

The Status of the Use of Artificial Intelligence in Ijtihad

Bashir Ahmed

Article Information:

To cite this document:

Bashir Ahmed. (2021). The Status of the Use of Artificial Intelligence in Ijtihad. Karachi Islamicus, 1(1), 1–14. Retrieved from <http://karachiislamicus.com/index.php/ki/article/view/5>

For Authors: If you would like to write for this Journal, then please use our Author Guidelines ‘ service information about how to choose which publication to write for and submission guidelines are available for all. Please visit our website for more information.

About Karachi Islamicus:

Karachi Islamicus is a Quarterly Research and Referred Journal published by MANARS, Karachi. The Journal covers authoritative, topical and original research papers in all fields of Islam and Religious Studies that interests a wide range of authors symbolizing an outstanding development within an explicit field.

Review and Publication Policy of Karachi Islamicus:

Articles sent for publication in ‘Karachi Islamicus’ go through an initial editorial screening followed by a double-blind peer review. The Editorial Board of the Journal is responsible for the selection of reviewers based on their expertise in the relevant field. All the papers will be reviewed by external reviewers (from outside the organization of journal



© 2021 by the Licensee MANARS, Pakistan. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license <http://creativecommons.org/licenses/by/4.0/>

The Status of the Use of Artificial Intelligence in Ijtihad

Bashir Ahmed *

Lecturer, University of Mansoorah, Hala 70100, Sindh, Pakistan;

* Correspondence: bashirahmedmansoori@gmail.com; Tel.: 923-331-284-485

Received: 5 January 2021; Accepted: 30 March 2021; Published: 30 June 2021

Abstract: The revolution of artificial intelligence has equally affected worldly and religious life and worldly life has paved the way for it. Religious life is still working hard to adopt it. In this regard, the Islamic world has talked about artificial intelligence. There is a good opinion that science is not against Islam and it is better to use it for convenience. The use of artificial intelligence in Islamic affairs, and especially for Ijtihad, has become a debate. In this paper, we will talk about the conditions of Ijtihad mentioned by the scholars. Will artificial intelligence be able to fulfill those conditions or not? If it is fulfilled, will artificial intelligence be allowed to do so? To what extent can artificial intelligence be allowed to perform Ijtihad if most of the conditions are met? These things will be reviewed in this paper.

Keywords: Artificial Intelligence, Reasoning, Jurist's Reasoning

Definition: Ijtihad is an Arabic word that is now widely used in Urdu. The word Ijtihad comes from the word "jihad" which means to strive and Ijtihad is from the chapter of Ifta'al افتعال.

Dictionary Definition: Maulana Syed Abu Ali Maududi has explained the literal meanings of Ijtihad.

"Putting a lot of effort into doing something."¹

"The substance of the word 'Ijtihad' is 'jihad', which is used in the Arabic language basically in two senses, one of which is "hardship "and the other is" strength"² Ijtihad refers to extreme hard work. The word is not used for a little hard work or toil.

"The word Ijtihad is not used for lifting very light weights. However, if one works hard to lift a heavy stone, it is called Ijtihad."³

Terminological meaning: Many meanings of Ijtihad have been stated according to Shari'a. "Extremely trying to find out what is the ruling or intention of Islam in an issue under discussion?"⁴ In his book *Irshad Al-Fahul*, Allama Shokani has given this definition: The terminological definition of Ijtihad given by Allama Shoukani (may Allah have mercy on him) is as follows:

First: The nature of the problem should be Shariah. In matters relating to vocabulary, politics and other worldly matters, the one who strives cannot be termed a mujtahid.

Second: For Ijtihad, it is necessary that the issue under consideration be related to practical issues. There can be no Ijtihad in ideological issues, such as monotheism, prophethood, and the hereafter. And if these issues are discussed, the debater will not be called a mujtahid.

Third: An issue that is proven by the Qur'an and Sunnah (and consensus) will not be called an Ijtihad issue, nor will anyone who describes such issues be called a Mujtahid. The Qur'an commands to pray, fast, pay zakat, perform Hajj, tell the truth, avoid lying, and kill in retaliation. The person who states these Shari'ah rules is not a mujtahid. Nor is it permissible to call them Ijtihad issues. It is not correct to say that the religion of Imam Abu Hanifa is that prayer is obligatory. Or to say that Imam Shafi'i's religion is that fasting in the month of Ramadan is obligatory, or to say that Imam Malik's religion is that Hajj is obligatory on those who can afford it. These issues are not Ijtihad because they contain texts from the Qur'an and Sunnah. It further clarified that it is not permissible to perform Ijtihad where the text is available.

Fourth: Ijtihad relates only to those issues about which there is no Shari'ah text. And the answer to the problem should be inferred. These are the only inferential issues about which it is said that this is the religion of Abu Hanifa and this is the religion of Shafi'i and Malik. In this sense, the four jurisprudences are called the four religions. And here religion means Ijtihad that is the Ijtihad of such and such an imam. "⁵

Types of Ijtihad: Different definitions of Ijtihad have been given by the scholars, from which the scholars of every age have explained many types, which include Ijtihad. The following are the famous types mentioned by the jurists, while also giving a brief look at the detailed types will be added:

The types mentioned by the jurists are

- (1) Ijtihad per Sharia
- (2) Ijtihad per religion
- (3) Ijtihad per issues⁶

The definitions of all of them are stated separately and the division that comes under them is also mentioned.

Ijtihad in Sharia: Under Ijtihad fi al-Shari'ah, the author mentions two types of mujtahids. He defines these two types of mujtahids as follows.

(1) A permanent mujtahid is one who has the power to change and dispose of the principles and doctrines (ijtihad sources) on which the rules and issues are based.

(2) A mujtahid is a person who has no disposition. Recognizing the prescribed principles of advocacy and using them as a principle in deducing and deriving problems, but towards

solving the problems towards the Imam of Art (Abu Hanifa, and Shafi'iyyah and Malikah and Ahmad). This is related to Mujtahid

Ijtihad per Religion: His status is considered inferior to the previous one. Therefore, a mujtahid in the religion is one who imitates one of the famous imams and follows him in principles and doctrines, but is not a blind imitator but accepts problems in the light of reason and insight. And be aware of the foundations on which problems are built

Ijtihad on Issues: Its status is considered to be less than that of Ijtihad per religion, so a mujtahid per issues is one who is a learned scholar of his Imam's sect and has the power to differentiate between one and the other through various arguments and proofs.⁷ In support and detail of this division, Hazrat Shah Waliullah says in his book "Aqd Al-Jaid Fi Ahkam Al-Ijtihad Wal Taqlid".

Rafi'i and Nawawi have explained that there are two types of absolute mujtahid. (1) permanent mujtahid and (2) mujtahid attributed. The words of these scholars also show that mujtahid is distinct from other mujtahids in three matters. -

A. He manipulates and changes the principles on which his Ijtihad is based.

B. In order to get to the bottom of the issues that have already been ruled out, he devotes as much power and ability as possible to the search for the verses, hadiths and relics on which this ruling is based. He adopts one of the contradictory arguments and explains its common meanings and with the help of these arguments he gets acquainted with the source and sources of the rules. Allah knows best, but we think that this is two-thirds of Imam Shafi'i's knowledge.

C. To discuss issues with the help of these arguments for which no order has yet been discovered.

A mujtahid is a person who maintains the principle of his teacher and imam and usually seeks help from his sayings and opinions in order to find arguments and access sources. And with that, he has full faith in the arguments which his Sheikh has used as a basis for ascertaining the order of issues. He himself is able to determine the order of problems with the help of these arguments, whether they are more or less.

It should be noted that the above-mentioned matters are only a condition in Mujtahid Mutlaq. And a mujtahid who has a lower status than a mujtahid is called a mujtahid per religion. He imitates his Imam in matters in which the opinion of his Imam is clearly stated. But in spite of imitation, he is well acquainted with the rules and regulations laid down by the Imam and the basis of his sect. Therefore, when an issue arises in which there is no clear opinion of the Imam, the mujtahid in the religion, in the light of the sayings and opinions of his Imam, finds out the ruling of the issue by performing Ijtihad in the same manner. A mujtahid per al-madhab has a lower rank than a mujtahid per fatwa. He is fully acquainted with the religion (sect) of his Imam and is able to give preference to one of the Imam's sayings over his other and one of the arguments of his companions over another."⁸

Manat research (interpretation and application): That is, to understand the Shari'ah rule correctly and to make Ijtihad for its application on the issues faced. In this case, both the ruling and the cause of the ruling are prescribed, but in order to apply this ruling to the present issues and to determine the details of it, discussion, research and Ijtihad are required. Ijtihad will have to be done to determine. For example, the text proves that the witness must be just and honest and the conditions for being fair are also stated in the texts. But it is determined which witness is just and honest. What is and what is not? This will be decided by the judge's "ijtihad" and "purification of evidence". But it is important to keep in mind the shar'ia attributes of a just witness

Sweeping (determining the cause): In this case, both the ruling and the cause are intended, but with the cause there are other attributes which may be suspected to be the orbit of the ruling. In such a case, the mujtahid should use his Ijtihad insight to determine the real cause. And Manat has to be distinguished from other possible causes. In other words, this Ijtihad is not for inference but for critique.

An example of this is when a Bedouin Muslim had intercourse with his wife on the day of Ramadan and confessed to it himself, then the Prophet (peace and blessings of Allaah be upon him) ordered her to pay the expiation. In this case, the ruling, that is, the expiation, is also prescribed, and the cause of the ruling, that is, intercourse, is also prescribed, but other attributes have also been added. For example, if the perpetrator is Arab, Arab and having intercourse, Imam Abu Hanifa has declared Iftar to be the cause of ruling. Because being an Arab or a villager is not a crime to be punished and having intercourse with one's married wife is not a crime in itself. Rather, the real crime is to intentionally break the obligatory fast of Ramadan, for which expiation has been made obligatory. So this is not the elimination of addiction, but its diagnosis and refinement.

Derivation of Manat (inference of cause): In this case, if the ruling is proven and known by texts or consensus, but its cause is not specified, then the mujtahid will deduce the cause in the light of the texts and other emirates and signs, and wherever it is. If there is a cause, he will apply the ruling of the text there. For example, it has been narrated in a saheeh hadeeth that:

You can sell gold for gold, silver for silver, wheat for wheat, barley for barley, palm for palm, salt for salt, and sell whatever you want, as long as you change your hands, provided that you Receive a hand (do not borrow)

It is called Rabb al-Fadl, about which Hazrat Umar (may Allah be pleased with him) had said that the Messenger of Allah (may peace be upon him) departed from this world, but we do not know the details of Rabba, so leave the Lord and leave the Lord. give . Rabba al-Nusiyyah which is mentioned in the Qur'an. Its definition and details are known. The above statement of Hazrat Umar is not related to it but is derived from the Ijtihad of the Mujtahidin. According to Imam Abu Hanifa, its cause is "value and gender" And both are homosexual. It is also found in rice and pulses and various oils. Therefore, equality is also a condition in N. However, haraam is definite in the above six things and haraam is doubtful in other commodities. This is because the cause which proves haraam in other things is the Ijtihad and inferential cause, not the intended cause, and the Ijtihad rule is

doubtful when there is no consensus on it. This type of Ijtihad is called Ijtihad qiasi. In the first category, which requires extraordinary ability and competence, one has to adapt to the situation. In the second category, one has to both diagnose and adapt to the addiction, but in the third category, the addiction also has to be deduced. You have to adapt, so it's a very difficult task."⁹

Shari'ah Ruling on Ijtihad: If Hazrat Mu'adh ibn Jabal (RA) was being sent to Yemen as an agent, then the famous words of the hadith "Ijtihad-e-Bari" proves the rule of Ijtihad. It would be correct to deduce from this narration that there can be three ways to know a Shari'ah issue, namely the Qur'an, Sunnah and Ijtihad, but it would not be correct to draw any point from the words of this narration.

The legal status of Ijtihad in unspecified issues: What is the shar'i ruling on the act of ijtihad, that is, Ijtihad is obligatory, mustahab or necessary, etc. According to Ahl al-Ra'i, Ijtihad has a permanent status and whether it is necessary or not, it will be ijtihad, but they differ so much that Ijtihad will be obligatory while it will be mustahabb without necessity, while the view of Ahlul-Hadeeth, ie the muhaddithin, is the opposite. According to him, Ijtihad is a temporary necessity, Ijtihad will be performed when a problem arises and it is not permissible to do Ijtihad by making hypothetical speculations about it until an accident has occurred. This is also the position of Imam Shafi'i. According to him, there is a need for Ijtihad which is done to seek Shari'ah guidance in new issues and there will be no Ijtihad unless it is needed. "

Principles of Ijtihad and their Importance: The principles of Ijtihad have not been formally written down, but have been written down in every age as a necessity, importance and field of ijtihad. What's going on or not? The importance of Ijtihad remains if one looks at the principles that the scholars have formulated.

"The first principle was that man should understand the language and its rules and idioms and the literary nuances in which the Qur'an was revealed."

The second principle is that a person should have a deep and extensive study of the Qur'an and the circumstances in which it was revealed.

The third principle is that one should be well aware of the implementation of Islamic law during the time of the Prophet and the Righteous Caliphs.

The fourth principle is that man should be aware of the past history of Islamic law, he should know how this law evolved and reached us today.

The fifth principle is that a person should honestly believe in Islamic values and attitudes and the soundness of the ruler of God and His Messenger, and not look outside Islam for guidance, but seek guidance within Islam."¹⁰ The universality of Islam and the fact that it is a complete religion also requires that there should be principles of Ijtihad in Islamic affairs so that a sincere and true Muslim can reach the appropriate guidance. One thing must also be established here that the principles of Qur'an and Hadith It has been compiled by the scholars in different periods for the protection of knowledge. Therefore, it is necessary to

prove that if there is a slight change in the principle in any period, it is not against Islam and the Qur'an. Care must be taken that the decision or principle is in accordance with the Islamic spirit. Any principle can be established based on the basic principle which is the requirement and intention of Islam.

The door to Ijtihad is wide open, as evidenced by the fact that when Islam is a complete religion until the Day of Judgment, Ijtihad is also the foundation of Islam.

"If Ijtihad is excluded from Islam, then Islam is an incomplete religion and an incomplete code of conduct, because the number of texts in the Qur'an is limited, while the number of issues is unlimited. Regional and modern issues are unlimited. Therefore, it is necessary to perform Ijtihad on unspecified issues. "

What could be a greater argument for Ijtihad than the fact that Ijtihad was encouraged even at the time of the revelation of the Qur'an and the Prophet himself has said Ijtihad."¹¹

The issues that have come up in the Qur'an and Hadith are limited in detail, while the Qur'an and Hadith have given guidance towards every issue which leads to Ijtihad, the solution of new issues is solved in the light of Qur'an and Sunnah. No matter the time, no matter the society, if there is a need for Islamic guidance towards this issue, then according to the Qur'an and Sunnah, Ijtihad is always there for guidance.

In the same way, if there is such a flexibility in religion that it changes its direction with every turn life and civilization. The map does not exist. So at this point you have to think carefully about which of these two dangers you take: the danger of misguidance and irreligion or the danger of mass death and cultural destruction."¹²

Terms of Ijtihad: The path of Ijtihad has been kept open for the right guidance of the Ummah and in every age the scholars have tried to guide the Ummah through it. As a scholar, divinity, sincerity and understanding are essential for the solution of this problem. Yes, but the scholars have also set some conditions for ijthihad, by looking at which the mujtahid can judge his eligibility for ijthihad. Or an institution can issue a certificate of Ijtihad to a mujtahid when the conditions for Ijtihad are met.

Some of the terms are related to knowledge and some of the attributes are mentioned below.

Al-Ghazali has given a very useful and detailed discussion on the attributes of a mujtahid in Al-Musafi. Here is a comprehensive summary of this discussion which is considered as a decisive decision. What is the use? Ghazali has stated only two general conditions. There are two conditions for a mujtahid, one is that he should have a thorough knowledge of the source of Islamic law and the other is that he should be just and honest and avoid sins that are detrimental to justice and honesty (ie Kabair). , Turkish Duties and Insistence on Ali al-Saghair) This second condition is imposed on the Muslims for their confidence in the fatwa. Since then, Imam al-Ghazali has called for mastery in eight sciences in order to attain the rank of Ijtihadi Queen and Mujtahid.¹³ Imam al-Ghazali has stated two basic

conditions, one relating to knowledge and the other relating to court. Maulana Maududi has explained them in the attributes of Mujtahid as follows.

Since the purpose of Ijtihad is not to replace divine law with human law, but to understand it precisely and to mobilize the legal system of Islam under its guidance with the passage of time, there can be no healthy Ijtihad without it. Our legislators have the following characteristics:

- (1). Belief in the divine law, the belief in its legitimacy, the sincere intention of its followers, the disappearance of the desire to be free from it, and the taking of goals, principles and values from any other source, rather than from God's law alone.
- (2). Excellent character in terms of Islamic morality, because without it, people cannot trust anyone's ijthid, nor can there be any public respect for this law, which is based on the Ijtihad of unrighteous people."¹⁴

Academic Conditions: Imam al-Ghazali, after mastering eight sciences in knowledge, considers a mujtahid to be qualified for ijthid. While Imam Baghawi has said that expertise in five sciences is essential for a mujtahid.

- Knowledge of the Holy Quran
- Knowledge of the Sunnah of the Prophet
- Knowledge of consensus issues
- Knowledge of innocence
- Knowledge of the Principles of Ijtihad (Principles of Fiqh)
- Knowledge of Arabic language
- Knowledge of abrogation and abrogation
- Knowledge of the principles of hadith¹⁵
- In addition to these conditions, other books also state additional conditions.

Objectives Awareness of Shariah: An important and necessary condition for Ijtihad is the knowledge of the purposes of Shari'ah and this knowledge is required to the extent of perfection and perfection. Generally, scholars have not mentioned it permanently, but

Imam Abu Ishaq Shatibi paid special attention to it. They consider two basic attributes to be essential for ijthid: complete knowledge of the aims of the Shari'ah and the ability to deduce, and the fact that full knowledge of the aims of the Shari'ah is a very important condition because the jurists agree with the general aims of the Shari'ah. The real task of the mujtahid is to always keep the goals of Shari'ah in front of him and to look at the means and resources that fulfill them from the point of view of whether he fulfills the basic goals and interests of Shari'ah in the present circumstances or not.

Awareness of Time: One of the most important and necessary conditions for ijthid, which is not usually explicitly mentioned, is that the mujtahid should be well acquainted with the conditions of his time, the customs and habits, the prevailing state of affairs and the moral condition of the people. Without it, it is not possible for him to apply the rules of Shari'ah, so the researchers have written that a person who is not aware of the people of his time and age, that is, their customs, practices and manners, is in the state of ignorance."

Why does a Mujtahid need an Awareness of Time?

Awareness of time is necessary for a mujtahid for two reasons, firstly to investigate issues that were not there before are now born, because it is correct to impose an order on a newly invented or newly adopted method just by looking at its appearance. It will not happen, unless the background of its invention and practice is known, the goals that are its real motivation are known, its effects and consequences on the society are not known, to what extent does the society need them? Without knowing all these matters, no mujtahid can reach the right conclusion in his opinion.

Even in some other issues which are not extinct in their nature, but in the changed system and circumstances, their results have changed. It needs to be reconsidered. This is a very important aspect that has permeated Islamic jurisprudence. And to be consistent with its requirements, most scholars have shed light on this point.

Allama Qarafi has written that there is misguidance in the religion and ignorance of the purpose of the Salaf-e-Saliheen. Hafiz Ibn al-Qayyim has written a permanent chapter on this subject in his famous work "Ilam al-Muqayeen".

Allama Shami has compiled a permanent magazine on the change in customs and habits, from which an eye-catching phrase of Allama (may Allah have mercy on him) is quoted.

There are many rules that change with the passage of time, because the custom of the people of the time changes, new needs arise, corruption (morality) arises in the people of the time, now if the Shari'ah rule remains as before Otherwise, it will be a cause of hardship and hardship for the people and will go against the Shariah principles and rules which are based on the creation of convenience and the elimination of harm and corruption in order to keep the system of the universe in a better and better ¹⁶

Ten or Twelve Men: Given the need for expertise in all sciences and the need to understand them, some people began to argue that if these conditions were met, only ten or twelve people in the entire Islamic world would be able to meet them. A similar question was asked to Maulana Maududi, to which he replied:

"To me, this is a very bad opinion of Muslims around the world. Probably, even our opponents have not yet considered us so degraded that the number of people with these attributes should not exceed ten to twelve out of forty-five million Muslims." If you want to open the door of Ijtihad for everyone, open it with enthusiasm, but tell me, how can you get rid of the Ijtihad that people with evil, ignorant and dubious intentions and sincerity do from the throat of the Muslim public? ¹⁷

Modern Scholars and Ijtihad: Nowadays, it is generally said that the scholars have closed the door to "ijtihad" and have continued to impose stagnation on the nation, which has blocked the door to progress. We believe that due to the seriousness of this question it would be appropriate to review.

As far as determining the basic principles of Ijtihad is concerned; Its door has been closed since the first three centuries in the sense that since then the practice of Ijtihad has been

carried out in the same spheres as had been decided by the established schools of jurisprudence and this door has not been closed by anyone but by necessity. After being done, it is closed automatically, as is the natural process of any knowledge. However, the matter of Ijtihad needs some elaboration within the framework of the principles laid down by the established schools of jurisprudence. In our opinion, the process of Ijtihad has been going on according to the speed and need of the time in the jurisprudence which has been the law of an Islamic state in every era. This Ijtihad involves finding solutions to new problems as well as revising old jurisprudential fatwas. The law of both the Ottoman Caliphate and the Mughal government of South Asia was based on Hanafi jurisprudence. Consider the compilation of the "Magazine of Judgment Magazine" in the Ottoman Caliphate and the compilation of the "Fatwa Alamgiriya" in the Mughal government. You will see the same in both the review of the previous jurisprudential fatwas and the Ijtihad efforts to solve the new problems. Hanbali jurisprudence is practiced in Saudi Arabia at the present time. If you look at it, you will find that in the decisions of the Saudi judiciary, Hanbali jurisprudence is not in the form of the details of two hundred years ago, but in terms of today's needs and requirements. It will be seen moving forward in the light of modern ijtihads. Similarly, the Shiites have given the status of national law to the jurisprudence of Ja'fari in Iran, so of course they did not pick up the first books of the centuries and give them the status of judicial law, but according to today's situation and requirements, modern legal language with modern Ijtihad and Implemented by terminology. ¹⁸

Artificial Intelligence: Artificial intelligence is the most important proof of the development of technology. After solving the problems solved by physical power from the machine, now science has started trying to solve the problems by mental power from the machine. Efforts are being made day and night to make artificial intelligence work, as an alternative to the human mind. The tendency to become more powerful and common in the society is increasing. Artificial intelligence is being used well in the industry and now it is also being tested in the field of education.

What is Artificial Intelligence?

Artificial intelligence (AI) is a subfield of computer science aimed at the development of computers capable of doing things that are normally done by people- in particular, things associated with people acting intelligently.¹⁹

Artificial intelligence is born from the womb of computer science and exists in its modern form, through which even complex problems can be solved in moments. Artificial intelligence has enabled the machine to think in human style. Before AI, we need to know one more thing. Mandatory and that is AGI which is a subset of AI. The commonly known Artificial intelligence (AI) is a subset of Artificial General intelligence (AGI). As a matter of fact, the current AI is known as a "narrow AI", a specific program that is capable of solving problems in a specialized area.²⁰

In artificial intelligence, "Narrow AI" is its initial form and extends to perform a specific task. As its capacity and scope expands, its field expands. Artificial intelligence is divided into many types.

When we find that artificial intelligence is capable of thinking and understanding, there is hope for the solution of many problems that can only be solved by thinking and understanding. Similarly, AI is trying to make its place in every field where there is a field of thinking and working.

Fields of Artificial Intelligence: Artificial intelligence has a wide field, some of which are important as well as important in the future.

NLP Natural Language Process: If an ordinary person says a word or a sentence in any language and the computer understands it and gives the results accordingly, then it is the work of natural language process and all this work is done through artificial intelligence and with the help of it nowadays social Every kind of language is being spoken on the media and it is not only being recognized but also social media is updating its server based on people, regions and attitudes.

Machine Learning: One branch of artificial intelligence is machine learning in which the machine is taught through examples and the machine uses the training to keep it safe.

"Machine learning is the technology that allows systems to learn directly from examples, data and experience."²¹

Deep Learning: Deep learning is a subfield of machine learning concerned with algorithms inspired by the structure and function of the brain called artificial neural networks.²²

When artificial intelligence has become so entrenched in worldly affairs and will continue to do so, it is inevitable that it will get involved in religious matters, and proper guidance is essential. The basis of artificial intelligence is thinking and learning. If considered, all that is required for Ijtihad is present in artificial intelligence. We will talk about terms that do not exist or that may raise questions about our use.

The Legal Status of Artificial Intelligence: Things are permissible in their essence, as is the rule of the principle of jurisprudence. As long as there is any evidence that it is haraam, then there is nothing to prevent artificial intelligence from ruling that it is illegitimate. Things are meant to facilitate human beings.

الم تروا ان الله سخر لكم ما في السموات وما في الارض ²³

Do you not see that Allah has made subservient to you all that is in the heavens and the earth

According to this verse, the things created in the earth are for the convenience of man and by manipulating them, whatever man makes for his own benefit, and because of the subjugation of the things in the earth, he makes something of man. Making is not his personal creation, but by combining the existing things in the universe, he finds something useful, and such an invention has been attributed to him by Allah.

وجعل لكم من الفلك والانعام ما تركيبون ²⁴

And We have made for you ships and cattle on which you ride

In this verse it is said about two rides, one is a boat and the other is cattle, cattle are living and the boat is lifeless, the whole process of living is kept by Allah while the process of building a boat is with man. But in relation to the creation of both in the verse, Allah Almighty has said that man has only added it, but the material used in it is already made in this world and everything in the world is subordinate to man. Similarly, artificial intelligence is nothing new in terms of its invention, the objects used in it or even man's own intelligence is created by Allah, therefore the invention of artificial intelligence or robot is an attribute of Allah. Not in conflict with creation.

Questions are being raised in the Islamic world about artificial intelligence and this is one of the answers given.

“Amongst the important basic rules and principals of the Islamic religion is that all things are permissible except what involves on Islamic prohibition. Allaah the Almighty says (what means): Quran it is He who created for you all of that which is on the earth.} [Quran 2:29]

And He has subjected to you whatever is in the heavens and whatever is on the earth - all form Him. Indeed in that are sighns for a people who give thought.} [Quran 45:13]

Islam came to make humans happy and prescribed everything that benefits them. Therefore, there is nothing wrong with using such technologies that your have called artificial intelligence to make machines help in fulfilling some of the interests of people. Amongst them are the robot technologies; so it is permissible to manufacture them and use them in every Islamically lawful matter that benefits people.”²⁵

This is another example of a positive attitude towards artificial intelligence in the Islamic world.

“Muslim scholars should also contribute towards the development of AGI.”²⁶

Artificial intelligence is still used in industry, medicine and commerce, now it is being introduced in other areas of life such as education, transport, etc. Soon the trend of artificial intelligence will be more in these areas. It is not far off that there will be artificial intelligence teachers in education. Although there are different opinions about how reliable teachers with artificial intelligence are in education, artificial intelligence is affecting education in the same way as other areas of life. Artificial intelligence is inevitable. Man can retain his authority and keep it as an assistant.

Ijtihad through Artificial Intelligence: Ijtihad is a tool of Islamic legislation that has existed in one form or another since day one and in every age the Mujtahids of Islam have rendered their services using Ijtihad capabilities. The scholars are working in it according to their intellectual and Ijtihad potential.

With the passage of time, artificial intelligence is becoming common in Islamic society and all services are being sought from artificial intelligence. If there is any question about Islamic teachings, the answer is sought through Google search and there is a doubt whether it is authentic or not. Apart from Google, if the same question is asked from Maktab al-

Shamla, there is less room for doubt. In the same way, if artificial intelligence works from an Islamic point of view, there will be less room for doubt. If these two features come together in a machine that is able to do this job efficiently, then which machine can allow ijtehad? If we look, the machine is more powerful than man in scientific ability. Because artificial intelligence is made up of elements like Big Data and Deep learning

Big Data specializes in artificial intelligence in all the sciences that are essential for a mujtahid and hundreds of books of each knowledge are easily available to Big Data and he can use all of them as per his need. -

An Overview of the Conditions of Ijtehad in Artificial Intelligence:

Attribute	Knowledge
May he have complete knowledge of the source of Islamic law	Knowledge of Quran
Be just and honest and avoid sins.	Knowledge of Principal Hadith
Awareness of Shariah Objectives	Knowledge of consensus issues
Awareness of Time	Knowledge of Barat Asliya (permissions)
	Knowledge of the Principles of Ijtehad (Principles of Fiqh)
	Knowledge of Arabic language

Scholars have made these conditions mandatory for a mujtahid. If a useful Ijtehad can be found by fulfilling them, can artificial intelligence fulfill these conditions or not? Discussing the terms of knowledge is not our subject because artificial intelligence, according to its vast potential, can compete with man in all sciences at the same time. Artificial intelligence is based on machine learning, deep learning and big data. Through all these, artificial intelligence can achieve distinction in these sciences as well.

Will artificial intelligence be able to perform Ijtehad when the descriptive conditions are met?

The ethics and ethics of artificial intelligence are constantly being discussed and it is hoped that artificial intelligence will overcome all these weaknesses, which are considered essential attributes of a mujtahid.

Cross over the Islamic source: A machine that has only Islamic knowledge will be considered an expert in Islamic sources and it will have all the sources more than one person, they will also have the ability to learn on their own. In this sense, the machine is very close to the human being. Access to all sources is related to Big Data. With its help, the machine can develop its capabilities.

In Today's world of Big Data, where 2.5 quintillion bytes of data are produced every day, knowing how AI systems capture data, synthesize it, and use it to drive reasoning is most important.²⁷

Justice and honesty: Just as virtues and vices arise in a human being, so too can artificial intelligence be a combination of virtues and vices, and for this reason it is hotly debated in the world that as soon as a defect in artificial intelligence is born, it will be more destructive. Artificial intelligence is still in its infancy. If man adds destructive elements to it, then it is inevitable that that intelligence will bring destruction, and if constructive elements are involved, then it will be constructive.

The court and honesty of artificial intelligence depends on its creator, if its creator is a just and pious Muslim, then the thing to be created will have the same characteristics and Ijtihad since it is a rational struggle and this struggle is also justice and honesty. It is needed so that the solution that can be found is also beneficial. On the contrary, if betrayal and immorality are in its place, what can be expected from the solution that can be found. This is the example of artificial intelligence. If there is a role of a Muslim scholar and an honest engineer in its creation, then what will be created will also be a machine with justice and honesty.

Awareness of Shariah Objectives: Awareness of the aims of the Shari'ah means that the spirit of Islam should be taken care of in the problem that is being faced so that the matter turns out to be so contrary to Islam that it cannot even be rooted in the relationship. It is important that he is aware of the purposes of Shariah. It is premature to say anything to bring this feature to artificial intelligence. Awareness based on knowledge and memory is, of course, not the answer to artificial intelligence, but awareness also involves priorities and good intentions. If artificial intelligence reaches the point where it can properly recognize the beauty and ugliness of priorities and intentions, then artificial intelligence can do the job well. Also, if the engineer of artificial intelligence has the same thinking, then the invention of the machine with these features is not far off.

Awareness of time: On this condition, artificial intelligence can be fulfilled more than human beings. Many people have come and are preparing to come on social media. Considering the example that artificial intelligence can work for advertising on social media, the rest of the mood, preferences and habits can be easily reviewed.

Artificial intelligence tools exist today that will actually write social media ads for you. The ads are optimized for clicks and conversions, thanks to AI's ability to predict at scale which language will improve results.²⁸

Result: Throughout the discussion, the process of Ijtihad through artificial intelligence and its contents has been discussed. Ijtihad is the most important source of Islamic origin and the scholars have laid down very strict conditions for Ijtihad which, once fulfilled, allow ijtihad. Yes, and in every age the scholars have allowed Ijtihad on the same terms. The scholars have also mentioned the types of Ijtihad and the scientific and descriptive conditions for it. Artificial intelligence is not only popular but also trustworthy due to its smartness, Ijtihad is complex as it is a sensitive and religious issue and the distinction of

artificial intelligence is to easily solve complexities like operations etc. for ijthad. The scholars have not given a definite opinion as to whether the use of artificial intelligence in Ijtihad is permissible or not, whether it is permissible and reliable in this article. Has been talked about. Artificial intelligence is perfect in scientific terms, while it can be controlled to some extent in descriptive terms. If she fulfills the conditions to a great extent even though she is not complete, can Ijtihad be allowed to her? I think that artificial intelligence cannot be allowed for Ijtihad altogether but the mujtahid can use it to help himself.

In addition, the maker of the machine usually builds the machine in the light of his own opinions and ideas. If a scholar and engineer builds a machine of artificial intelligence, he must design it according to Islamic lines. Therefore, Islam has also legitimized science for human benefit and has encouraged it. Artificial intelligence as a whole has not yet reached these conditions for ijthad, but the time is not far when artificial intelligence will be involved in many Islamic matters and scholars need to pay attention to this and need proper guidance. So that the Islamic world can be guided according to the Islamic spirit.

References:

1. Modudi Abul Ala, Tafheemat Islamic Publications (pvt) Limited Lahore (1975) Vol 3 P. 11
2. Zubair Hafiz Muhammad, Asr e Hazir me Ijtimaee Ijtihad, Lahore. (2010) P 4
3. Ahmed Qazi Maqbol, Islam or Ijtihad, Maktbah Qudosia Lahore.(2001) P 129
4. Modudi Abul Ala, Tafheemat Islamic Publications (pvt) Limited Lahore (1975) Vol 3 P. 11
5. Ahmed Qazi Maqbol, Islam or Ijtihad, Maktbah Qudosia Lahore.(2001) P 129,130
6. Amini Muhamamd Taqi, Ijtihad, Qadeemi Kutub Khana Karachi, P. 351
7. Amini Muhamamd Taqi, Ijtihad, Qadeemi Kutub Khana Karachi, P. 351,353,355
8. Waliullah Shah, Aqdul jeed fi ahkam ul Ijtihad wa taqleed, Translation
9. Rehman Goher, Ijthiad or Osaf e Mujtahid, Hira Publications Lahore, (1990), P 21,22,25,26,27,28,29
10. Modudi Abul Ala, Tafheemat Islamic Publications (pvt) Limited Lahore (1975) Vol 3 P. 31,32,33
11. Ahmed Qazi Maqbol, Islam or Ijtihad, Maktbah Qudosia Lahore.(2001) P 130,131
12. Nadvi Muhammad Hanif, Masala e Ijtihad, Idara Saqafat e Islamia Lahore (1983), P 162,163
13. Rehman Goher, Ijthiad or Osaf e Mujtahid, Hira Publications Lahore, (1990), P 30,31
14. Modudi Abul Ala, Tafheemat Islamic Publications (pvt) Limited Lahore (1975) Vol 3 P. 11,12
15. Rehman Goher, Ijthiad or Osaf e Mujtahid, Hira Publications Lahore, (1990), P 31,32,33,34,35,36
16. Begam Asma, Qazi Imam Abu Yousuf ki Deeni wa Ilmi Khidmat ka Tahqeeqi Mutalia, Bait ul Salam Binnori Town Karachi (2016) P 289
17. Modudi Abul Ala, Tafheemat Islamic Publications (pvt) Limited Lahore (1975) Vol 3 P. 19
18. Zahid Rashidi Abu Ammar,(Essayist), Door e Jadeed Mai Ijtihad ki Zarort or Daira Kar, Asr e Hazir Mai Ijtihad or Us ki Qabl e Amal Sorten,(Dr Jamila Shaukat), Shaikh Zayed Islamic Center University of Punjab,(2004), P 27,28
19. Hammond. Kristian, Practical Artificial Intelligence: (John Willey & Sons, Inc. 111 River St. Hoboken. NJ 07030-5774)
20. Dahlan, Hadi Akbar. Future interaction between Man and robots from Islamic perspective : Internation Journal of Islamic Thought (p14) Vol 13 (June) 2018 e-ISSN 2289-6023
21. Machine learning: the power and promise of computers that learn by example report, THE ROYAL SOCIETY ISBN # 978-1-78252-259-1
22. <https://machinelearningmastery.com/what-is-deep-learning/>
23. Quran, 31:20
24. Quran, 34:12
25. Fatwa Number 211585 Fatwa Date 29-06-2013 <https://www.islamweb.net/en/fatwa/211585/>
26. Hadi Akbar Dahlan, Futuer Interaction between Man and Robots from Islamic Perspective, Internation Journal of Islamic Thought Vol 12: (June) 2018 Page 47 e-ISSN 2289-6023

²⁷ Hammond Kristian , Practical Artificial intelligence for dummies, John Willey & Sons, Inc 111 River St. Hoboken NJ 070300-5774 ISBN 978-1-119-14983-5 Page 18

²⁸ Kaput Mike AI for social Media: What your Need to Know:

<https://www.marketinginstitute.com/blog/ai-for-social-media#:~:text=A%20number%20of%20AI%2Dpowered,trends%2C%20and%20understand%20target%20audiences>. Published March 26th, 2020