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Achieving *Maqāṣid al-Sharī'ah* through Artificial Intelligence: Mechanisms of Facilitation, Control, and Quality Assurance

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Abstract

This study examines how artificial intelligence (AI) can be applied to fulfill the objectives of Sharia (*maqāṣid al-sharī'ah*), especially in terms of facilitation, supervision, and quality assurance in addressing modern societal issues. Using a descriptive-analytical approach, the research focuses on defining AI and its significance, analyzing its characteristics in relation to Sharia goals, and evaluating the impact of its appropriate use. The study draws on a range of scholarly and scientific sources to assess how AI aligns with Islamic legal principles. The results indicate that AI possesses key strengths—such as speed, accuracy, and efficiency—that support the Sharia principle of *taysir* (ease and facilitation). When used correctly, AI enhances societal well-being by improving control systems, increasing productivity in fields like agriculture and industry, and helping to reduce insecurity and scarcity. These benefits show that AI can be a powerful tool in achieving public interest and preventing harm, aligning with the ethical aims of Islamic law. This research stands out by directly linking the practical applications of AI to the values embedded in *maqāṣid al-sharī'ah*, offering an innovative perspective that bridges Islamic jurisprudence with emerging technologies. It also provides useful insights for policymakers, academics, and practitioners, suggesting that AI can be harnessed as an effective strategy for promoting ethical development in social, economic, political, and cultural spheres. The study encourages further exploration into models of ethical governance rooted in Islamic principles in the digital age.

Keywords: Artificial Intelligence; *Maqāṣid al-Sharī'ah*; Islamic Law; Ethics; Supervision.

Abstrak

Penelitian ini mengkaji bagaimana kecerdasan buatan (AI) dapat diterapkan untuk memenuhi tujuan Syariah (*maqāṣid al-sharī'ah*), terutama dalam hal fasilitasi, pengawasan, dan jaminan kualitas dalam menangani masalah-masalah masyarakat modern. Dengan menggunakan pendekatan deskriptif-analitis, penelitian ini berfokus

pada pendefinisian AI dan signifikansinya, menganalisis karakteristiknya dalam kaitannya dengan tujuan Syariah, dan mengevaluasi dampak dari penggunaan yang tepat. Penelitian ini mengacu pada berbagai sumber ilmiah dan ilmiah untuk menilai bagaimana AI sejalan dengan prinsip-prinsip hukum Islam. Hasilnya menunjukkan bahwa AI memiliki kekuatan utama-seperti kecepatan, akurasi, dan efisiensi-yang mendukung prinsip Syariah taysir (kemudahan dan fasilitasi). Jika digunakan dengan benar, AI dapat meningkatkan kesejahteraan masyarakat dengan meningkatkan sistem kontrol, meningkatkan produktivitas di berbagai bidang seperti pertanian dan industri, serta membantu mengurangi ketidakamanan dan kelangkaan. Manfaat-manfaat ini menunjukkan bahwa AI dapat menjadi alat yang ampuh untuk mencapai kepentingan publik dan mencegah bahaya, sejalan dengan tujuan etis hukum Islam. Penelitian ini menonjol dengan secara langsung menghubungkan aplikasi praktis AI dengan nilai-nilai yang tertanam dalam maqāṣid al-sharī'ah, menawarkan perspektif inovatif yang menjembatani fikih Islam dengan teknologi yang sedang berkembang. Penelitian ini juga memberikan wawasan yang berguna bagi para pembuat kebijakan, akademisi, dan praktisi, yang menunjukkan bahwa AI dapat dimanfaatkan sebagai strategi yang efektif untuk mempromosikan pengembangan etika di bidang sosial, ekonomi, politik, dan budaya. Penelitian ini mendorong eksplorasi lebih lanjut ke dalam model-model tata kelola etis yang berakar pada prinsip-prinsip Islam di era digital.

Kata Kunci: Kecerdasan Buatan; Maqāṣid al-Sharī'ah; Hukum Islam; Etika; Pengawasan.

Introduction

Artificial intelligence (AI) has become a significant topic in contemporary discussions due to its ability to provide services across various fields of life with exceptional speed and accuracy ([Hassani et al., 2020](#)). This rapid technological advancement has transformed industries, facilitated complex problem-solving, and brought distant possibilities closer to reality ([Pascucci et al., 2023](#)). For instance, AI is being utilized in sectors such as healthcare ([Khalid et al., 2023](#)), finance ([Javaid et al., 2024](#)), and national security, enabling automation and data-driven decision-making that were previously unimaginable ([Kamalov et al., 2023](#)). A report by the World Economic Forum highlights that AI contributes to economic growth by optimizing operational efficiency and enhancing productivity across industries ([World Economic Forum, 2025](#)). Therefore, AI's capability to simplify complexities and offer innovative solutions makes it an indispensable tool in modern society.

Extensive academic research has examined artificial intelligence (AI) across various fields, including its potential integration within religious and ethical frameworks ([Ahmed et al., 2025](#)). While many studies have explored AI's compatibility with Islamic jurisprudence, focusing on its capacity to assist in Sharia-compliant decision-making—such as issuing fatwas through the analysis of extensive Islamic legal texts—there remains a notable absence of formal research regulating AI specifically within an Islamic legal framework ([Būbḥh, 2022](#); [Abdulrahman & Walusimbi, 2024](#)). Scholars have highlighted the ethical challenges AI presents, especially concerning financial transactions and social governance, emphasizing the need to balance AI's opportunities and risks to uphold

Islamic values (Shalhoob, 2025). However, existing literature tends to concentrate on specific domains, such as finance or social governance, and lacks comprehensive treatment of AI's role in broader areas like health security and national safety (Birkstedt et al., 2023). Studies focusing on AI from a jurisprudential perspective discuss its legal compatibility but often omit the practical mechanisms by which AI can promote facilitation, control, and quality assurance in sectors crucial to societal welfare, such as healthcare and security ('Aqil, 2023; Muḥammad, 2024).

Previous research highlights important contributions but also reveals gaps and opportunities for further inquiry. For instance, while the ethical foundations of AI usage within Islamic law have been addressed, these works largely overlook how AI can effectively achieve *maqāṣid al-sharī'ah*—especially regarding health security, protection of life, mind, and national safety (Muḥammad, 2024). Other studies emphasize financial applications and associated legal concerns but remain narrowly focused, lacking a holistic approach that encompasses diverse societal benefits like food security and crime prevention (Abū Zayd, 2022). This study responds to these gaps by extending the scope to explore AI's broader contributions to achieving Sharia objectives across multiple critical sectors. It seeks to clarify how AI's proper implementation, governed by Islamic legal and ethical principles, can facilitate essential social interests while balancing risks and benefits in alignment with both Islamic and international policy frameworks. This direction opens new pathways for research into AI's role in fostering societal welfare through a *maqāṣid*-oriented, interdisciplinary lens.

The purpose of this study is to investigate the extent to which AI can be employed to achieve the objectives of Sharia through facilitation, supervision, quality assurance, in managing life issues. This research aims to analyze AI's role in facilitating religious practices, ensuring compliance with Islamic law, and enhancing overall societal welfare. Through a descriptive analytical approach, this study seeks to provide insights into the appropriate utilization of AI while aligning with the principles of *maqāṣid al-sharī'ah*. By examining key aspects such as AI's efficiency, reliability, and ethical implications, the study endeavors to offer practical recommendations for its responsible implementation in the Islamic context.

It is argued that while AI holds great potential in achieving the objectives of Sharia, its implementation must be carefully regulated to align with Islamic ethical values and legal principles. The hypothesis of this research posits that AI can significantly contribute to the realization of Sharia objectives, particularly in the areas of facilitation, quality assurance, and security, provided it is implemented within an ethical and legal framework. Previous studies suggest that AI's rapid advancement, if left unchecked, could pose ethical risks and

conflicts with religious norms. Thus, it is essential to strike a balance between technological innovation and adherence to Sharia guidelines to maximize AI's benefits while mitigating potential drawbacks.

The argument for linking the achievement of the objectives of Sharia to artificial intelligence (AI) is that artificial intelligence is considered one of the most important and modern mechanisms for facilitation, control and supervision in ensuring quality in life facilities, especially health and food security, and national security. All of which achieve security and stability in the country, and people live in safety in their physical and mental health, and other necessary interests such as preserving honor and property.

Methods

This research uses a descriptive analytical design to systematically collect, analyze, and critically discuss data with the goal of exploring the relationship between artificial intelligence (AI) and the objectives of Sharia (*maqāṣid al-sharī'ah*). This approach enables an in-depth examination of AI's features, mechanisms, and ethical implications within an Islamic framework, facilitating a thorough understanding of its practical applications. Data is gathered from a variety of sources, including classical Islamic texts, online resources, and real-world AI platforms in fields such as healthcare, finance, and security, providing both theoretical foundations and practical examples. The data is carefully organized to ensure relevance and completeness, then analyzed through classification, comparison, and critical evaluation to assess how AI aligns with Sharia principles. This method highlights AI's benefits while also addressing challenges and limitations in its use. Ethical considerations are central to the study, with strict adherence to academic integrity and Islamic ethical guidelines to ensure the reliability of findings. By combining rigorous analysis with ethical responsibility, this research offers a balanced perspective on leveraging AI to fulfill *maqāṣid al-sharī'ah* effectively.

Result and Discussion

The Reality of Artificial Intelligence

Intelligence is described as sharpness of the mind. For instance, "The man is intelligent" is expressed as *dhakā*, indicating mental acuity. Ibn Manzur (1414 AH) defined intelligence in understanding as complete comprehension with quick receptiveness (Ibn Manzûr, 1990). Intelligence also encompasses wit, keen understanding, awareness, perception, mental strength, and the ability to analyze, synthesize, distinguish, choose, and adapt to various situations (Dhaif, 2011).

The term *artificial* stems from *istina'*, denoting a crafted or manufactured product (Dhaif, 2011). It may refer to making something tangible or preparing a task. For example, Prophet Muhammad PBUH used the term *istina'* when instructing people during the Treaty of Hudaibiyyah (Ibn Abī Shaybah, 1989). Additionally, *istina'* can signify commissioning someone to create an object, as seen in narrations about the Prophet having a ring crafted (Al-Bukhārī, 2001; Muslim, 2010).

Artificial intelligence (AI) has been defined as a scientific technology that mimics human intelligence. The definitions vary in detail but align on the core idea of simulating human cognitive functions. John McCarthy (1955) defined AI as "the science and engineering of making intelligent machines" (Muhammad, 2024; Al-Dlqwny, 2022). Some have added to this definition the phrase "simulating human intelligence" ('Aqīl, 2023). Another definition describes AI as "the study and design of intelligent systems that perceive their environment and take actions to maximize their chances of success" (Muhammad, 2024). It is also defined as "the science and engineering of creating intelligent machines that mimic human intelligence" ('Aqīl, 2023). Furthermore, it is described as a science encompassing computational programs designed with specific traits that emulate human cognitive capabilities (Kazim, 2009). In summary, AI represents a sophisticated scientific technology designed to replicate human intelligence by integrating electronic, mechanical, and signal-processing data. One of the first attempts that paved the way for artificial intelligence techniques was Alan Turing's paper published in 1955 entitled "Computing Machinery and Intelligence" which introduced a computational approach to AI. This built upon his earlier work (1936–1937) on "computable numbers" (Al-Futail, 2022). AI development can be traced back to early computing innovations, evolving through decades of engineering advancements. Modern AI owes its designation to its mimicry of human intelligence and skills. Contemporary technology experts thus define AI as software and tools that emulate human actions to varying degrees ('Aqīl, 2023).

The importance of AI lies in its ability to simplify complex tasks, improve operational efficiency, ensure precision, and enhance speed, along with providing security and health monitoring across various fields (Aminizadeh et al., 2024). AI is among the most significant modern technologies, contributing to rapid technical advancements and fostering innovation and growth across industries (Yayha et al., 2024). It plays a crucial role in improving quality, expanding capabilities, and enhancing productivity (SDAIA, 2024). This importance is linked to the extent of the possibility of adapting it to the objectives of Sharia in achieving the necessary higher interests of people related to religion, soul, mind, honor and property. Consequently, these modern technologies can be used to improve health conditions, develop agricultural and industrial production methods, and innovate

new methods in financial transactions that ensure speed and accuracy within the framework of Sharia controls, in a way that ensures the well-being of society and ensures sustainable development.

AI's impact spans multiple fields, including healthcare, industry, education, and daily life. In healthcare, AI is used to predict critical conditions before they occur, narrow down laboratory tests required for patients, and reduce financial costs. In industry, AI enhances production quality and efficiency by improving workers' skills and accelerating task completion. In daily life, AI technologies help reduce traffic accidents and alleviate congestion. In education, AI facilitates rapid access to precise information, simplifies teaching through intelligent systems, and ensures quality education for all by developing advanced educational content (Shaima, 2024). AI's influence continues to grow, making it an indispensable part of modern society.

Characteristics and Features of Artificial Intelligence

Characteristics of Artificial Intelligence

1. **Relative Autonomy:** (Muhammad, 2024). Artificial intelligence (AI) relies on its integrated electronic and mechanical programming to perform the services it is designed for. It cannot do anything or think about anything that it was not programmed to do. This indicates that artificial intelligence does not have absolute independence in thinking and perception like humans, but rather humans are the ones who control it by turning it on and off.
2. **Speed and Accuracy in Execution and rapid response to new situations and circumstances:** (Muhammad, 2024; Suad, 2022). AI is developed to simulate human intelligence, whose limits are known only to Allah. Due to its diverse scientific technologies, AI can surpass human intelligence in certain precise computational tasks. However, it is unable to deduce something future that is not programmed into it, unlike human intelligence that is capable of inferring, thinking about the future and planning for it accurately. AI is also more prone to error than human intelligence, especially in translating languages; because the human translator is influenced by the culture and customs of languages, unlike artificial intelligence (AI).
3. **Ability to Think and Perceive:** AI demonstrates the capability to achieve quick and effective results and draw conclusions for new situations and scenarios. (Al-Dhafri, 2022; Muhammad, 2024). This is not absolute, but rather artificial intelligence only understands what it was programmed in advance and the results are based on that. It does not have awareness and independent thinking in making future decisions,

so it cannot be compared to human intelligence in that, especially since human decisions from an Islamic perspective are governed by ethics characterized by understanding and sympathy with the feelings and viewpoints of others, according to the researcher ([Mona and Al-Azab: 2024](#)).

4. Use of Trial and Error: AI explores various matters, particularly in complex situations, through the method of trial and error. ([Al-Dhafri, 2022](#); [Muhammad, 2024](#), [Suad: 2022](#)). This is also not absolute, as artificial intelligence (AI) cannot try something that it was not programmed into, as its intelligence is limited by the software designed into it, unlike humans, as trial and error are indispensable to them, rather human life is all based on trial and error. Scholars and principles of jurisprudence have relied on experimentation in rational inferences, such as *ijtihad* in the cause in the chapter of analogy, and the researcher ([Hisham: 2023](#)) claimed that the fundamentalists were the first to establish the experimental method before the experimentalists from the logicians and philosophers. -This requires induction- The fundamentalists rely on this experiment when there is no evidence from the Qur'an, Sunnah, and consensus in proving the legal rulings, and they have been creative in that, proving that the legal rulings are applicable at all times and places.

Features of Artificial Intelligence. Artificial intelligence possesses several notable features, which include:

1. Data Representation and Pattern Recognition: AI converts all types of data into digital representations, identifying patterns and relationships between them mathematically. Additionally, it processes symbolic, non-digital data through logical analysis and comparison. ([Al-Dhafri, 2022](#)).
2. Utilization of Advanced Systems and Technologies: AI employs a range of modern systems and techniques based on computational mathematics, enabling it to perform behaviors described as intelligent. ([Al-Dhafri, 2022](#)).
3. Simulation of Human Brain Processes: AI mimics human brain processes, performing tasks and drawing conclusions that resemble, albeit in limited ways, those attributed to human intelligence. It can even surpass human intelligence in some complex computational operations, particularly in terms of response speed. However, this superiority is partial, as AI's data storage and processing capabilities depend on human input. Human factors such as emotions, daily challenges, feelings, and responsibilities remain unparalleled. ([Al-Dhafri, 2022](#)).
4. Exceptional Learning Capabilities: One of AI's most prominent features is its ability to learn from past experiences, acquire knowledge, apply it effectively, and make

decisions autonomously ('Aqil, 2023). However, this independence is limited, as AI cannot operate without human activation.

5. Ease of Use and Flexibility: AI is characterized by ease of use, flexibility, scalability, and adaptability (Muhammad, 2024).

The Extent of Artificial Intelligence's Relevance to the *Maqāṣid al-Sharī'ah*

Undoubtedly, artificial intelligence (AI) is connected to all fields of knowledge, including the objectives of Sharia (*maqāṣid al-sharī'ah*). AI serves as a tool that can be utilized for both harmful and beneficial purposes. Therefore, its connection to the objectives of Sharia cannot be denied (Elmahjub, 2023; Kausar et al., 2024). Instead, AI should be employed to safeguard interests and prevent harm, particularly in areas such as healthcare security, food security, and national military security (Gill, 2019). Furthermore, AI is essential in advancing and enhancing the educational process, which is a fundamental aspect of preserving intellect (*ḥifẓ al-'aql*) (Raquib, 2016), and in facilitating services in general to ease people's lives, as previously highlighted in the discussion on the significance of AI (Ostrom et al., 2019; Spring et al., 2022). This is because the facilitation, quality assurance and mastery provided by artificial intelligence are among the established objectives in the texts of the Holy Quran and the Sunnah of the Prophet, peace and blessings be upon him. Such as the Almighty's saying: "Allah intends for you ease and does not intend for you hardship" (Al-Baqarah: 185) and the saying of the Prophet, peace and blessings be upon him: "Give good tidings and do not repel, and make things easy and do not make things difficult" (Muslim, 2010). "We were sent only to make things easy" (Al-Bukhārī, 2001). "Allah requires that when He does a good deed, he perfects it" (Al-Tabarani in Al-Awsat:). "Allah is good and accepts only that which is good" (Muslim, 2010) etc.

The application of AI in the medical field has a direct connection to the preservation of life (*ḥifẓ al-nafs*), which is one of the five essential objectives (*al-darūriyyāt al-khams*). Due to the challenges faced in the medical sector, AI applications have been utilized to mitigate these challenges, such as sudden medical complications, the accuracy of medical diagnostics, treatment costs, and the imbalance between the number of doctors and patients. Moreover, the abundance of medical research, which is difficult for doctors to fully grasp, is supported by AI's ability to analyze vast amounts of data and identify suitable treatments (Al-Zafarī, 2022). In terms of mental health, AI can be used to track mood to understand patterns and improve psychological well-being (Olawade et al., 2024).

In addition to this benefit of AI in healthcare, it is necessary to draw attention to the Islamic ethical concerns associated with this aspect, such as: decision-making in end-of-life care and judging a patient to be dead, given that medicine considers brain death to

be death, while in Islamic jurisprudence the prevailing opinion is that judging a person to be dead is only achieved by death of the heart, and this entails that it is not permissible to transplant an organ from a patient whose brain is dead but whose heart is still beating. It is also not permissible to end his life through the intervention of a doctor under the pretext of comforting him.

In the industrial and business sectors, AI's relevance is directly tied to preserving and developing wealth (*ḥifẓ al-māl*) through the optimization of marketing databases and customer service. Additionally, AI contributes to food quality control, evaluating product quality and performance, using (AI-CRM) techniques, which is also related to preserving life (Al-Ẓafarī, 2022; Li & Xu, 2022) which is also connected to the preservation of life (a life (Al-Ẓafarī, 2022)).

In daily life, AI has further implications for safeguarding life and dignity (*ḥifẓ al-ʿirḍ*), such as its use in regulating traffic, monitoring speed, and violations of traffic regulations, which helps reduce road accidents. (Al-Ẓafarī, 2022; and Shaima, 2024) Similarly, the utilization of AI in education is directly linked to preserving intellect (*ḥifẓ al-ʿaql*), which serves as the foundation of accountability in Sharia. Recent studies have proven the impact of AI on education, as it helps change the ways of performing tasks that usually require thinking, learning, solving problems, and making decisions, and has provided endless possibilities. However, it does not dispense with the role of the teacher in using it in the educational process. (Delia: 2019) AI must also be integrated into ethical and human values, which are mechanisms for preserving dignity (*ḥifẓ al-ʿirḍ*) (Hashakimana & Habyarimana, 2020; Vakkuri et al., 2020; Holmes et al., 2022). From this perspective, it is evident that AI can contribute significantly to the preservation of essentials, prioritization of interests according to necessities (*ḍarūriyyāt*), needs (*ḥājiyyāt*), and embellishments (*taḥsīniyyāt*).

In terms of preserving religion (*ḥifẓ al-dīn*), the application of AI requires a fundamental belief that ultimate power belongs to Allah, who has enabled humanity to develop these modern technologies to ease and organize their lives, achieving both worldly and spiritual benefits. Allah states regarding human knowledge:

“And you have been given of knowledge only a little.” (Surah Al-Isra: 85).

From this limited knowledge, humans have been able to develop precise computational technologies that mimic human intelligence. Consequently, the value of AI must reflect the value of human beings themselves, not the other way around. Regardless of how advanced AI becomes in terms of thought and analysis, it remains inferior to human beings, as Allah has said:

“Indeed, We created man in the best of stature.” (Surah At-Tin: 4). This does not mean that we do not acknowledge the successive developments and potential progress in the field of AI that challenges traditional distinctions, but we must acknowledge that all of this will remain the product of the substitute human being and within his civilization on earth.

This necessitates acknowledging that AI is among the blessings Allah has bestowed upon humanity, requiring gratitude to the Creator. It falls under the general statement of Allah:

“It is He who created for you all of that which is on the earth.” (Surah Al-Baqarah: 29).

And:

“He has produced you from the earth and settled you in it, so seek His forgiveness.” (Surah Hud: 61).

Regarding the consideration of interests (*maṣāliḥ*), AI achieves numerous worldly benefits by organizing priorities—essentials, needs, and embellishments—which have significant implications for regulating human life, as will be elaborated in the following chapter.

Artificial intelligence (AI) has become an integral part of our contemporary reality. It is imperative to harness AI's capabilities to achieve the objectives of Islamic law (*maqāṣid al-sharī'ah*) by maximizing its benefits and minimizing its harms. AI, as a tool, carries both positive and negative aspects.

Positive Impacts:

1. Promoting Considerable *Maṣāliḥ* (Benefits) in Shariah: Proper utilization of AI facilitates numerous benefits deemed significant in Islamic law, such as improving transportation and communication systems. This is because it organizes people's lives in their travels and movements. This is evidenced by the legal principles that indicate the etiquette of driving, removing harm from the road, and verifying news to achieve the goal of preserving life and honor. It is also understood from the Almighty's saying: (And Allah has made for you the earth a wide expanse. That you may go about therein in broad roads), (Surat Nuh: 19-20), the importance of transportation and care for means of communication. And as the verse: (And (He has created) horses, mules, and donkeys for you to ride and as adornment. And He creates (others) that which you have no knowledge), (Surat An-Nahl: 8) indicates the means of transportation that achieve the interests of people in their travels and movements. The Prophet (peace and blessings of Allah be upon him) said: "Removing harm from the road is charity" (Muslim, 2010). He also gave rights to the road that must be respected to achieve the interest of preserving life and honor. He listed the rights of the road as: "Lowering the

gaze, refraining from harm, returning greetings, enjoining what is right and forbidding what is wrong." (Al-Bukhārī, 2001; Muslim, 2010). As for communications, Allah Almighty has forbidden the transmission of news before verifying its authenticity, because it may result in harming people's honor and lives, as He Almighty says: "O you who have believed, if a *Fāsiq* (liar-evil person) comes to you with any news, verify it, lest you should harm people in ignorance and afterwards you become regretful for what you have done." (Surat Al-Hujurat: 6)

2. **Enhancing Health and Food Security:** Effective deployment of AI aids in monitoring health and food safety. In healthcare, AI helps predict critical patient conditions, guides doctors in initiating treatments, and reduces medical testing costs. In food security, AI identifies prohibited food items, adulterated goods, and unfit products, while contributing to improved production quality. Together, these impacts enhance the protection of life and property. This is one of the major objectives of the Sharia, which is indicated by a group of Sharia texts, such as the Almighty's saying: "Those who follow the Messenger, the unlettered prophet, whom they find written in the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and allows them as lawful and prohibits them as unlawful" (Al-A'raf: 157), "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience." (Al-An'am: 121). Artificial intelligence can be relied upon to distinguish between permissible and forbidden meat. The Prophet, may Allah bless him and grant him peace, relied on experts in various fields, such as agriculture (pollinating palm trees), and in knowing the way, he sought the help of: (Adullah ibn Urayqit), who was not a Muslim, but he was an expert in knowing the ways. In war strategies, he took the opinion of the great companion Al-Habbab bin Al-Mundhir, may Allah be pleased with him, who said to him: "O Messenger of Allah, do you think this place is a place that Allah has sent you to, and we cannot advance it or fall behind it, or is it opinion and scheming? He said: Rather, it is opinion, war and scheming. He said: O Messenger of Allah, this is not a good place, so go with the people until you come to the nearest water from the people, then we will descend there, then we will cover what is behind it from the well, then we will build a pool on it and fill it with water, then we will fight the people, so we will drink and they will not drink. The Messenger of Allah, said: You have indicated the opinion." Artificial intelligence (AI) has become today the knights of various experiences, and can facilitate the means of achieving them at record speed.
3. **Improving Educational Quality:** AI positively impacts education by refining educational programs, providing advanced teaching tools, and facilitating quick comprehension,

especially in practical fields. Additionally, AI accelerates access to research sources, references, and data, thereby broadening scientific inquiry. These advancements support the preservation of intellect (*‘aql*), a cornerstone of accountability in Islam. This is what the scholars of Usul al-Fiqh express as the basis of obligation, and the Holy Quran is full of verses that praise the importance of the mind (*Aqal*) and the necessity of using it in thinking and deduction to reach the truths of faith and the universe, such as the Almighty's saying: (Verily, in it are signs for a people who think deeply) (Surat al-Jathiya: 13). (Thus does Allah make clear to you the signs that you may give thought to this worldly life and the Hereafter) (Surat al-Baqarah: 219- 220). (Do they not think deeply (in their own selves) about themselves? Allah has created not the heavens and the earth, and all that is between them, except with truth) (Surat al-Rum: 8). (We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth) (Surat Fussilat: 53). (Have they not traveled through the earth and had hearts by which to reason) (Surat al-Hajj: 46). Artificial intelligence (AI) brings these truths of faith and the universe closer to man and develops his mind and thinking in the easiest ways.

4. Strengthening Security and Defense: In the military domain, AI contributes to robust security measures, offering precise tools for surveillance, inspection, target identification, and criminal detection. Collectively, these applications enhance the preservation of the five essential *maqāṣid*: religion, life, intellect, lineage, and wealth. Everything that preserves these five necessities is an interest, and therefore using artificial things to preserve them is considered a legal interest. Al-Ghazali said: "As for interest, it is originally an expression of bringing benefit or repelling harm, and we do not mean that, because bringing benefit and repelling harm are the purposes of creation, and the well-being of creation is in achieving their purposes. Rather, what we mean by interest is preserving the purpose of the Shari'ah, and the purpose of the Shari'ah for creation is five: to preserve their religion, their souls, their minds, their offspring, and their wealth. So, everything that includes preserving these five principles is an interest." (Al-Ghazali in Al-Mustasfa: 1993).

Negative Impacts:

Despite the positive outcomes, AI also presents challenges that conflict with the *maqāṣid al-sharī'ah*:

1. Human-Like Robots and Theological Conflicts: The creation of humanoid robot's conflicts with the *maqāṣid* of preserving religion (*ḥifẓ al-dīn*), as it contradicts the belief in God as the sole Creator. This is in general, but if human robots were designed for sexual purposes, for example, then they would conflict with the objectives of Sharia in

preserving honor. Robots need not resemble humans to perform tasks; alternative designs, such as table-shaped or cart-shaped robots, are religiously acceptable, even with human-like voice integration, if for the purpose of facilitating daily services. Surveillance tools like cameras must also respect privacy by avoiding intrusion, as violating personal dignity contradicts the preservation of honor (*'ird*).

2. Prohibited Financial Transactions: Advanced financial applications powered by AI have facilitated unlawful transactions, such as gambling through online platforms and interest-based dealings like forex trading ([Abu Zayd, 2022](#)). These activities directly contradict the *maqāṣid* of justice, compassion, and fairness in financial dealings. Ibn al-Qayyim emphasizes that the essence of shariah lies in wisdom, justice, mercy, and benefit, and any practice deviating from these principles cannot be deemed part of Islamic law ([Ibn al-Qayyim, 1991](#)). As for automated zakat and endowment systems that operate with AI, they are required by Sharia in this era, because they achieve the objectives of zakat and endowment, which are represented in social balance by empowering needy groups by moving them from the circle of poverty to the circle of wealth, from the margins of social life to its center, and from mere consumers to active producers in achieving sustainable development and the well-being of society. Therefore, they are among the positive effects of artificial intelligence (AI), not negative effects.

It is essential to note that, regardless of its precision, AI remains a tool and cannot replace humans in critical areas such as medical procedures, including surgeries and prescription determinations ([Loftus et al., 2020](#); [Ostrom et al., 2019](#)). In acts of worship, AI cannot substitute a worshiper in Quranic recitation during prayer ([Al-Zafarī, 2022](#)). Additionally, while AI aids in data collection for research, analysis should remain the researcher's domain, as their beliefs, perspectives, and emotions are integral to academic inquiry. AI cannot replicate such human elements in research.

In summary, AI is a science like any other, discovered to serve humanity and facilitate life's complexities. It seeks to define and replicate certain dimensions of human intelligence to understand complex mental processes, translating these into computational operations that enhance problem-solving capabilities.

Conclusion

After thoroughly examining the role of artificial intelligence (AI) in achieving the objectives of Islamic law (*maqāṣid al-sharī'ah*), this study found that AI, as a sophisticated technological creation, offers significant benefits in simplifying complex processes, enhancing precision, supporting life preservation through medical and safety applications,

improving wealth by boosting productivity, and facilitating essential social functions like education and security. The research highlights AI's alignment with key Islamic objectives such as safeguarding life, health, and wealth, while also recognizing potential harms, including the ethical concerns surrounding humanoid robots and misuse in prohibited financial activities. A notable strength of this study lies in its comprehensive interdisciplinary approach, bridging Islamic jurisprudence and modern technology, offering clear recommendations for cautious and ethical AI use, emphasizing the need for human oversight, legal regulation, and the protection of religious and social values. However, the study also faces limitations, including the rapidly evolving nature of AI technology, which challenges the timeliness of legal and ethical frameworks, and the difficulty in addressing the full spectrum of AI's social and political implications across diverse Muslim communities, necessitating further research and adaptive jurisprudential responses to emerging issues.

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