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MAQĀṢID AL-SHARĪʿAH AND TEACER EDUCATION IN THE ERA OF ARTIFICIAL INTELLIGENCE: RETHINKING PEDAGOGY FOR THE DIGITAL AGE

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Abstract

The rapid integration of Artificial Intelligence (AI) into education is transforming teacher preparation, instructional delivery, assessment and educational management across the world. While these technological innovations provide unprecedented opportunities for improving teaching and learning, they also raise ethical, moral and professional concerns regarding academic integrity, human dignity, privacy, equity and the role of teachers in the educational process. This paper examines teacher education in the era of Artificial Intelligence through the lens of Maqāṣid al-Sharīʿah, the higher objectives of Islamic law. Adopting a qualitative research design based on documentary sources and qualitative content analysis, the study draws evidence from the Qur'an, authentic Sunnah, classical and contemporary literature on Maqāṣid al-Sharīʿah, teacher education and Artificial Intelligence. The paper argues that AI should complement rather than replace teachers and that its integration into teacher education must be guided by ethical principles rooted in Islamic teachings. It demonstrates how the objectives of preserving religion, life, intellect, lineage, wealth, human dignity and the environment provide a comprehensive framework for preparing teachers who are technologically competent, morally responsible, spiritually conscious and professionally accountable. The study concludes that embedding Maqāṣid al-Sharīʿah into teacher education offers a balanced approach to AI integration by harmonising technological innovation with ethical values and holistic human development. It recommends curriculum reforms, institutional ethical guidelines, continuous professional development and policy initiatives that promote responsible and value-oriented AI adoption in teacher education.

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
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Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

Keywords: *Maqāṣid* al-*Sharīʿah*; Teacher Education; Artificial Intelligence; Islamic Education; Educational Ethics.

Introduction

In recent years, the emergence of Artificial Intelligence (AI) has significantly transformed educational systems worldwide. AI-powered technologies now support lesson planning, content generation, language translation, automated assessment, adaptive learning, educational research and administrative decision-making. These innovations have enhanced access to knowledge, improved instructional efficiency and expanded opportunities for personalized learning. Consequently, teacher education institutions are increasingly integrating AI into pre-service and in-service teacher preparation programmes to equip teachers with the competencies required for twenty-first-century classrooms (Adedoyin & Soykan, 2020; UNESCO, 2023).Recent systematic reviews further demonstrate that AI has become an increasingly significant area of educational research, particularly in higher education and teacher preparation, with growing emphasis on ethical implementation, digital competence and pedagogical innovation (Holmes et al., 2019; Zawacki-Richter et al., 2019; Crompton & Burke, 2023).

Despite these remarkable benefits, the rapid adoption of AI has generated important ethical and pedagogical concerns. Issues such as academic dishonesty, misinformation, algorithmic bias, excessive dependence on technology, privacy violations, erosion of critical thinking and the weakening of teacher-learner relationships have become increasingly prominent. There is also concern that excessive reliance on AI may gradually diminish essential human qualities in education, including compassion, mentorship, moral guidance and personal interaction, which remain indispensable to effective teaching and learning (UNESCO, 2021; UNESCO, 2023; Zahoor& Rizvi, 2021).

These concerns indicate that teacher education should not focus solely on developing technological competence but must equally cultivate ethical responsibility and sound professional judgment. Preparing teachers for the AI era therefore requires a framework that balances technological innovation with moral values, human dignity and societal well-being (Halstead, 2004; Oduwaiye, 2020).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

One of the most comprehensive Islamic frameworks capable of providing such ethical guidance is *Maqāṣid al-Sharīʿah*, the higher objectives of Islamic law. Classical Muslim jurists, notably al-Ghazālī and al-Shāṭibī, identified the preservation of religion (*Ḥifẓal-Dīn*), life (*Ḥifẓal-Nafs*), intellect (*Ḥifẓal-ʿAql*), lineage (*Ḥifẓ al-Nasl*), and wealth (*Ḥifẓ al-Māl*) as the fundamental objectives of the *Sharīʿah*. Contemporary scholarship has further expanded this framework to include broader objectives such as the protection of human dignity (*Ḥifẓ al-Karāmah al-Insāniyyah*), environmental sustainability (*Ḥifẓ al-Bīʿah*), justice, freedom and human rights, thereby demonstrating the continuing relevance of *Maqāṣidal-Sharīʿah* in addressing emerging global challenges (Auda, 2008; Auda, 2021; Kamali, 2019, 2021; Laldin, 2016).

The Qur'an affirms the dignity of every human being in the words of Allah: *"Indeed, We have honoured the children of Adam..."* (Qur'an 17:70). Likewise, Allah warns against causing corruption on earth: *"Do not cause corruption on the earth after it has been set right."* (Qur'an 7:56).

These divine injunctions demonstrate that Islamic teachings extend beyond ritual observance to encompass the protection of human dignity, responsible stewardship of the environment and the promotion of justice and public welfare. Such principles provide a strong ethical foundation for guiding the responsible application of Artificial Intelligence in teacher education (Kamali, 2021; Auda, 2021).

Although numerous studies have examined Artificial Intelligence in education, most have focused on technological efficiency, digital literacy, instructional innovation and learning outcomes, with relatively limited attention to Islamic ethical perspectives (Adedoyin&Soykan, 2020; UNESCO, 2023). Likewise, existing studies on *Maqāṣidal-Sharīʿah* have concentrated largely on Islamic law, finance, medicine and public policy, while its application to teacher education in the era of Artificial Intelligence remains underexplored (Auda, 2008; Kamali, 2021; Dusuki&Bouheraoua, 2017). This gap underscores the need for a study that integrates Islamic ethical principles with contemporary educational realities.

Against this background, this paper examines how the principles of *Maqāṣid al-Sharīʿah* can provide a normative framework for rethinking teacher education in the age of Artificial

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
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FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

Intelligence. It argues that AI should serve as an educational aid that complements, rather than replaces, the teacher and that its integration into teacher education should be guided by the higher objectives of the *Sharīʿah* to ensure the development of educators who are intellectually competent, ethically responsible, spiritually conscious, professionally accountable and committed to the holistic development of learners (Kamali, 2021; UNESCO, 2023).

Research Methodology

This study adopts a qualitative research design employing the documentary research method. The documentary method is appropriate because the study is primarily conceptual and analytical, seeking to examine the relevance of *Maqāṣid al-Sharīʿah* to teacher education in the era of Artificial Intelligence through the analysis of existing literature and authoritative Islamic sources (Kamali, 2019; Auda, 2008).

Data for the study were obtained from both primary and secondary sources. The primary sources comprise the Glorious Qur'an and authentic Hadith of Prophet Muḥammad (ﷺ), which provide the normative foundation for the discussion. The secondary sources include classical and contemporary literature on *Maqāṣid al-Sharīʿah*, Islamic educational philosophy, teacher education, Artificial Intelligence, journal articles, textbooks, conference proceedings and relevant educational policy documents (Halstead, 2004; Kamali, 2021; UNESCO, 2023).

The collected data were analysed using qualitative content analysis, whereby relevant textual materials were systematically examined, interpreted and synthesised to identify the ethical principles of *Maqāṣid al-Sharīʿah* applicable to teacher education in the era of Artificial Intelligence. The study particularly analyses how the objectives of preserving religion, life, intellect, lineage, wealth, human dignity and the environment provide a normative framework for the ethical integration of Artificial Intelligence into teacher education (Auda, 2021; Laldin, 2016).

Conceptual Clarifications

Maqāṣid al-Sharīʿah: Maqāṣid al-Sharīʿah refers to the higher objectives, intents and wisdom underlying Islamic law. The term *Maqāṣid*is derived from the Arabic word *Maqṣad*,

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

meaning objective, purpose or intention, while *Sharīʿah* refers to the divine guidance revealed by Allah for regulating human life. Collectively, *Maqāṣid al-Sharīʿah* denotes the ultimate purposes that Islamic law seeks to achieve in promoting human welfare (*Maṣlaḥah*) and preventing harm (*Mafsadah*) (Kamali, 2019; Auda, 2008).

The Qur'an indicates that the *Sharīʿah* is founded upon wisdom, mercy, justice and public welfare. Allah says: *"Indeed, Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing and oppression."* (Qur'an 16:90). Similarly, Allah states: *"We have not sent you except as a mercy to the worlds."* (Qur'an 21:107). These verses illustrate that the objectives of Islamic law transcend legal rulings and seek to establish justice, mercy and human flourishing in every sphere of life, including education (Kamali, 2021).

Classical Muslim scholars, particularly *Imām al-Ghazālī* (d. 505 AH/1111 CE) and *Imām al-Shāṭibī* (d. 790 AH/1388 CE), identified five indispensable objectives (*al-Ḍarūriyyāt al-Khams*): preservation of religion (*Ḥifẓ al-Dīn*), life (*Ḥifẓ al-Nafs*), intellect (*Ḥifẓ al-'Aql*), lineage (*Ḥifẓ al-Nasl*), and wealth (*Ḥifẓ al-Māl*). These objectives constitute the essential interests necessary for the survival and well-being of individuals and society (Auda, 2008; Kamali, 2019; Laldin, 2016).

Contemporary scholars, including JasserAuda and Mohammad HashimKamali, have expanded the application of *Maqāṣid al-Sharīʿah* to contemporary issues such as governance, education, human rights, sustainable development, technological advancement and environmental protection. This dynamic understanding demonstrates that the *Sharīʿah* is capable of responding to emerging realities while preserving its fundamental ethical principles (Auda, 2021; Kamali, 2021).

Accordingly, this study adopts both the classical and contemporary understanding of *Maqāṣid al-Sharīʿah,* recognising not only the five essential objectives but also the protection of human dignity (*Ḥifẓ al-Karāmah al-Insāniyyah*) and the environment (*Ḥifẓ al-Bī'ah*) as indispensable ethical considerations in contemporary teacher education (Kamali, 2021; Auda, 2021).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

Teacher Education: Teacher education refers to the systematic process of preparing prospective and serving teachers with the knowledge, skills, attitudes, values and professional competencies required for effective teaching and learning. It encompasses pre-service preparation, induction, continuous professional development and lifelong learning aimed at improving teachers' instructional competence and professional ethics (Oduwaiye, 2020; Ololube, 2020).

From the Islamic perspective, teacher education extends beyond the acquisition of pedagogical skills. It is fundamentally a process of nurturing educators who combine sound knowledge with exemplary moral character. The Qur'an emphasises that those entrusted with knowledge bear a profound responsibility before Allah. He says: *"...Allah will raise those who have believed among you and those who were given knowledge by degrees."* (Qur'an 58:11).

The Prophet Muḥammad (ﷺ) also highlighted the nobility of teaching when he said: *"The best among you are those who learn the Qur'an and teach it."* (Ṣaḥīḥ al-Bukhārī). This Prophetic guidance underscores that teaching is not merely a profession but an act of worship and service to humanity. Consequently, teacher education in Islam seeks to produce educators who possess intellectual competence, ethical integrity, sincerity (*Ikhlāṣ*), trustworthiness (*Amānah*), justice (*'Adl*) and compassion (*Raḥmah*) (Halstead, 2004; Oseni, 2019).

In contemporary educational settings, teacher education must also equip educators with the competencies necessary to utilise emerging technologies, including Artificial Intelligence, responsibly and ethically while preserving the dignity and holistic development of learners (UNESCO, 2023; Adedoyin & Soykan, 2020).

Artificial Intelligence in Education: Artificial Intelligence (AI) refers to the capability of computer systems to perform tasks that ordinarily require human intelligence, including learning, reasoning, language processing, decision-making, pattern recognition and problem-solving. Within education, AI is increasingly employed to support lesson planning, adaptive learning, automated assessment, learning analytics, virtual tutoring, content development, educational research and administrative functions (UNESCO, 2023).Foundational scholarship argues that AI should augment rather than replace teachers, supporting personalised learning

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

while preserving the central role of human educators in fostering critical thinking, creativity and ethical judgment (Luckin et al., 2016; Holmes et al., 2019).

The emergence of AI has transformed teaching and learning by improving efficiency, expanding access to educational resources and facilitating personalised instruction. However, its rapid adoption also raises significant ethical concerns relating to academic integrity, algorithmic bias, privacy, over-dependence on technology, misinformation and the diminishing role of human interaction in education (UNESCO, 2021; Adedoyin & Soykan, 2020).

From an Islamic perspective, technology is not inherently beneficial or harmful; rather, its moral value depends on the manner in which it is utilised. Allah has subjected the resources of the heavens and the earth for the benefit of humanity: *"He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him."* (Qur'an 45:13).

This divine endowment, however, carries with it a responsibility to use knowledge and technology in ways that promote justice, benefit humanity and avoid corruption. Consequently, Artificial Intelligence should be regarded as a means of supporting educational excellence rather than replacing the indispensable moral, spiritual and mentoring roles of teachers (Kamali, 2021; UNESCO, 2021).

Theoretical Framework

This study is anchored on the theory of *Maqāṣid al-Sharīʿah*, which provides the ethical framework for analysing teacher education in the era of Artificial Intelligence. The theory maintains that all human activities, including education and technological innovation, should ultimately serve the higher objectives of the *Sharīʿah* by promoting benefit (*Maṣlaḥah*) and preventing harm (*Mafsadah*) (Auda, 2008; Kamali, 2019).

Accordingly, the study employs the seven interrelated objectives of: *Ḥifẓ al-Dīn* (Protection of Religion), *Ḥifẓ al-Nafs* (Protection of Life), *Ḥifẓ al-ʿAql* (Protection of Intellect), *Ḥifẓ al-Nasl* (Protection of Lineage and Future Generations), *Ḥifẓ al-Māl* (Protection of Wealth), *Ḥifẓ al-Karāmah al-Insāniyyah* (Protection of Human Dignity) and *Ḥifẓ al-Bīʿah* (Protection of the Environment), as analytical lenses for evaluating the ethical opportunities and challenges

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

associated with the integration of Artificial Intelligence into teacher education (Auda, 2021; Kamali, 2021).

The framework posits that AI should enhance, rather than undermine, the comprehensive development of teachers and learners. Thus, educational technologies are considered acceptable within the Islamic worldview only when they preserve faith, protect human life and intellect, safeguard dignity, promote justice, conserve the environment and contribute to the overall welfare of society (Kamali, 2021; UNESCO, 2021).

Maqāṣid al-Sharīʿah as a Framework for Teacher Education in the Era of Artificial Intelligence

The emergence of Artificial Intelligence (AI) presents both opportunities and ethical challenges for teacher education. While AI has significantly enhanced instructional delivery, educational research, assessment and professional development, its adoption must be guided by ethical principles that safeguard the holistic development of both teachers and learners. Within the Islamic worldview, technological advancement is not an end in itself but a means of achieving human welfare (*Maṣlaḥah*) and preventing harm (*Mafsadah*) (UNESCO, 2023; Auda, 2021). Consequently, the principles of *Maqāṣid al-Sharīʿah* provide a comprehensive ethical framework for integrating AI into teacher education without compromising Islamic values or educational integrity (Kamali, 2021). Below are more details:

1. *Ḥifẓ al-Dīn* (Protection of Religion): The foremost objective of the *Sharīʿah* is the preservation of religion. This objective seeks to protect faith, strengthen moral consciousness and ensure that human activities remain consistent with divine guidance (Kamali, 2019; Auda, 2008). Allah says: *"I did not create jinn and mankind except that they should worship Me."* (Qur'an 51:56). Similarly, Allah commands: *"O you who believe! Fear Allah and speak words of appropriate justice."* (Qur'an 33:70).

These verses establish that education must not merely transmit information but should nurture individuals whose knowledge strengthens their relationship with Allah and promotes righteous conduct. The Prophet (ﷺ) also said: *"Indeed, I was sent only to perfect noble character."* (Reported by *al-Bukhārī in al-Adab al-Mufrad* and authenticated by *al-Albānī*).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

This Hadith demonstrates that moral formation constitutes one of the primary objectives of Islamic education (Halstead, 2004).

Within teacher education, *Ḥifẓ al-Dīn* requires that prospective teachers receive adequate preparation not only in professional competence but also in ethical and spiritual responsibility. AI should therefore function as a supportive instructional resource rather than a substitute for the moral guidance traditionally provided by teachers (Kamali, 2021).

Furthermore, Muslim teachers should be equipped to guide learners in distinguishing authentic knowledge from misinformation, fabricated religious content and digitally manipulated information that increasingly circulates through AI-powered platforms. In this regard, preserving religion also entails preserving the authenticity of knowledge and promoting ethical digital citizenship (UNESCO, 2021; Kamali, 2021).

2. *Ḥifẓ al-Nafs* (Protection of Life): The preservation of life occupies a central position within the objectives of the *Sharīʿah*. Islam upholds the sanctity of human life and prohibits every action capable of causing physical, emotional or psychological harm (Kamali, 2019). Allah says: *"Whoever saves one life, it is as though he has saved all mankind."* (Qur'an 5:32). Likewise, Allah commands: *"Do not throw yourselves into destruction with your own hands."* (Qur'an 2:195).

These verses demonstrate that protecting human well-being extends beyond physical safety to include emotional security, mental health and social stability. The Prophet (ﷺ) further stated: *"There should be neither harm nor reciprocating harm."* (Sunan Ibn Mājah). This Prophetic principle forms one of the most important legal maxims in Islamic jurisprudence (Kamali, 2019).

In teacher education, Ḥifẓ al-Nafs requires educators to create learning environments that protect students from every form of harm, including cyberbullying, online harassment, psychological manipulation, digital addiction and misuse of personal information (UNESCO, 2021).

Artificial Intelligence presents both opportunities and risks in this regard. AI systems can identify struggling learners, support students with disabilities, personalise instruction and improve access to educational resources. Conversely, poorly regulated AI may expose

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

learners to privacy violations, excessive surveillance, algorithmic discrimination and emotional isolation (UNESCO, 2021, 2023).

Teacher education programmes should therefore prepare future teachers to use AI in ways that prioritise learner safety, emotional well-being and psychological resilience. Teachers must also be trained to recognise the potential adverse effects of excessive technology use and to maintain healthy human interaction within AI-supported classrooms (Zahoor & Rizvi, 2021).

3. *Ḥifẓ al-ʿAql* (Protection of Intellect): Recent studies on generative AI also caution that excessive reliance on large language models may reduce independent thinking and encourage superficial learning unless teachers deliberately promote critical evaluation and reflective inquiry (Kasneci et al., 2023; Farrokhnia et al., 2024).Among all the objectives of the Sharīʿah,*Ḥifẓ al-ʿAql* bears the closest relationship to education. Islam places extraordinary emphasis on the acquisition, preservation and application of knowledge (Auda, 2008; Kamali, 2019). The first revelation itself was an invitation to learning: *"Read in the name of your Lord who created."* (Qur'an 96:1). Allah further commands: *"My Lord, increase me in knowledge."* (Qur'an 20:114). Likewise, Allah asks: *"Are those who know equal to those who do not know?"* (Qur'an 39:9).

These *Ayat* (verses)establish intellectual development as a sacred obligation and a defining characteristic of believers. The Prophet (ﷺ) said: *"Seeking knowledge is obligatory upon every Muslim."* (Sunan Ibn Mājah). He also prayed: *"O Allah, benefit me with what You have taught me, teach me what will benefit me, and increase me in knowledge."* (Jāmiʿ al-Tirmidhī).

The preservation of intellect requires more than acquiring information; it involves developing critical thinking, analytical reasoning, creativity, wisdom and sound judgment. These qualities remain indispensable even in the age of Artificial Intelligence (Halstead, 2004).

AI has transformed educational practice by enabling personalised instruction, intelligent tutoring systems, automated feedback and rapid access to information. Nevertheless, excessive dependence on AI can weaken independent thinking, reduce creativity, encourage

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

plagiarism and undermine academic integrity if learners merely reproduce AI-generated responses without reflection (UNESCO, 2023; Adedoyin & Soykan, 2020).

Teacher education should therefore equip future teachers to use AI as an intellectual assistant rather than an intellectual replacement. Prospective teachers must develop competencies in evaluating AI-generated content, verifying information through reliable sources, encouraging critical inquiry and promoting original scholarship (UNESCO, 2023).

Furthermore, AI should enhance, not to replace the teacher's responsibility to cultivate wisdom (*Ḥikmah*), reflective thinking (*Tafakkur*) and sound moral reasoning. The Qur'an repeatedly invites believers to reflect upon creation, history and revelation, demonstrating that intellectual engagement is a continuous act of worship (Kamali, 2021).

4. Ḥifẓ al-Nasl (Protection of Lineage and Future Generations): The preservation of lineage extends beyond safeguarding family relationships and lawful progeny. In contemporary educational discourse, it also encompasses protecting the moral, intellectual and social well-being of future generations. Islam places great emphasis on nurturing righteous generations capable of sustaining faith, knowledge, justice and social harmony (Kamali, 2021; Auda, 2021). Allah says: *"And let those fear (Allah) who, if they left behind weak offspring, would be concerned for them. So let them fear Allah and speak words of appropriate justice."* (Qur'an 4:9). Likewise, Allah commands believers: *"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones."* (Qur'an 66:6).

These *Ayat* (verses) demonstrate that education is not merely concerned with present realities but with preparing future generations who are morally upright, intellectually competent and socially responsible. The Prophet (ﷺ) also said: *"Each of you is a shepherd, and each of you is responsible for his flock."* (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim). This Hadith highlights the educational responsibility of teachers as custodians of future generations (Halstead, 2004).

Within teacher education, *Ḥifẓal-Nasl* requires preparing educators who can shape learners into responsible citizens capable of navigating rapidly changing technological environments without compromising their religious identity, moral values or cultural heritage (Oseni, 2019).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

Artificial Intelligence provides enormous educational opportunities for today's learners. However, unrestricted exposure to AI-generated content may also expose students to misinformation, unethical ideologies, inappropriate materials and distorted moral values. Teachers therefore require specialised training to guide learners in the responsible use of AI while promoting digital discipline, ethical decision-making and respect for family and societal values (UNESCO, 2021; UNESCO, 2023).

5. *Ḥifẓ al-Māl* (Protection of Wealth): Islam encourages the lawful acquisition, proper management and responsible utilisation of wealth. The preservation of wealth seeks to protect individuals and society from wastefulness, corruption, exploitation and unlawful financial practices (Kamali, 2019; Dusuki & Bouheraoua, 2017). Allah says: *"Do not consume one another's wealth unjustly."* (Qur'an 2:188). Similarly, Allah warns: *"Indeed, the wasteful are brothers of the devils."* (Qur'an 17:27).

These *Ayat* (verses) emphasise accountability and responsible stewardship in the utilisation of resources. The Prophet (ﷺ) also stated: *"The feet of the son of Adam will not move on the Day of Resurrection until he is questioned about... his wealth: how he earned it and how he spent it."* (Jāmiʿ al-Tirmidhī).

In teacher education, *Ḥifẓ al-Māl* extends beyond financial management to include the ethical use of educational resources, intellectual property, research outputs and digital technologies (UNESCO, 2021).

Artificial Intelligence enables institutions to reduce administrative costs, improve efficiency and expand educational access. However, it also presents financial and ethical challenges, including software piracy, copyright infringement, plagiarism, commercial exploitation of educational data and excessive dependence on expensive proprietary technologies (UNESCO, 2023).

Teacher education programmes should therefore prepare educators to respect intellectual property rights, avoid plagiarism, utilise licensed educational resources where possible and promote honesty in academic research (Ijaiya et al., 2021). Future teachers should also receive training on the responsible use of AI-generated materials to ensure transparency, accountability and academic integrity (UNESCO, 2021).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

The principle of *Ḥifẓ al-Māl* therefore encourages educational institutions to utilise AI efficiently while ensuring that technological innovation contributes to sustainable educational development rather than financial waste or unethical commercial practices (Dusuki&Bouheraoua, 2017).

6. *Ḥifẓ al-Karāmah al-Insāniyyah* (Protection of Human Dignity): Although not explicitly identified among the classical five necessities, the protection of human dignity has become one of the most significant contemporary objectives of *Maqāṣid al-Sharīʿah*. Modern scholars argue that every objective of the *Sharīʿah* ultimately seeks to preserve the honour, rights and dignity bestowed upon humanity by Allah (Auda, 2021; Kamali, 2021).

The Qur'an explicitly affirms this principle: *"Indeed, We have honoured the children of Adam..."* (Qur'an 17:70). Similarly, Allah says: *"O mankind! Indeed, We created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most honoured of you in the sight of Allah is the most righteous among you."* (Qur'an 49:13).

These verses establish equality, respect and human dignity as fundamental Islamic values. The Prophet (ﷺ) reinforced this principle in his Farewell Sermon, declaring that the lives, wealth and honour of every Muslim are sacred and inviolable.

In the context of Artificial Intelligence, the protection of human dignity has become increasingly important. AI systems may unintentionally perpetuate discrimination, algorithmic bias, invasion of privacy, unfair profiling or exclusion of vulnerable groups. Such practices undermine the dignity and equality that Islam seeks to preserve (UNESCO, 2021).

Teacher education should therefore prepare educators to utilise AI in ways that uphold fairness, inclusiveness, confidentiality and respect for every learner regardless of religion, ethnicity, gender, disability or socio-economic background (UNESCO, 2023).

Prospective teachers should also be trained to protect students' personal data, respect privacy and prevent the misuse of AI-generated information. AI should never replace empathy, compassion or the personal relationships that characterise effective teaching. Consequently, *Ḥifẓ al-Karāmah al-Insāniyyah* reinforces the principle that technological advancement must always remain subordinate to human dignity and ethical responsibility (Kamali, 2021).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

7. *Ḥifẓ al-Bī'ah* (Protection of the Environment): Environmental preservation has increasingly been recognised by contemporary scholars as an important objective of *Maqāṣid al-Sharīʿah* because environmental degradation threatens life, health, wealth and future generations (Auda, 2021; Kamali, 2021). Islam regards human beings as vicegerents (*Khulafāʾ*) entrusted with the responsible stewardship of the earth. Allah says: *"He produced you from the earth and settled you therein."* (Qur'an 11:61).

Likewise, Allah warns: *"Corruption has appeared on land and sea because of what people's hands have earned..."* (Qur'an 30:41). He also commands: *"Do not cause corruption on the earth after it has been set right."* (Qur'an 7:56).

The Prophet (ﷺ) further encouraged environmental stewardship when he said: *"If the Hour is about to be established and one of you has a seedling in his hand, let him plant it."* (MusnadAḥmad). This Hadith demonstrates Islam's commitment to environmental responsibility even under the most difficult circumstances.

Artificial Intelligence can contribute significantly to environmental sustainability by reducing paper consumption through digital learning, supporting virtual classrooms, optimising energy use and improving institutional efficiency. Nevertheless, AI technologies also contribute to electronic waste, increased energy consumption by data centres and the rapid disposal of obsolete digital devices (UNESCO, 2023).

Teacher education institutions therefore have a responsibility to cultivate environmental consciousness among future teachers. Training programmes should encourage responsible technology use, proper disposal of electronic waste, energy conservation and the integration of environmental education into classroom practice (Kamali, 2021; UNESCO, 2021).

Implications of *Maqāṣid al-Sharīʿah* for Teacher Education in the Era of Artificial Intelligence

The principles of *Maqāṣid al-Sharīʿah* provide practical guidance for achieving this objective by influencing curriculum design, instructional practice, assessment, research, educational leadership and professional conduct (Kamali, 2021; Auda, 2021).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

1. Curriculum Development: Teacher education curricula should be reviewed to integrate Artificial Intelligence with Islamic ethical values. AI-related courses should not only introduce student teachers to emerging technologies but should also expose them to ethical issues such as academic honesty, privacy, fairness, transparency, intellectual property and responsible digital citizenship (UNESCO, 2023; UNESCO, 2021).

From the perspective of *Maqāṣid al-Sharīʿah*, curriculum development should cultivate balanced individuals whose intellectual growth is accompanied by moral refinement and spiritual consciousness. This reflects the Qur'anic principle: *"...And cooperate in righteousness and piety, but do not cooperate in sin and transgression."* (Qur'an 5:2).

Accordingly, AI literacy should be taught alongside Islamic ethics so that future teachers appreciate technology as a trust (*Amānah*) to be utilised for the benefit of humanity (Kamali, 2021; Halstead, 2004).

2. Professional Preparation of Teachers: Teacher education programmes should also align their curricula with internationally recognised AI competency standards for teachers to ensure that future educators acquire the knowledge, skills and ethical dispositions required for responsible AI integration (UNESCO, 2024).

The successful integration of AI depends largely on the competence and ethical orientation of teachers. Consequently, teacher education institutions should provide continuous professional training on the educational applications of Artificial Intelligence while emphasising Islamic professional ethics (Oduwaiye, 2020; UNESCO, 2023).The Prophet (ﷺ) said: *"Allah loves that whenever one of you performs a task, he perfects it (Iḥsān)."* (Reported by *al-Bayhaqī*). This Prophetic principle encourages excellence, professionalism and continuous improvement.

Professional development programmes should therefore train teachers to:use AI as a teaching assistant rather than a replacement for professional judgment; critically evaluate AI-generated information; maintain academic integrity in research and assessment; safeguard students' privacy and confidential information; andemploy AI in promoting inclusive and learner-centered education (UNESCO, 2021; UNESCO, 2023).Such training will ensure that technological competence is accompanied by ethical responsibility.

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

3. Teaching and Learning: Artificial Intelligence offers opportunities for personalised instruction, adaptive learning, multilingual communication and timely feedback. Nevertheless, effective teaching remains fundamentally a human activity that requires empathy, wisdom, mentorship and moral guidance (Adedoyin & Soykan, 2020).

Allah says: *"Invite to the way of your Lord with wisdom and good instruction..."* (Qur'an 16:125). This verse illustrates that effective teaching requires wisdom, patience and appropriate communication qualities that cannot be fully replicated by technological systems.

Teacher education should therefore prepare educators to combine AI-supported instruction with reflective teaching, meaningful classroom interaction, collaborative learning and character development. AI should enrich, rather than diminish, the human dimension of education (Halstead, 2004; Kamali, 2021).

4. Assessment and Academic Integrity: The widespread availability of generative AI tools such as ChatGPT has intensified concerns regarding plagiarism, authorship, fabricated references and responsible academic writing, thereby requiring stronger institutional policies and digital ethics education (Cotton et al., 2024; Kasneci et al., 2023).

Assessment constitutes an essential component of teacher education. While AI technologies have simplified grading, feedback and evaluation, they have also increased concerns regarding plagiarism, fabricated references, contract cheating and excessive dependence on AI-generated assignments (UNESCO, 2023).

Allah commands: *"O you who believe! Fear Allah and be with those who are truthful."* (Qur'an 9:119). Likewise, the Prophet (ﷺ) declared: *"Whoever deceives us is not one of us."* (Ṣaḥīḥ Muslim). These texts emphasise honesty as a fundamental Islamic value.

Teacher education institutions should therefore develop clear policies regulating the ethical use of AI in coursework, research and assessment. Student teachers should be trained to acknowledge AI-assisted work appropriately, verify generated information and avoid presenting AI-generated outputs as entirely their own intellectual effort (Ijaiya et al., 2021; UNESCO, 2021).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

5. Educational Research: Artificial Intelligence has become an invaluable research assistant by facilitating literature searches, language editing, data organisation and academic writing. Nevertheless, researchers remain responsible for the originality, authenticity and accuracy of their work (UNESCO, 2023).Allah says: *"...Do not pursue that of which you have no knowledge..."* (Qur'an 17:36). This verse highlights the importance of evidence-based scholarship and intellectual responsibility.

Teacher education programmes should therefore train future educators to use AI responsibly in research by: verifying all AI-generated information; consulting primary and credible scholarly sources; avoiding fabricated citations; and maintaining originality and critical analysis (UNESCO, 2021; Oduwaiye, 2020).AI should assist scholarly inquiry but should never replace independent reasoning or academic responsibility.

6. Educational Leadership and Institutional Governance: Educational leaders have a significant role in ensuring the ethical integration of Artificial Intelligence within teacher education institutions. Institutional policies should promote transparency, accountability, equity and responsible innovation (UNESCO, 2021).

The Prophet (ﷺ) said: *"Each of you is a shepherd, and each of you is responsible for his flock."* (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim). This Hadith underscores accountability in leadership.

Consequently, administrators should formulate institutional guidelines governing AI use in teaching, research, assessment, data protection and quality assurance. Such policies should be periodically reviewed to respond to emerging technological developments while remaining consistent with Islamic ethical values (Kamali, 2021; UNESCO, 2023).

Discussion of Findings

These findings are consistent with recent international scholarship, which emphasises that the educational value of AI depends not only on technological capability but also on ethical governance, teacher competence and learner-centred pedagogies (Zawacki-Richter et al., 2023; Farrokhnia et al., 2024).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

The analysis undertaken in this study demonstrates that *Maqāṣid al-Sharīʿah* provides a comprehensive ethical framework for rethinking teacher education in the era of Artificial Intelligence. Rather than viewing AI solely as a technological innovation, the Islamic approach evaluates it according to its capacity to promote human welfare (*Maṣlaḥah*) and prevent harm (*Mafsadah*) (Auda, 2008; Kamali, 2021).

The findings indicate that Artificial Intelligence possesses considerable potential to improve teacher preparation through personalised learning, enhanced instructional planning, intelligent assessment, educational research and administrative efficiency (Adedoyin & Soykan, 2020; UNESCO, 2023). However, these opportunities are accompanied by ethical challenges relating to academic dishonesty, misinformation, privacy, algorithmic bias, diminished critical thinking and the possible erosion of the teacher's moral and mentoring role (UNESCO, 2021; Zahoor & Rizvi, 2021).

Applying the seven objectives of *Maqāṣid al-Sharīʿah* demonstrates that AI can contribute meaningfully to teacher education only when its use preserves religion, safeguards life, develops intellect, protects future generations, promotes responsible stewardship of resources, upholds human dignity and encourages environmental sustainability (Kamali, 2021; Auda, 2021). These objectives reinforce one another, offering a holistic ethical framework that responds to both classical Islamic values and contemporary educational realities.

Unlike secular models that often evaluate AI primarily on the basis of efficiency and productivity, the Islamic framework places the human being at the centre of educational development. It recognises that successful teacher education involves not only the acquisition of technological competence but also the cultivation of faith, character, wisdom, justice, compassion and accountability (Halstead, 2004; Kamali, 2019). Consequently, the teacher remains the principal moral guide in the educational process, while Artificial Intelligence functions as an instrument that supports, rather than replaces, the teacher's educational mission.

The study therefore argues that the future of teacher education lies not in resisting Artificial Intelligence nor in embracing it uncritically, but in integrating it within an ethical framework rooted in the higher objectives of the *Sharīʿah*. Such an approach ensures that technological

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

innovation contributes to educational excellence while preserving the moral and spiritual foundations upon which Islamic education is built (Kamali, 2021; UNESCO, 2023).

Conclusion

This study has demonstrated that *Maqāṣid al-Sharīʿah* provides a comprehensive and sustainable ethical framework for addressing these challenges. Drawing upon the Qur'an, the *Sunnah* of the Prophet Muḥammad (ﷺ), and contemporary scholarship on the objectives of Islamic law, the study has shown that the preservation of religion, life, intellect, lineage, wealth, human dignity and the environment offers practical guidance for the responsible utilisation of Artificial Intelligence in teacher education (Auda, 2021; Kamali, 2021).

The paper further establishes that Artificial Intelligence should complement rather than replace the teacher. While AI can improve instructional efficiency, facilitate educational research, personalise learning and enhance professional development, it cannot replace the teacher's unique role as a mentor, moral guide, counsellor and character builder (Halstead, 2004; UNESCO, 2023). The effectiveness of AI therefore depends largely on the ethical competence, professional integrity and pedagogical wisdom of those who employ it.

Furthermore, the study demonstrates that integrating *Maqāṣid al-Sharīʿah* into teacher education contributes to the preparation of educators who are technologically competent, morally responsible, intellectually reflective, spiritually conscious, professionally accountable and socially committed (Kamali, 2021). The paper therefore concludes that the future of teacher education in the era of Artificial Intelligence lies not in unrestricted technological adoption nor in resistance to innovation, but in a balanced approach that harmonises technological advancement with the higher objectives of the *Sharīʿah*. Such an approach ensures that educational transformation remains firmly rooted in faith, justice, wisdom, human dignity and the public good (Auda, 2021; Kamali, 2021).

Recommendations

Based on the findings of this study, the following recommendations are proposed:

1. Curriculum Review for Teacher Education: The National Commission for Colleges of Education, universities and other teacher education institutions should review teacher

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

education curricula to incorporate Artificial Intelligence, digital pedagogy and Islamic educational ethics within a *Maqāṣid al-Sharīʿah* framework (UNESCO, 2023). Such curriculum reforms should ensure that technological competence develops alongside moral responsibility and professional integrity.

2. Continuous Professional Development: Teacher education institutions should organise regular workshops, seminars and certification programmes to strengthen teachers' competencies in the ethical utilisation of Artificial Intelligence. These programmes should emphasise critical thinking, responsible AI use, academic integrity, digital citizenship and Islamic professional ethics (Oduwaiye, 2020; UNESCO, 2021).

3. Development of Institutional Ethical Guidelines: Higher education institutions should formulate clear institutional policies regulating the use of Artificial Intelligence in teaching, assessment, research and academic writing. These guidelines should protect academic integrity, safeguard learners' privacy and promote transparency and accountability in the educational application of AI (UNESCO, 2021).

4. Integration of Islamic Ethical Values into AI Education: Departments of Islamic Studies and Faculties of Education should collaboratively develop instructional materials that integrate Qur'anic teachings, authentic Sunnah and the principles of *Maqāṣid al-Sharīʿah* into AI-related teacher education courses (Kamali, 2021). This will enable future teachers to appreciate technology as a trust (amānah) that must serve the welfare of humanity.

5. Promotion of Human Dignity and Digital Rights: Teacher educators should prepare prospective teachers to utilise Artificial Intelligence in ways that respect learners' dignity, privacy, equality and cultural diversity. Educational institutions should also establish mechanisms for preventing algorithmic bias, digital discrimination and unethical surveillance within learning environments (UNESCO, 2021).

6. Environmental Responsibility in Educational Technology: Teacher education institutions should promote environmentally responsible technology practices by encouraging energy-efficient digital learning, responsible disposal of electronic waste and the integration of environmental stewardship into educational technology courses in accordance with the Islamic principle of *Ḥifẓ al-Bīʾah* (Auda, 2021; UNESCO, 2023).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

7. Strengthening Academic Integrity: Institutions should educate student teachers on the ethical use of Artificial Intelligence in assignments, research and scholarly writing. AI-generated materials should be used as supportive tools rather than substitutes for independent reasoning, critical analysis and original academic work (Ijaiya et al., 2021; UNESCO, 2021).

8. Future Research: Future studies should adopt empirical approaches to investigate the effectiveness of integrating *Maqāṣid al-Sharīʿah* into AI-supported teacher education programmes. Such studies may examine its impact on teachers' professional competence, ethical decision-making, classroom practices and learners' educational outcomes across different educational institutions in Nigeria (Kamali, 2021).

JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

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