

it is up to the Muslims to use them properly. He also explores the feasibility of other shariah instruments, such as *waqaf* (endowments) and *amanah* (trust) that is currently being developed for the same purpose.

**Virtual Conference: Plenary Speech by Professor Dato' Dr
Mohammad Hashim Kamali: "Humanising Technology in Light of the
Higher Purposes (*Maqasid*) of Shariah" at the 3rd World Congress of
Integration and Islamicisation: Mental Health and Well-Being in the
4th Industrial Revolution
(4 June 2021)**

Muhamad Sayuti Mansor

Organised by the International Islamic University Malaysia (IIUM), the 3rd World Congress of Integration & Islamicisation was held on 4 June 2021. The founding CEO of IAIS Malaysia, Professor Dato' Dr Mohammad Hashim Kamali was invited to deliver a plenary speech on the topic "Humanising Technology in Light of the Higher Purposes (*Maqasid*) of Shariah." Kamali began his speech by outlining the theoretical underpinnings of the concept of technology. He presented the latest technological advancements that greatly influenced human lives, values and civilisations. These technological advancements are a double-edged sword with both benefits and harms. Kamali related this advancement to the rise of the concept of "humanising technology." This happens as humans begin to recognise the threats of technology and attempt to mitigate them. Thus, they began to give a greater emphasis on human well-being and happiness instead of technological advancement. Kamali emphasised the need for regulatory mechanisms, industry awareness, and strong political will to prioritise human well-being and happiness over materialistic gain and profit from technological exploitation.

Kamali later provided a brief overview of the theory of *maqasid al-shari'ah*. The *maqasid*'s classification of needs into the essential (*daruriyyah*), the complementary (*hajiyyah*), and the embellishments (*tahsiniyyah*), as well as the categorisation of the five essentials (*al-daruriyyat al-khams*) are very useful to evaluate the humanisation of technology from the Islamic perspective. At the same time, Kamali reminded the need for a moderate (*wasatiyyah*) approach in identifying the *maqasid* to be used for the evaluation process. For instance, the element of harm in technology must be evaluated carefully to ensure the predominance of its benefits to human society, or else it must be removed and rejected. In other words, technology must always be kept as a means (*wasilah*) of service to humanity and observe the values of the *maqasid*.