Contemporary Readings in Law and Social Justice
ISSN: 1948-9137, e-ISSN: 2162-2752
Vol 16 (1s), 2024
pp. 173 - 182

# Preservation of the Objective of Life Protection in Terms of Existence and Nonexistence through Artificial Intelligence Applications: an Inductive Analytical Study

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**Abstract**

This research aims to explore the legitimacy of endowments (waqf) dedicated to artificial intelligence (AI) applications that contribute to the preservation of human life. The central research problem revolves around the protection life from both the perspectives of existence and nonexistence through modern technological advancements, including AI. The study employs an analytical inductive approach, wherein legal texts and foundational jurisprudential sources are examined to determine the ruling on endowments for AI applications. These findings are then analyzed and correlated with the role of AI in fulfilling the objective of life preservation. The study yields several key findings, the most significant of which include: endowments (waqf) are among the most notable charitable acts that continue to benefit an individual after their passing; in general, endowments for AI applications are legally permissible; and endowments (waqf) directed toward AI applications that support life preservation from both existential and nonexistential perspectives are among the most essential, as they align with one of the fundamental objectives of Islamic law (Maqāṣid al-Sharīʿa). There are many areas for preserving life through artificial intelligence applications that endowers can work on. Additionally, numerous opportunities exist for utilizing AI applications to protect and sustain life, providing potential avenues for endowers (waqif) to contribute effectively.

**Keywords:** Protection, Existence, Nonexistence, Artificial Intelligence, Endowments (waqf).

**Received**: 25 Jun 2024 **Revised**: 30 Aug 2024 **Accepted**: 15 Sep 2024 **Published**: 25 September 2024

## 1. Introduction

The modern era has witnessed a significant surge in knowledge, and scientific and technological advancements, with artificial intelligence (AI) emerging as a modern era revolution and one of the most transformative developments. AI has been integrated into various disciplines, offering its capabilities across multiple arts and fields. This study aims to examine the legal ruling on utilizing AI in achieving the objectives of Islamic law (Maqāṣid al-Sharīʿa), with a particular focus on the preservation of the soul. Additionally, it seeks to identify the areas in which AI can contribute to fulfilling this fundamental objective from both the perspectives of existence and nonexistence, providing insights for those engaged in this legal and ethical endeavor.

## 1.1 Research Importance

The importance of this research lies in several points, including:

1- The emerging and evolving nature of topics related to artificial intelligence (AI).
2- The importance of endowment (waqf) and its far-reaching benefits.
3- The Opening and exploration of new avenues to achieve the objective of life preservation.
4- The integration of scientific and technological advancements in serving Islamic law (Sharia), society, and individuals.

## 1.2 Research Objectives

This research aims to:
1- Explain the nature of endowments and examine the concept and framework of these endowments dedicated to artificial intelligence (AI) applications.
2- Explain the legal ruling concerning the establishment of endowments for AI applications-driven initiatives.
3- Explain and identify the areas in which AI-applications-based endowments can contribute that serve the purpose of preserving life.

## 1.3 Research Problem

The main research problem lies in the potential areas in which AI applications can be utilized by donors (waqif) to support and enhance life preservation efforts.

## 2. Research Methodology

The research adopts an analytical inductive approach, wherein legal texts and jurisprudential sources are inferred and examined to clarify and determine the ruling on endowments for AI applications. These texts are then analysed and contextualized to establish the legitimacy of utilizing AI applications in initiatives to serve the purpose of life preservation.

## 3. Research Structure

This research will consist of an introduction, three chapters, and a conclusion.
**Introduction:** The introduction presents a comprehensive overview of the study, including its significance, objectives, research problem, methodology, and overall structure. It highlights the importance of the topic, outlines the key goals of the research, defines the central problem under investigation, describes the methodology employed, and provides an outline of the research's organization.
**Section One:** Definition of research terms.
**Section Two:** The legitimacy of endowment (Waqf) on AI applications.
**Section Three:** Areas of endowment on AI applications to preserve life.

## 3.1 Section One: Definition of Research Terms

### 3.1.1 Definition of An Endowment (Waqf)

Linguistically, the term Waqf originates from the meaning of confinement and prevention. It is said, Waqf al-Dābba when an animal is restrained and prevented from movement (Al-Khwarizmi,1979; Al-Zubaidi, n.d).
In Islamic jurisprudential terminology, Waqf is defined as "confining the principal asset and dedicating its benefits for charitable or designated purposes"(Al-Suyuti, 2004; Al-Jurjani, 1983).
Al-Shawkani stated, "The truth is that Waqf is one of the acts of worship that cannot be revoked after it is done, neither for the founder nor for anyone else"(Al-Shawkani, 1993). Ibn Qudamah expressed a similar view, defining it as "confining the origin and making the fruit available"(Ibn Qudamah Al-Maqdisi, 1968). This concept is further supported by the hadith of the Prophet Muhammad (peace be upon him), which states: "Confining its principal and making its fruit available"(Al-Bukhari and Muslim, n. d).

Waqf is a form of donation and gift, wherein the donor dedicates a specific property in a structured manner to serve a particular purpose, ensuring its continuous benefit for the intended recipients.

### 3.1.2 Definition of Artificial Intelligence (AI)

In the context of language, intelligence refers to the speed of wit, and the sharpness of the heart, so the intelligent person is the quick and complete wit (Al-Khalil bin Ahmed Al-Basri, n.d, Al-Jawhari, 1990).

Some scholars defined it and said: it is "the speed of sparking results, and said: persistence in the matter, and the speed of deciding the truth" (Al-Suyuti, 2004), and it was said: "the strength of the soul prepared to acquire opinions according to the language" (Abu al-Baqa al-Hanafi, n. d; Nakri, 2000).

The term "artificial" is derived from the concept of artificiality, which originates from the verb "to make" and refers to something that has been created or modified rather than occurring naturally. For instance, objects such as artificial flowers or artificial hearts exemplify this concept, as they are human-made substitutes for natural counterparts (Abdul Hamid, 2008).

Artificial intelligence (AI) can be broadly defined as the study of intelligent behavior in humans, and animals, and it also represents an attempt to find ways to introduce such behavior to artificial machines (Whitby, 2008).

Despite ongoing debates among academics, philosophers, and scientists regarding the precise definition of intelligence, there has been a general consensus on the concept of artificial intelligence since the field's inception in the early 1950s. AI represents a scientific and technological discipline that integrates various theories, methods, and techniques to develop systems that can simulate intelligent behavior (Shahyi et al., 2018).

Artificial intelligence is categorized into two main types: general AI and limited AI. General AI refers to the theoretical ability of a machine to perform cognitive, physical, or emotional tasks at a human level. However, many researchers argue that true general intelligence remains hypothetical and has not yet been realized. In contrast, limited AI consists of specialized systems designed to execute a group of specific tasks within a limited domain. For instance, an AI model trained to master a particular game may surpass human players in that game but fail to perform well in others.

Currently, AI applications are widespread across various fields. Examples include email spam filtering, machine translation services like Google Translate, virtual assistants such as Apple's Siri, Amazon's Alexa, and Microsoft's Cortana, as well as speech recognition and predictive text systems, which suggest texts to the user that he can write in his messages. Additionally, AI is being integrated into diverse sectors such as healthcare, aviation, transportation, media, energy, cybersecurity, education, and entertainment, demonstrating its expanding role in modern society.

### 3.1.3 Endowment for AI Applications

The concept of endowment for artificial intelligence (AI) applications refers to the allocation of financial resources dedicated to initiatives for those who hope for the good of the hereafter that align with the principles and objectives of Islamic law. This involves funding AI-driven projects that contribute to societal well-being by ethical and religious guidelines. In this context, AI applications are regarded as endowments, with their benefits directed toward eligible recipients, as specified by the donor's declaration and intent.

### 3.1.2 Definition of Preserving the Soul

Preserving the soul is one of the five major principles in Islamic law that the law came to preserve, which are: religion, the soul, the mind, wealth, and offspring. These principles serve as the foundation for legal and ethical rulings, ensuring the well-being of individuals and society. The concept of protection the soul is not exclusive to Islamic law; rather, it is a universal value upheld by various legal and religious systems throughout history and it is the highest level of occasions (Al-Amidi, n.d).

Preserving the soul entails ensuring its taking care in life, well-being, and continuity, allowing individuals to live with dignity and security.

### 3.2 Section Two: The Legitimacy of Endowment (Waqf) on AI Applications

#### 3.2.2 The Legitimacy of Endowment in Islamic Law

Endowment (waqf) is permissible in Sharia and highly encouraged practice in Islamic law, indicated by both general and specific texts scriptural evidence.

**A. General Evidence on the Legitimacy of Endowment**

Numerous Quranic verses emphasize the virtue of charitable spending, which includes endowments. Among these verses are:

Allah's statement: "And whatever good they do - never will it be denied them. And Allah is Knowing of the righteous" (Aal Imran: 115). Allah's statement: "And do good that you may succeed" (Al-Hajj: 77). Also, Allah's statement: "O you who have believed, spend from the good things which you have earned" (Al-Baqarah: 267).

These verses establish the general principle of giving to charitable causes, and waqf falls within this broader framework.

**B. Specific Evidence on the Legitimacy of Endowment**

In addition to general Quranic injunctions, several prophetic traditions (ahadith) explicitly support the concept of waqf:

- The Prophet Muhammad (peace and blessings be upon him) stated: "When a person dies, his deeds come to an end except for three: an ongoing charity, beneficial knowledge, or a righteous child who prays for him" (Hadith narrated by Abu Hurairah, may Allah be pleased with him) (Al-Naysaburi, n.d). Another narration expands on this concept: "Among the things that continue to benefit a believer after his death are: knowledge he spread, a righteous child he left behind, a copy of the Qur'an he bequeathed, a mosque he built, a house for travelers he constructed, a river he caused to flow, or charity he gave from his wealth while he was alive and in good health, which continues to benefit him after his death"(Al-Qazwini, n.d). In these narrations, the term "ongoing charity"(sadaqah jariyah) refers to endowments, as they provide sustained benefits over time. This establishes that waqf is a specific category within charitable giving, where the ownership of the asset is retained while its benefits continue to serve a designated cause. Also, an endowment is what is meant by ongoing charity. Hence, endowment and charity are general and specific, as the endowment is applied to one of the types of charity, which is that its owner keeps the property. Its benefit continues in a specific way. Based on these principles, endowing funds or resources for artificial intelligence applications that align with Islamic objectives is a legitimate and commendable act, ensuring that technological advancements contribute to ethical and religiously beneficial purposes.
- The hadith of Uthman ibn Affan (may Allah be pleased with him), in which the Prophet (peace and blessings be upon him) said: "Who will buy the well of Rumah and place his bucket alongside the buckets of the Muslims, in exchange for something better in Paradise?" So I bought it with my own money, and today you are preventing me from drinking from it until I drink from the water of the sea" (Al-Tirmidhi, 1975). The Prophet, may Allah bless him and grant him peace, said: "He will put his bucket with the buckets of the Muslims," indicates that it is no longer the property of its owner, while it is being kept and its water is being made available to the Muslims, and this is the endowment. In response, Uthman purchased the well with his own money and made it freely accessible to the Muslims. This act signifies the essence of waqf, where ownership is retained, but its benefits are dedicated to public use.
- Another significant instance of endowment in Islamic history is the first recorded waqf, initiated by Umar ibn al-Khattab (may Allah be pleased with him). After acquiring valuable land in Khaybar, he sought the Prophet's advice on how best to utilize it. The Prophet (peace and blessings be upon him) advised: "If you wish, you may retain its principal and give away its yield in charity." He said: So Umar gave it in charity, that it is not to be sold, given away or inherited, and he gave it in charity to the poor, relatives, slaves, in the way of Allah, the wayfarer, and the guest. There is no blame on the one who is in charge of it if he eats from it in moderation and feeds others without being wealthy"(Al-Bukhari, n.d; Al-Naysaburi, n.d). Consequently, Umar dedicated the land as an endowment, stipulating that it should neither be sold, gifted, nor inherited. Instead, its benefits were designated for the poor, relatives, slaves, travelers, and guests, with the condition

that the appointed custodian could use a portion of its produce in moderation. This serves as a clear precedent for the legitimacy of endowment in Islamic law.

- Another example is the case of Abu Talha (may Allah be pleased with him), who donated Bayruha, his most cherished property, as charity for the sake of Allah. The Prophet (peace and blessings be upon him) praised this act, saying: "That is profitable wealth, that is profitable wealth. I have heard what you said, and I suggest you give it to your relatives"(Al-Bukhari, n.d). Following this guidance, Abu Talha distributed the endowment among his family members and close relatives.
- Moreover, historical reports indicate that the Prophet Muhammad (peace and blessings be upon him) himself practiced waqf by dedicating surplus wealth beyond his household expenses to charitable causes. It was reported on the authority of Umar ibn al-Khattab (may Allah be pleased with him), may Allah be pleased with him, that he said: "The wealth of Banu Nadir was from what Allah bestowed upon His Messenger, may Allah bless him and grant him peace, from what the Muslims did not fight for with horses or camels, so it was exclusively for the Messenger of Allah, may Allah bless him and grant him peace, and he used to spend on his family the expenses of his year, then he would put what was left in weapons and mounts, equipment in the way of Allah" (Al-Bukhari, n.d; Al-Naysaburi, n.d).
- Another notable instance of endowment was the establishment of the Prophet's Mosque in Madinah. It was reported that the Prophet, may Allah bless him and grant him peace, ordered the building of the mosque, so he sent to a group of Banu al-Najjar and said: "O Banu al-Najjar, give me your garden as a gift, they said: No, by Allah, we will not ask for its price except from Allah" (Al-Bukhari, n.d; Al-Naysaburi, n.d), so they made it an endowment for Allah, to build a mosque on it. Thus, they dedicated the land as an endowment for the mosque, reinforcing the principle of dedicating wealth to religious and communal benefit.
- Among the specific evidence affirming the legitimacy of waqf is the scholarly consensus transmitted by multiple authorities. Imam Al-Shafi'i alluded to this in Mughni Al-Muhtaj, stating: "As he transmitted in Mughni Al-Muhtaj, "Al-Shafi'i, may Allah be pleased with him, said in the old days: It reached me that eighty companions from the Ansar gave forbidden charity, and Al-Shafi'i calls the forbidden charity endowments" (Al-Khatib al-Sharbini, 1994). This suggests that a large number of the noble companions engaged in establishing endowments. Given the widespread practice and its well-documented nature, with no known opposition from their generation, it constitutes a scholarly consensus on the validity of waqf.

Al-Tirmidhi also referenced this agreement in Al-Sunan, stating: "This is a good and authentic hadith, and the scholars among the companions of the Prophet, may Allah bless him and grant him peace, as well as those who followed them, acted upon it. We do not know of any disagreement among the early scholars regarding the permissibility of endowing lands and other assets"(Al-Tirmidhi, 1975). Similarly, Al-Qurtubi affirmed this consensus in his tafsir (Quranic exegesis), noting that the legitimacy of waqf is widely accepted among scholars. He said in his interpretation: "And it is used as evidence by all who permit endowments, and it is an authentic hadith, as stated by Abu Omar. Also: The issue is a consensus of the Companions, and that is because Abu Bakr, Omar, Othman, Ali, Aisha, Fatima, Amr ibn Al-Aas, Ibn Al-Zubayr, and Jabir; all endowed endowments, and their endowments in Mecca and Medina are well-known and widely acknowledged" (Al-Qurtubi, 1964).

Additionally, Ibn Mawdud Al-Hanafi, in Al-Ikhtiyar li-Ta'lil Al-Mukhtar, asserted: He said: "The religion agreed on the permissibility of the endowment; because it was narrated that the Prophet, may Allah bless him and grant him peace, gave seven walls in Medina in charity, and the Companions also endowed" (Al-Mawsili, 1937).

Although some jurisprudential sources mention a disagreement attributed to Abu Hanifa and Shuraih, further examination suggests that the issue is largely agreed upon. As Ibn Abidin clarified in his commentary, the apparent disagreement stems from the interpretation of a statement in the original sources: "Abu Hanifa did not permit endowment." Some took this at face value and concluded that waqf was not permissible in the Hanafi school. However, the correct understanding is that waqf is indeed permitted by all scholars, with the primary debate being whether it is binding or revocable. According to Abu Hanifa, waqf resembles lending, where the benefits are allocated for charitable purposes while ownership remains with the donor. If the donor retracts the waqf during their lifetime, it is permissible but disliked. However,

it becomes binding in two cases: if a judge issues a ruling to that effect or if it is stipulated in a will (Ibn Abidin, 1992).
Beyond this specific evidence, numerous general and particular proofs establish the legitimacy of waqf. The extensive scholarly discourse on this matter provides sufficient evidence of its validity and significance in Islamic law, ensuring its continued recognition as a noble and charitable practice. The legitimacy is proven by a single text, so what we have presented is sufficient, Allah willing.

These prophetic traditions and historical accounts collectively affirm the legitimacy of waqf as an enduring charitable act in Islam, ensuring continuous rewards for the donor while serving the greater good of society.

### 3.2.3 The Legitimacy of Endowment for AI Applications

The legitimacy of endowment (waqf) for AI applications is rooted in the general permissibility of endowment in Islamic jurisprudence. Since Islamic law does not restrict waqf to specific fields or purposes, the principle of deriving the particular from the general applies, making AI-related endowments valid under this framework. However, some may argue that explicit evidence is required to confirm the legitimacy of waqf for AI applications. This raises the question: Is there direct evidence supporting the endowment of AI applications within the framework of Islamic law?

**First: The Fields of Endowment: A Matter of Ijtihad, Not Restriction**

Islamic law (Sharia) does not impose fixed limitations on the permissible fields of endowment (waqf). There is no textual evidence in Shariah stipulating that waqf must be confined to specific areas, nor does achieving the objectives of waqf depend solely on predetermined categories. Scholars refer to such constraints as restriction, and in the case of waqf, no such restriction exists. As long as an endowment serves the intended charitable purpose and aligns with the objectives of Shariah, it is considered permissible.
Historical evidence supports this flexibility. The foundational legal texts on waqf primarily mention endowments for wells, land for building mosques, agricultural land dedicated to the poor, and shields and swords for jihad. However, throughout Islamic history, the noble companions, their successors, and later generations of scholars expanded the scope of waqf to include various fields, adapting to the needs of their times.
This indicates that the companions, followers, and scholars after them understood that the fields of endowment are subject to ijtihad and not to be restricted. Therefore, when endowment on artificial intelligence applications achieves an interest for Muslims and a purpose of the purposes of Sharia, then it is permissible to endow it (View of Evidence, n.d).

**Second: Legal Texts Supporting the Endowment of AI Applications**

The legal texts concerning endowment (waqf) emphasize general principles rather than specific limitations. This is evident in the saying of the Prophet Muhammad (peace be upon him): "When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him"(Muslim, 1933).
The concept of ongoing charity (sadaqah jariyah) encompasses all forms of charitable contributions, including AI applications that are dedicated to charitable purposes, the service of Islam and Muslims, and the fulfillment of Shariah objectives. Since AI applications designed for such purposes fall within the broader category of charity, they cannot be excluded without explicit evidence.
Similarly, the generality of the Prophet's statement, "Knowledge that he spread," extends to various forms of knowledge dissemination, whether through traditional means such as books or modern platforms like AI-driven educational tools. Likewise, the hadith mentions "a copy of the Qur'an that he inherited," the transmission of the Qur'an is not confined to physical books but can also include digital applications that facilitate Quranic learning and recitation.
It is also included in the word (charity), as one may give charity through artificial intelligence applications that serve the objectives of the Sharia, and the Prophet's saying, may Allah bless him and grant him peace, to Umar ibn al-Khattab, may Allah be pleased with him, in the previous hadith: "If you wish, you can keep its principal and give it in charity." So, the inclusion of artificial intelligence applications in charity makes it

included in the hadith, and something similar is said in the hadith of Abu Talha mentioned above (https://seyboldreport.org/article).

**Third: The Evolution of Endowment Fields with the Flexibility of Legal Texts**

What can be inferred from it: One of the key principles derived from Islamic jurisprudence is the adaptability of legal texts to evolving circumstances. While religious texts are finite, the scope of human activities and developments is infinite. This inherent flexibility is a distinguishing feature of Islam as the final divine message, allowing its principles to remain relevant across different eras and circumstances. Scholars have long recognized this adaptability, stating that while scriptural texts are limited, and this is the advantage of the final religion, real-world events, and its texts are appropriate to events in their differences until the Day of Judgment.

As new fields emerge, Islamic legal principles are applied in a manner that aligns with contemporary developments without arbitrary interpretation. This approach is reinforced by a narration from Imam Malik (may Allah have mercy on him), as cited in a discussion between Sahnoon and Imam Abd al-Rahman ibn al-Qasim. Sahnoon asked about the interpretation of "detaining something in the way of Allah." Imam Malik responded, "the ways of Allah are numerous, but traditionally, it has been understood as supporting military expeditions (conquest)." However, Sahnoon also said: Ibn Wahb said, Yunus said, Rabi'ah said: Everything that is made a charity that is detained, or detained and not named as charity, then it is all charity that is spent in the places of charity, and in a way that benefits from it, so if it is animals then in jihad, and if it is the yield of money It is on the level of what the governor sees as aspects of charity (Al-Asbahi, 1994). The evidence is that when the path of Allah is mentioned in general terms, what is meant by it is conquest and jihad; however, with this, other categories may be included in the path of God, for the paths of Allah are many, as He said (https://seyboldreport.org/article).

This interpretation demonstrates that the phrase "in the way of Allah" is traditionally associated with jihad and military efforts but can also encompass broader charitable endeavors. Since the "ways of Allah" are vast, as indicated in the Qur'an, this principle supports the inclusion of emerging fields—such as artificial intelligence applications designed to serve Islamic objectives—within the endowment framework, ensuring their alignment with the overarching goals of Shariah.

### 3.3 Section Three: Areas of Endowment on AI Applications to Preserve Life

**Second Priority: Applications to Preserve Life**

AI applications play a crucial role in protection human well-being by addressing potential threats and enhancing healthcare services. From an existential perspective, AI contributes to the protection of individuals by mitigating risks, while from a non-existential viewpoint, it prevents harm through proactive measures. This can be achieved in several ways, including:

- **Warning Applications:** AI-driven systems can identify and alert individuals to potential dangers, particularly those affecting younger populations. These applications provide critical warnings against harmful behaviors, such as suicide or self-destructive tendencies.
- **Diagnostic Applications:** AI has significantly transformed medical diagnostics, particularly in regions with limited access to healthcare infrastructure and specialized professionals. By leveraging advanced algorithms, AI enhances medical services in remote and low-income areas, enabling the diagnosis of diseases, the interpretation of medical imaging, and the conduction of essential examinations, used to diagnose the patient and guide him to treatment; so that he goes get it from the pharmacy.
- **AI Applications for Qualifying and Developing Skills in the Field of Healthcare:** Many low-income regions face a significant shortage of skilled healthcare professionals, creating an urgent need for innovative solutions to bridge this gap. AI applications offer a promising approach to addressing this issue by facilitating the training and qualification of healthcare workers. According to the British Medical Journal, sub-Saharan Africa, which bears 24% of the global disease burden, has access to less than 3% of the world's trained medical workforce. Similarly, South Asia has only 0.7 trained doctors per 1,000 people, with most of them concentrated in urban areas. Additionally, the World Health Organization (WHO) reports that 57 countries suffer from a critical shortage of healthcare workers, amounting to a global deficit of 2.4 million

doctors and nurses (Group of Authors, n.d). AI-powered training programs and smart applications can help mitigate this crisis by expanding the healthcare workforce and providing training for nurses, radiologists, pharmacists, and other medical professionals, ultimately improving healthcare accessibility and service delivery and filling this large deficit.

- **Health Preservation Applications:** AI-driven medical applications play a crucial role in promoting health and preventing diseases by offering accessible and cost-effective healthcare solutions. These applications can provide personalized health advice and medical guidance under the supervision of certified healthcare professionals. Users can input their symptoms, whether physical or psychological and receive medical recommendations comparable to in-hospital care. By making healthcare more accessible, particularly in rural and underserved areas, such applications reduce the financial and logistical burden on patients while alleviating pressure on hospitals. As healthcare professionals emphasize, many treatable conditions worsen due to the lack of timely medical consultation. AI-powered telemedicine solutions can help prevent such cases from escalating, ultimately reducing mortality rates and optimizing healthcare resources for patients requiring surgical or intensive medical intervention.
- **Pandemic Response Applications:** During pandemics and natural disasters, AI-powered applications can play a crucial role in guiding individuals toward appropriate preventive and protective measures. These applications can provide real-time updates, safety protocols, and health guidelines for various emergencies, including floods, earthquakes, volcanic eruptions, and infectious disease outbreaks. For instance, during the COVID-19 pandemic, an interactive AI-based platform could have facilitated direct communication between the public and medical professionals, offering guidance on precautionary measures, symptom assessment, testing procedures, quarantine protocols, post-exposure actions, etc. (Group of Authors, n.d). Such applications could enhance public awareness, reduce misinformation, and support healthcare systems by streamlining patient management and early diagnosis.
- **Vital Organs Monitoring Applications:** AI-driven health monitoring applications can track and analyze changes in vital physiological parameters such as blood sugar levels, blood pressure, and heart rate. Continuous monitoring of these indicators is essential for preventing severe health complications, including strokes and cardiovascular diseases. Wearable devices, such as smartwatches or mobile-based applications, can alert users to abnormal fluctuations, enabling early intervention and timely medical consultation. By providing real-time health data and predictive insights, these technologies empower individuals to manage chronic conditions effectively and improve overall well-being.
- **Sports Applications:** Regular physical activity is essential for maintaining overall health and preventing lifestyle-related diseases. AI-powered fitness applications can provide personalized exercise programs tailored to different age groups and fitness levels, ensuring accessibility for children, young adults, and the elderly. Such applications can guide users through home-based workout routines, eliminating the need for expensive gym memberships or specialized training. Moreover, integrating culturally appropriate exercise routines, including those aligned with Islamic guidelines, can encourage broader participation and promote physical well-being within diverse communities. By making fitness more accessible, these applications contribute to a healthier society while addressing financial and time-related constraints that often hinder regular exercise.
- **Nutritional Applications:** AI-driven nutritional applications can assist individuals in making healthier dietary choices by providing information on foods that benefit or harm the body. These applications can guide users on meal preparation techniques that preserve nutritional value while promoting a balanced diet. Additionally, they can offer personalized dietary recommendations based on individual health conditions, age, and lifestyle needs. Interactive features can further enhance these applications by allowing users to receive tailored nutritional assessments and guidance, particularly for individuals requiring specialized dietary management to maintain optimal health.
- **Donor Applications:** AI-powered donor applications facilitate life-saving donations by connecting willing donors with individuals in need. These platforms allow users to register their information, such as blood type, location, and preferred contact method, while recipients can submit requests for specific donations. Through AI-driven coordination, the system can efficiently match donors with compatible recipients, ensuring timely and effective assistance. Beyond blood donation, such applications can also

support organ and tissue donation processes, such as partial liver donations, which, as medical experts highlight, do not harm the donor due to the liver's regenerative capacity. By streamlining the donation process and improving accessibility, these applications enhance the efficiency of life-saving medical interventions while ensuring donor safety.

- **Assistive Applications for Individuals with Special Needs:** AI has revolutionized assistive technologies, significantly improving accessibility and quality of life for individuals with special needs. AI-powered applications can facilitate communication for individuals with speech and hearing impairments by converting spoken language into written text and vice versa. Additionally, sign language translation applications can enhance learning and comprehension by interpreting written content into sign language. These technologies contribute to cognitive and behavioral development by offering interactive learning tools tailored to the unique needs of individuals with disabilities. Furthermore, AI-driven autonomous electric vehicles can serve as an essential mobility aid for individuals with physical disabilities, providing them with greater independence while promoting environmental sustainability by reducing carbon emissions and mitigating global warming (Group of Authors, n.d). Various other AI applications continue to emerge, addressing daily challenges faced by people with special needs and offering innovative solutions to enhance their inclusion and participation in society.
- **AI-Enabled 4D Printing in Medicine:** The integration of AI with 4D printing technology has opened new frontiers in medical science, particularly in regenerative medicine and prosthetics. AI-driven 4D printing applications enable the fabrication of customized prosthetic limbs and bioengineered tissues, such as artificial ears and nasal structures, tailored to individual patients. These advancements hold great potential for individuals who have lost organs or limbs due to injury or congenital conditions. By leveraging AI for precision modeling and material optimization, 4D printing technology enhances the effectiveness and adaptability of biomedical implants, marking a significant step toward personalized healthcare solutions.

## 4. Conclusions and Recommendations

### 4.1 Conclusions

The study yielded several significant findings, the most notable of which include:

- Endowment is among the most impactful charitable acts that continue to benefit an individual after their passing.
- Establishing endowments for AI applications is a viable initiative with broad potential.
- Endowments dedicated to AI applications that contribute to the preservation of life, both in terms of existence and nonexistence, hold particular importance as they align with one of the fundamental objectives of Sharia.
- Numerous AI-driven applications can be leveraged to safeguard human life, providing valuable opportunities for endowers to contribute. These include warning systems that alert individuals to potential hazards, diagnostic tools, skill development programs in healthcare, health preservation applications, pandemic response systems, vital organ monitoring technologies, sports and fitness applications, nutrition-focused solutions, donor assistance platforms, support for individuals with special needs, and AI integration in four-dimensional (4D) printing.

### 4.2 Recommendations

- Further theoretical research is recommended to advance the overarching objectives of Islamic law.
- The researcher also recommended donors are encouraged to align their contributions with the prioritized needs of endowments while considering the broader principles of Islamic law.
- The researcher also recommended researchers should actively explore and integrate artificial intelligence technologies to enhance studies and applications within the field of Islamic law.

**Acknowledgement**

"The authors extend their appreciation to the Deanship of Research and Graduate Studies at King Khalid University for funding this work through Large Group Project under grant number. (RGP.2/ 309/ 45)

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