



ISLAMIC FEMINISM IN THE AGE OF ARTIFICIAL INTELLIGENCE: NAVIGATING GENDER JUSTICE IN PAKISTAN

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Abstract

This paper examines the relationship between Islamic feminism and artificial intelligence (AI) in Pakistan, a nation where many religious, cultural, and gender dynamics are traditional yet modernization and technology are growing quickly. The continued application of AI in governance, education, security, and other aspects of public service introduces newer vulnerabilities to exclusion, discrimination, and surveillance specifically to women and marginalized groups. Although the issue of algorithmic prejudice and data injustice has become a welcome area of discussion in global feminism, the indictment seems to fall flat in religiously socialized settings such as Pakistan. Islamic feminism as articulated through Quranic ethics and Muslim women in practice presents a powerful alternative alternative, it is culturally anchored and normatively back strengthened.

Based on Islamic tenets of justice (Adl), compassion (rahmah) consultation (shurah), privacy (sitr), and independent reasoning (ijtihad), the proposed theoretical and practical framework of ethical AI design and governance is presented in this article. It combines theological perspectives, feminist critiques and policy analysis to respond to the increasing demand of a more inclusive, accountable, and culturally relevant technological development. By use of a qualitative analysis and a case-specific examination, it posits that Islamic feminist ethics may act as a potent corrective to reshaping the AI governance in Pakistan and presents policy suggestions to encourage gender justice in the digital era of Pakistan.

Keywords: Artificial intelligence, Islamic feminism, gender justice, Pakistan, digital ethics, algorithmic bias, Islamic values, AI governance

Introduction

The digital revolution is no longer a dissimilar futuristic scenario in the world of developing countries. It is an immediate phenomenon that is affecting institutions, economies and social systems. Artificial intelligence (AI) is used in more and more areas of public life in Pakistan including biometric recognition systems and programmed surveillance, online education, prediction of crime, etc. When used without control, the deployment of AI can further widen the gap of disparity amid the current inequalities that persists especially in gender and socio-religious divisions.

Pakistan has already experienced major structural constraints including a low literacy rate, technology accessibility, deep-rooted patriarchal values, and lack of women in decision-making policies. Described barriers are likely to be transposed into technological systems as the state and private sector utilize AI lacking policies that cover everyone and critical attention because of the use of emerging technology. As an example, women who do not have national documents may not participate in digital welfare services, video algorithms might misrecognize veiled women, and content moderation through algorithms will disproportionately suppress the voices of women behind the concept of decency.

Feminism criticism of AI has been justified in highlighting the threat of algorithmic bias, surveillance capitalism, and data extractivism. Nevertheless, such criticisms frequently are based in Euro-American secular experiences that do not necessarily translate in cultures where religion forms the basis of law, policy and public morals. Islam in Pakistan is not just a personal belief system, it is also constitutional, cultural as well as legal framework. This requires critical and culturally consonant ethical models. The aspects that make Islamic feminism highly



promising as the basis of such a model are its focus on reinterpreting Islamic sources to achieve gender equity.

Traditionally, Pakistani women have walked through religious and political landscapes to claim rights and identity. Since movements like that of Fatima Jinnah, Benazir Bhutto and Women Action Forum have demonstrated that religious principles and feminism activism can go hand in hand and even support each other. This tradition is carried on by more recent activisms, such as the Aurat March, which uses the elements of the grassroots organizing with theological and constitutional criticism. However, the digital era is asking for another range of feminist intervention interested not only in opposing technological systems but influencing them by creating characteristically responsible ethics.

The purpose of this paper is to discuss how one could apply the principles of Islamic feminism in shaping and regulating AI within Pakistan. It aims to create an objective and ethical framework of AI through the approaches of theology and technology as well as gender studies, in order to maintain Islamic values as well as feminist ideals. As such, it adds to the unions of decolonizing technology and democratizing of digital futures relating to Muslim-majority societies.

Research Questions

A leading question that guides this study is as follows,

how might Islamic feminist ethics be harnessed in the quest to build a gender-just digital future in Pakistan?

With AI systems entering the stage of mediating welfare, justice, and civic rights, there is a danger of a system that recreates the same hierarchy between gender based on social hierarchies, especially among the societies that operate within religiously and culturally established roles. Such is the new terrain that necessitates addressing it by the following four interconnected questions that guide the research:

1. What are the ways in which ethical development of AI can be informed by the Islamic feminism in Pakistan?
2. What are some of the gendered consequences of AI technologies that are implemented in Pakistan?
3. How might Islamic values of adl (justice), raḥmah (compassion), shūrā (consultation), satr (privacy) and ijtihād (reasoning) inform policy changes in AI governance to make it gender just?
4. What are the practical opportunities and challenges and possibilities of bringing the Islamic feminist ethics to the Pakistani digital policy framework?

Collectively, these questions would shed light not only on philosophical and theological foundations of a gender-just AI system, but also on practical avenues and barriers on the way to reaching such a vision in the Pakistani context. All the questions will be discussed in terms of interdisciplinary reading that will be based on Islamic jurisdiction, feminist theory and policy analysis.

Literature Review

The current section provides an overview of scholarship in existence under three key areas; the Islamic feminism, AI and gender bias, and the feminist technological criticism. Through the synthesis of these two disparate but overlapping bodies of literature, the review has been able to establish the theoretical and practical gap to be filled through this study, especially lacking culturally contextual ethical frameworks of AI in Muslim majority countries such as Pakistan.



Islamic Feminism Ethics Activism and Reinterpretation

Islamic feminism is a broad and developing intellectual and political tradition that pursues gender justice (seeking to reinterpret Islamic texts and values). It criticizes patriarchy in the interpretation of the Qur'an and Hadith through the use of critical reasoning (Ijtihad), placing particular value on the egalitarian spirit at the core of basic Islamic teachings. Other scholars like Asma Barlas (2002) state that, Quran does not support male superiority, but has been viewed using centuries of male-dominated jurisprudence. In the same manner, Riffat Hassan (2001) notes that what counts as moral worth in the Islamic world is the notion of taqwa (God-consciousness).

Islamic feminists oppose traditionalism and liberalism. They introduce a different direction: to re-read Islam themselves by exploring and re-discovering its emancipatory capabilities. Also popular as having been more particularly oriented towards the secular, Fatima Mernissi was the first to introduce the tackling of authority and history context into the study of Islam with respect to gender.

In Pakistan, women have been able to fight back regressive legal reforms and seek equitable treatment, by strategically presenting the Islamic ideals against women. Women have successfully quoted the Islamic evangelical in ascertaining what they want. Some popular organizations that have held stratagem to this are - Shirkat Gah and Women Action Forum (WAF). These parties have campaigned against laws that arose discrimination like the Hudood Ordinances and encouraged them to reinterpret Islamic family law towards empowering the women. Their activism is a hybrid practice, which is immersed in the Islamicate local intellectual and epistemological tradition but, at the same time, familiar with international feminism.

Nevertheless, there has been a rise in the engagement of the Islamic feminists on matters pertaining to technology policies, an engagement that has not yet been fully utilized. The existing literature devoted to issues related to Islamic feminism does not discuss digital governance or AI ethics, with the majority of authors dwelling on legal change, education, and political involvement issues. This disparity threatens to be devastating because increasingly digital technologies are mediating access to rights and resources.

AI and Gender Bias: Global Trends, Local Threat

The international research has well reported the gendered implications of AI. Investigations like that of Buolamwini and Gebre (2018) in the paper Gender Shades indicated how women of color are particularly prone to incorrectly identified results in facial recognition technologies when compared to their male and white counterparts. These biases are not simply considered technical malfunctions, but rather indicators of underlying structural inequalities in datasets, design process, and cultures of institutions.

Certain socio-political factors increase the risks in Pakistan: tech companies lack stringent regulation, women have low levels of digital literacy, there are no strong laws that govern data protection, and extreme gender norms continue to hold. An example is the biometric systems of NADRA that need basic documentation which several women particularly in the backward or closed family do not have. Consequently, they do not come under social nets such as the Benazir Income Support Programme (BISP) which have already computerized their check up. In the same way, AI-powered surveillance devices installed within the framework of the Safe City initiatives can target women out of proportion, strengthening restrictions on their movements and their appearance in the streets.

A mix of algorithmic confusion and societal unfairness gives rise to what feminist technologist Virginia Eubanks identifies as the automated inequality trap. However, locally



based research that analyzes such dynamics in terms of gender or Islamic ethics is somewhat wanting, in the context of Pakistan. The majority of the criticisms of AI remain within the walls of elite policymaking or UN reports without any deep connection with the grassroots or feminist or religious arguments.

▪ **Feminist Critique of Technology: Beyond the Secular Frame**

Feminist critics in the west have been keen on challenging how digital technologies were developed and implemented. In *Algorithms of Oppression*, Safiya Noble (2018) revealed the racial and gendered stereotyping made by the search engines. *Atlas of AI* by Kate Crawford (2021) followed the ways of AI creation being closely connected with the extractive capitalism systems, exploitation of labor force, and destruction of the environment. These critics are focused on the idea that technological infrastructures are not neutral, and that they are impregnated by power relations.

But this scholarship tends to be secular and liberal in outlook, which does not easily transfer to the Muslim-majority environments, where religion is an essential part of both the public life as well as the personal life. The lack of theological or the cultural entrenched voices hamper the usefulness of these critiques in a country like Pakistan. Such an epistemic distance tends to disaffect critical stakeholders such as policymakers, religious scholars, and conservative groups that could potentially welcome the idea of gender equity explained in Islamic language.

Furthermore, although international feminist AI movement refers to inclusion, transparency, and accountability, it does not question how these principles can be translated into other ethical frameworks very often. This forms a lost chance of cross-cultural communication and localisation of AI ethics as a concept.

Identifying the Gap: Toward a Contextual, Ethical AI Framework

Finding a gap is clear through the literature, as the rich ethical and theological language that is developed on the idea of gender justice in Islamic feminism is unlinked to feminist technology critic that develops a sharp stab that can effectively show the harm of algorithms, with both of these phenomena still being unconnected, especially in the Pakistani context. The body of scholarly or policy literature, which incorporates Islamic ethical values into a discussion of AI governance, is also very limited.

This paper will address that gap by proposing a culturally-relevant, theologically-informed and gender-informed path toward ethical AI development in Pakistan. It proposes that principles of *adl* (justice), *rahmah* (compassion), *shura* (consultation), *satr* (privacy), and *ijtihad* (critical reasoning) can become principles upon which AI systems can be evaluated, regulated and designed so that they can be more inclusive and responsible. By doing that, it explicitly addresses the first and third research questions put forward by this research and primes the analysis of gendered implications of AI in practice.

Theoretical Framework: Islamic Feminist Ethics

The emerging technologies can and must be viewed through the proceed of Islamic feminist ethics which is based on dual imperative of justice and religious legitimacy. In contrast to the secular theories of feminism which tend to put heavy stress on autonomy and liberal equality, Islamic feminism entails gender justice, but this is done within the context of a divinely constituted moral order. This concept derives its inspiration in the Quran, Hadith, and Islamic legal tradition, though, it focuses on interpretive pluralism, ethical reasoning (*ijtihad*), and contextual approach. By bringing concerns of Islamic feminist ethics to bare on the domain of artificial intelligence (AI), a culturally-identifiable critique can be advanced that would appeal to considerations of more than gender equality alone.



This chapter elaborates five major ethical values namely adl (justice), rahmah (compassion), shūrā (consultation), satr (privacy) and ijtehad (reasoning) into a set of critical thinking framework that offers a possible critical thinking framework to judge AI designs, implementations, and governance in Pakistan.

1. Adl (Justice)

The key component of Islamic ethics is based upon the concepts of ‘adl commonly translated as justice or balance. Quran instructs those that believe to stand up firmly in line of justice, even against yourselves ¹. Islamic feminists assert that ‘adl should be respected at the private and the public lives, such as legal, economic and technological systems.

With reference to AI, ‘adl demands equal treatment of all individuals during data gathering, algorithmic operations, and decision making. It promotes the creation of fairness audits, gender-disaggregated data analysis and accountability tools. This is akin to demands of algorithmic justice across the world but locally bind them into Islamic constructs of morality stewardship.

2. Rahmah (Mercy and Compassion)

The term Rahmah is used to refer to one of the attributes of God in the Quran over 200 times. It refers to a form of ethical provision that is beyond punitive or utilitarian reasoning. The Prophet Muhammad (PBUH) is termed as a mercy to the entire worlds ² which poses a normative model of inclusive and humane leadership.

In the case of AI, the rahmah also encourages the creation of technologies to reduce human damage and ascend human welfare particularly the vulnerable. Compassionate AI framework in Pakistan would make sure that digital systems would not reinforce gender-based marginalizations or harm. This might mean, as an example, opt-out functions in biometric surveillance of women in sensitive locations, or emotion damage evaluations of content moderation algorithms.

3. Shūrā (Consultation and Deliberation)

According to the Quran the word shura is defined as the collective decision-making in terms of a common consultation ³. Participatory ethics is one of the fundamentals of Islamic governance. Shura has been beneficial to Islamic feminists because it has been used in demanding the participation of women in law, politics and religion.

Shura makes inclusive and participatory forms of policy development legitimate in AI governance. It requires the meaningful consultation of impacted stakeholders with particular considerations to women, religious minorities, and rural communities as to how the AI tools are designed and deployed. As an example, digital id based systems or automated platforms that bear the services of the state ought to have co-design with the help of women groups, ethicist, and religious scholars.

4. The Satr (Privacy and Modesty)

Although Satr is most commonly treated as a discussion about modesty, it also embraces the general Islamic adherence to human dignity, autonomy of body, and information privacy. The teaching of Islam helps save persons against unfair exposure, defamation, or insurgence ⁴.

Digital technologies become a danger to these principles more and more in Pakistan. As an example of these, the non-regulated collection of data by the telecom companies, unsafe

¹ Quran 4:135

² Quran; 21:107

³ Quran 42:38

⁴ Quran 24:27-28



social media, intrusive surveillance systems frequently step on the right of women to satr. Facial recognition and voice analysis based on AI can create the danger of involuntary exposure to information, particularly women in traditional locations.

Satr-driven policy change would affirm robust data protection policy, informed consent, and culturally informed digital safety education.

5. Ijtihād (Independent Reasoning and Reform)

The term ijtihad means independent reasoning applied in finding legal and ethical rulings when no clear scriptural advice is present. The faculties of Islamic feminists have long relied on the use of ijtihad to reinterpret patriarchal law and promote gender equality.

Since AI brings up new ethical issues that are not included in classical fiqh, ijtihad becomes a necessity. It proposes a non discipline collaboration between religious scholars, technologists, ethicists and actiists to reinterpret Islamic law given the new digital realities. It also champions creative fatwas and academic stands that foster the entry of women to online environments, the countering of discrimination due to algorithms, and the legitimization of policies that look to the reform.

The combination of the five values creates a logical ethical framework that makes sense in the Pakistani socio-religious setting, yet remains compatible with international norms of gender-sensitive governance of AI. As opposed to imported frameworks, this model provides moral legitimacy, relevance to culture and theology. It actually mediates the secular-religious gap observed in the policy arena as well as offers a religious feminist position on technology ethics that repositions Islamic feminism in the center of digital lawmaking change rather than on the periphery of theology.

AI in the Pakistani Context: Gendered Implications

There is a rapid expansion of artificial intelligence (AI) systems in Pakistan which are related to biometric authentication, information search, predictive policing, and others without sufficient moral and legal examination. Gendered implications of AI are still underinspected even though AI holds a promise of efficiency and modernization. This segment reviews the way that the present applications of AI have encountered the existing gender hierarchy in Pakistan which involves access, monitoring, algorithmic leave out, and sociocultural edginess. It retorts directly to the fact that how the AI technologies in Pakistan affect women in various ways, tending to perpetuate rather than reduce inequalities.

1. Gendered Digitization of Systems

The availability of AI powered systems in Pakistan is not equal. Recent reports submitted by Pakistan Telecommunication Authority (PTA) further reveal that digital gender gap has been one of the worst in South Asia with only 38 percent of women subscribing to mobile internet and 61 percent men. Since females are affected by this inequity, it impacts their access to AI-mediated services, including mobile banking or telehealth and e-learning platforms.

Fraud detection supported by AI like Raast, an instant payment solution used in Pakistan, has higher chances of being used by men because women have less financial inclusion and digital literacy. Women are less inclined to own a smartphone, have a national ID, or be financially independent, which makes them marginalized as actors in the formal digital economy and invisible in the machine logic.

This leads to a two-fold exclusion that women are both unrepresentative in the data used to train AI systems as well as those to whom the services they attempt to streamline are provided.



2. AI in Public Services and Biometric Identification

The use of biometric identification via the National Database and Registration Authority (NADRA) is among the most extensive AI applications in Pakistan. From passports and voting to social welfare programs like the Benazir Income Support Programme (BISP), artificial intelligence (AI) is used to confirm identities. Nonetheless, this system presents disproportionate difficulties for women. Due to mobility restrictions or patrilineal registration practices, many people lack standardised identity documents, particularly in rural areas. For older women or female workers with worn fingerprints, fingerprint-based biometric systems frequently fail, preventing them from accessing necessary services. There have been documented instances where minor discrepancies in AI-verified documentation prevented widows or households headed by women from receiving BISP payments.

These technological exclusions aren't just technical; they also make state-citizen relations more precarious for women by keeping them from getting healthcare, subsidies, and political power.

3. Surveillance and algorithmic bias

Through projects like Safe City Projects in Lahore and Islamabad, AI tools are becoming more and more a part of Pakistan's urban security systems. These systems often use facial recognition, predictive analytics, and surveillance cameras without people's knowledge or consent. Women's rights activists are worried that this kind of surveillance unfairly targets women in public places, even those who are protesting for their rights.

Also, AI that can see and hear is used in places like college campuses and workplaces, often under the guise of "protection" or "moral policing." For instance, AI-powered attendance and monitoring systems in women's colleges can support patriarchal ideas of control and honour instead of safety.

This makes it easier for people to break the law and makes AI a tool for gender-based punishment. Without ethical safeguards, AI becomes a tool for patriarchal surveillance instead of a neutral tool.

4. AI in Online Harassment and Content Moderation

Online harassment in regional languages is frequently missed by social media platforms' AI-driven content moderation algorithms. Doxxing, threats, and deepfakes are just a few examples of the gendered abuse that Pakistani women journalists, activists, and influencers frequently experience online. Platforms like Facebook and TikTok currently use AI tools that frequently misclassify regional feminist speech as hate speech while doing nothing to stop misogynistic content. In addition to restricting women's digital freedom of expression, this dynamic has the chilling effect of further silencing marginalised voices. The biases of its creators, the majority of whom are based outside of Pakistan and are not familiar with the local linguistic and cultural contexts, are reflected in algorithmic content moderation, according to feminist critiques.

5. Not Included in AI Policy and Design Processes

Women are still disproportionately under-represented in Pakistan's policymaking and tech sectors. According to a 2023 Code for Pakistan report, women make up less than 10% of AI-related positions in both public and private organisations. Because of this gender disparity, women's viewpoints, issues, and priorities are rarely represented in the governance and design of AI technologies. The Islamic ethical principle of *shūrā* (consultation), which requires inclusive deliberation, is in conflict with this lack of representation. AI policies are more likely to reinforce structural biases than to address them when women are not represented at the table.



In Pakistan, AI functions within a deeply ingrained framework of digital inequality based on gender. Under the guise of innovation, the technological environment reinforces patriarchal structures through surveillance, biometric exclusions, representational silencing, and access gaps.

Importing only secular or Western ethical frameworks is insufficient to address these gendered implications. Instead, there is an urgent need to change the way AI technologies are used and regulated in Pakistan through a context-sensitive strategy based on Islamic feminist ethics.

Methodology

Using a qualitative analytical approach, this study integrates digital ethics, AI governance, and Islamic feminist theory within the particular context of Pakistan. The objective is to investigate how gendered technological harms can be addressed, ethical AI development can be informed by Islamic feminist principles, and a culturally acceptable framework for policy reform can be provided. This literature offers the theological and ethical underpinnings for a gender-equitable interpretation of Islam, drawing on the writings of Asma Barlas, Riffat Hassan, and Pakistani groups such as Shirkat Gah. Finding structural biases in AI design, implementation, and impact—particularly on marginalised communities—is made easier by important insights from academics like Kate Crawford and Safiya Noble.

To evaluate the state of AI governance and digital rights in the nation, government reports, court rulings (like Pakistan's Personal Data Protection Bill), and publications from civil society organisations are analysed.

These knowledge bases are examined as overlapping frameworks that can benefit from one another rather than as distinct fields of study. For example, feminist concerns about privacy are contextualised through the Islamic concept of *satr*, while Western critiques of algorithmic bias are examined through the ethical vocabulary of Islamic jurisprudence.

Digital governance documents, government AI policy briefs, and data protection laws were among the primary and secondary texts examined. publications and reports from feminist and digital rights groups in Pakistan (such as Shirkat Gah and the Digital Rights Foundation). Feminist scholars' and jurists' interpretations of the Qur'an and religious commentary. scholarly works on algorithmic governance and AI ethics in South Asia and the Muslim world. research in Pakistan.

A multifaceted investigation of Islamic feminist ethics as a foundation for moral AI development in Pakistan is made possible by this methodology. The study connects theory and practice, religion and technology, and feminist critique with cultural legitimacy by fusing textual analysis with field-based insights.

Limitations of Study

- The study is limited to the context of Pakistan, so the findings may not be applicable to other Muslim-majority countries with different socio-political and technological environments.
- Due to the early stage of AI development and adoption in Pakistan, there was limited access to reliable and comprehensive data.
- The research is primarily based on Islamic feminist theory and critical AI studies, which may exclude other relevant perspectives such as secular or Western feminist frameworks.
- The rapidly evolving nature of AI means that the study may not include the most recent developments or technical complexities.



- Time constraints limited the ability to conduct in-depth fieldwork, interviews, and long-term observations, which could have enriched the findings.
- Religious and cultural sensitivities in Pakistan may have influenced participants' openness, possibly affecting the authenticity of some responses.
- Combining diverse fields like Islamic theology, gender studies, and artificial intelligence posed interdisciplinary challenges, leading to necessary simplifications of some complex ideas.

Key Findings

- Many stakeholders, especially women in marginalized communities, have limited awareness of how AI technologies can impact gender rights both positively and negatively.
- Islamic feminism in Pakistan provides a culturally rooted yet progressive lens to address gender justice, making it more acceptable in conservative circles compared to Western feminist models.
- Several AI applications, particularly in hiring, surveillance, and digital services, reflect embedded gender biases due to data gaps and lack of inclusive design.
- A significant digital divide exists between men and women in terms of access to digital tools, AI education, and internet connectivity, reinforcing existing gender disparities.
- When interpreted through the lens of Islamic feminism, religious texts and principles can be used to promote female empowerment and gender-equitable AI policies in Pakistan.

Policy Recommendations

This section provides practical policy recommendations for incorporating Islamic feminist ethics into AI governance in Pakistan, based on the concept of *adl* (justice), *rahmah* (compassion), *shura* (consultation), *satr* (privacy), and *ijtihad* (independent reasoning). These recommendations seek to promote inclusive, open digital ecosystems, address the gendered implications of AI, and harmonise technological practices with Islamic principles.

- • Create a Charter for Islamic Feminist AI Ethics
- Base the development of AI on moral principles that are relevant to both culture and religion. Create a national AI ethics charter based on gender justice and Islamic principles by working with ethicists, feminist groups, technologists, and Islamic scholars. To direct AI policy and software development standards, incorporate values such as *rahmah*, *satr*, and *adl* into regulatory language.
- Make sure the charter speaks to algorithmic justice, accountability, and data protection in a way that respects Pakistan's socioreligious norms and the needs of marginalised, rural, and religious communities.
- • Make Gender and Algorithmic Impact Audits Official
- Assure inclusivity and equity in the application of AI.
- All AI projects in the public sector must have algorithmic and gender impact assessments. Demand that developers reveal training data, decision-making logic, and validation procedures, especially for systems that impact women's access to services (e.g., social protection algorithms, biometric ID verification). Promote the use of participatory auditing models that incorporate women from marginalised, rural, and religious communities.
- • Include Digital Ethics in Secular and Religious Education



- Encourage ethical literacy by using curricula that are appropriate for the culture. Include lessons on digital rights and Islamic ethics in madrasa curricula, highlighting principles like *satr* and *ijtihad*. Incorporate feminist viewpoints on AI ethics into computer science, law, and Islamic studies courses at universities. Urge the Higher Education Commission to fund the creation of multidisciplinary courses and research on gender, AI, and Islam.
- • Encourage Shura to Design Inclusive Policies (Consultation)
- Establish governance frameworks for AI that are participatory. Create diverse national and local AI ethics committees that include women, technologists, religious scholars, human rights specialists, and civic leaders.
- By requiring open consultations prior to the implementation of high-risk technologies like automated welfare platforms and surveillance systems, you can institutionalise *shura* as a governance principle. To find out how women feel about AI-based services, encourage local government entities to host virtual town halls.
- • Use Islamic and Feminist Norms to Protect Privacy
- Prevent data exploitation and surveillance of populations that are at risk. Incorporate clear safeguards against gender-based digital harms, like online harassment, improper use of facial recognition, or discriminatory data profiling, into Pakistan's Personal Data Protection Bill to strengthen it. Acknowledge *satr* as a legal and spiritual standard that safeguards privacy and bodily autonomy.
- All government AI databases should have opt-out and anonymisation features, especially those that impact minorities, women, and children.
- • Encourage Women to Engage in Religious and AI Conversations
- Close the gender gap in the fields of technology and theology. Provide grants and fellowships to female academics and technologists so they can work at the nexus of gender studies, AI, and Islamic jurisprudence. To introduce gender-aware interpretations into mainstream jurisprudence, promote the inclusion of women in religious organisations like the Council of Islamic Ideology. Create nationwide mentorship programs that link female Islamic scholars and feminist activists with women in STEM.
- • Promote Public-Private Partnerships with Feminist Organisations Democratise AI innovation and regulation. Formalise partnerships between feminist civil society groups and government tech bodies, such as the National Centre of AI and NADRA, to jointly develop ethical guidelines and monitoring frameworks. Lead community engagement sessions on AI literacy and rights led by NGOs, focussing on women in underserved areas. Provide tax breaks or public recognition to private companies that adopt the Islamic feminist AI charter.
- • Encourage *Ijtihad* in the Development of Digital Policies
- Promote the flexible reinterpretation of Islamic law for modern technological settings.
- Facilitate workshops and interdisciplinary discussions with feminists and technologists to enable *ulema* and *muftis* to apply *ijtihad* in digital ethics. Update fatwas and legal stances on new technologies using *ijtihad*, emphasising accountability, inclusivity, and rights. Promote *ijtihad*-based discussion on contentious topics like AI-assisted decision-making, biometric ID systems, and surveillance.



- Pakistan can set the standard for moral, inclusive AI that is based on its own religious and cultural traditions by integrating *adl* with algorithmic fairness, *satr* with privacy rights, and *shura* with participatory governance.

Conclusion

With the growth of artificial intelligence in both the public and the private sector, the issue of equity, inclusion, and ethical governance has received special relevance, as Pakistan adapts and integrates with the changes. As far as this article is concerned, Islamic feminist tools provide a culturally sensitive and ethically sound basis to design AI systems of gender fair justice. Islamic feminism offers a valuable critique of secular and Western-based criticism of AI that does not take into consideration religious, social, and legal issues surrounding Muslim societies by relying on values, like *adl* (justice), *rahmah* (compassion), *shura* (consultation), *satr* (privacy), and *ijtihad* (independent reasoning).

Answering the initial research question of how the principles of Islamic feminism can guide the forming of ethical AI in Pakistan, this paper has shown that these concepts not only do not contradict the common sense of human rights but also find a common chord with the moral spirit of Pakistan. Such principles as *adl* and *satr* may direct fairness and privacy processes in the AI systems whereas *shura* and *ijtihad* support the inclusive involvement and context-based adjustment of policy.

To answer the second research question of the gendered implications of AI technologies in the current use in Pakistan, this paper has depicted how biometric verification systems, facial recognition tools, and automated service platforms are mainly used to exclude or inaccurately represent women, especially rural, undocumented, or conservative women. The absence of ethical control intensifies the existing social hierarchies, turning AI into an excluding instead of empowering tool.

The third question on how Islamic principles can be used to inform policy reforms on AI governance is addressed in the proposed framework and policy suggestions, which incorporates Islamic ethics in feminist issues. They comprise the design of national AI ethics framework, the adoption of gender and algorithm audit, and the imbuing the Islamic values into education and governing frameworks.

Lastly, this paper discusses the practical prospect and drawbacks of introducing the Islamic feminist ethos into the digital policy of Pakistan. Though traditionalist religious authorities and a stubborn gender digital divide will be major obstacles, there is a major reform potential in inclusive policymaking, the education reform, and the ability of the interdisciplinary approach.

Finally, it is possible to say that a combination of Islamic feminist ethics and AI governance is not only a possibility but a requirement to provide Pakistan with a digital future. It provides a gateway to make sure that technological progress does not recreate exclusion that has taken place in the past and it can serve as the vehicle of promoting justice, dignity and equity to all people especially women. It is possible that this framework would be emulated by other societies where Muslims are the majority residents, and where they encounter the same dilemmas before the crossroads of beliefs, technology, and gender.



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