nowadays has no time for anything, however while he has unfastened time, it appears too lengthy. This lengthy time frame has to be removed through spending it on entertainment. Free time or laziness should continually be stuffed through a few shapes of intake be it food, merchandise, entertainment, pastime or information. Modern era does an amazing process of supplying all such distraction in lots of places. An instance is a online game to show the interrelation among postmodern nihilism and cutting-edge era.

## **1.2 Muslim and Modern Technology**

Muslim thinkers, pupils and policymakers have emphasized the evolution of shari'ah in keeping with converting needs. Muslim pupils and jurists regularly reply to technological improvements when they were delivered to Muslim societies. Even then the evaluation of generation is normally executed in piecemeal fashion. There is presently no intellectual-moral framework utilized by Muslim pupils to direct technological endeavors and outline the ideal technological desires in Muslim societies. In the absence of a coherent price machine for anchoring technological selections, Muslim pupils and jurists haven't any desire however to research generation-associated questions about a case-by-case basis. This normally outcomes in a mismatch. An included Islamic method to generation is vital to reject generation because the criterion or fashionable of the 'excellent life' (ḥayāt al-ṭayyibah). Technology selections and answers in Muslim societies and cultures ought to be inclusive. This is due to the fact the Islamic concept of human wellness consists of the wellness of people and society. Muslims want technological surroundings wherein they've the liberty to pick out among numerous technological means, all to be had alternatives are evaluated primarily based totally on Islamic notions of welfare or progress.

## 2. Research Method

Before entering the industrial era 4.0, the Koran has explained the understanding of technological advances in the field of artificial intelligence, previously explained in Surah Thaha verse 98 which means that Allah knows in advance that there will be technological advances with Artificial Intelligence that will replace human activities.



**Figure 1.** Quotations from the Surahs of the Holy Quran.

Technological advances up to 4.0 can be seen significantly, especially changes starting from industry 1.0 to 4.0 where by utilizing previous technology or traditional technology for further development. This progress has attracted quite a lot of attention, especially in artificial intelligence, where several roles played by humans can now be performed by robots as shown below.



**Figure 2.** Robot Cafe Waitress

The new desires (maqashid) articulated right here within the framework of technological improvement desires will sooner or later fall into the older type of the 5 Goals to maintain religion, existence, intelligence, wealth and descent. However, those new objectives can also additionally function as a supply of emphasis on positive latent elements of the 5 classical Goals which can be applicable for the context of overdue current technology. Looking at the 5 classical Goals, it is visible that the renovation of existence consists of maintaining the lineage because, without procreation and exact bodily and mental nurture of children, people can not ultimate long. Likewise, renovation of wealth is likewise a need for maintaining human existence. Still, wealth and descent were stated one at a time to set up their importance as a Goal.

The renovation of intelligence additionally consists of the renovation of human existence and wealth, for insanity reasons harm to existence and wealth, and a wholesome mind is essential to generate and use wealth in a realistic manner. However, the renovation of the mind is likewise given a separate vicinity within the traditional listing of Goals. This suggests now no longer handiest the manner the exceptional Goals overlap and relate to every different however additionally the opportunity of including new targets to a current listing or starting up unspecified dimensions of current Goals to broaden an Islamic moral framework from technology. The objective Framework (maqashid) has been utilized in reformist discourse to justify prison change, specially within the regions of human rights and gender equality [28].

However, objective reasons do not necessarily liberalize Sharia in all matters. In some cases, objective reasoning can lead to stricter ethics than would have been possible if it had not existed. If a jurist looks at the preservation and protection of the Fundamental Goals, he becomes cautious, because allowing many things that are permitted can lead to corruption of the Fundamental Goals. The principle of blocking the means (sadd al-dharā'i') to harm and corruption is then used to block what jurists deem harmful to religion, intelligence or other fundamental purposes. New methods, such as technology, are generally seen to promote human goodness (maṣlaḥah) and are conducive to advancing the Goal of preserving religion, life, intelligence, wealth and ancestry.

Viewed from the perspective of the blocking of means (sadd al-dharā'i'), technological advances can be considered to have enormous potential to undermine these goals. In the same way that objective reasoning can be used to enlarge the protecting category of the intellect (ḥifẓ al-'aql) to include self-determination, it can also be used to criticize modern technology for the creation of certain information, communication and entertainment, which largely destroy human reason and intellect.



A goal-orientated evaluation of cutting-edge era is urgently needed, due to the fact current Western civilization, which dominates the sector today, is focused at the thoughts of growth, improvement and progress. Progress, each person and social, is equated with cloth and technological progress. Material prosperity and technological advances have been now no longer matched through ethical power and excellence of character. Modern advances are:

- It is actually observed alongside material deprivation and poverty in any respect ranges of collective existence. At the worldwide level, the distinction among the very wealthy and the very negative is so extensive that it isn't always best religiously and morally repugnant, however additionally politically and economically undesirable. Likewise at the extent of the nation-state, the valley that divides the space among the luxurious and the needy is wider than before, giving upward thrust to very extreme social and ethical problems [29].

Having a clean knowledge of the complicated moral nature of cutting-edge generation, Muslims can use goal fashions to position ahead answers to the issues of current technological civilization. This idea accordingly has an 'Islamic' but normal technique to analyzing technological ethics that is based on paintings from a extensive sort of philosophical, cultural and non secular backgrounds. A goal-orientated techno-ethic have to meet the precise wishes of Muslim societies, in addition to the normal and worldwide wishes of the whole human community. The cutting-edge technique taken to evaluate the moral presumptions underlying cutting-edge generation makes use of the standards of Purpose (maqashid) and human goodness (maṣlaḥah) in an expansive way to make those standards applicable. A tentative listing of techno-moral goals is provided, as a way to offer a appropriate version for in addition functions which may be discovered contextually from reasserts launched from the Qur'an and the Sunnah. How properly cutting-edge generation advances earlier than those desires will decide how a long way it's going to make a contribution to human development and properly-being.

### **3. Literature Review**

#### **3.1 Relationship (Fiqh) and Purpose (Maqashid) Sharia**

Islamic jurisprudence (fiqh) is a mechanism to recognize and interpret positive conditions for the software of sharia. The ideas and targets of Islamic jurisprudence stay very constant, however the info might also additionally alternate to satisfy converting demands. In each classical Islamic regulation and modern-day dence (fiqh) literature, the sphere of fiqh ideas (uṣūl al-fiqh) is thought to hold ideas and instructions for reading new conditions and deducing suitable rules. The precept of the jurisprudential technique specially is based on analogical reasoning (qiyās) to clear up new issues and conditions regarding paradigmatic instances which might be resolved withinside the Holy Scriptures (Al-Qur'an and Sunnah). The know-how and discovery of the best purpose or ratio rule ('illa) of textual precedent is critical to this methodology, that's then implemented to the case at hand.

This technique isn't always enough for know-how and comparing troubles of a deeper nature, along with contemporary-day era, wherein one can not anticipate to reply complicated questions, the usage of handiest analogy. In order to very well check out contemporary-day era, from an Islamic factor of view, one desires to recognize the philosophy of contemporary-day era and its moral-cultural foundation. For this complicated task, the intellectual, moral and criminal set of the maqashid shari'ah' objectives could appear extra appropriate because it includes the important conceptual completeness and universality. The scope of the objectives is going past the legislative ratio ('illa), and the invention and alertness of the objectives aren't situation to the equal formal technicalities because the ideas of jurisprudence (uṣūl al-fiqh) follow to the identity of illa to decide the attitude of the Shari'ah on unique troubles.

Shatibi (d. 1388) is taken into consideration the principle articulator of the aim technique (maqashid) as a brand-new methodological paradigm to update using analogy in

instances wherein analogical reasoning has a tendency to be restrictive. Reading The cause of the Scriptures includes attempting to find broader which means and not unusual place conceptual denominators. In recent years, researchers have explored the relevance of objectives in areas such as criminal law, family law [20], genetical manipulation [21], International Relations [22], Islamic finance [23], human rights [24], and environmental and urban design [25]. The use of goal technique in those numerous fields indicates that conventional methodologies of the concepts of jurisprudence (uṣūl al-fiqh) and unbiased reasoning (ijtihād) aren't enough for current corporations consisting of era science.

The contrary goal is 'desires and targets that appearance to the destiny and allow revolutionary techniques to present day and Shariah problems'. The superiority of textual authority withinside the shape of text-derived regulation is supposed to save you faulty interpretations and phrases from transferring far from their unique presuppositions. In Sherman Jackson's phrases, now no longer emphasizing shape might bring about deciphering the command to amputate the thieves 'hand with the aid of using folks that inherited the concept of God previous the opportunity that He may honestly approve of literal amputations'. Aiming at maintaining the unique fee presupposition of Scripture, the overuse of formal analogies has resulted withinside the renovation of shape on the rate of its substance.

However, the alternative of formal analogical strategies with goal principle isn't enough with the aid of using itself. This is due to the fact if the Goals have been utilized in a superficial manner - now no longer listening to the interdependence among the numerous components of human existence - they might now no longer have produced a unique end result from the analogical method. When new phrases consisting of era, cloning or genetic engineering - which don't have any literal reference in Islam - are prevalent with the aid of using Muslim pupils, they're evaluated in line with Purpose [26]. The purpose why many present-day pupils of conservative tendencies, consisting of the Fiqh Academy in Jeddah, are pro-era is due to its uncritical goal use.

For example, they'll conform to the use of 'reasonably-priced medicinal drug via genetic engineering in plants' as this can result in the renovation of existence that is one of the foremost desires of Islam. However, as it does now no longer hyperlink the query of remedy with different large questions consisting of the monopolization of the sector financial system with the aid of using numerous multinational organizations and an evaluation of the inequities inherent withinside the international financial system, they fail to put in force the Goal in a complete manner. The final purpose of the maqāṣid can simplest be attained with the aid of using the equal large-scale implementation [27]. Without reforming the monetary machine, all era, along with genetic era, will serve an unjust machine, with out reaping benefits mankind at large.

That the information of what constitutes human goodwill is frequently oblique and may alternate in line with the socio-ancient context. Therefore, the objective, due to its best of fidelity and permanence, is at a stage above the human precise maṣlaḥah. The purpose is the very last purpose to be served and has a textual foundation at the Qur'an and Sunnah. In the author's modern-day view, if era continues a principal region in figuring out human goodness (maṣlaḥah) in current technological culture, then a noticeable concept of human goodness is wanted taken from the analyzing of the Purpose in a holistic manner. This is essential to save you era from taking over the popularity of a result in itself as opposed to performing as a way closer to predetermined spiritual or Shari'ah Goals.

If the Shari'ah Goals represent an give up or give up, then present-day era can simplest be appeared as a human precise if and simplest if it could feature as a way to obtain that Goal. The preceding instance confirmed that an goal method does now no longer routinely assist someone attain the extent of evaluation required. In the absence of an in-intensity evaluation, wherein all of the applicable factors are nicely connected, the point of interest shifts from the larger image of an unjust and monopolistic capitalistic machine to the superficial legality of genetic engineering. In the equal way, Muslim jurists frequently allow using sure technology with regards to the Goals, together with safety of existence and lineage

because the foundation, for that reason allowing many agricultural, fitness and reproductive technology. In such cases, despite the fact that the purpose is applied in form, the substance of the values of justice, simplicity and Islamic stability frequently fails to materialize. Knowledge of current crucial philosophy and sociology of era is for that reason vital to have interaction in moral-prison judgments of present-day era. A philosophical and moral method to technological issues will serve to delve into the depths of technological issues, in order that goal reviews aren't overlooked. Involving current social technological know-how has been recommend with the aid of using one of the main goal thinkers (maqashid), Mohammed Tahir el-Mesawi, and is observed with the aid of using numerous works that cowl the goal.

#### **4. Results and Discussion**

##### **4.1 Relationship of Sharia Purpose (Maqashid) and Human Goods (Maslahah)**

Theorists (uṣūliyyūn) who've studied the Purpose of Shari'ah have come to the realization that the Shari'ah became despatched down for the gain and gain of mankind and to cast off all reasserts of damage and evil. The aim to offer blessings and save you damage is ideal and human welfare (ma humanlaḥah). Human goodness, as the best or the welfare of the overall public, is usually taken into consideration as one of the reasserts of the articulation of the Shari'ah Purpose, which results in positive legal guidelines and regulations. Since the protection of existence, belongings and advertising of Islamic customs are withinside the scope of the aim, this suggests that human goodness (maṣlaḥah) is formed with the aid of using moves and choices that sell ends.

Because the goodness of guy is some thing whose expertise isn't left to the understanding of human reason, however thru the mild of the Holy Scriptures (Al-Qur'an and Sunnah), human splendor is known withinside the protection and enhancement of purposes, however additionally to apply each as interchangeable. Ibn Ashur describes the Ultimate Goal (maqṣad) of the Shari'ah because the attainment of 'prosperity and integrity' (maṣlaḥah) and prevention of 'damage and corruption' (mafsadah). This expertise isn't with out classical precedent. Al-Ghazali analyzed the objectives underlying the Shari'ah to expose that it constitutes human wellness and consequently wishes to be taken into consideration the supply of criminal choices. He became 'specific in attributing God's reason in revealing His law [i.e. the Purpose of the Shari'ah] to maṣlaḥah humans on this world'.

Al-Ghazali defines actual human goodness, because the protection of the 5 fundamental factors of human existence which additionally consists of the pursuits of Shari'ah. The purpose (maqṣad) of the Shari'a is to enhance the welfare of humans with the aid of using safeguarding their religion (dīn), existence (nafs), intellect ('aql), descent (nasl) and belongings (māl). Al-Ghazzali gave 'irrefutable validity to the idea of maṣlaḥah', defining it as 'the aim of law (Shari'ah)', Shatibi, the principle articulator of the aim, said that thru His law God supposed the protection of the Purpose of Shari'ah. The purpose of shari'ah is to keep society's wishes (ḍarūriyyah), wishes (ḥājjiyyah) and improvement (taḥsīniyyah), Shatibi lists 5 Goals which might be mentioned as 'inevitable to construct the worldly and proper (maṣāliḥ).

Therefore, shari'ah is supposed to preserve the welfare (maṣāliḥ) of humans, that is the purpose (maqṣad) of expressing the Shari'a. Maṣlaḥah may be described as interest, goods, blessings or uses. Maṣlaḥah comes from the Arabic consonant root s-l-h which means 'to be and to be proper'. Maṣlaḥah also can be translated as wellness, however on account that this newsletter provides a critique of the belief of the best existence embedded in modern-day technological models, the authors favor to translate maṣlaḥah as human proper to focus on the principal relevance of this idea in figuring out techno-moral ideals. Islam isn't the same as the modern-day version of technological advancement [30]. It is

usually translated as public hobby, however a translation this is toward its that means is welfare, welfare and social accurate. The writer has used the time period *maṣlaḥah* to intend the general wellbeing and wellbeing of humans, along with their non secular, non secular and ethical wellbeing. The time period 'public hobby' isn't always used due to the fact it's far restrictive.

The phrases advantage and hobby are higher translated due to the fact *maṣlaḥah* advantage pertains to the social accurate in a manner that consists of character wellbeing and private improvement. Many Islamic commandments deal with and address character ethical elevation and deal with it as an important aspect for curtailing social ills, as evidenced withinside the verses of the Qur'an and the sayings of the Prophet (*aḥādīth*). It is vital for the reason of this look at to emphasize the holistic wellbeing measurement of the time period for you to apprehend its outcomes for measuring technological development and wellbeing. *Maṣlaḥah* is a juridical concept however it's far associated with the theological debate whether or not human cause has the understanding to apprehend accurate and bad, particularly concerning ethical troubles for which direct steerage isn't always to be had withinside the Qur'an and Sunnah.

It differs from the concept of regular use in that it friends the best on this international with that withinside the hereafter. For example, the act of worship (*'ibādāt*) pleases God, however additionally prevents corruption and thereby brings character and social blessings withinside the international and benefits withinside the hereafter. Socially, it does now no longer restriction human wellbeing to simplest tangible cloth aspects. It is vital to apprehend the idea of *maṣlaḥah* as holistic and holistic for you to distinguish it from the reductive utilitarian notions of human wellbeing that in large part tell the improvement of contemporary-day era today. When it's far stated that the Shari'a as an entire is geared toward safeguarding human affairs, it method securing their benefit and shielding them from harm, harm and evil. Shatibi additionally cited human goodness (*maṣlaḥah*) as 'a rarity of the primary targets of sharia, which is adequately bendy to cowl all sports that are useful to the humans, along with the management of justice. and *'ibādāt*'.

Shatibi did now no longer restriction worldly hobbies to cloth hobbies. In its complete understanding, *maṣlaḥah* is whatever that 'helps human lifestyles and wellbeing and guarantees that humans get anything they want withinside the bodily and non-bodily dimensions, thereby permitting them to revel in benefits in any respect levels'. Benefits for that reason encompass bodily, emotional, highbrow and non secular / non secular blessings. Humans are short-sighted, and of their confined imaginative and prescient, they will decide on worldly objects to non secular elevation. This is the cause why *maṣlaḥah* should be understood and assessed withinside the mild of the shari'ah, now no longer leaving behind evaluation.

The goals, despite the fact that inductively inferred from the guidelines of *fiqh*, generally tend to seize the subtle, large and smart dreams embodied withinside the Islamic text (the Qur'an and the Sunnah). These goals may be used to assemble an Islamic worldview that may function a body of reference for human revel in, a international view described as 'the intellectual body and feel of fact via which humans see and have interaction with the out of doors international'. These targets additionally constitute the simple character and social values which Islam embodies as a socio-moral-non secular worldview. The goals of the shari'ah recognized via way of means of Muslim jurists and theorists (*uṣūlīyūn*) additionally serve to specific the Islamic imaginative and prescient of moral lifestyles. Goals, interpreted for a cutting-edge context, can act as Islamic moral requirements or a framework for comparing technological development [31], placing parameters and restricting the out of control and unregulated advances of era which has end up an result in its very own proper and supply for outlining what constitutes a very good

lifestyles for human beings. If we take social values, ethical alternatives and ideals approximately development as facts layout and technological development, then, in an Islamic context, Islamic desires can outline the values and morals that ought to tell technological innovation and layout and the desires they ought to achieve. [32]. Presenting the advent of this measurement to discourse approximately targets is important for assessing technological lifestyle and growing opportunity frameworks [33].

#### **4.2 Objective Model**

This phase explains how the Shari'ah Goals may be understood and carried out within the context of a technological way of life to outline a number of the wide functions of Goal-orientated Islamic technological ethics. The intention is to use 'Goal' concept to expand a version of Islamic ethics this is prepared with a complete knowledge of the metaphysical, highbrow and cultural nature of modern technology [34]. This calls for an evidence of ways the Goals and associated standards of essence, want and development may be interpreted for present day social, cultural, financial and environmental contexts and their scope is accelerated to offer answers to techno-moral dilemmas. The want for contextual interpretation and alertness of the goals may be mentioned to lead them to applicable to the way of life of overdue contemporary-day era. There are aspirations that invite to reconsider and reconstruct the connection among science, era and society. Muslim students have additionally raised issues approximately the cryptic nature of modern-day technological models. This is pushed via way of means of - amongst different things weather alternate and the want to increase our societies in greater sustainable ways.

As it's been wondered whether or not we want greater technological tendencies for social development or a reorientation of what counts as development and improvement via way of means of reflecting on what it approach to be human [35]. We have visible how social critics and philosophers lament that the technological know-how of era has prompted as many troubles because it has solved and is asking for brand new values and new cultures. They suppose that techno-medical trends have converted human beings into mere consumers, and to triumph over this calls for moral-human interest in pursuing S&T.

They name for a 'alternate of consciousness' and a 'new manner of life'. Just as industrialism has produced people who can adapt to the needs of machines, there's a focus now that machines ought to be directed toward human ends and now no longer the alternative manner around. This view is interested in sustainable improvement and human engineering to resolve moral troubles posed via way of means of formerly out of control era [36]. This article goals to provoke the improvement of a faith-ethics-religious settlement that need to direct era businesses toward maximizing human ends and now no longer permitting era to emerge as a device for maximizing income and financial boom for its personal benefit.

Unless a possible version is evolved for designing era primarily based totally on values of contemplation and moderation [37], in addition to an know-how of the desires which might be attained via the attitude of the shari'ah Goals, there's no stop to technological innovation and boom in an effort to hold to take shape. a social aim in its personal image. Goals may be spiritual or worldly, however some thing this is executed with out an item is executed for not anything and out of sync with faith and ethics. Goal-primarily based totally reasoning makes use of induction, while deducing fashionable ideas and dreams for the context of past due contemporary-day era, from analyzing thematic texts. The utility of those fashionable dreams, in a era culture, isn't always meant as an immediate manner of deductively making use of fashionable targets to a specific example [38]. This ought to and does contain complicated reasoning, primarily based totally on comparing the anticipated and predicted effects of a selected generation, whilst retaining in thoughts the

interconnections of numerous technologies with every different in addition to with broader sociocultural, religious-moral, intellectual-religious and financial values. Technology may be assessed and designed in keeping with a techno-moral moral version this is orientated closer to Islamic Goals.

The dreams that have been especially brought on for this venture can also be categorised techno-moral dreams, as the ones targets serve the cause of making goal-orientated generation according with the imaginative and prescient of Islamic ethics. This venture envisages how the extra trendy dreams or values to shield religion, life, intelligence, wealth and lineage can every impact the techno-moral version whilst in addition explaining a few particular targets applicable to growing an Islamic price framework for generation. The newly articulated techno-moral dreams in the end fall beneath neath the older type of 5, however bringing up them one after the other might serve to emphasize positive latent components of the 5 classical dreams applicable to the context of overdue contemporary-day generation.

Although the 5 Goals had been understood with the aid of using classical pupils as intertwined with one another, the interrelationships among them have become an increasing number of crucial given the proof that during present day techno-clinical culture, technological and human artifacts have turn out to be social and ethically intertwined so that after humans undertake those artifacts , additionally they adapt to the moral (or unethical) discretion offered. This is due to the fact technological gadgets feature handiest in sociotechnical systems. Individuals - in the event that they need to acquire their preferred dreams with positive technological devices - want to undertake the whole sociotechnical device in conjunction with its moral effects.

Technological gadgets in one of these nations aren't impartial. Conversely, through in reality supplying new alternatives for action, era will become morally applicable irrespective of whether or not one makes a decision to apply it or now no longer. This is visible withinside the case of prenatal checking out to expose any fetal abnormality on which to base the abortion. Given this take a look at, mother and father must make a morally knowledgeable choice whether or not they need to take the take a look at or now no longer. Therefore, the brand-new picks for performing created through era emerge as a ethical burden.

As new technology opens up new methods of knowledge fact and as a end result set extraordinary dreams and objectives, older price classifications and knowledge of dreams want to be reassessed. What is taken into consideration ethically impartial or permissible (mubāḥ) in a pre-technological context can emerge as a moral query if it disturbs non secular principles, values or the Islamic worldview in general. For instance, looking for treatment options and treatment options for human illnesses has been understood to assist withinside the upkeep of human lifestyles. In a provisional sociocultural context, with new clinical technology supplying widespread possibilities, this will not be proper if the values underlying those improvements have been nihilistic. Nanotechnology, too, opens up new nation-states of fact and creates' simulated or technically mediated 'realities as a substitute than' natural 'realities that existed in preceding centuries.

There are fewer undesirable pregnancies today, however even some which are much less perfect than withinside the beyond and so the wide variety of proper abortions has now no longer reduced significantly. Previously, a few human beings selected abortion most effective if the being pregnant become absolutely undesirable. With greater technological alternatives for dwelling lifestyles in step with their plans and preferences, many human beings have an abortion despite the fact that the being pregnant isn't planned. The reality

that human beings in past due present-day era society need matters to appear in step with their needs and plans is obvious on this instance.

The look at indicates that those new practices, made viable through new era, frequently deal with human beings's goals and now no longer their illnesses. The reality that technological artifacts have not directly delivered approximately far-achieving and profound modifications to our morality and mentality. The contraceptive tablet case is an instance of the way technological artifacts create new meanings and definitions of the best or ethical lifestyles. The creation of the contraceptive tablet triggered a shift in social perceptions approximately marriage and reproduction.

Birth is organized in any such manner that 'human beings plan their existence at the situation that a toddler can also additionally most effective come after which ought to come after the favored social and monetary area has been created. Utility is a teleological precept which states that movement is proper if it produces extra happiness or delight than it does. different feasible and incorrect moves in the event that they produce extra sadness or pain. The concept of software is likewise gift withinside the discourse on human kindness. Utility from a hedonistic angle is known as benefit, gain, delight and goodness [39].

However, to permit as many humans as viable to be taken into consideration their general well being in step with Islamic intention theory, there ought to be a hierarchy of wishes which ought to be met via technological innovation and creativity. This well being ought to be understood in a complete way which, in step with a Goal-primarily based totally understanding, prioritizes excellence in spiritual and non secular distinctive feature and attains a better ethical status. It additionally manner that as a count number of policy, intention-primarily based totally generation ethics have to sell the layout and manufacture of artifacts that meet fundamental human wishes and wishes earlier than heading out to fabricate and devour a mind-blowing array of high-tech gadget. [40].

Which make contributions greater to freezing the human thoughts and disrupting contemplation and practical behavior. The achievement of primary human desires is essential to human goodness (maşlahah) which Islam aspires to, in addition to to create a socially simply society. Promoting social justice thru the proper preference of era may be one of the vital values of a Goal-orientated technological framework (maqāsid) [41]. Only whilst humans are furnished with primary desires which permit them to stay on a human degree can they suppose and reflect, giving them the possibility for highbrow and non secular growth. This is according with the precept of human goodness (maşlahah) that, in figuring out priorities withinside the occasion of a struggle of interest, 'public interest are prioritized over personal interest' [42].

Goal-orientated values ought to additionally sell generation that creates extra sustainable and environmentally pleasant constructing systems that defend and offer nearer interplay with God's created nature, which incorporates symptoms and symptoms for mirrored image and understanding (QS. Yasin 36: 33– 40). A network that makes use of sustainable residing strategies on the equal time could be compassionate and God-centered. Cities and cities could be designed and deliberate to sell social brotherly love and communicate and mutual assistance.

These are a number of the values that may be taken into consideration and translated into movement all through the generation layout process. The advantages and downsides due to generation ought to now no longer be evaluated on the premise of person needs and goals due to the fact they're frequently misleading. On the contrary, they should be measured withinside the global of the Islamic purpose of lifestyles. Thus, an Islamic Goal-primarily based totally technological ethic will now no longer simply see the direct effects of a specific generation. Instead, he'll severely check the intellectual, spiritual, moral,

social and financial perspectives in the back of every technological innovation and the imaginative and prescient of the best lifestyles written in it [43].

For Goal-orientated generation ethics, Goals can act as intrinsic values, imparting standards for deciding on and mediating among the numerous viable instrumental values. For example, withinside the layout of a vehicle or domestic generation, the values of consolation, comfort, luxury, enjoyment, aesthetic attraction, opposition and social status, environmental protection, health, protection and family members among pals may be used. Some of those values can battle with every different. For example, if someone prioritizes person consolation and comfort in a residence, then he won't use sustainable substances in its construction, now no longer construct it in this kind of manner that the encircling surroundings is tightly woven and makes use of the aircon and heating structures in it that may pose a danger. suitable for the surroundings and health.

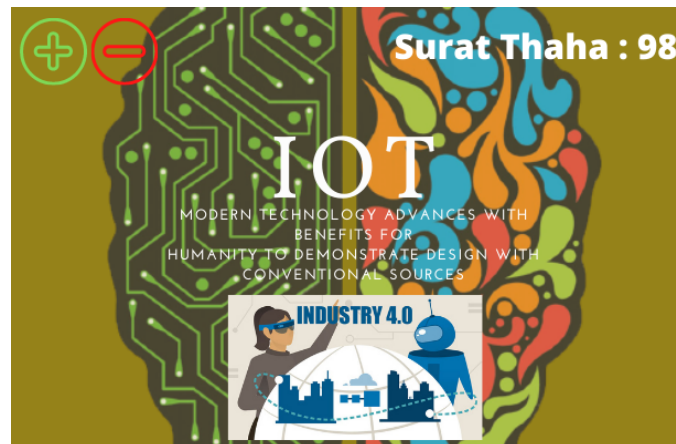
On the alternative hand, if social welfare is given preference, then the residence or vehicle could be constructed withinside the maximum herbal, energy-green manner, despite the fact that the extent of consolation can be much less than desirable. If the values of intrinsic dreams are taken into consideration as fostering brotherhood withinside the network, bringing humans toward nature, stopping wasteful use of sources and keeping human health, all of which can be crucial for the welfare of religion-spiritual-ethics- being human, then it is going to be less complicated to pick from a listing of conflicting instrumental values. Within the sector of reason, the classy attraction of a residence or vehicle can't be separated from its moral-environmental implications.

The splendor of the residence or vehicle will now no longer be judged independently however withinside the context of whether or not it has brought about the protection or harm of the on the spot herbal surroundings and the surroundings in general. Likewise, if the high-priced layout of automobiles and homes contributes to social injustice and poverty, then the splendor of the residence or vehicle is dwindled with the aid of using the struggling of the humans involved. Worship of God with the attention of His symptoms and symptoms in nature, charity and compassion for society are the values of reason which ought to tell city planning, residence constructing, vehicle designing and different socio-technological endeavours, which can be primarily based totally on instrumental values along with speed, performance and comfort should be understood and applied. Therefore, the hierarchy of person and social wishes and wishes should be installed withinside the mild of Islamic moral dreams.

#### **4.3 Value Oriented Objectives (Maqashid) for Technology**

Here we suggest numerous values of objectives (maqashid) that can orient current era withinside the context of the past due modern-day current. These values will now no longer make up a very new listing of desires. These values may be higher categorised as brief articulations and extensions of the 5 classical desires or number one values, for modern era-ruled culture. One of those values may be withinside the shape of self-control (nahā al-nafs) which prevents the human self (nafs) from out of control dreams (hawā) and from transgressing the bounds of religion-non secular-ethics (ṭaghā) (see QS. Al-Nazi 'in 79: 37–40). Self-created dreams which might be expressed in current era should be balanced with the intention of reaching the religious-non secular and cloth desires of guy and what's in reality useful to him. From the fee to era in which there are matters that in reality have an effect on human life [44]. This is stated in the research roadmap which aims to describe the whole.





**Figure 4.** Technology Progress Roadmap

As previously discussed, the technology that developed is in Surah Thaha verse 98 which contains the content that only Allah is your God who deserves to be worshiped and Allah also knows everything. With that, the human brain will continue to develop in accordance with the contents of the content of Surat Thaha verse 98 which Allah previously knew. AI develops from human thinking that is implemented into a machine or what we usually call a robot. Even in the era of 4.0, scientists are competing to make robots that can carry out activities to simplify human work, such as the example of cafe services that use AI robots. On the other hand, AI technology itself has the positive side of technology for humanity, the positive side is that human work that previously could be done by humans can now also be done by robots [45] . Meanwhile, on the negative side, the increasing unemployment rate has caused the narrowing of jobs which have been replaced by robots. In addition, if these robots can be smarter than humans, it will threaten mankind as in the film "Terminator".



**Figure 5.** Example of a robot from the film terminator genesis  
(Source: <https://geeksofdoom.com/2015/07/01/movie-review-terminator-genisys/>)

The production, improvement and intake of technological merchandise need to be ruled now no longer with the aid of using the values of selfishness and greed to meet the increasingly more sensual goals (hawā) however with the aid of using the values of moderation and balance (QS. al-Furqan 25:67). Overcoming selfishness and greed (shuḥḥ al-nafs) (see al-Hashr 59: 9) is every other cost expressed withinside the Qur'an which is probably translated into one of the goal values (maqashid) for generation. These dreams

are a part of the Purpose of defensive faith (dīn), due to the fact one of the predominant dreams of faith is to assist human beings conquer their decrease egocentric goals for a better lifestyle of contemplation, worship, distinctive feature and piety.

Until lately the principle aims of preventing low lust has now no longer been independently stated. However, the current cultural context of technological consumerism needs that the goal of staring at self-control, each on the person and network level, be framed and highlighted, as it's miles critical to look at the consumerism caused with the aid of using brand new generation. Reading the Qur'anic textual content withinside the context of social moral dilemmas that press current technological tradition results in the notice that those standards may be translated into moral idea to adjust current generation. Human enhancement generation is used for non-healing purposes [46]. Bio, neuro, gene, nano and information technology are in most cases not used to treat diseases and disabilities but to improve human abilities and characteristics.

They now no longer most effectively intrude with the human nature of God's creation (fiṭrah) however additionally boom the extent of dissatisfaction with one's contemporary-day bodily kingdom which ends up in sadness and gratitude closer to the Creator, that is towards the Purpose of the Sharia. The quantity of assets used for the improvement of enhancement generation is likewise too high, which from an goal attitude it's miles higher to spend on generation that meets critical desires and human desires according with the goal values of collectively useful cooperation and safeguarding human dignity. The price of mutual cooperation also can definitely help the layout of generation that enables cooperation and concord among human beings and now no longer the destruction and disruption of life (QS. Al-Nisa '5: 2).

The price of this goal, which safeguards the social order of society, can act as a safety measure towards the improvement of guns and guns of mass destruction. Comprehensive and healthful human improvement may be any other intention price (maqashid) to manual technological improvement. The predominant purpose of Islam is to make certain human goodness (maṣlaḥah) and truth (ṣalāḥ). The phrase human kindness (maṣlaḥah) has the connotation of distinctive feature and completeness. So a long way the manufacturing and intake of current generation is reductionist in nature: ruled with the aid of using dispositions that create neglect, neglect, intellectual poisoning and existential lack of knowledge and meaninglessness. Information generation and media, along with gaming generation, is the proof [47].

Such generation undermines the Goal concept of human dignity (QS. al-Isra '17: 70). Human development and welfare have to be dreamed of in phrases of technological trends that may foster intelligence, instill know-how and broaden better highbrow and non secular and ethical skills in the framework of Islam. Only with this intention, facts and verbal exchange generation can develop into a beneficial science ('ilm al-nāfi'). Techno-ethics goals (maqashid) will estimate innovation as a solidarity of cost for the success of the intention of enriching human lifestyles and intelligence. This is due to the fact being modern and innovative is a part of human nature given with the aid of using God and a part of human highbrow potential. The potential to clear up issues in modern methods is a necessary part of human thinking. It is essential for human survival, because it allows to apprehend and use earthly presents optimally. After all, innovation will now no longer revel in the popularity of the best cost its miles taken into consideration in a cutting-edge knowledge-primarily based totally capitalist economy. Conversely, man or woman ethical sincerity (tahdhīb) will shape the middle values in the framework of Islamic ethics on generation. An intention-orientated technological ethic will apprehend the want to broaden human creativity and modern abilities which might be God-given skills - via modern technological design, however simplest if those can make a contribution to a spiritually

aware and religiously aware lifestyles. A holistic concept of technological development primarily based totally in this complete know-how need to tell particular technological and technological paradigms.

What is permissible (mubāh) for someone to have, inclusive of a luxurious automobile or technological gadget, while considered broadly, seems to be a supply of highbrow, social, psycho-non secular and environmental deterioration, jeopardizing the good (maṣlaḥah) of humanity. If generation has no purpose, simplest as an expression of human creativity or simplest a supply of financial growth, then from an goal moral perspective, it can't be similar to actual human good. Likewise, if the manufacturing of genetically changed and processed meals technology reasons damage to human health, then, despite the fact that it's miles an modern option to international meals call for and is economically beneficial [48], such technological answers are incompatible with the best of humanity as a whole.

Such technological answers now no longer simplest offer more meals necessities however additionally growth human cravings and cravings for intake main to unparalleled quotes of weight problems and associated diseases [49]. Technologies evolved inside an goal framework will now no longer produce the identical effects due to the fact the trouble of meals era manufacturing will now no longer be separated from different associated socio-economic-moral elements along with marketing and marketing and advertising of risky meals merchandise thru the media. Environmental harm is the end result of cutting-edge perspectives that tell technological advances. Misperceptions of human happiness and satisfaction, which might be equated with intake of era with out utilization, have a poor effect at the surroundings and additionally result in dangerous effects on the bodily and psycho-religious level, unfavorable the first-class of human fitness and life [50].

Regarding environmental damage caused by industrialization, the aim is to uphold balance (mīzān) (QS. al-Rahman 55: 7-9) and refrain from transgressing (ṭaghā) against the limits set by God on nature, both human and non-human, sufficient to protect the environment without the need to articulate environmental values separately. The values of those goals, collectively with values of restraint and suppressing greed, are the antidote to the human pressure for the steady gratification of desires: the primary reason of environmental destruction. Environmental troubles are in large part the end result of an financial version this is primarily based totally on immoderate preference for human beings and brush aside for the bounds of creatures.

If the layout and improvement strategies of latest generation are prepared with know-how of the results which might be expected and according with the targets of moderation, stability and prevention of waste (isrāf), maximum environmental troubles may be avoided. The goal cost of justice which acts as a fundamental detail of aim-primarily based totally techno-ethics guarantees the idea and improvement of generation that prioritizes the achievement of human number one desires [51]. This is not like current generation fashions which serve to create excessive profile generation, used and loved through most effective a handful of human beings. The cost of the reason of justice additionally desires for use for ecological preservation. Often the fees of environmental harm resulting from generation aren't borne through folks who attain the benefits. The human being's maximum seduced through weather change, which took their lives and livelihoods, are most of the regions least concerned with inside the manufacture of technological items and the environmental pollutants they reason. Justice or equity because the aim cost of generation will call for the manufacturing of smooth and less expensive generation this is capable of assist meet the fundamental desires and desires (ḍarūrah) of all of us with out unfavorable the environment, so that every one human beings have the possibility to develop intellectually, morally and spiritually, in preference to it is going past that fundamental want to satisfy a few secondary want or complementary hobby

that's most effective to beautify or ornament (taḥsīniyyah) in its effect.

## **5. Conclusion**

The goal values (maqashid) provided above aren't enough however are meant to expose how goal-orientated technological ethics may be understood and applied. What is being finished is making an attempt to translate the holistic linkages among the numerous desires into an included techno-moral moral framework. I even have defined numerous fine values which include upholding justice, compassion, brotherhood, self-restraint, moderation, balance, highbrow and religious development, ethical honesty and environmental upkeep and numerous different poor values which include selfishness, self-indulgence, greed, aimlessness. and violations. Positive values ought to be strengthened and poor values thwarted via way of means of wisely, ethically and holistically created era that serves to lose humanity from the meaningless cycle of innovation, intake and disposal of technological items and services.

As for suggestions in welcoming global challenges like today, orientation in Islam is aimed at facing the challenges of global modernity. Therefore, the role of information technology has become the main vehicle. The presence of information technology should be used to the maximum extent possible to support the program. Another suggestion that the author can convey to state leaders should be to use information technology as a means of worship, especially preaching, not to commit immorality or evil such as committing acts of corruption that harm the people.

Muslim scientific scientists are able to develop or design for maximum benefit in accordance with the Shari'a, not the other way around. As well as scientists for fisheries that utilize biorock technology which has benefits that are felt for the waters to protect coral reefs. Another thing scientists can do is find a design or design, which is commonly called a robot that can dive or a Remotely Operated Vehicle (ROV) to monitor or observe sea conditions without having to dive.

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