

Artificial Intelligence between Controls and Objectives in Islamic Sharia

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Abstract

This study explores artificial intelligence (AI) and the regulatory frameworks governing its use, examining how these controls contribute to achieving the intended goals of AI systems. By implementing appropriate guidelines, AI systems can be optimized to maximize their benefits. Accordingly, this research is titled "Artificial Intelligence between Controls and Objectives in Islamic Sharia." The study addresses a critical issue—aligning AI systems with the objectives of Islamic Sharia. It aims to clarify the nature of AI, the principles regulating its use, and how Islamic Sharia, through its comprehensive texts, rulings, and objectives, ensures continuity and adaptability in all fields, including science, technology, and research. The research underscores the connection between Sharia's objectives and emerging innovations across various domains. This study highlights AI systems' legal frameworks and objectives, exploring the relationship between regulatory measures, intended objectives, and AI technology systems. The researcher employs an analytical inductive approach to examine the regulations governing AI in light of Sharia's objectives and assesses the impact of AI systems that adhere to these guidelines. The research presents several key findings, the most significant being that AI systems offer both advantages and risks, necessitating structured regulations to maximize benefits and mitigate harms. Additionally, it establishes that regulating AI is essential for its ethical and effective use. The study further emphasizes the strong link between AI systems and the objectives of Sharia, affirming that AI can serve as a tool for achieving the fundamental objective of preserving the mind.

Keywords: Artificial Intelligence, Objectives, Islamic Sharia, AI systems.

1. Introduction

Islamic law has consistently adapted to scientific and technological advancements across all aspects of life. Through its rulings, principles, and objectives, it ensures the well-being of individuals, fosters intellectual and civilizational progress, and safeguards identity, intellect, and thought. One of the most significant developments shaping the modern world is artificial intelligence (AI), which contributes to the generation and dissemination of information, ideas, and scientific knowledge across various fields. AI has become a vital tool for acquiring and advancing knowledge.

Given this reality, it is essential to examine the connection between AI and the objectives of Islamic Sharia, as well as the role of Sharia in regulating AI to ensure its ethical and responsible use. Establishing this framework enables society to engage with AI in a manner

that upholds intellectual and moral discipline. Therefore, this research has been titled "Artificial Intelligence between Controls and Objectives in Islamic Law."

1.1 Research Problem

This study seeks to address a set of key questions related to AI and its alignment with Islamic Sharia. The main research problem can be outlined through the following inquiries:

1. What are the regulatory controls governing artificial intelligence?
2. Is there a connection between AI systems and the objectives of Islamic Sharia?
3. How do AI systems align with and contribute to achieving the objectives of Islamic Sharia?

1.2 Research Objectives

1. To explore the relationship between the objectives of Islamic law and artificial intelligence systems.
2. To identify the mechanisms and means that ensure the optimal utilization of artificial intelligence systems.
3. To clarify the impact of artificial intelligence systems on the preservation of mind.

1.3 Research Importance

The importance of this research stems from several key aspects:

- It addresses one of the most critical challenges facing the contemporary world—AI systems—which have had a profound global impact.
- It highlights the essential regulations that must govern the use of AI systems to ensure ethical and beneficial implementation.
- It aligns with one of the fundamental objectives of Islamic law: the preservation of mind.
- It examines AI as a contemporary issue that necessitates scholarly and jurisprudential analysis.
- It reaffirms that Islamic law remains relevant and adaptable to evolving realities, demonstrating its applicability across all times and contexts.

2. Research Methodology

This research adopts the analytical inductive approach, examining the regulatory frameworks governing AI systems. It explores the connection between AI and the objectives of Islamic law, analyzing how legal principles, means, and mechanisms contribute to the preservation of mind within the scope of the research focus.

3. Research Writing Procedures

This research was conducted following these systematic procedures:

1. Collecting relevant scientific material from primary sources and references, then organizing it into topics and subtopics.
2. Defining key concepts and terms related to the research.
3. Citing Quranic verses with their respective surahs and verse numbers.
4. Extracting and authenticating hadiths referenced in the study. If a hadith is found in Sahih Bukhari or Sahih Muslim, it is cited accordingly. For hadiths from other sources, their authenticity is assessed.
5. Providing commentary on relevant scholarly discussions as needed.
6. Citing quotations and scholarly opinions from credible sources.
7. Defining specialized scientific terms concisely.
8. Translating names mentioned in the research when necessary.
9. Ensuring proper use of punctuation and making necessary linguistic and grammatical corrections.

3.1 Research Structure

This study is organized into an introduction, a preface, three main chapters, and a conclusion.

Introduction: The introduction covers the following aspects: the research objectives, importance, problem statement, methodology, and structure.

Section One: Definition of Artificial Intelligence, means, and the Objectives of Islamic Law

This Section consists of two demands:

First demand: Definition of artificial intelligence.

Second demand: Necessary objectives in Islamic law.

Section Two: AI Controls and Their Relationship to Islamic Objectives

This Section explores the ethical and legal considerations of AI through four demands:

First demand: Integrity and fairness, and their alignment with Islamic objectives.

Second demand: Privacy and security considerations.

Third demand: Bringing benefit and preventing harm.

Fourth demand: Accountability and responsibility.

Section Three: Artificial Intelligence as a Means to Preserve the Mind

This section discusses the role of AI in safeguarding intellectual well-being through three demands:

First demand: Integrity and fairness in AI and their connection to Islamic objectives.

Second demand: AI's relevance to the necessary objectives of Sharia.

Third demand: Clarify the concept and meaning of mind and moral preservation in Islamic law.

Additional Section: Understanding the Objectives of Islamic Law

This section includes three topics:

First topic: Definition, classification, and evidential basis of Sharia objectives.

Second topic: The relationship between AI and the necessary Sharia objectives.

Third topic: The role of Sharia in preserving the mind.

Finally, the research concludes with key findings and recommendations based on the study's analysis.

Section One: Definition of Artificial Intelligence, means, and the Objectives of Islamic Law

This research explores AI as a key tool for acquiring knowledge, developing rational thought, and advancing modern theories. Given its growing role in scientific research, it is essential to ensure that AI operates within the framework of Islamic Sharia. To establish this foundation, it is necessary to define artificial intelligence, examine its means and objectives, and analyze its role in preserving human mind.

First demand: Definition of artificial intelligence (AI)

AI has been defined in various ways from a technical perspective, including:

- **AI as a discipline:** AI is a field of study focused on developing machines capable of performing tasks that humans perceive as requiring intelligence.
- **As a branch of computer science:** AI is a specialized area of computer science concerned with designing intelligent systems that exhibit characteristics associated with human cognition, such as language processing, learning, reasoning, and problem-solving.
- **As an automation of human-like tasks:** AI involves creating machines capable of executing tasks that typically require human intelligence.
- **As a computational approach to intelligence:** AI refers to the science of programming computers to simulate human cognitive processes, including learning, reasoning, and decision-making (<https://sjc.iq/view.69927/>).

Key Differences Between Artificial Intelligence and Human Intelligence

While AI systems mimic certain cognitive functions, there are fundamental differences between artificial and human intelligence, including:

1. **Creativity and Innovation:** Humans possess the ability to invent, innovate, and develop original models, whereas AI systems can only replicate and represent models that have already been conceived by human intelligence.

2. **Types of Reasoning:** Human cognition encompasses diverse mental processes such as innovation, creation, and conclusion, whereas AI is confined to predefined logical processes and conclusions based on programmed algorithms and established rules (Idha'at Magazine, 2021).

Understanding these distinctions is essential for evaluating AI's role and limitations, particularly to ethical and legal considerations within Islamic Sharia.

The primary objective of strong AI research is to develop systems capable of understanding and learning any intellectual task that a human can perform. In contrast, applied AI is designed to focus on specific tasks within a particular domain, solving targeted problems rather than replicating the full spectrum of human cognitive abilities. For instance, some AI systems are capable of defeating world chess champions, but their functionality is limited solely to that task. Unlike strong AI, applied AI does not seek to replicate human intelligence in its entirety (<https://sjc.iq/view.69927/>).

To ensure the ethical, fair, and secure development and application of AI technology while preventing its misuse, the Organization for Economic Co-operation and Development (OECD) introduced a set of regulatory guidelines for AI. This framework represents the first internationally recognized ethical code or regulatory charter for AI usage. It aims to safeguard AI applications from becoming harmful to humanity or veering into uncontrollable domains, particularly in military and space-related technologies (<https://sjc.iq/view.69927/>).

First: Definition of Artificial Intelligence

Artificial intelligence (AI) refers to the simulation of human intelligence through computer programs designed to replicate intelligent human behavior. AI has become an integral part of modern life, with applications ranging from self-driving cars and drones to translation software and financial investment tools. Its presence continues to expand across various industries and daily activities (Research and Studies Center, 2021).

Second: Definition of the objectives of Islamic law

Linguistic Definition

The term objectives (maqāṣid) are derived from the Arabic root qaṣada, meaning "to intend" or "to aim." The plural of objective, and objective is taken from the verb qada, meaning to intend, so he is qasid. It conveys the idea of a straight and clear path, as reflected in the Quranic verse: "And upon Allah is the direction of the way." (Surah An-Nahl: 9) (Ibn Manzur Al-Ansari, 1414 AH).

Technical Definition

In Islamic jurisprudence, the objectives of Sharia (maqāṣid ash-sharī'a) refer to the wisdom, purposes, and underlying principles that the Lawgiver (Allah) considers in legislation (Ibn Ashur, n.d.). These objectives aim to ensure the well-being and benefit of individuals and society, both in this world and the hereafter (Ibn Ashur, n.d.).

The objectives of Sharia encompass all the benefits intended by divine rulings and are categorized into three levels (Al-Shatibi, 1997):

- **Necessities (Daruriyyat):** Fundamental principles essential for human survival and societal stability.
- **Needs (Hajiyyat):** Measures that facilitate ease and remove hardship without being essential for survival.
- **Enhancements (Tahsiniyyat):** Ethical and moral values that contribute to refinement and excellence in human life.

Second demand: Necessary objectives in Islamic law

First: Definition of Necessary Objectives

Necessary objectives (daruriyyat) are fundamental principles essential for maintaining both religious and worldly affairs. If these objectives are compromised, society descends into disorder, corruption, and loss of life. In the hereafter, their neglect results in the failure to attain salvation and eternal bliss, leading to ultimate loss (Al-Shatibi, 1997).

Second: Categories of Necessary Objectives

The Lawgiver has established five essential objectives that must be preserved as a primary goal of Sharia. These are:

1. Preservation of Religion (Hifz ad-Din) – Ensuring the protection and continuity of faith.
2. Preservation of Life (Hifz an-Nafs) – Safeguarding human life from harm and destruction.
3. Preservation of Intellect (Hifz al-Aql) – Protecting and nurturing the human mind.
4. Preservation of Offspring (Hifz an-Nasl) – Maintaining family lineage and societal morals.
5. Preservation of Wealth (Hifz al-Mal) – Securing financial resources and property rights.

These fundamental objectives are universally recognized across religious traditions. Al-Ghazali emphasized that no divine law intended for human reform could overlook these five principles. He noted that all religious laws, regardless of differences, prohibit actions that endanger these necessities, such as disbelief, murder, adultery, theft, and intoxication (Al-Ghazali, 1993).

In summary, necessary objectives serve as the foundation for both religious practice and societal stability. Any disruption to these objectives results in deficiencies in religious adherence and societal well-being. Consequently, Islamic law and other legal systems have established rulings to safeguard them, ensuring they remain intact as the cornerstone of both faith and governance.

Section Two: AI Controls and Their Relationship to Islamic Objectives

First demand: Integrity and fairness, and their alignment with Islamic objectives

First: Ensuring Integrity and Fairness in AI

Integrity and fairness in AI refer to the absence of biases, discrimination, and stereotyping within AI systems. These issues may arise due to flawed data or biased algorithms, potentially leading to unjust treatment of specific individuals, groups, or communities.

To uphold fairness, AI systems must be designed, developed, and implemented with measures that promote objectivity, inclusivity, and equal representation across all sectors of society. AI technologies should not favor or disadvantage any group based on factors such as gender, race, religion, age, or other characteristics. Furthermore, when processing personal data, developers must clearly define and justify the purpose of data usage, ensuring full compliance with data protection laws and regulations. AI system developers should also anonymize or encrypt personal data whenever possible to enhance privacy and prevent misuse. To achieve fairness, AI systems must be trained using unbiased and representative datasets. Additionally, algorithmic models should be carefully designed to minimize distortions and eliminate potential sources of bias (<https://2u.pw/1oLYgf7m>). By implementing these principles, AI can operate with greater transparency, fairness, and ethical integrity.

Second: The Link Between Integrity and Fairness in AI and the Objectives of Islamic Law

The principle of integrity and fairness in AI aligns closely with the objectives of Islamic law (Maqasid al-Sharia). AI systems collect and store vast amounts of user data, allowing them to analyze personal details and preferences. Given this capability, these processes must uphold integrity by ensuring data protection, preventing misuse, and avoiding bias against users. Integrity and fairness serve as fundamental ethical guidelines that support the broader goals of Islamic law. For instance, bias and discrimination in AI can foster extremism, discrimination, and social divisions, which contradict the principles of justice and equality emphasized in Sharia. Additionally, unfair AI practices may lead to violations of essential Sharia objectives, such as the preservation of religion (Hifz ad-Din), life (Hifz an-Nafs), and intellect (Hifz al-Aql).

Second demand: Privacy and Security Considerations**First: Statement of Privacy and Security in AI**

AI systems must be developed with robust security measures that comply with relevant regulatory requirements, including those related to personal data protection and cybersecurity standards. Ensuring privacy and security in AI is essential to preventing unauthorized access to data and AI systems, which could lead to reputational harm, as well as psychological, financial, or professional damage. To achieve this, AI systems should incorporate mechanisms and safeguards that allow continuous monitoring and management throughout their lifecycle (<https://2u.pw/1oLYgf7m>).

Second: The Connection Between Privacy and Security in AI and the Objectives of Islamic Law

Islamic teachings emphasize the importance of privacy and security as fundamental rights of individuals. This is evident in the words of Allah Almighty: "O you who have believed, avoid much suspicion. Indeed, some suspicion is sin. And do not spy or backbite one another. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed, Allah is Accepting of Repentance and Merciful." (Al-Hujurat 49:12). In this noble verse, Allah explicitly prohibits spying, reinforcing the principle of personal privacy and the protection of individuals' private affairs. This prohibition establishes a foundational rule in Islam: respecting people's personal space, thoughts, and information.

Applying this principle to AI, it becomes clear that ensuring privacy and security within AI systems is essential for maintaining social stability and trust. Unauthorized access to users' personal data may lead to intellectual and security-related risks, where personal information can be exploited against individuals. Thus, safeguarding privacy within AI systems aligns with the objectives of Shariah, particularly in preserving individuals' dignity, intellect (Hifz al-Aql), and personal security (Hifz an-Nafs). By upholding privacy and security measures in AI, societies can foster a safer and more ethical technological environment that aligns with Islamic values.

Third demand: Bringing Benefits and Preventing Harm**First: Clarifying bringing benefits and Preventing Harm in AI**

One of the fundamental principles governing AI is ensuring that it serves as a source of benefit across various domains, including scientific, research, social, and environmental fields. AI should function as a constructive tool that contributes to solving societal challenges and fostering development rather than becoming a source of harm or disruption. To align with ethical and regulatory frameworks, artificial intelligence must be designed to enhance technological, social, and environmental advancements while addressing the challenges that arise in these areas.

Second: The Relationship Between bringing benefit, Preventing Harm, and the Objectives of Islamic Law

The principle of maximizing benefits and preventing harm is a fundamental objective of Islamic law, deeply embedded in all its rulings. Islamic teachings emphasize securing the well-being of individuals both in this life and the hereafter while eliminating or minimizing any form of harm that may affect them.

Ibn al-Qayyim eloquently highlights this concept, stating: "This is a matter of great significance, and ignorance of it has led to serious misinterpretations of Islamic law, resulting in undue hardship, difficulty, and the imposition of what is practically impossible. However, the radiant Islamic law, which operates at the highest level of wisdom and benefits, does not endorse such burdens. The essence of Islamic law is grounded in justice, mercy, wisdom, and securing the best interests of humanity in both worldly and spiritual matters. Any ruling that deviates from justice to injustice, from mercy to its opposite, from benefit to corruption, or from wisdom to senselessness does not align with Islamic law, even if it is misinterpreted as

such. Islamic law embodies God's justice among His servants, His mercy towards His creation, and His wisdom that testifies to His truth and the authenticity of His Messenger"(Ibn Qayyim al-Jawziyyah, 1423AH).

Fourth demand: Accountability and Responsibility

First: Clarification of the Nature of Accountability and Responsibility in AI

Understanding accountability and responsibility in AI is crucial. Those involved in the design, development, management, and evaluation of AI systems bear ethical responsibility for decisions and actions that may pose risks or negatively impact individuals and society. To prevent harm and misuse, human oversight, governance, and effective management must be maintained throughout the system's lifecycle. AI systems should not mislead users or unjustifiably restrict their autonomy. The individuals responsible for designing, developing, and implementing AI should be identifiable, allowing stakeholders to engage with them. Additionally, responsible entities must implement preventive measures and establish a risk assessment and mitigation strategy to minimize potential harm associated with AI systems (<https://2u.pw/1oLYgf7m>).

Second: Connection Between Accountability and Responsibility in AI and the objectives of Islamic law

The concept of accountability and responsibility in AI aligns with the principles of Islamic law, emphasizing individual capacity and the obligation to uphold rights and duties. In Islamic thought, a person is accountable for their words and actions, bearing their consequences, whether positive or negative (Al-Samarqandi, 1984). Similarly, AI systems, as tools for disseminating knowledge, generating reports, and creating various forms of content—including journalistic, literary, and artistic works—carry a responsibility for ensuring accuracy and reliability. This connection between AI and accountability reflects a fundamental objective of Islamic law, which mandates individuals to take responsibility for their actions and their outcomes. This principle is echoed in the noble hadith: "Each of you is a shepherd, and each of you is responsible for his flock"(Al-Bukhari, 1993). Thus, the ethical obligations associated with AI systems align with the broader framework of responsibility upheld in Islamic teachings.

Section Three: Artificial Intelligence as a Means to Preserve the Mind

First demand: Integrity and fairness in AI and their connection to Islamic objectives

The human mind serves as the foundation for knowledge, critical analysis, scientific discovery, and innovation. Since artificial intelligence functions as a tool for acquiring and processing information, it is essential to examine its impact—both positive and negative—on the human mind. This is clarified through the following:

First: Definition of the Mind

The concept of the mind has been defined technically with multiple definitions. Abu Bakr ibn Furak described it as the knowledge that prevents one from engaging in immoral actions (Abu Ya'la, 1990). Others have defined it as the ability to distinguish between truths or as the capacity that justifies moral and legal responsibility, and it is what makes the assignment good (Al-Khatib Al-Baghdadi, 1421).

The significance of reason in Islamic law is evident in the guidance given to scholars who have reached the level of *ijtihad* (independent reasoning). They are encouraged to examine legal texts to derive rulings, and they are rewarded for their efforts. This principle is highlighted in the saying of the Prophet Muhammad (peace and blessings be upon him): "If a judge gives a ruling after exerting effort and is correct, he will receive two rewards, and if he makes an effort and is mistaken, he will receive one reward"(Al-Bukhari & Muslim, n.d.). Moreover, Islamic legal principles are deeply connected to reason. Concepts such as analogy (*qiyas*), public interest (*maslaha*), and the prevention of harm (*sadd al-dhara'i*) all rely on rational judgment. Even legal texts themselves require intellectual engagement for interpretation and deduction (Hussein, n.d.).

Second: Preserving the Mind as a Legal Necessity

Islamic scholars unanimously agree that safeguarding the mind is one of the fundamental objectives of Islamic law. Therefore, legal frameworks and regulations must be designed to uphold this principle, as any neglect or disruption of this objective can lead to societal disorder, lack of discipline, and widespread corruption. Among the key tools that contribute to this goal are AI systems, which play a crucial role in preserving intellectual thought and supporting scientific and technological advancements. Consequently, AI serves as a vital instrument in nurturing and protecting human intellect.

Islamic rulings emphasize the protection of the mind both physically and morally from two perspectives:

1. The aspect of existence: This includes commands related to eating, drinking, and all essential actions that sustain life, safeguard the soul, and regulate financial and social transactions.
2. The aspect of nonexistence: This involves prohibitions against actions that harm the mind, such as criminal offenses that impair cognitive abilities. Legal rulings impose full-blood money compensation for those who commit such offenses and strictly forbid intoxicants, drugs, and any substances that impair mental faculties. Additionally, punitive measures are enforced to deter actions that threaten the integrity of the mind (Al-Shatibi, 1997; Ibn Zaghba, 1996).

Third: Definition of Means

The means: What is used to approach others. Plural: means (Al-Razi, 1999). The term means refers to what is used to attain or approach a particular goal (Al-Manawi, 1990). It was said: The means is the plural of means: It is what leads to attainment (Al-Kafwi, n.d.).

Linguistically, it has been defined as the method or reason by which an objective is reached. It is also described as an approach motivated by desire or a tool that facilitates the attainment of an intended result (Ibn Manzur Al-Ansari, 1414AH). In terminology: The paths taken to something, and the matters on which the rulings depend from requirements and conditions (Zaydan, n.d.). In Islamic legal terminology, means are understood as the pathways leading to a particular objective and the conditions or requirements upon which legal rulings are based. Islamic law not only considers the objectives (maqasid) but also the means leading to them, ensuring that these means fall within the framework of Sharia. Consequently, achieving lawful objectives is only possible through means that are also sanctioned by Sharia.

Islamic jurisprudence holds that the ruling on a means is determined by its end goal. If something is forbidden, then all means leading to it are also prohibited. Conversely, if something is desirable and permissible, then the means leading to it are also encouraged. Ibn al-Qayyim emphasized this principle, stating: "Since objectives cannot be attained except through their causes and the methods that lead to them, these means are subordinate to their ends. The means to sinful acts are prohibited according to the extent to which they lead to those sins, while the means to obedience and devotion are permitted and encouraged in accordance with their role in achieving those ends"(Ibn Qayyim al-Jawziyya, 1423AH). This relationship between means and ends follows a natural order, where causes lead to their respective effects. However, one must recognize that ultimate outcomes are determined by the divine will of Allah. Even if all means are perfected, success in achieving the intended goal is subject to His decree. Thus, human responsibility lies in making the necessary effort, while the realization of results remains in the hands of Allah (Makhdam, n.d.).

Second demand: AI's relevance to the necessary objectives of Sharia

Ensuring the achievement and protection of fundamental objectives is closely tied to the regulation of AI systems following established guidelines. This connection can be explained as follows:

First: Preserving Religion

Safeguarding religion requires monitoring and regulating AI-driven communication channels. This involves ensuring that AI systems provide accurate and authentic information about Islamic teachings. By filtering and verifying content, AI can be prevented from disseminating misinformation or material that contradicts true religious principles.

Second: Preserving the Soul

AI systems often generate diverse content, including images and visual materials, some of which may undermine the protection of human life. Exposure to inappropriate or harmful content—especially among the youth—can have subconscious effects, influencing perceptions and behaviors in ways that may threaten the preservation of human dignity and well-being.

Third: Preserving the Mind

The responsible use of AI plays a crucial role in intellectual and scientific development. When AI systems are designed based on sound reasoning, verified knowledge, and authentic references, they contribute to intellectual clarity and scientific accuracy. Properly regulated AI can prevent misinformation, protect against distorted understanding, and eliminate confusion in research and critical thinking.

The regulation of AI systems has a direct and profound impact on achieving the essential objectives of Islamic law. Since these objectives—such as the protection of religion, life, and intellect—are fundamental, ensuring AI compliance with ethical and legal standards becomes a necessity. As a means of upholding Sharia's core principles, AI regulation is obligatory, following the well-established principle that the legal status of a means is determined by its intended objective (Ibn Qayyim al-Jawziyya, 1423AH).

4. Conclusions

This research has led to several key findings, summarized as follows:

1. Islamic law is timeless and universal, as it is founded on strong evidence, clear objectives, and adaptable means, making it suitable for all times and places.
2. Divine legislation is purposeful—God did not prescribe laws without wisdom; rather, every ruling serves a specific objective and fulfills a meaningful purpose.
3. AI systems present both benefits and risks; therefore, their use must be carefully regulated to maximize advantages and minimize harm.
4. Establishing regulations for AI systems is essential to ensure their ethical and responsible implementation.
5. There is a strong relationship between the objectives of Sharia and AI systems, highlighting the importance of aligning AI applications with Islamic ethical principles.
6. AI serves as a tool for preserving the mind, supporting intellectual growth, and preventing misinformation.

These conclusions emphasize the necessity of regulating AI within an Islamic framework to ensure its alignment with ethical and legal principles while promoting its positive contributions to society.

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