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Between Hadith and Algorithms: The Epistemic Transformation of *Farāiḍ* by Era Artificial Intelligence

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ABSTRACT:
The hadith of the Prophet states that the science of *farāiḍ* is the first science to be uprooted from the face of the earth. This prophetic warning is classically interpreted as a sign of the fading of the scientific authority of Muslims due to the death of scholars and the loss of a substantive understanding of inheritance law. However, the emergence of artificial intelligence (AI) presents a new epistemological paradox. At a time when humans are increasingly losing their manual ability to calculate *farāiḍ*, machines can do so with high precision. This article seeks to reinterpret the relationship between the revocation of knowledge (*naz' al-'ilm*) in hadith and algorithmic preservation by artificial intelligence. With the approach of hadith epistemology, *maqāṣid al-shari'ah* epistemology, and post-human epistemology, this study shows that AI does not cancel the meaning of the hadith, but instead confirms it. What is missing is not the data or the formula of *farāiḍ*, but *rūḥ al-'ilm*, which is the soul of understanding and awareness of the value behind knowledge. The findings of this study confirm the ontological difference between the knowledge possessed by machines and the science brought to life by human reason. Finally, this article offers a new conceptual framework, namely trans-human Islamic epistemology, that places AI as instrumental intelligence under the control of moral consciousness and *maqāṣid al-sharī'ah*.

Key words: *Islamic Epistemology; Farāiḍ; Artificial Intelligence; Maqāṣid al-Sharī'ah; Post-humanism.*

INTRODUCTION

The hadith of the Prophet SAW about the revocation of the knowledge of *farāiḍ* is one of the prophetic sayings that contains a deep epistemological dimension. In the narration of Ibn Majah it is stated that the Prophet SAW said: *"Learn the knowledge of farāiḍ and teach it, for it is half of knowledge, and it will be forgotten; it is the first knowledge that will be taken away from my people."*.[1] Textually, this hadith affirms the privileged position of *the science of farāiḍ* as the half of science, and the warning that it will be the first science to disappear from the civilization of the Muslims. This word not only touches on the aspect of inheritance law but also contains prophetic reflections on the essence of science, exploring how knowledge can survive or disappear alongside moral and

[1] Ahmad Fatoni and Najmudin Najmudin, "Revitalisasi Harta Waris Islam (Faraid) Dalam Perekonomian," *Syi`ar Iqtishadi : Journal of Islamic Economics, Finance and Banking* 3, no. 1 (May 29, 2019): 48–64, https://doi.org/10.35448/JIEC.V3I1.5514.

spiritual changes in human beings. Thus, this hadith is a vital gateway to understanding the dynamics among the substance of knowledge, human change, and technological transformation.[2]

In classical Islamic treasures, the term *'ilm* has a central position as the core of Islamic civilisation. Knowledge is not just an accumulation of knowledge, but a manifestation of the relationship between reason, heart, and revelation.[3] Al-Ghazali in *Iḥyā' 'Ulūm al-Dīn* affirms that knowledge is the light that leads man to truth and pious deeds,[4] not just information or logical calculations. Therefore, the revocation of knowledge referred to in the hadith cannot be interpreted narrowly as the loss of memorisation or the book, but as the disappearance of *rūh al-'ilm*, which is the soul of knowledge that fosters awareness, morals, and moral responsibility.[5] If *'ilm* is interpreted as a valuable consciousness, then its deprivation means the loss of that consciousness from the human being, even though the external form of knowledge may persist.

In the context of *farāiḍ* science, this hadith has a broader symbolic meaning. *Farāiḍ* is not only a branch of fiqh that regulates the distribution of inheritance, but also a representation of Islamic rationality bound by maqāṣidi values such as justice (*al-'adl*), balance (*al-tawāzun*), and the protection of family rights (*hifẓ al-nasl* and *hifẓ al-māl*).[6] Through *farāiḍ*, Islam teaches harmony between mathematical logic and social morality, between legal precision and spiritual wisdom.[7] Therefore, when the Prophet refers to *farāiḍ* as half of science, it indicates that *farāiḍ* contains a complex epistemic structure in which it is rational and, at the same time, ethical. In addition, *farāiḍ* is both legalistic and *maqāṣidi*.[8] Thus, the revocation of the knowledge of *farāiḍ* means not only the loss of the ability to calculate inheritance, but also the loss of the balance between reason and value in knowledge.

The classical interpretation of this hadith attributes the inconsistency in the farāiḍ science to the death of the scholars and the cessation of the transmission of knowledge. Ibn Hajar al-

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[2] Maizuddin Maizuddin, "Kualitas Dan Karakteristik Hadis-Hadis Bayan Tafsir Al Quran Dalam Fikih Kewarisan," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (October 11, 2015): 167–78, https://doi.org/10.22373/SUBSTANTIA.V17I2.3989.

[3] Deddy Yudhyarta, "Epistemologi Integratif Rasulullah SAW: Telaah Prinsip Wahyu-Akal-Empiris Sebagai Fondasi Pengembangan Sains Dan Teknologi Berbasis Etika," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): 2987–96.

[4] Suyudi and Wahyu Hanafi Putra, *Pendidikan Islam: Potret Perubahan Yang Berkelanjutan* (Indramayu: Penerbit Adab, 2024).

[5] Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence): Membentuk Kepribadian Yang Bertanggung Jawab, Professional, Dan Berakhlak* (Jakarta: Gema Insani Press, 2001).

[6] David S Powers, "The Islamic Inheritance System: A Socio-Historical Approach," in *Issues in Islamic Law* (Routledge, 2017), 165–81.

[7] Adi Fitra Andikos, Gunawan Ali, and Wulan Andang Purnomo, "Expert System for Decision Support Division of Inheritance According to Islamic Law," *IAES International Journal of Artificial Intelligence (IJ-AI)* 5, no. 3 (2016): 89–94.

[8] Ali Sam'unn Harahap and T Riza Zarzani, "Legal Analysis of the Implementation of Maqashid Syariah in Inheritance System in Indonesia," in *Proceeding of International Conference on Artificial Intelligence, Navigation, Engineering, and Aviation Technology (ICANEAT)*, vol. 1, 2024, 581–87.

'Asqalani in *Fath al-Bari* interprets the revocation of expertise as the death of the scholar who practices his knowledge, not the destruction of the book or formula. This interpretation shows that expertise in Islam resides in humans, not solely in texts. However, this meaning becomes even more interesting in the modern context.[9] In the midst of the loss of manual mastery of *farāiḍ*, digital systems and algorithms were able to revive their calculations with unprecedented precision.[10] This phenomenon gives rise to an evocative epistemological paradox: when humans forget science, machines actually remember it.

This paradox raises a fundamental question that is at the heart of this research. *First*, whether the presence of artificial intelligence can negate the threat of "revoking the knowledge of *farāiḍ*" as said by the Prophet SAW. *Second*, whether the knowledge generated by AI that is logical and computational can be called *'ilm* in the sense of Islamic epistemology, which includes the awareness of values and intentions. *Third*, whether humans are still worthy of being called subjects of science when their cognitive functions begin to be taken over by machines. These questions are not only methodological in nature, but also touch on the core of the ontology of Islamic knowledge, raising the question of whether science still has a soul when it is separated from the human being who believes and thinks with reason.

Answering this question requires a re-examination of the meaning of *naẓ' al-'ilm* in its epistemological dimension. Linguistically, *naẓ'* means to uproot something from its place of attachment so that it causes a painful withdrawal from the depths of existence.[11] Therefore, the revocation of knowledge is not the loss of memorisation, but the lifting of the spirit of knowledge from the human heart. In the modern context, this revocation manifests in epistemic dehumanisation in which science is detached from humans and becomes an algorithmic system devoid of consciousness. In Islam, knowledge is the light that shines on the heart. In digital civilisation, it becomes data trapped in artificial logic circuits that are bright without meaning and intelligent without spirit.[12]

On the other hand, the development of AI also opens new possibilities for reinterpreting the relationship among humans, science, and technology. In the theory of post-human epistemology, machines are no longer considered passive tools, but rather co-agents of knowledge,

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[9] Amir Abdul Aziz, "Telaah Hadis Tentang Hilangnya Ilmu Dan Munculnya Kebodohan (HR. Bukhari No. 80) Sebagai Upaya Revitalisasi Pendidikan Islam," *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan* 11, no. 1 (2025): 112–31.

[10] Norhazlina Ibrahim and Khairatun Hisan Idris Shazali, "Innovative Solutions: Fintech Transformations in Islamic Inheritance," in *Digitalization of Islamic Finance* (IGI Global Scientific Publishing, 2025), 55–76.

[11] Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, Cet. ke-25 (Surabaya: Pustaka Progressif, 2002).

[12] Fauzan Mas'ar, "Artificial Intelligence and Islamic Ethics: A Framework for Ethical AI Development Based on Maqasid Al-Shariah," in *International Conference on Artificial Intelligence, Navigation, Engineering, and Aviation Technology*, vol. 1, 2024, 521–23.

entities that contribute to the production of knowledge.[13] However, in the Islamic view, only human beings have the mandate, intention, and burden of taklif, which are conditions for knowledge to be valuable.[14] Thus, the issue is not whether machines can know, but whether humans are still *rūḥ al'ilm* in the midst of increasingly automated knowledge. From this arises the need to build a transhuman Islamic epistemology, a framework that combines the rationality of technology with the consciousness of maqāṣidi, so that science does not lose its soul.

The purpose of this paper is to reaffirm the meaning of "the revocation of knowledge" as a prophetic warning of the loss of *rūh al-'ilm* in modern humans. In particular, this research aims to examine the meaning of hadith from the perspective of Islamic epistemology, the ontological status of algorithmic knowledge, and to formulate a new paradigm for the relationship between humans and AI in Islamic law. By combining the study of hadith, *maqāṣid al-sharī'ah*, and *post-human* theory, this paper proposes a new reading of the hadith: it is not merely a prophecy of the loss of *the farāiḍ*, but a critique of the epistemic shift from valuable knowledge to soulless knowledge. This framework will result in a trans-human Islamic epistemological concept, in which humans remain at the centre of values, while AI functions as a moral instrument subject to *maqāṣid*.

With this approach, this research seeks to connect the values-based classical tradition of Islam with the challenges of digital modernity. In the midst of efforts to automate and desacralize knowledge, the hadith about the revocation of *farāiḍ* knowledge is a call for science to be inseparable from ethics, *maqāṣid*, and moral awareness. This article argues that the loss of knowledge does not occur solely due to the death of the ulama, but also because of the release of *rūh al-'ilm,* which becomes the spirit in understanding knowledge as worship, not just a logical mechanism. Thus, the presence of AI need not be denied; instead, it should be recognised that algorithms can only preserve the form of knowledge, not its spirit. It is in this horizon that the hadith of the Prophet SAW finds its most profound relevance in the era of artificial intelligence as a prophetic signal for humans to remain the guardians of the spirit of knowledge in the midst of the technological revolution.

METHODS

This research uses a qualitative-philosophical approach with a critical hermeneutic orientation to interpret the meaning of the hadith on the revocation of knowledge of *farāiḍ* (*naẓ' al-'ilm*) in the context of Islamic epistemology and contemporary digital civilisation. This approach

[13] Mohammad Hossein Jarrahi et al., "Artificial Intelligence and Knowledge Management: A Partnership between Human and AI," *Business Horizons* 66, no. 1 (2023): 87–99.

[14] Muhammad Atiullah Othman and Indriaty Ismail, "Pengetahuan Sebagai Elemen Tanggungjawab Manusia Menurut Perspektif Islam," *Islamiyyat* 38, no. 1 (2016): 65–70.

is based on the belief that hadith is not only a normative source of law, but also an epistemic text that contains prophetic reflections on the nature of knowledge and human beings as subjects of knowledge. Operationally, this research combines three main analytical frameworks: hadith epistemology, to trace the structure of the meaning and linguistic context of hadith as well as the interpretation of classical scholars such as Ibn Hajar, al-Nawawi, and al-Ghazali; the epistemology of *maqāṣid al-shari'ah*, to assess science in terms of the value of benefit, justice, and moral responsibility in the distribution of *farāiḍ*; and post-human epistemology, which uses contemporary theories of knowledge to re-read the human-machine relationship in the production of modern knowledge. The three frameworks are used intertextually to find a common ground between *'ilm insani* (human science with ethical value) and *'ilm* algorithmic (artificial knowledge that is morally neutral). The data sources for this research include classical hadith and *syarah* texts (such as *Sunan Ibn Majah* and *Fath al-Bari*), Islamic epistemological literature (al-Ghazali, al-Syatibi, al-Tufi), and modern theories of artificial intelligence and information philosophy. The data were analysed using a comparative-epistemic method, which compares the ontologies of Islamic knowledge, grounded in values, with those of algorithmic knowledge, grounded in calculation and data representation. The validity of the results of the analysis is determined not by empirical verification, but by the conceptual coherence and consistency of *the maqāṣidi,* which aims to find out the extent to which the arguments built are still based on the goals of the *Shari'a* (*hifẓ* al-din, *hifẓ* al-'aql, *hifẓ* al-mal, *hifẓ* al-nasl, and *hifẓ* al-'adl). With this methodology, the research seeks to reveal that the revocation of knowledge in hadith is not only a historical phenomenon, but an epistemological crisis that occurs when *rūh al-'ilm* is uprooted from human consciousness. At the same time, this approach also directs the analysis toward the conceptual framework of Trans-Human Islamic Epistemology. This paradigm positions AI as *an instrumental intelligence* subject to moral awareness, *maqāṣid*, and human scientific ethics.

RESULT

The Meaning of Knowledge Revocation: Prophetic Signals on the Crisis of the Epistemic Subject

The hadith of the Prophet SAW about the revocation of *farāiḍ* is one of the proofs of Islam's concern for the sustainability of scientific traditions. This hadith is narrated by Ibn Majah, who states that the science of *farāiḍ* is the first knowledge to be taken away from Muslims:[15]

[15] Afridha Ahrul Winata, Nabila Nur Faradila, and Windy Mandansa Sayibaty, "Ayat Dan Hadist Tentang Wasiat Dan Pembagian Harta Waris," *Dahzain Nur* 13, no. 1 (2023): 1–17.

عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: يَا أَبَا هُرَيْرَةَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا فَإِنَّهُ نِصْفُ الْعِلْمِ وَهُوَ يُنْسَى وَهُوَ أَوَّلُ شَيْءٍ يُنْزَعُ مِنْ أُمَّتِي. (رواه ابن ماجه والدار قطني والحاكم والبيهقي، وضعفه الذهبي)

"*From Abu Hurairah, he said, the Messenger of Allah said, "O Abu Hurairah, study Farāiḍh and teach it because indeed he is half of knowledge, and it will be forgotten, and he is the first to be taken away from my people."* (Hadith narrated by Ibnu Majah, al-Dar Qutni, al-Hakim, dan al-Bayhaqi)

The scholars differ on the power of the sanad. Al-Dzahabi considered the sanad weak, but many other scholars held that its meaning was substantially correct because it was in line with the general principle of preserving knowledge. Thus, although the quality of the sanad is debated, the moral and epistemological message of this hadith remains strong and relevant. In the hadith tradition, the weakness of sanad does not always erase the scientific value of a narration. Scholars use the hadith of *ḍa'if* in the context of *targhīb* (motivation) and *tarhīb* (warning), especially when the content of the hadith is in line with the stronger principles of sharia.[16]

The keyword in the above hadith, *yunza'u*, comes from the root نَزَعَ (*naza'a*), which means to pull something out of its place, pull it out, or forcibly release it. Philologically, this term describes the active process of removing or eliminating something from within.[17] Thus, *naz' al-'ilm* does not only refer to the loss of data or texts, but to the deprivation of knowledge from human consciousness itself. This means that humans may still master the outer forms of *farāiḍ* science, including memorisation, systems, or algorithms, but lose the soul, wisdom, and moral consciousness that sustain them.

Based on the interpretation of the above hadith, the scholars agree that this knowledge of farāiḍ is essential and must be maintained. *Farāiḍ* functions to support social justice by ensuring the equitable distribution of inheritance in accordance with the law of Allah.[18] Therefore, the meaning of this hadith emphasises that the loss of the ummah's ability to understand farāiḍ is not merely a loss of the ability to calculate, but a sign of the weakening of the structure of knowledge and moral responsibility in Islamic society. The urgency of *farāiḍ* in Islamic law is multidimensional. It is not only a technical legal field, but also a symbol of social order and family

[16] Maizuddin Maizuddin et al., "The Typology of Hadith as the Bayān of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 760–80.

[17] Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*.

[18] Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law," *JURIS (Jurnal Ilmiah Syariah)* 21, no. 2 (2022): 207–19.

justice. In *farāiḍ*, there is an integration between rationality and value. Each calculation of inheritance is not just a mathematical number, but reflects the balance of responsibility, social role, and justice of the *maqāṣidi*. Therefore, the disappearance of the *farāiḍ* or the weakening of the teaching of the *farāiḍ* marks a broader epistemic crisis, that is, the disconnection between science, morality, and its social function.[19]

The hadith of the Prophet SAW, which states that the science of farāiḍ will be the first science to be uprooted from the face of the earth above, has long been understood textually as a signal about the death of the scholars and the loss of the teaching of inheritance science among the ummah.[20] However, when read through an epistemological approach, the *naẓ' al-'ilm* in this hadith shows the loss of the power of understanding and the scientific spirit of the human heart, not just the death of scholars or the loss of formal knowledge or legal data.[21] Thus, the words of the Prophet can be read as a prophetic gesture towards the process of epistemic dehumanisation, namely a situation in which humans are no longer the centre of knowledge but merely operators of meaningless data.

Classical scholars have hinted at this implicitly. Ibn Hajar al-'Asqalani and al-Nawawi often use the term *raf' al-'ilm* in the general discussion of the loss of knowledge. Ibn Hajar al-'Asqalani in Syarah *Fath al-Bari* explained that knowledge was revoked not because of the destruction of the text, but because of the death of the scholars who understood and practised it.

ورفعُ العلمِ يكونُ بموتِ عُلماءِهَا

"*The revocation of knowledge occurs with the death of scholars."* [22]

This classical interpretation shows that the essence of knowledge in Islam is not in symbols or formulas, but in the presence of knowledgeable human consciousness. Thus, *raf' al-'ilm* does not lie in the disappearance of formal knowledge, but in the uprooting of the spiritual dimension of knowledge itself or what is often called *rūh al-'ilm* (روح العلم).[23] This is the most profound meaning

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[19] Iqbal Saujan, Seyed Mohamed Mazahir, and Nasrin Muhammadu Ibrahim, "Islamic Law of Inheritance and Its Implication amongst Muslim Society: An Empirical Analysis," *Journal of Contemporary Islamic Law* 7, no. 1 (2022): 35–51.

[20] Maizuddin et al., "The Typology of Hadith as the Bayān of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law."

[21] Fouzia Ferdous and Muhammad Athar Uddin, "Toward Islamization of Science and Technology," *IIUC Studies* 9 (2012): 233–42.

[22] Ahmad bin 'Alî bin Hajar Al-'Asqalânî, *Fathul Bârî Syarh Shahîh Al-Bukhârî*, ed. Terj. Amiruddin (Pustaka Azzam, 2011).

[23] Achmad Ushuluddin et al., "Understanding Ruh as a Source of Human Intelligence in Islam," *International Journal of Religion and Spirituality in Society* 11, no. 2 (2021): 103–17, https://doi.org/10.18848/2154-8633/CGP/V11I02/103-117.

of "the deprivation of knowledge". It is not the loss of the text, but the loss of *rūh al-'ilm*, that is, the ethical consciousness that gives life to science.

In the framework of Islamic epistemology, science has two fundamental elements: form (*shurah al-'ilm*) and spirit (*rūh al-'ilm*). The form of knowledge includes data, propositions, and methods, while the spirit of knowledge comprises ethical awareness, sincere intention, and the maqāṣidi's orientation, which make learning meaningful and valuable. When this spirit is lost, all that remains is an empty skeleton of knowledge in which knowledge lives only in the mind, but dies in the heart.[24]

This phenomenon reached its most obvious form in the era of artificial intelligence. In the AI era, data and algorithms can preserve the knowledge of farāiḍ materially with high accuracy, without involving the process of understanding (*ma'rifah*) or moral intention (*niyyah*).[25] Machines only work with the logic of calculation, not the logic of meaning. Knowledge that used to be sourced from the reflection of reason and mind is now reduced to automatic computing without value awareness. In other words, AI presents a form of post-knowledge society where knowledge can be accessed without being truly understood.[26] He represents knowledge without a soul by imitating the cognitive structure of man without having the moral and spiritual consciousness that accompanies it. AI only mimics a logical mindset, not a moral understanding.[27] In Islamic epistemological terminology, the knowledge produced by AI is *ma'lūm* (the object of knowledge), not *'ilm* (the knowledge that brings the subject to life).[28] Thus, machines can calculate *farāiḍ*, but cannot understand *farāiḍ* because understanding demands awareness, and consciousness is a characteristic of knowledgeable humans. It is at this point that the words of the Prophet SAW find their contemporary relevance, that what is revoked is not knowledge in the form of data, but rūh al-'ilm, which makes humans morally and ethically knowledgeable.

In this framework, this hadith about the revocation *of farāiḍ* can be read as a prophetic critique of the modern epistemic crisis in which man loses his role as the centre of knowledge when machines take over his cognitive functions. Science that should connect humans with ethics, *maqāṣid*, and moral responsibility is instead reduced to mere technological processes and technical

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[24] Abdi Syahrial Harahap, "Epistemologi: Teori, Konsep Dan Sumber-Sumber Ilmu Dalam Tradisi Islam," *Dakwatul Islam* 5, no. 1 (2020): 13–30.

[25] Zubair Abbasi, "AI as the New Jurist: Can Generative Artificial Intelligence Master Islamic Inheritance Law?," *Available at SSRN 5658330*, 2025.

[26] Arditya Prayogi and Riki Nasrullah, "Artificial Intelligence Dan Filsafat Ilmu: Bagaimana Filsafat Memandang Kecerdasan Buatan Sebagai Ilmu Pengetahuan," *LogicLink*, 2024, 144–55.

[27] Noprianto Noprianto and Nurdin Nurdin, "Artificial Intelligence (AI) Dan Studi Keislaman: Menjaga Integritas Etika Dan Spiritualitas Islam Di Era Digital," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES) 5.0* 4, no. 1 (2025): 128–32.

[28] Fauzi Fauzi, "Dakwah Islam Dan Artificial Intelligence: Penelitian Atas Pemanfaatan AI Dalam Penyebaran Nilai-Nilai Islam," *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 2 (2025): 3702–9.

precision, devoid of ethical awareness. *Naẓ' al-'ilm* becomes a prophetic symbol of spiritual dislocation in human knowledge in the context of mawaris/*farāiḍ* science.

Therefore, the revocation of knowledge referred to by the Prophet SAW is the revocation of *rūh al-'ilm* from the human heart, not just the death of the scholar or the loss of the manuscript. This contains a theological as well as an epistemological warning, signifying the detachment of knowledge from reason and moral consciousness, which is the spirit of knowledge. Humans are no longer epistemic subjects who bring knowledge to life with value and consciousness, but are merely operators of algorithms without wisdom. This is the most profound meaning of the prophetic gesture in the hadith, where knowledge remains materially but loses its spiritual life.

Thus, *naẓ' al-'ilm* is a reminder for humans to maintain knowledge not only in the form of data and texts, but in its spirit, namely the soul of knowledge that makes humans not just a reminder of the law, but the guardian of the values of justice and the benefits behind it with ethics, sincerity, responsibility, and *maqāṣid* awareness which leads to the use of knowledge to benefit. Without this soul, the entire civilisation of science is nothing but an empty body without a soul that appears to be living algorithmically, but is in fact epistemically dead.

The Science of *Farāiḍ*: Rationality, Values, and the Spirit of Justice

The science of *farāiḍ* is a branch of *fiqh* that explicitly regulates the principles and mechanisms of inheritance distribution in accordance with the Qur'an and Sunnah. Basically, this science determines who is entitled to be the heir, the proportions of each share, and the conditions that affect those rights and their elimination.[29] The source of *farāiḍ* law consists of the *Qur'*anic nash (such as the inheritance verses in *Sûrâh An-Nisâ'*), the hadiths of the Prophet, and the explanations of the companions and scholars who gave birth to the rules of *fiqh*.[30] The essence of this knowledge is not only the accuracy of mathematical calculations, but also its social function in maintaining justice, family cohesion, and the sustainability of the household economy.[31] Therefore, understanding *farāiḍ* means understanding the textuality of *nash* as well as the meaning of *maqāṣidi* that is behind it.

The position of *farāiḍ* in the Islamic legal system is central because it touches on property rights, family responsibilities, and the continuity of descent.[32] *Farāiḍ* regulates the distribution of property that concerns human dignity, the fulfilment of the rights of heirs, and the prevention of

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[29] Moh Muhibbin and Abdul Wahid, *Hukum Kewarisan Islam: Sebagai Pembaruan Hukum Positif Di Indonesia (Edisi Revisi)* (Jakarta: Sinar Grafika, 2022).

[30] Amir Syarifuddin, *Hukum Kewarisan Islam* (Jaka: Prenada Media Group, 2015).

[31] Lorinza Hartomo Razy, "Islamic Inheritance Law in The Modern Era: Contemporary Aspects and Applications," *AN NUR: Jurnal Studi Islam* 15, no. 2 (2023): 287–99.

[32] Salako Taofiki Ajani, Bhasah Abu Bakar, and Mikail Ibrahim, "The Value of Islamic Inheritance in Consolidation of the Family Financial Stability," *IOSR Journal of Humanities and Social Science* 8, no. 3 (2013).

internal family conflicts, all of which have a direct impact on social stability. In judicial practice, expertise in *farāiḍ* is a prerequisite for judges, legal counsel, and religious educators who deal with inheritance issues.[33] Therefore, weaknesses in the mastery of *farāiḍ* can give rise to unfair judgments or misdistributions. In terms of education, *farāiḍ* is a compulsory subject in the curricula of religious science and religious justice, as it brings together the normative, technical, and ethical aspects typical of Islamic law. The urgency of the mastery of *farāiḍ* arises not only to avoid administrative errors, but also to safeguard the goals of the Shari'ah in the realm of the family and society.

The essence of farāiḍ science comprises two complementary dimensions: form (the structure of the law and the formula of division) and spirit (wisdom, purpose, and the values of *maqāṣid*). The dimension of the form, which is a distribution formula, refers to normative provisions including the classification of inheritance (*tirkah*), heirs (*corpses*), who is entitled to receive inheritance (*aṣḥābul furūḍ*), who is deprived of his rights (*maḥjūb*), and the proportion of calculations (*furūḍul muqaddarah*). Meanwhile, the spiritual dimension concerns the goals these provisions aim to achieve, such as protecting property, maintaining social balance, and protecting the weak.[34] Responding to both dimensions, lawmakers and interpreters must adopt a methodological approach that is not only technical but also reflective, connecting numbers to meaning and formulas to benefits. Therefore, *farāiḍ* experts should ideally not only be good at calculations, but also sensitive to the social, economic, and moral context surrounding inheritance cases.

Rationality in *farāiḍ* is comprehensive. This rationality summarises mathematical ratios, ushul *fiqh* rules, and ethical considerations.[35] Mathematical rationality ensures consistency and continuity of distribution. The regulations of ushul direct how to interpret *nash* and apply it to concrete cases. Meanwhile, ethical considerations assess legal outputs based on their contribution to benefits. Classical scholars such as al-Ghazali and al-Shatibi explain that the Shari'ah requires rationality directed towards the goal, not a value-free rationality.[36] Thus, understanding *farāiḍ*

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[33] Sukindar et al., "Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 30, 2024): 388–410, https://doi.org/10.32332/MILREV.V3I2.8199.

[34] Rubi Amani et al., "Inheritance: The Amount of Inheritance in Islam: The Struggle between Sharia Provisions, Social Dynamics, and Contemporary Scholars' Views in Normative and Perspectives," *International Journal of Education, Information Technology, and Others* 8, no. 3. B (2025): 82–88.

[35] Harahap and Zarzani, "Legal Analysis of the Implementation of Maqashid Syariah in Inheritance System in Indonesia."

[36] Faiqotul Himmah Zahroh, "Pandangan Maqasid Al-Syari'ah (Hukum Islam) Perspektif Al-Syatibi Dan Jasser Auda," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 3, no. 1 (2021): 19–30, https://doi.org/10.53563/ai.v3i1.46.

teaches one to think systematically, calculate proportions, think normatively, and read the context of values. This rationality teaches that questions of substantive justice and practical benefit must continuously test the correctness of the law.

The values surrounding farāiḍ emphasise distributive justice as the guiding principle. These values include justice (*'adl*), protection of the weak (*hifẓ al-mal* and *hifẓ al-nasl*), and the maintenance of social harmony. The spirit of justice in *farāiḍ* demands that the distribution of wealth does not harm the vulnerable, does not cause intergenerational inequality, and protects family ties from prolonged conflict.[37] Therefore, the evaluation of the results of inheritance distribution does not stop at numerical truth, but also at its social and ethical impact. This compatibility between formula and value is the basis for the practical legitimacy of the *farāiḍ* case in Islamic society.

In scientific practice, upholding a balance between rationality and value requires the ability to engage in contextual ijtihad. Cases in inheritance distribution that are highly varied, such as the presence of children from an illegitimate marriage, interfaith inheritance, or extreme economic conditions, require a sensitive interpretation of *the maqāṣid*. A good *farāiḍ* expert will weigh the *nash*, the rules of *fiqh*, the factual conditions, and the objectives of the Shari'ah before recommending a fair distribution. The spirit of justice in the *farāiḍ* does not stop at the calculation of proportions, but also ensures that the outcome of the division brings peace and social harmony. This value requires that every application of *farāiḍ* take into account the socio-economic context of the family,[38] not just follow a rigid formula. Thus, the science of *farāiḍ* is not only a legal system, but also an ethical instrument that guarantees a balance between law and humanity. The separation between legal and value aspects will actually undermine the spirit of justice at the core of *farāiḍ* itself.

In the modern context, new challenges arise with the advent of artificial intelligence (AI), which can perform calculations required for farāiḍ quickly and accurately. Technically, AI can store *nash*, process data, and generate inheritance distributions without calculation errors. However, these abilities are only at the procedural and formal level, not yet touching the dimensions of *maqāṣidi* and ethics. AI lacks the moral awareness, intentions, and spiritual responsibilities required in the science of *farāiḍ*. It can preserve the outward form of knowledge, but it cannot understand the moral meaning and purpose behind it. Therefore, AI can only be an aid, not a substitute for human subjects in understanding Islamic inheritance law.

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[37] Wahyu Wahyu, Moh Adib Sya'bani, and Syahrul Permana Permana, "Hak Waris Dan Keadilan: Menggagas Reformasi Hukum Keluarga Dengan Prinsip Maqasid Syariah," *Jurnal Studi Inovasi* 4, no. 2 (2024).

[38] Muhammad Jaidi, Ahmadi Hasan, and Masyithah Umar, "Keadilan Dalam Pembagian Waris: Memahami Konsep Musytarakah Dalam Hukum Waris Islam," *Indonesian Journal Of Islamic Jurisprudence, Economic And Legal Theory* 1, no. 4 (2023): 718–31.

The use of AI in the field of *farāiḍ* should be implemented gradually and with measurable outcomes. First, AI can serve as a means of storing and processing inheritance law data efficiently. Second, AI can help the calculation process in standard cases without compromising accuracy. Third, in cases that require *maqāṣidi* judgment, interpretation of social context, or considerations of substantive justice, the decision should still be in the hands of humans. A human-in-the-loop approach must be applied so that every legal decision remains under the control of a value-conscious human.[39] Thus, technology serves to support the legal process without diminishing human beings' status as subjects of knowledge and guardians of their morality.

In conclusion, the science of *farāiḍ* demands a balance between technical rationality and moral justice. AI can help humans speed up the process of calculating and documenting inheritance laws, but it cannot replace human functions in upholding scientific values, *maqāṣid*, and ethics. Therefore, the development of AI systems in the field of *farāiḍ* should be directed by scholars, *farāiḍ* experts, and technological ethicists. By placing technology as an aid, not a substitute, the spirit of knowledge will be maintained. *Farāiḍ* will also continue to serve as a living and relevant mirror of Islamic justice in changing times.

Artificial Intelligence: Algorithmic Knowledge and the Illusion of Objectivity

Artificial Intelligence (AI) is a multidisciplinary field that aims to create machines or systems capable of carrying out cognitive functions like humans. Conceptually, AI mimics three main aspects of human intelligence: perception, reasoning, and decision-making.[40] AI systems are built through the stages of data acquisition, algorithmic processing, and machine learning, in which machines adjust their behaviour based on patterns in the data.[41] Technically, AI operates through two main paradigms: symbolic AI, which focuses on explicit logic and rules written by humans, and subsymbolic AI or machine learning, which learns from data and forms internal representations without direct programming.[42] As such, AI is not a sentient being but rather a mathematical system that performs probabilistic calculations and logical inference to produce outputs that resemble human intelligence.[43]

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[39] Muhammad Zubair Abbasi, "Scaling Artificial Intelligence for Augmented Learning: Developing a Generative AI Evaluation Scale through a Case Study in Islamic Inheritance Law," *Journal of Digital Islamicate Research* 3, no. 1 (2025): 5–32.

[40] Hatta et al., *Kecerdasan Buatan* (Batam: Cendikia Mulia Mandiri, 2024).

[41] Moh Husnul Affan and Asep Awaludin, "The Concept of Humanity from the Perspective of Maqāṣid Al-Sharī 'Ah," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023): 54–62.

[42] Wolfgang Ertel, *Introduction to Artificial Intelligence* (Springer Nature, 2024).

[43] Budi Raharjo, "Teori Etika Dalam Kecerdasan Buatan (AI)," *Penerbit Yayasan Prima Agus Teknik*, 2023, 1–135.

Epistemologically, AI-generated knowledge is algorithmic, that is, knowledge that is processed and represented through formal logical structures without awareness of meaning. Machines do not know things in a philosophical sense; instead, they calculate based on the relationships between data. In the philosophy of knowledge, AI operates on syntactic rather than semantic intelligence.[44] This type of knowledge is helpful for tasks that require logical consistency and computational efficiency, but fail to capture the context of values, goals, and intentions. This is why AI is considered procedurally neutral, yet ontologically devoid of moral and spiritual significance.[45] The apparent objectivity in AI results is just an illusion, as it is underpinned by human bias embedded in the data and algorithms.

In the context of Islamic inheritance law, or farāiḍ, AI is used to automate calculations and help determine the shares of heirs based on user-input data.[46] Rule-based applications can map *nash* and *fiqh* rules into computational logic, while machine learning-based systems can predict distribution patterns based on historical data of legal decisions. This technology offers significant benefits, including speeding up calculations, minimising human error, and improving public access to Islamic legal services.[47] However, AI's ability stops at the level of legal formalisation, where it can imitate the form of farāiḍ but does not understand the maqāṣidi values behind it. AI only knows "how" the law works, not "why" it is set.[48]

The advantages of AI in the realm of *farāiḍ* mainly lie in its efficiency, consistency, and capacity for knowledge storage. In a matter of seconds, AI can calculate the share of inheritances involving many family variables without any calculation errors. Consistent results across cases help reduce subjectivity in administrative decision-making.[49] In addition, AI can store legal databases and record decision outcomes, thereby strengthening documentation and transparency. This advantage could support efforts to systematically digitise the Islamic legal system, especially in

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[44] Asep Saefurohman and Salsa Nabila Ramadhani, "Filsafat Sains Dan Etika Teknologi Dalam Penggunaan Artificial Intelligence," *Jurnal Intelek Insan Cendikia* 1, no. 6 (2024): 1980–85.

[45] Michael Reskiantio Pabubung, "Epistemologi Kecerdasan Buatan (AI) Dan Pentingnya Ilmu Etika Dalam Pendidikan Interdisipliner," *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 152–59.

[46] Muhammad Manarul Hidayat, Dian Asmarajati, and Muslim Hidayat, "Analisa Kepastian Perhitungan Tiap Ahli Waris Dengan Menggunakan Metode Certainty Factor," *TECHNOMEDIA: Informatics and Computer Science* 1, no. 1 (2024): 35–42.

[47] Nipa Alam Rumambi, "Sistem Pakar Penentuan Hak Waris Berdasarkan Hukum Islam Yang Sesuai Dengan Al-Qur'an Dan As-Sunnah Yang Shahih," *Justin*, 2015.

[48] Aslati Aslati et al., "Utilizing Science and Maqāṣid Al-Sharī'ah in Resolving Contemporary Issues of Islamic Family Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024).

[49] Iman Hafizi Md Zin et al., "Faraid Distribution Calculation Using AI-Based Quranic Chatbot," *IAES International Journal of Robotics and Automation (IJRA)* 14, no. 3 (2025): 393, https://doi.org/10.11591/ijra.v14i3.pp393-406.

areas with limited access to *farāiḍ* experts. In this context, AI serves as a tool to modernise Islamic law in the digital era.[50]

However, these advantages must be read critically because AI also carries several epistemic weaknesses. First, AI lacks intentional awareness. The AI does not understand the meaning behind the processed symbols.[51] Second, machine learning systems rely on data collected from human practices, which is not always ideal. If the data contains inequality or social bias, the results will perpetuate those injustices.[52] Third, the complex internal logic of AI is difficult to explain to ordinary users (the black-box problem), leading algorithmic results to appear objective even though hidden parameters drive them.[53] Fourth, AI has no moral responsibility or *maqāṣidi* consciousness. AI cannot weigh between formal truth and substantive benefit.[54] Therefore, the objectivity generated by AI tends to be pseudo-objectivity, producing results that are mathematically correct but may be morally wrong.

Over-reliance on AI in *farāiḍ* practice can have profound epistemological implications. When humans hand over cognitive functions and legal reasoning to machines, the role of humans as subjects of science is degraded. The learning process, scientific sanad, and ijtihad ability can be replaced by mechanistic applications.[55] As a result, the new generation may be proficient in using digital *farāiḍ* devices, but no longer understand the principles of *maqāṣid al-shari'ah* or the value of justice on which inheritance law is based.[56] This phenomenon reveals the paradox of modernity: knowledge advances technically but loses moral and spiritual depth. From the perspective of hadith, this is a form of revocation of *rūh al-'ilm*. It is not the loss of data, but the loss of ethical awareness that brings knowledge to life.[57]

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[50] Sukindar et al., "Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases."

[51] Murat Aydede and Guven Guzeldere, "Consciousness, Intentionality and Intelligence: Some Foundational Issues for Artificial Intelligence," *Journal of Experimental & Theoretical Artificial Intelligence* 12, no. 3 (July 1, 2000): 263–77, https://doi.org/10.1080/09528130050111437.

[52] Mu'tashim Billah, "Complete and Incomplete Calculation: Expert Systems Apps on the Special Cases of Islamic Inheritance Law," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 16, no. 2 (October 12, 2023): 180–210, https://doi.org/10.14421/ahwal.2023.16201.

[53] Warren J. von Eschenbach, "Transparency and the Black Box Problem: Why We Do Not Trust AI," *Philosophy & Technology 2021 34:4* 34, no. 4 (September 1, 2021): 1607–22, https://doi.org/10.1007/S13347-021-00477-0.

[54] Mawloud Mohadi and Yasser Tarshany, "Maqasid Al-Shari'ah and the Ethics of Artificial Intelligence: Contemporary Challenges," *Journal of Contemporary Maqasid Studies* 2, no. 2 (2023): 79–102, https://doi.org/10.52100/jcms.v2i2.107.

[55] Ramlan Mustapha and Siti Norma Aisyah Malkan, "Maqasid Al-Shariah In The Ai Era: Balancing Innovation And Islamic Ethical Principles," *International Journal of Islamic Theology & Civilization (E-ISSN-3009-1551)* 3, no. 3 (2025): 1–21.

[56] Ibrahim and Shazali, "Innovative Solutions: Fintech Transformations in Islamic Inheritance."

[57] Ma'rifatun Nikmah and Nasikhin, "God-Conscious AI: Maqasid Al-Shari'ah in Algorithmic Design," *Salam Institute Islamic Studies* 2, no. 1 (June 21, 2025): 13–20, https://jurnal.elsalima.org/index.php/siis/article/view/25.

To prevent such a crisis, the use of AI should be guided by the human-in-the-loop principle, where humans remain the primary decision-makers. AI should function only as an instrumental intelligence —that is, as a tool that serves the ijtihad process, not as a replacement for it.[58] Each algorithm needs to be verified by a *farāiḍ* expert who understands the *maqāṣid* and the social impact of inheritance.[59] This ethical oversight can be realised through value audits, algorithmic transparency testing, and the inclusion of fairness parameters in system design. Thus, AI can help improve technical precision without sacrificing the moral integrity of Islamic law.[60]

In addition to the technical aspect, it is necessary to build an institutional framework that maintains the integration between technology and Islamic scientific ethics. Sharia regulators, judicial institutions, and educational institutions must establish ethical standards for the use of AI in Islamic law.[61] Cross-disciplinary collaboration between scholars, computer scientists, and *maqāṣid* experts is needed to ensure that technology runs in line with the principles of justice and benefit. Islamic education needs to teach digital literacy to prospective scholars so they can guide technological development with a mature ethical and epistemological perspective.[62] With this approach, technology is not a substitute for humans, but a partner in strengthening Islamic science.

Thus, AI cannot be considered as a value-free objective entity, but rather as a mirror of the human mindset and decisions that design it. The algorithmic knowledge generated by AI needs to be placed under the control of ethics and *maqāṣid al-sharī'ah*. The integration of AI in *farāiḍ* will only be meaningful if the technology is subject to human moral consciousness, not the other way around. Islam places humans as subjects of knowledge, namely, intelligent beings who bear moral and spiritual responsibility for every decision. When this position is maintained, technological progress is not a threat, but an opportunity to expand the space for scientific service in facing the digital era without losing its spirit.

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[58] Yuli Nurwardatul Imamah and Muhammad Diki Fardiansyah, "Ijtihad Artificial Intelligence: Prospects and Ethics of Using Artificial Intelligence in Creating Contemporary Islamic Fatwas," *JJIC: Jurnal Hukum Islam Kontemporer* 1, no. 1 (2025): 22–41.

[59] Abbasi, "AI as the New Jurist: Can Generative Artificial Intelligence Master Islamic Inheritance Law?"

[60] Bakhtawar Siddique and Umara Rauf, "Artificial Intelligence, Bioethics, And Islamic Law: A Cross-Disciplinary Study For The Modern Age," *Journal of Applied Linguistics and TESOL (JALT)* 8, no. 3 (July 22, 2025): 78–88, https://doi.org/10.63878/JALT1034.

[61] Uthman Mohammed, Mustapha Kannike, and Abdulgafar Olawale Fahm, "Exploring The Ethical Governance of Artificial Intelligence from An Islamic Ethical Perspective," *Jurnal Fiqh* 22, no. 1 (June 30, 2025): 134–61, https://mjlis.um.edu.my/index.php/fiqh/article/view/58669.

[62] Alfan Rifai et al., "An Ethical Framework for AI in Islamic Education: Synthesizing Maqashid Al-Sharia and National Legal Regulations in Indonesia," *Revista Electrónica de Ciencia Penal y Criminología* 27, no. 1 (October 15, 2025): 1–33, https://revistacriminologia.com/manuscript/index.php/RECPC/article/view/99.

Maqāṣid al-Sharī'ah as an Ontological Correction to AI

Maqāṣid al-sharī'ah is basically a teleological concept that places the goals of the sharia as the leading indicator in understanding and applying Islamic law. Classically, the introduction to *maqāṣid* was developed to explain why a provision of the sharia is enforced.[63] The provisions of Sharia are not just about following the text; they must be understood as a step toward achieving the goal of benefit. In the tradition of ushul *al-fiqh*, figures such as al-Ghazali and later al-Shatibi emphasised that the sharia has a spirit that is the direction of the goal that guards the *nash* so that it is not alienated from the practical good of the ummah.[64] Therefore, *maqāṣid* is not just a hermeneutic addition. *Maqāṣid* is a teleological framework that connects normative postulates with moral values and concrete benefits. Placing *maqāṣid* at the centre of study means judging law and science not only by their formal truth, but also by their contribution to the ethical goals set by the shari'a.[65]

Operationally, *maqāṣid* is usually divided into different levels, namely *ḍarūriyyat* (basic needs), *ḥajiyyat* (needs), and *taḥsīniyyat* (refinement).[66] The category of *ḍarūriyyat* consists of religious protection (*hifẓ* al-din), reason (*hifẓ* al-'aql), soul (*hifẓ* al-nafs), property (*hifẓ* al-mal), and heredity (*hifẓ* al-nasl), which all function as minimum criteria that each legal policy must maintain. The *ḥajiyyat* and *taḥsīniyyat* levels extend the assessment spectrum to include the need for social balance and ethical refinement. These three levels provide a value structure for examining any technological innovation, whether it maintains, strengthens, or damages the levels of maqāṣid.[67] Thus, *maqāṣid* serves as a value map that distinguishes only efficient actions from morally correct actions and *maqāṣidi*.

As an ontological principle, *maqāṣid* demands that knowledge (both scientific and legal) be goal-oriented. Knowledge is considered valid when it contributes to the realisation of benefits, not just to technical accuracy.[68] In this perspective, knowledge is inseparable from value. Knowledge is a medium that functions to manifest the purpose of Sharia in human life. Therefore, the concept

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[63] Harahap and Zarzani, "Legal Analysis of the Implementation of Maqashid Syariah in Inheritance System in Indonesia."

[64] Safaruddin Harefa and Article History, "The Fundamental Principles of Islamic Law in the Digital Era: An Ushul Fiqh and Maqashid Sharia Approach," *Journal of Islamic Law on Digital Economy and Business* 2025, no. 1 (August 23, 2025): 84–99, https://doi.org/10.20885/JILDEB.VOL1.ISS1.ART6.

[65] Mas'ar, "Artificial Intelligence and Islamic Ethics: A Framework for Ethical AI Development Based on Maqasid Al-Shariah."

[66] Moh Toriquddin, "Teori Maqâshid Syarî'ah Perspektif Al-Syatibi," *De Jure: Jurnal Hukum Dan Syar'iah* 6, no. 1 (2014).

[67] Wasthan Karim, "Challenges in the Implementation of Maqashid Al-Shari'ah in Contemporary Islamic Family Law," *Contemporary Islamic Law Journal* 1, no. 02 (2024): 77–88.

[68] Lusiana et al., "Challenges and Threats of Artificial Intelligence in Maqasid Sharia Perspective," *KnE Social Sciences*, January 11, 2024, 470-483–470–483, https://doi.org/10.18502/KSS.V9I2.15004.

of *rūh al-'ilm* (the soul of knowledge) is in harmony with *maqāṣid,* in which living knowledge is a science that cultivates morality and enhances benefits. Making *maqāṣid* an ontological benchmark means demanding that any knowledge-production methodology, including technological systems such as AI, be tested against its capacity to realise these goals. If a technology only increases efficiency without adding benefits, it fails *maqāṣidi*.[69]

When we observe how AI works, several collision points with the principles of *maqāṣid* appear systematically. First, AI is usually designed using optimisation and statistical methods (e.g., loss functions and objective functions) that pursue performance metrics rather than moral goals. Second, AI tends to obscure the origins of value because it extracts patterns from historical data that may contain structural biases; The results seem objective even though they inherit injustice. Third, AI operates without intention or moral responsibility, so it cannot fulfil the aspect of trust inherent in knowledge in Islam.[70] From the perspective of *maqāṣid*, these three characters pose ontological problems. If the knowledge system does not promote *hifẓ* al-mal, *hifẓ* al-nasl, and *hifẓ* al-'aql, then it does not qualify to be *a meaningful 'ilm* in the Islamic tradition. Especially in the application of *farāiḍ*, the consequences of such impacts are very concrete and dangerous if not corrected.[71] AI that calculates inheritance distribution works with formal rules, including input of inheritance status, application of formulas, proportional outputs, but fails to process relevant social contexts such as family economic conditions, alimony responsibilities, the existence of a valid will, evidence of suspicion (e.g., adopted children), or exceptional conditions that demand human ijtihad.[72] As a result, algorithm outputs can be numerically correct but *maqāṣidi* flawed; for example, enforcing formal proportions can lead to diminished benefits, family conflicts, or injustice to vulnerable parties. *Maqāṣid* demanded a post-calculation evaluation of the results of inheritance distribution by AI in its ability to maintain *hifẓ* al-mal and *hifẓ* al-nasl.[73] If AI cannot do so, the interpretation of numbers must be adjusted through ethical ijtihad. AI without such a mechanism risks being the cause of *naẓ' al-'ilm* that erases the moral functions and *ijtihadi* of humans.

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[69] Asrianti Sukirman et al., "Harmonization of Customary Inheritance System and National Law: A Study of Maqasid Sharia Perspective," *Pena Justisia: Media Komunikasi Dan Kajian Hukum* 24, no. 1 (2025): 3486–3503.

[70] Khanzada Muhammad Waqar, Muhammad Ibrahim, and Mufti Muhammad Iltimas Khan, "Ethical Implications Of Artificial Intelligence: An Islamic Perspective," *Journal of Religion and Society* 3, no. 01 (February 11, 2025): 347–58, https://islamicreligious.com/index.php/Journal/article/view/79.

[71] Billah, "Complete and Incomplete Calculation: Expert Systems Apps on the Special Cases of Islamic Inheritance Law."

[72] Rifai et al., "An Ethical Framework for AI in Islamic Education: Synthesizing Maqashid Al-Sharia and National Legal Regulations in Indonesia."

[73] Harahap and Zarzani, "Legal Analysis of the Implementation of Maqashid Syariah in Inheritance System in Indonesia."

Therefore, *maqāṣid* offers a gradual and institutional corrective mechanism for technology: (1) pre-design, i.e. incorporating the values requirements of *maqāṣid* into technical specifications (engineering requirements); (2) in-design, i.e. algorithmic architecture that allows context assessment, e.g. value reasoning modules or human-in-loop for exceptional cases; (3) post-output, namely the *maqāṣidi* verification mechanism in the form of competent human review, value audit, and complaint access; (4) governance, which is an institutional rule that requires transparency, accountability, and compliance with *maqāṣid*. This layered approach is both normative and pragmatic. *Maqāṣid* accepted automation but demanded that it be equipped with an adequate moral framework for control. Only with this kind of integration can AI become a *khadim* (servant) of knowledge, not a substitute for it.

The institutional and epistemic implications of the *maqāṣid* perspective also demand changes in Islamic legal education and technological development. First, the *farāiḍ* teaching curriculum should emphasise the formation of ethical reasoning, maqāṣid reasoning, and contextual ijtihad skills so that graduates are not just number crunchers. Second, multidisciplinary teams (*farāiḍ* experts, *maqāṣid* experts, technology ethicists, AI engineers) should be involved in the design of digital systems to ensure the *maqāṣidi* values are integrated. Third, religious authorities and judicial institutions need to set *maqāṣidi* standards for the use of technology in inheritance settlement, including criteria for when algorithms can be adopted immediately and when to proceed through the ijtihad process. Without these institutional changes, technology will only accelerate the desacralization of knowledge and further weaken humans' position as knowledgeable subjects.

In the end, it can be understood that *maqāṣid al-sharī'ah* can provide a robust ontological corrective framework against the dominance of algorithmic knowledge.[74] The *maqāṣidi* approach shifts the centre of judgment from mere technical accuracy to a teleological orientation that demands technology to safeguard and strengthen the goals of the Shari'a. By making *maqāṣid* a criterion for the design, evaluation, and governance of technology, Muslims have the opportunity to reaffirm the dignity of living knowledge, which is not only formally correct but also morally meaningful. Its practical implementation demands technical, regulatory, and educational integration. However, without a real commitment to *maqāṣidi*, the risk of *naẓ' al-'ilm* in the AI era will continue to threaten the substance of Islamic law, including farāiḍ, which is most sensitive to the loss of the spirit of knowledge.

[74] Nikmah and Nasikhin, "God-Conscious AI: Maqasid Al-Shari'ah in Algorithmic Design."

Towards Trans-Human Islamic Epistemology in the AI Era

Modern civilisation has entered the post-human era, where the boundaries between humans and machines are increasingly blurred.[75] Artificial intelligence is no longer just a technological tool, but a new epistemic entity that helps produce knowledge.[76] In this situation, Islam faces a double challenge: maintaining the spirit of science while adapting to the autonomous logic of technology.[77] If modernity places ratios at the centre of knowledge, then the algorithmic era puts data and machines at the centre.[78] To answer this challenge, a new paradigm is needed that is not only technically adaptive but also morally and spiritually robust. The paradigm is Trans-Human Islamic Epistemology, a synthesis of human intelligence, maqāṣidi consciousness, and artificial intelligence, all subject to Islamic scientific ethics.

The epistemology of Trans-Human Islam departs from the realisation that human beings remain the centre of value and meaning in the entire process of knowledge. In the Islamic view, knowledge is never free from a believing and responsible subject.[79] Reason, revelation, and heart are the three pillars that sustain the validity of knowledge.[80] AI can only imitate the dimensions of reason —such as the ability to calculate, classify, and predict —but it cannot replace the other two pillars: revelation as a source of value and heart as a container of wisdom.[81] Therefore, the Islamic trans-human paradigm does not reject artificial intelligence, but places it under the consciousness of human *maqāṣidi*, which guides every scientific activity to benefit. Within this framework, AI is no longer an epistemic threat, but rather an ethical partner for ethical humans.

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[75] Ismael Al-Amoudi, "Are Post-Human Technologies Dehumanizing? Human Enhancement and Artificial Intelligence in Contemporary Societies," *Journal of Critical Realism* 21, no. 5 (October 20, 2022): 516–38, https://doi.org/10.1080/14767430.2022.2134618;PAGE:STRING:ARTICLE/CHAPTER.

[76] Ramón Alvarado, "AI as an Epistemic Technology," *Science and Engineering Ethics 2023 29:5* 29, no. 5 (August 21, 2023): 1–30, https://doi.org/10.1007/S11948-023-00451-3.

[77] M Tajudin Zuhri et al., "The Ethics of Artificial Intelligence (AI) Utilization in Qur'anic Studies: An Islamic Philosophical Perspective," *Asyahid Journal of Islamic and Quranic Studies (AJIQS)* 6, no. 2 (December 15, 2024), https://doi.org/10.62213/B6HEXR21.

[78] M. Mahbubi, "Digital Epistemology: Evaluating The Credibility Of Knowledge Generated By AI," *YUDHISTIRA: Journal of Philoshopy* 1, no. 1 (January 22, 2025): 8–18, https://ejournal.bamala.org/index.php/yudhistira/article/view/251.

[79] Shafeeq Al-Hudawi, Mohammed Borhandden Musah, and Rahim Hamdan, "Islamic Worldview on Knowledge Management: Implication for Muslim Education System," December 20, 2014, https://papers.ssrn.com/abstract=2541154.

[80] M Azram, "Epistemology - An Islamic Perspective," *IIUM Engineering Journal* 12, no. 5 (January 4, 2011), https://doi.org/10.31436/IIUMEJ.V12I5.240.

[81] Mohammed Gamal Abdelnour and Tracy J Trothen, "Artificial Intelligence and the Islamic Theology of Technology: From 'Means' to 'Meanings' and from 'Minds' to 'Hearts,'" *Religions 2025, Vol. 16, Page 796* 16, no. 6 (June 18, 2025): 796, https://doi.org/10.3390/REL16060796.

In Islamic epistemology, ethics occupy a higher position than intelligence.[82] Al-Attas explains that ethics is the knowledge of the proper place for everything in the order of existence.[83] Thus, Islamic Trans-Human Epistemology demands that technology, even if sophisticated, must still be placed in its position, namely as an instrumental intelligence, not a substitute for the subject of knowledge. When AI is placed under ethical control, then it becomes a means of *ta'lim*, not a source of *ta'allum*.[84] This paradigm rejects the deification of technology or the worship of efficiency and algorithms because, in Islam, knowledge devoid of ethics will only give rise to chaos. Therefore, ethics serves as an ontological fence that keeps AI from exceeding the limits of its nature as a human-created creature.[85]

The integration between human intelligence, *maqāṣid* consciousness, and AI forms a multi-layered epistemological model that complements each other. Human intelligence brings intuition, morality, and intention. The consciousness of *maqāṣidi* provides direction toward the goal and a benchmark for benefit. At the same time, AI provides analytical power and computational speed. The three form a unique epistemic symbiosis in which man leads, *maqāṣid* directs, and technology serves. In such a system, AI can strengthen ijtihad functions, assist in legal analysis, or speed up decision-making, but the final decision remains with the ethically conscious human subject. This is the essence of instrumental intelligence: a strong intelligence because it is controlled by values, not one free from values.

The Islamic Trans-Human paradigm also offers a fundamental critique of secular epistemology that removes the spiritual dimension of knowledge. In the Western view, technology is an extension of human rationality.[86] Meanwhile, in Islam, technology is seen as a mandate to build and prosper the earth in accordance with divine values.[87] Thus, any technological progress must be measured by *maqāṣid*, not simply by efficiency or material gain. The integration of AI in Islamic law, as in the science of *farāiḍ*, is epistemically valid only if it is subject to the principles of

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[82] Bakhtawar Siddique and Noreen Butt, "Islamic Philosophy and Artificial Intelligence: Analytical Study of Ethical and Intellectual Implications," *Contemporary Journal of Social Science Review* 3, no. 4 (October 28, 2025): 48–69, https://doi.org/10.63878/CJSSR.V3I4.1455.

[83] Awang Darmawan Putra and Rina Desiana, "Epistemologi Islamisasi Ilmu Syed Mohammad Naquib Al-Attas (Implikasinya Bagi Pemikiran Dan Keilmuan)," *FIKRAH* 5, no. 2 (December 22, 2021): 91–106, https://doi.org/10.32832/FIKRAH.V5I2.20558.

[84] Imamuddin M. et al., "The Era of Industrial Revolution 4.0 and the Existence of Islamic Education," *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (July 13, 2022): 198–210, https://doi.org/10.19105/TJPI.V17I1.5178.

[85] Mohammed Airaj, "Ethical Artificial Intelligence for Teaching-Learning in Higher Education," *Education and Information Technologies 2024 29:13* 29, no. 13 (February 21, 2024): 17145–67, https://doi.org/10.1007/S10639-024-12545-X.

[86] Thomas Krogh, *Technology and Rationality* (Routledge, 2019), https://doi.org/10.4324/9780429401152.

[87] Tuti Nurhaeni et al., "The Value of Technological Developments Based on An Islamic Perspective," *International Journal of Cyber and IT Service Management (IJCITSM)* 1, no. 1 (April 27, 2021): 1–13, https://doi.org/10.34306/IJCITSM.V1I1.4.

justice, benefit, and the protection of human values.[88] Without it, digital knowledge will only accelerate the process of *naẓ' al-'ilm*, which is the removal of the spirit of knowledge from human consciousness. The Islamic Trans-Human paradigm is here to turn that tide: revive spiritual consciousness in the digital ecosystem.

Philosophically, the Islamic Epistemology of Trans-Human contains the message that human beings should not relinquish their epistemic responsibilities to machines. This responsibility includes not only the technical aspects of truth but also its moral, social, and spiritual dimensions. In the Islamic perspective, proper knowledge is that which brings man closer to divine truth, not merely to make his life in the world easier. Therefore, AI that functions in a trans-human framework should be directed at strengthening *maqāṣid*, not replacing humans in understanding *maqāṣid*. With this paradigm, Islamic law and modern science can engage in a productive dialogue without negating the spirituality that underlies Islamic epistemology.

The Islamic Trans-Human paradigm finally offers a middle ground between total rejection of technology and blind acceptance of modernity. Islam is not anti-AI, but neither does it surrender to its authority. Technology must be under the control of ethics, *maqāṣid*, and morals, so that every innovation becomes part of devotion, not a source of alienation. In this way, AI can actually strengthen Islamic scientific work in helping to classify hadiths, speed up legal analysis, or map social problems, without eliminating scholars as subjects of knowledge. This paradigm affirms that modernity can be accepted without losing spirituality and that progress can be achieved without sacrificing morality.

Thus, Trans-Human Islamic Epistemology becomes a synthesis that revives the spirit of science in the era of artificial intelligence. This paradigm rejects the dichotomy between religion and technology, between reason and revelation, between humans and machines. He emphasised that the future of Islamic knowledge lies not in rejecting algorithms, but in their conquest through *maqāṣidi* consciousness and ethics. Under this paradigm, AI is no longer a threat but rather a trust, a tool that strengthens the function of the human caliphate on earth. This is the most actual form of the "*iqra*'" command in the digital age: reading the new reality with a conscious mind, a clear heart, and values guided by *maqāṣid al-shari'ah*.

CONCLUSION

The hadith of the Prophet SAW about *naẓ' al-'ilm* is not just a prophecy of the disappearance of scholars, but a prophetic warning of the epistemic crisis of modern man in which

[88] Shabana Kausar, Ali Raza Leghari, and Abdul Salam Soomro, "Analysis of the Islamic Law and Its Compatibility with Artificial Intelligence as a Emerging Challenge of the Modern World," *Annals of Human and Social Sciences* 5, no. 1 (January 1, 2024): 99–114, https://doi.org/10.35484/AHSS.2024(5-I)10.

knowledge is reduced to information without a soul and loses its orientation toward the maqāṣid. This phenomenon is evident in the emergence of artificial intelligence (AI) that can calculate the laws of *farāiḍ* precisely but fails to understand the wisdom, values, and substantive justice at the core of the science. In this context, *maqāṣid al-sharī'ah* must be reaffirmed as an ontological correction to algorithmic knowledge, ensuring that all forms of intelligence, both human and machine, remain in the orbit of values that uphold *hifẓ al-din*, *hifẓ al-'aql*, *hifẓ al-mal*, and *hifẓ al-nasl*. This research recommends the development of a transhuman Islamic epistemology —a paradigm that integrates human intelligence, maqāṣid consciousness, and artificial intelligence under the guidance of Islamic scientific ethics. This paradigm positions AI as an instrumental intelligence — namely, a tool for ijtihad, not a substitute for scholars — so that technology can strengthen scientific work without uprooting the spiritual and moral dimensions of knowledge. By reviving *rūh al-'ilm* through *maqāṣidi* awareness and ethics, Islam is not only able to engage in dialogue with modernity, but also to guide the direction of digital civilisation towards universal benefits aligned with the goals of the Shari'a.

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