Deepfake Pornography as *Qadzaf*: Legal Status and Hudud Implications

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Abstract

The phenomenon of misuse of Artificial Intelligence (AI) technology, especially through deepfake techniques which are widely used in cases of pornographic abuse, has given rise to serious implications within the framework of Islamic law, especially related to the issue of defamation or qadzaf. This research specifically focuses on determining sanctions for perpetrators who create deepfake pornography, whether they deserve to be punished by Allah (hudud) or whether they are entitled to punishment determined by humans (ta'zir). By using normative legal research methods through a case study approach and literature study that relies on secondary data as well as primary and secondary legal materials, this study found that the creation of deepfake content containing pornographic elements has fulfilled the elements of qadzaf. Based on these findings, it is concluded that hudud punishment can be imposed on the perpetrators, showing that Islamic law has a strong response to contemporary problems such as technological advances, and is also expected to provide clear legal certainty for Muslims in facing ethical and moral challenges in the digital era.

INTRODUCTION

Technological advancement is frequently exploited for harmful purposes, including the misuse of Artificial Intelligence (AI). It has become widely known that AI is now capable of generating videos without recording real events; with only a single photograph, AI can visualize an individual into a moving video. This issue has drawn global attention, as seen in Japan's establishment of the *Strategic Council for AI Technology*, which aims to identify and address societal challenges posed by AI[1]. One particular branch of AI technology capable of transforming a person's image into video form is **deepfake**, which has become increasingly prevalent on social media. Deepfakes often require only a single image and are frequently used to produce pornographic content, commonly referred to as *deepfake pornography*.[2]

Such acts constitute a criminal offense because they intentionally manipulate and disseminate immoral content, as regulated under Article 27 paragraph (3) of Indonesia's Electronic Information and Transactions Law (UU ITE) and Article 66 of the Personal Data Protection Law (UU PDP). These actions are also relevant to Islamic criminal law, particularly under the concept of *qadhf*, which refers to accusing someone of illicit sexual acts (zina) without sufficient legal evidence.

A notable case occurred in South Korea, where the personal photos and data of several female students were leaked. They unexpectedly received manipulated images showing their faces attached to bodies engaged in sexual acts, which were later distributed across several Telegram groups consisting of more than 2,000 underage users.[3]

Indirectly, producing deepfake images or videos that suggest someone has engaged in sexual misconduct is equivalent to verbally accusing them of zina. This has implications in Islamic law under the offense of *jarīmah qadhf* (false accusation of adultery). According to fiqh, the element of *maqdhūf bih* (the form of accusation) may appear explicitly (*ṣarīḥ*) or implicitly through insinuation (*kināyah*), both of which are legally treated as accusations of zina.[4]

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[1] Ravizki, Eka Nanda, and Lintang Yudhantaka. "Artificial Intelligence Sebagai Subjek Hukum: Tinjauan Konseptual dan Tantangan Pengaturan di Indonesia." *Notaire* 5.3 (2022).

[2] Noor Izzati Amelia, Radiatus Sholehah, dan Khairunnisa Khairunnisa, "Tindak Pidana Zina dan Penuduhan Zina: Kajian Hukum Pidana Islam," *Hukum Inovatif : Jurnal Ilmu Hukum Sosial dan Humaniora* 1, no. 2 (April 2024): 140–50, https://doi.org/10.62383/humif.v1i2.172.

[3] https://news.detik.com/bbc-world/d-7531463/di-balik-pornografi-deepfake-yang-menyasar-siswi-di-ratusan-sekolah-korsel

[4] Supriani Supriani dan Wawan Saputra, "Jarimah Qadzaf (Menuduh Zina) Studi Komparasi Hukum Pidana Islam dan Hukum Positif Indonesia," *JURNAL DARUSSALAM: Pemikiran Hukum Tata Negara dan Perbandingan Mazhab* 1, no. 1 (Juni 2021): 1–23, https://doi.org/10.59259/jd.v1i1.2.

The rapid growth of AI technologies has contributed to an increase in criminal acts, including cases related to qadhf, as tools such as deepfake make the offense easier to commit. Previous research has examined qadhf from the perspective of Islamic criminal jurisprudence, including definitions, legal elements, and punishments.[5] There are also emerging studies related to digital forms of defamation, such as accusing someone of zina through memes or altered images.[6] However, academic discussion remains limited regarding accusations facilitated explicitly through deepfake technology—not spoken verbally but expressed through manipulated videography.[7] This research seeks to fill that gap by mapping existing literature and identifying the unexplored aspects of earlier studies.

In Islamic criminal jurisprudence, human dignity is upheld as a fundamental value, evidenced by the application of ḥadd penalties for false accusations of zina and ta'zir punishments for defamation, humiliation, or exposing someone's private matters.[8] Modern states also impose sanctions on the dissemination of pornographic falsehoods and hoaxes. A legal issue arises regarding whether individuals involved in creating deepfake pornography may be subject to the hadd punishment of qadhf.[9] Such cases may involve elements of *shubha* (legal ambiguity), which could prevent the implementation of hadd.[10]

Research addressing *shubha* in qadhf cases has explored mechanisms to avoid ambiguity, including requiring witnesses and fulfilling strict evidentiary conditions. [11]

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[5] Nur Rahmawati Nur dan Mad Sa'i, "Qadzaf Dalam Perspektif Fikih Jinayah : Pengertian, Unsur-Unsur Dan Hukuman Bagi Pelaku," *Taruna Law: Journal of Law and Syariah* 3, no. 02 (Juli 2025): 186–96, https://doi.org/10.54298/tarunalaw.v3i02.483.

[6] Dinda Ayu Riskiana, "Tuduhan Zina Dalam Bentuk Meme Di Media Sosial Perspektif Fiqh Kontemporer," *JURISY: Jurnal Ilmiah Syariah* 2, no. 2 (September 2022): 2, https://doi.org/10.37348/jurisy.v2i2.187.

[7] Noor Izzati Amelia, Radiatus Sholehah, dan Khairunnisa Khairunnisa, "Tindak Pidana Zina dan Penuduhan Zina."

[8] Nur Saidatul Ma'nunah, "Pencemaran Nama Baik Melalui Media Sosial Perspektif Hukum Islam," *Al-Jinayah : Jurnal Hukum Pidana Islam* 3, no. 2 (2017): 2, https://doi.org/10.15642/aj.2017.3.2.403-425.

[9] "Sanksi bagi pelaku penyebar berita hoax berkonten pornografi dalam pasal 45A ayat (1) Undang-Undang nomor 19 tahun 2016 tentang informasi dan transaksi elektronik perspektif Hukum Pidana Islam - Digital Library UIN Sunan Gunung Djati Bandung," diakses 17 Juni 2025, https://digilib.uinsgd.ac.id/101147/.

[10] Atika Atika, "Eksistensi Taubat Dan Syubhat Dalam Pelaksanaan Hudud (Studi Terhadap Pandangan Imam Abu Hanifah)," *Intizar* 21, no. 1 (2015): 1.

[11] adil lubis, "Alasan Pembuktian Tindak Pidana Perzinahan Dengan Saksi Berjumlah 4 Orang Laki-Laki Dalam Hukum Pidana Islam | Adil Lubis | Justicia Sains: Jurnal Ilmu Hukum," 2024, https://jurnal.saburai.id/index.php/hkm/article/view/3611.

Studies have also examined procedural punishment frameworks for qadhf[12] and efforts to educate society about Islamic criminal law to prevent violations and protect victims.[13] The core ethical message within the law of qadhf is the protection of human dignity.[14] False accusations of *zina* impose severe consequences on the victim (*maqdhūf 'alayh*), hence Islamic law seeks to deter such behavior by imposing heavy punishment upon the accuser (*qādhif*), nearly equivalent to the consequences of the act being alleged.[15]

Although related in theme to previous studies, this research offers a novel contribution by examining how the offense of qadhf applies to perpetrators who use AI-generated deepfakes as the medium (*maqdhūf bih*) of accusation. This issue is crucial because the legal consequences may differ significantly from traditional forms of accusation. Therefore, further study is needed to ensure individuals receive legal certainty and protection over their digital identity and privacy. Finally, applying the hadd punishment for qadhf in cases involving deepfake pornography poses challenges, as earlier studies have not explicitly addressed criteria for *maqdhūf bih* in technologically generated forms. This gap exists largely because such advanced AI capabilities only emerged in 2017, and awareness of their risks and implications remains limited.

METHODS

This research employs a normative legal research method, also known as doctrinal legal research or library-based research, using a case study approach. The study focuses on doctrinal law because it examines written legal norms and therefore relies primarily on secondary data, which are obtained not from direct sources but through previously established research. Normative legal research analyzes various dimensions, including legal theory, philosophy, comparative studies, legal structure and composition, consistency of general explanations, and the interpretation of formal articles. Accordingly, all data used in this study were collected through extensive literature review. The primary legal materials consist of classical Islamic jurisprudence texts,

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[12] "Studi komparatif tentang pembuktian tindak pidana menuduh zina (qadzaf) menurut hukum Islam dan hukum positif - Walisongo Repository," diakses 19 Mei 2025, https://eprints.walisongo.ac.id/id/eprint/7705/.

[13] Hazsha Mayati dan Nursiti Nursiti, "Tinjauan Normatif Mekanisme Penjatuhan Sanksi Terhadap Jarimah Qadzaf Antara Suami Dan Istri Dalam Qanun Aceh Nomor 6 Tahun 2014 Tentang Hukum Jinayat," *Jurnal Ilmiah Mahasiswa Bidang Hukum Pidana* 3, no. 1 (Februari 2019): 1.

[14] Nadila Aprilia, "Upaya Peningkatan Pemahaman Hukum Pidana Islam (Hudud) Bagi Masyarakat Melalui Kegiatan Penyuluhan," *Jurnal Mitra* 4, no. 1 (April 2025): 1, https://jurnal.mitrasmart.co.id/index.php/jm/article/view/130.

[15] Irfan Abdurahman, "Prinsip Asasi Hukum Qadzaf Dalam Islam dan Kompilasi Hukum Islam," *As-Sakinah : Jurnal Hukum Keluarga Islam* 1, no. 1 (Mei 2023): 25–34, https://doi.org/10.51729/sakinah11129.

statutory regulations, and other relevant legal instruments. Secondary legal materials include scholarly journals and related academic works. Once collected, these materials are processed through systematic evaluation and categorized according to the research themes and legal issues discussed. This process facilitates the determination of relevant legal conclusions.

Methodologically, this study applies ijtihād qiyāsī (analogical reasoning) to derive legal opinions based on precedents and established rulings, as well as the method of istiḥsān, which allows legal decisions to be made based on social welfare and contextual circumstances. Istiḥsān enables prioritization of justice and the prevention of hardship. The analytical steps include identifying the legal problem, gathering primary and secondary sources, correlating them with applicable positive law and Islamic jurisprudence, and ultimately formulating legal conclusions. The purpose of this research is to explore and analyze legal norms, statutory regulations, and scholarly opinions related to the implementation of ḥadd punishment for qadhf. Additionally, this study aims to provide recommendations for future legal development, particularly regarding regulation and ethical boundaries in the use of emerging technologies, to prevent harmful and unlawful applications.

RESULTS AND DISCUSSION

1. Classification of Ḥudūd According to the Schools of Islamic Jurisprudence

Jarīmah ḥudūd represents the most serious category of crime, as its punishments are explicitly defined by primary Islamic sources—the Qur'an and Sunnah. For this reason, ḥudūd is often referred to as jarīmah ḥaqq Allāh ("the rights of Allah"), because the penalties are considered divine mandates connected to public welfare and cannot be altered, reduced, or abolished by human authority. Thus, the implementation of ḥudūd serves not only as punishment for offenders but also as a means to uphold divine justice and maintain societal balance.

Linguistically, ḥudūd is the plural form of *ḥadd*, meaning boundary, limit, or restriction. The use of this term signifies that Allah has established clear boundaries distinguishing permissible from prohibited conduct and has prescribed firm sanctions for those who violate these limits. Therefore, ḥudūd is not merely punitive; it embodies compliance with divine law and recognition of Allah's decrees.

From an etymological perspective, ḥudūd refers to the fixed rights or rulings of Allah that have no minimum or maximum thresholds. This means that penalties associated with ḥudūd cannot be mitigated, increased, or altered based on human reasoning or judicial discretion, as both the type and degree of punishment are decisively prescribed

by Sharī'ah. This demonstrates the absolute sovereignty of divine law, free from human, institutional, or societal intervention.[16]

According to Hanafī jurists, ḥudūd is defined as a category of punishment whose form, limit, and implementation method have been clearly determined by Allah in the Qur'an and Sunnah. In other words, these punishments cannot be modified, expanded, or reduced by human reasoning because they constitute the legal rights of Allah. Jurists further define ḥudūd as a set of penalties stipulated by Islamic law whose structure and application protect public interest and prevent moral corruption within society.[17] Crimes categorized under jarīmah ḥudūd include: zinā (adultery), consumption of intoxicants, qadhf (false accusation of zina), theft, ḥirābah (armed robbery), apostasy (riddah), and rebellion (baghy). Following these are the categories of qiṣāṣ and diyāt (discussion unfinished).[18]

Although jarīmah ḥudūd is classified as a violation of Allah's right (ḥaqq Allāh), the Qur'an clarifies that repentance and remorse may allow the offender to receive forgiveness. This demonstrates that Allah's mercy precedes His punishment. Thus, ḥudūd is not intended solely for retribution but also as a pathway to spiritual reform through repentance, reconciliation, renewed faith, and righteous deeds.

Scholars unanimously agree that *qadhf* consists of two primary forms: falsely accusing someone of committing zinā or denying a person's legitimate lineage by claiming that a child is illegitimate, even if the mother is a free and honorable Muslim woman. Both accusations fall under the category of jarīmah ḥudūd because they violate dignity and personal honor—matters strongly protected under Sharī'ah.

Imām Mālik adopts one of the most comprehensive positions on qadhf. He asserts that the ruling applies equally regardless of social or religious status. Whether the accused is freeborn or enslaved, Muslim or non-Muslim, anyone who accuses another of zina without presenting four upright witnesses is guilty of qadhf and must be subjected to the prescribed punishment: eighty lashes, as stated in Sūrat al-Nūr (24:4). Imām Mālik emphasizes that every individual's honor must be protected and that false accusations of adultery constitute a grave violation of justice and human dignity.

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[16] Abdul qodir awda, "Tasyri'ul jinai al islami muqoronan bil qonunil wad'i," diakses 6 Oktober 2025, https://shamela.ws/book/9842/77.

[17] Mibahul Khairani dan Susanto Susanto, "Implementasi Hudud Dalam Pandangan Ulama Fiqih; Studi Kritis Tehadap Kitab Fiqih 'Ala Mazahib al Arba'Ah.," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 3, no. 2 (Desember 2019): 163–92, https://doi.org/10.35931/aq.v3i2.152.

[18] Nurhadi, "Sanksi Dalam Perspektif Hukum Pidana Islam Dalam Al Qur'an", Mandalika: Jurnal Ilmu Pendidikan dan Bahasa," 2023, https://journal.institutemandalika.com/index.php/jipb/article/view/22.

In contrast, Imām al-Shāfi'ī, Abū Ḥanīfah, and Ibrāhīm al-Muzanī (al-Muḥāmī) hold that the punishment of ḥadd for qadhf does **not** apply if the accused is the child of a slave or a non-Muslim woman. They argue that one of the conditions for enforcing qadhf is that the accused must possess full protected honor (*'irḍ*) under Islamic law (i.e., a free Muslim). If the mother is a slave or non-Muslim, the level of legal protection differs, and thus the ḥadd cannot be enforced.**[19]**

Although the punishment for qadhf is the right of Allah and the victim (ḥaqq Allāh wa ḥaqq al-'abd), the ḥadd penalty may be waived if the victim pardons the offender. If the victim has died, the right to forgive is transferred to the legal heirs, provided the forgiveness is voluntary and free of coercion or material influence.**[20]**

Qadhf is not comprehensively addressed in the Indonesian Compilation of Islamic Law (KHI). The discussion is limited only to accusations made by a husband against his wife. The procedure is regulated in Book I, Article 126 and Article 127(a–d), which outline the process of li'ān—mutual oaths between spouses. The legal consequence of li'ān is the irrevocable dissolution of marriage (*muharram mu'abbad*).**[21]**

'Abd al-Qādir 'Awdah classifies qadhf into two main categories. The first is qadhf punishable by ḥudūd, which includes accusations directed toward a morally upright person involving zina or the denial of legitimate lineage. The second category is qadhf punishable by ta'zīr, which applies to accusations not related to zina or lineage, regardless of the moral character or status of the person being accused.

The elements of *qadhf* consist of several essential components. First, there must be a clear and explicit accusation of zina or a denial of legitimate lineage. Second, the accusation must be directed toward an individual presumed to be morally upright (*muḥṣan*), meaning someone whose honor is protected under Islamic law. Third, the statement must be delivered with malicious intent, indicating a deliberate act of defamation rather than a misunderstanding or neutral inquiry.**[22]**

The wording of accusations varies and may be explicit or implied. Explicit wording includes direct statements such as *"You are an adulterer."* Implied expressions include statements uttered during conflict such as: *"I have never committed zina, and neither has my mother."* Scholars differ on whether implied speech constitutes qadhf. Imām Mālik holds

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[19] Ibnu Rusyd, "Bidayatul Mujtahid Wa Nihayatul Muqtasid," diakses 6 Oktober 2025, https://shamela.ws/book/21739/911.

[20] Ahmad, "Fathul Muin bi Syarhi Qurratil Ain bi Muhimmatid Din," diakses 11 Oktober 2025, https://shamela.ws/book/11327/574#p1.

[21] Irfan Abdurahman, "Prinsip Asasi Hukum Qadzaf Dalam Islam dan Kompilasi Hukum Islam," *As-Sakinah : Jurnal Hukum Keluarga Islam* 1, no. 1 (Mei 2023): 25–34, https://doi.org/10.51729/sakinah11129.

[22] Abdul qodir awda, "Tasyri'ul jinai al islami muqoronan bil qonunil wad'i."

that implied expressions with clear meaning fall under qadhf, whereas Ibn Ḥazm, Ibn Mas'ūd, Abū Ḥanīfah, al-Shāfi'ī, al-Thawrī, Ibn Abī Laylā, the Shī'ah, and one opinion from Aḥmad argue that implied speech does not warrant ḥadd due to ambiguity (*shubha*), based on the principle "*Idra'ū al-ḥudūd bi al-shubuhāt*" (ḥudūd punishments are lifted in cases of doubt).[23]

In qadhf, there are specific requirements that apply to both the accused (maqdhūf) and the accuser (qādhif). The requirements for the accused include being a Muslim, of legal age (bāligh), mentally sound ('āqil), morally upright (muḥṣan) or free from the act of zina, and the accused must be a clearly identified individual. The requirements for the accuser include being of legal age (bāligh), mentally sound ('āqil), and not being the father, grandfather, or any ascending relative of the accused. Additionally, qadhf includes conditions related to the nature of the accusation itself, which must be explicit, unable to be proven by four witnesses, and not tied to conditions of time or circumstance.[24]

2. The Connection Between Deepfake Pornography and Qadhf

Deepfake technology is a form of digital processing developed using Artificial Intelligence (AI)[25] and machine learning algorithms to imitate a person's face, voice, and movements with high accuracy. By utilizing data collected from various social media platforms—such as photos, videos, and audio recordings—this technology can generate synthetic images or videos that appear authentic and are often indistinguishable from reality. Deepfake works by analyzing facial patterns, expressions, and vocal tones, then applying these elements to new media based on the creator's intent. Although this technology offers many positive applications in entertainment, film production, education, and communication, it has also raised significant concerns due to its potential misuse in creating false content, spreading misinformation, facilitating digital fraud, or defaming individuals through fabricated yet realistic AI-generated videos**.**

Public awareness of deepfake technology increased sharply in December 2017 when Samantha Cole, a writer for the technology news platform Vice, published a groundbreaking article on the Motherboard channel. In her report, she revealed the existence of manipulated pornographic videos produced using AI, including a fabricated video featuring the face of the actress from *Wonder Woman*, Gal Gadot, falsely depicting

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[23] Al-Faifi Sulaiman, "Mukhtasar Fiqih Sunnah Sayyid Sabiq jilid 2", (Solo: PT. Aqwam Media Profetika, 2010).

[24] Abdul Basith, *Hukum Pidana Islam*, 1 (PT Rajawali Buana Puasaka, 2020).

[25] Ivana Dewi Kasita, "Deepfake Pornografi: Tren Kekerasan Gender Berbasis Online (KGBO) Di Era Pandemi Covid-19," *Jurnal Wanita Dan Keluarga* 3, no. 1 (Juli 2022): 16–26, https://doi.org/10.22146/jwk.5202.

her in explicit scenes. This case marked a turning point in global concern over the risks and misuse of deepfake technology, demonstrating how AI could generate highly realistic and misleading content capable of violating privacy, damaging reputations, and creating serious social and legal consequences. Since then, deepfake has not only become a widely discussed subject in technology and media but has also sparked international debates on ethics, regulation, and accountability in the use of artificial intelligence.[26]

Although deepfake technology was initially developed for entertainment, over time it has been exploited for harmful purposes, leading to its classification as a growing social threat. This is evident in how deepfake operates—by synthesizing human facial features using combined photos or videos or by digitally replicating someone's appearance—making it highly vulnerable to abuse. One example is the Indonesian public figure Syahrini, whose fabricated explicit deepfake video went viral on 12 May 2020, leading to public outrage until the perpetrator was arrested by police in Kediri, East Java.[27]

Based on its mechanism, deepfake content—when produced or disseminated without the consent of the person whose face or identity is used—falls within the category of hoax dissemination. When such fabricated content includes pornographic elements, particularly depicting a person engaging in sexual acts they never committed, it clearly constitutes an accusation of zina.

According to Aziz Fajar, a lecturer at the Faculty of Technology and Multidisciplinary Sciences at Universitas Airlangga, deepfake technology enables the creation of images or videos that do not correspond to reality (i.e., hoaxes), even though the depicted person never engaged in the actions shown. This is achieved by altering pixel values within the media, resulting in a digitally modified output that differs significantly from the original.[28]

The act of creating and disseminating deepfake pornography therefore fulfills the essential elements of an accusation, as the nature of deepfake aligns with hoax generation, and hoaxes involving allegations of zina may legally be classified as qadhf. If the deepfake content portrays an individual as committing zina without meeting the evidentiary requirements to avoid the prescribed punishment for false accusation, then

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[26] M. A. Itsna Hidayatul Khusna dan Sri Pangestuti, "Deepfake, Tantangan Baru Untuk Netizen (Deepfake, A New Challenge For Netizen)," *PROMEDIA (PUBLIC RELATION DAN MEDIA KOMUNIKASI)* 5, no. 2 (Desember 2019), https://doi.org/10.52447/promedia.v5i2.2300.

[27] Heny Novyanti dan Pudji Astuti, "Jerat Hukum Penyalahgunaan Aplikasi Deepfake Ditinjau Dari Hukum Pidana," *NOVUM : JURNAL HUKUM* 9, no. 04 (2022): 31–40, https://doi.org/10.2674/novum.v0i0.43571.

[28] https://unair.ac.id/apa-itu-deepfake-ketahui-cara-kerja-dan-bahayanya/

the legal principle *idrā' al-ḥudūd bi-l-shubuhāt* (suspending ḥudūd punishments due to doubt) may not apply once factual evidence and legal certainty are established.

Fundamentally, this demonstrates that Islamic law (sharī'ah) offers a deep ethical and normative framework capable of proactively and effectively addressing the increasingly complex cybersecurity challenges in today's rapidly advancing digital era. More specifically, Islamic law provides significant guidance regarding the protection of honor and personal privacy (*ḥifẓ al-ʿirḍ*), which is one of the five essential objectives of the *Maqāṣid al-Sharīʿah*.

CONCLUSION

Based on the findings of this study, it can be concluded that deepfake pornography represents a serious form of artificial intelligence misuse that poses significant harm to an individual's dignity and personal honor. Deepfake pornography involves the creation or distribution of fabricated visual content, whether in the form of photos or videos, that falsely portrays a person as engaging in indecent acts, despite the fact that the individual has never committed such behavior. Because this act contains elements of attributing immoral conduct without valid evidence, the creation or circulation of deepfake pornography may be categorized as hoax production and defamation. From the standpoint of Islamic criminal law, such conduct falls within the scope of *jarīmah qadhf*, which refers to accusing a morally protected person of zina without presenting four credible male witnesses. Classical Islamic jurists do not limit qadhf to explicit verbal statements alone, which means that deepfake pornography may constitute qadhf if all its legal elements are fulfilled. In such cases, the perpetrator may be subject to the prescribed *ḥudūd* punishment—eighty lashes and permanent rejection of testimony—as outlined in Surah al-Nūr (4, 23–25), reflecting the divine objective of safeguarding honor and reputation from baseless allegations.

However, if deepfake content does not satisfy all legal conditions for qadhf—for example, if the fabricated content does not explicitly accuse someone of zina or remains merely insulting without implying sexual misconduct—then the ḥadd punishment cannot be applied. In these instances, the perpetrator may instead face *taʿzīr* punishment, determined by the judge or competent authority, with the aim of deterrence, rehabilitation, and preservation of public order. Possible *taʿzīr* sanctions may include imprisonment, fines, public apology, mandatory removal of the fabricated content, or other penalties in accordance with relevant laws and regulations. Therefore, this study highlights the need for the renewal and contextual application of Islamic criminal law when confronting emerging technological challenges such as artificial intelligence so that

legal rulings continue to reflect the principles of certainty, justice, and the higher objectives of Islamic law (*maqāṣid al-sharīʿah*).

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