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Artificial Intelligence in Islamic Fatwa: A Maqasid al-Shariah and Hadith Perspective

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Abstract

This article examines the position of artificial intelligence (AI) in the practice of Islamic fatwa through the perspectives of hadith and Maqasid al-Shariah. The study focuses on four main aspects: exploring the concept and characteristics of AI, understanding the implications of Islamic ethics for AI regulation, analyzing prophetic traditions related to the authority and ethics of issuing fatwas, and evaluating the use of AI in fatwa practices based on the framework of Maqasid al-Shariah. This study employs a qualitative library research approach by examining authoritative hadith collections, classical works of usul al-fiqh, and contemporary literature on technology and Islamic law. The findings indicate that AI functions as an instrumental computational system operating through data and algorithms, yet it lacks intentionality, moral consciousness, and legal responsibility in Islamic law. The hadith analysis confirms that the authority to issue fatwas in Islamic jurisprudence remains exclusively vested in qualified scholars who fulfill the requirements of knowledge, competence, and moral integrity. From the perspective of Maqasid al-Shariah, AI may be justified as a supporting instrument (*wasilah*), particularly in evidence retrieval, data processing, and the mapping of scholarly opinions, provided that final legal judgment remains under the authority of the mufti. Therefore, AI should not function as an independent issuer of fatwas but rather as an auxiliary tool guided by prudence, Islamic ethical principles, and the higher objectives of Sharia.

Keywords: Artificial intelligence, fatwa, hadith, Islamic law, legal ethics

Abstrak

Artikel ini mengkaji posisi kecerdasan buatan (Artificial Intelligence/AI) dalam praktik fatwa Islam melalui pendekatan hadis dan Maqasid al-Syariah. Kajian ini berfokus pada empat aspek utama, yaitu: menelaah konsep dan karakteristik AI, memahami implikasi etika Islam terhadap regulasi AI, menganalisis hadis-hadis Nabi yang berkaitan dengan otoritas dan etika pemberian fatwa, serta mengevaluasi penggunaan AI dalam praktik fatwa berdasarkan kerangka Maqasid al-Syariah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research) melalui telaah terhadap kitab-kitab hadis mu'tabarah, karya-karya klasik usul fikih, serta literatur kontemporer yang berkaitan dengan teknologi dan hukum Islam. Hasil penelitian menunjukkan bahwa AI merupakan sistem komputasi instrumental yang bekerja berdasarkan data dan algoritma, tetapi tidak memiliki intensionalitas, kesadaran moral, maupun tanggung jawab hukum dalam perspektif syariah. Analisis hadis menegaskan bahwa otoritas pemberian fatwa dalam hukum Islam tetap berada pada ulama yang memenuhi syarat keilmuan, kompetensi, dan integritas moral. Dari perspektif Maqasid al-Syariah, penggunaan AI dapat dibenarkan sebagai instrumen pendukung (wasilah), terutama dalam penelusuran dalil, pengolahan data, dan pemetaan pendapat ulama, selama keputusan hukum akhir tetap berada di bawah otoritas mufti. Dengan demikian, AI tidak berfungsi sebagai pemberi fatwa yang

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independen, melainkan sebagai alat bantu yang penggunaannya harus diarahkan oleh prinsip kehati-hatian, etika Islam, dan tujuan-tujuan utama syariah.

***Kata kunci**: Kecerdasan buatan, fatwa, hadis, hukum Islam, etika hukum*

A. Introduction

Advances in information technology and digital systems over the past decade have brought about fundamental changes across multiple dimensions of human life, including the economic sector, education, governance, and even religious practices. One of the most influential technological developments in this context is artificial intelligence (AI), a computational system designed to simulate human cognitive functions, including information processing, data-driven learning, pattern recognition, and automated decision-making through complex algorithms. The application of AI has expanded into numerous strategic sectors, such as manufacturing, healthcare, education, transportation, and public administration, facilitating greater efficiency, accuracy, and speed in decision-making processes.[1]

In the religious sphere, the development of AI has increasingly been employed as an instrument to support Islamic scholarly activities, particularly in the retrieval of religious evidence, the digitization of classical Islamic literature (kutub al-turath), the classification of hadith collections, and the generation of legal recommendations that partially emulate aspects of the fatwa process. This development raises complex epistemological and ethical questions, given that fatwas in the Islamic tradition are not merely understood as legal opinions but also as forms of scholarly authority and moral responsibility with broad social implications.[2]

Several prophetic traditions explicitly warn against speaking on religious matters and issuing legal judgments without adequate scholarly knowledge. One hadith indicates that those who issue fatwas without proper knowledge not only bear responsibility for their own errors but may also bear responsibility for the mistakes of those who follow their rulings.[3] This tradition underscores that the legitimate authority to issue fatwas in Islam can only be exercised by individuals who possess the necessary scholarly qualifications, moral integrity, and an adequate understanding of the social context in which the fatwa is implemented.[4] Therefore, the fatwa process cannot be reduced to mere data processing or outputs generated through purely algorithmic mechanisms. The principle of caution (*iḥtiyāṭ*) in issuing fatwas constitutes a fundamental element of Islamic legal reasoning. This principle seeks to prevent errors in legal rulings that may lead to confusion, misguidance, or broader social harm (*mafsadah*).[5] Within this framework, the emergence of AI requires critical examination regarding the limits of its application, ensuring that such technology does not exceed its instrumental role and evolve into an autonomous source of legal authority.

In light of these developments, several critical questions emerge that warrant further academic examination. First, there is the issue of the legitimacy of AI within the fatwa process, particularly whether AI may be regarded as an autonomous actor in issuing fatwas

[1] Muhammad Haziq Nor Jamal and Mohamad Zaharuddin Zakaria, 'Shariah Guideline on Artificial Intelligence (Ai) in Fatwa Issuance', SALAM Digest, 1.1 (2023), 62. <https://salam.usim.edu.my/index.php/salamdigest/article/view/116>.

[2] Yusuf Al-Qaradawi, *Al-Fatwa Bainal Indhibat Wat Tasayyub* (Dar as-Sahwah, 1992).

[3] Sulaiman bin Al-Asy'ath As-Sijistani, *Sunan Abi Dawud* (Dar At-Ta'shil, 2015)., Buku al-'Ilm, Bab al-Fatwa bi Ghayr 'Ilm, no. 3657.

[4] Muhammad bin Ismail Al-Bukhari, *Shahih Bukhari*, 1st edn (Dar Thuruq an-Najah, 2001)., Buku al-'Ilm, Bab al-Qawl 'ala Allah bi Ghayr 'Ilm.

[5] Wahbah Zuhaili, *Ushul Fiqh Islami*, 1st edn (Dar al-Fikr, 1986)., Jilid II, 1043–1046.

or should instead remain a supporting instrument that assists the work of the mufti. Second, there is the question of normative boundaries governing the use of AI, especially in ensuring that legal reasoning and final decision-making remain under the authority of human actors who possess scholarly competence and sharia responsibility.[6] Third, attention must be given to the broader social and legal implications arising from the integration of AI into religious decision-making, including the risk of distortion in the understanding and application of Islamic law when algorithmic recommendations are accepted as definitive rulings without undergoing processes of human ijtihad and scholarly evaluation. These issues indicate that the presence of AI in the domain of fatwa is not merely a technological matter but also involves questions of epistemology, legal authority, and Islamic ethics that require systematic scholarly inquiry.

Although AI demonstrates advanced analytical capabilities, including rapid access to legal literature, the classification of Islamic data, and the generation of evidence summaries, it does not possess moral consciousness, intentionality (niyyah), independent ijtihad, or sharia responsibility.[7] Accordingly, the role of AI in fatwa practices requires critical examination to determine whether it should remain limited to an auxiliary instrument operating under human scholarly supervision rather than functioning as an independent legal authority.[8] In the Indonesian context, existing studies on AI and fatwas tend to focus on normative-conceptual discussions concerning technological ethics or positive law, while scholarly integration between AI, hadith studies, and the principles of usul al-fiqh remains relatively limited. Yet, prophetic traditions constitute one of the primary sources that regulate the boundaries of scholarly authority, moral responsibility, and the prohibition against establishing legal judgments without adequate knowledge.[9]

Therefore, this article aims to examine the position of AI in contemporary fatwa practices through the perspectives of hadith and Maqasid al-Shariah in order to formulate a conceptual framework for the ethical and epistemological use of AI within Islamic legal discourse. This study employs a qualitative approach based on library research by analyzing authoritative hadith collections, classical works of usul al-fiqh, and contemporary scholarly literature on artificial intelligence, Islamic law, and digital ethics. The analysis is conducted through descriptive-analytical and interpretative methods to identify the normative principles governing fatwa authority and to evaluate the appropriate scope of AI utilization within the framework of Sharia objectives.[10] Through this approach, the article seeks to contribute to the development of contemporary Islamic legal thought by offering a more integrated understanding of the relationship between technological innovation, religious authority, and ethical responsibility.

B. Results and Discussion

Artificial intelligence (AI) represents one of the most influential technological developments shaping contemporary human civilization in the twenty-first century. AI is generally understood as a branch of computer science that focuses on the development of

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[6] M. Alhafidh Akbar, Abd Wahid, and Taslim HM Yasin, 'The Digital Turn in Ḥadīth Studies: Ethical Foundations and Strategic Directions', *El-Sunan: Journal of Hadith and Religious Studies*, 3.1 (2025), doi:https://doi.org/10.22373/el-sunan.v3i1.6274.

[7] حسين محمد بيومي الشيخ, 'أثر التكنولوجيا الحديثة في الأحكام الفقهية - دراسة مقارنة', الدراية, 20.1 (2021), pp. 133–86, doi:10.21608/drya.2021.290847.

[8] Setiawan, 227.

[9] Riski Ari Wibowo and Irwan Triadi, 'Fatwa Di Era Disrupsi Digital: Studi Tentang Otoritas Agama Dan Pengaruh Media Sosial Terhadap Penetapan Hukum Islam', *Lex Islamica*, 1.3 (2025), pp. 1–16, doi:10.33650/joki.v4i2.

[10] Zuhaili, *Ushul Fiqh Islami*., Jilid III, 449.

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systems and computational models designed to simulate human cognitive functions, including learning, reasoning, pattern recognition, and data-driven decision-making.[11] This understanding suggests that AI was developed to support human problem-solving and decision-making processes through rapid, systematic, and structured information processing. As technological capabilities continue to evolve, AI has increasingly become integrated into various sectors, extending beyond technical applications to influence social, economic, educational, and even religious domains.

Technically, artificial intelligence operates through algorithms and mathematical models that enable systems to identify patterns and generate outputs based on available data. Machine learning and deep learning techniques allow AI systems to improve their performance and predictive accuracy as they are exposed to larger volumes of data. [12] However, this technological sophistication does not imply that AI possesses consciousness, free will, intentionality, or moral responsibility. Rather, AI functions within parameters established by human designers and operates according to predefined objectives embedded in algorithms, data structures, and computational models.[13] Consequently, although AI may simulate certain aspects of human reasoning, its outputs remain fundamentally dependent on human design, supervision, and interpretation.

Within the legal domain, the use of artificial intelligence has expanded to support a range of activities, including case analysis, the review of complex legal documents, legal information retrieval, and the drafting of contractual instruments. This development has stimulated broader discussions regarding the potential role of AI in the process of legal istinbāṭ (the derivation of legal rulings), including the determination of Sharia-based legal judgments in contemporary contexts.[14] In this respect, AI introduces a more efficient and data-oriented approach to legal support, particularly in response to the increasing complexity of social issues and the growing demand for timely and well-informed legal responses. Nevertheless, the integration of AI into legal reasoning also raises important questions concerning epistemic authority, interpretative validity, and the extent to which algorithmic outputs may participate in processes traditionally dependent upon human judgment and legal expertise.

However, within philosophical and ethical discussions of technology, a fundamental distinction between human intelligence and artificial intelligence lies in their normative and moral dimensions. Human intelligence is generally understood as reflective, contextual, intentional, and value-oriented, whereas AI operates instrumentally and probabilistically through computational processes. [15] Although AI is capable of processing and representing value-related information within data structures and algorithmic models, it does not possess substantive moral understanding or independent ethical judgment.[16] Consequently, outputs generated by AI remain dependent upon human assumptions, system design, operational

[11] Stuart Russell and Peter Norvig, *Artificial Intelligence: A Modern Approach* (Pearson, 2021)., 1–5.

[12] Anisa Rahmawati, Syabina Najla Amirah, and Novan Wijaya, 'Integrasi Kecerdasan Buatan Dalam Pendidikan Tinggi Indonesia: Peluang, Tantangan, Dan Kerangka Implementasi', *Jurnal Teknologi Sistem Informasi*, 6.1 (2025), pp. 114–26, doi:10.35957/jtsi.v6i1.11329.

[13] Don Ihde, *Filsafat Teknologi* (Kanisius, 2018).87–90.

[14] Shabana Kausar, Ali Reza Leghari, and Abdul Salam Soomro, 'Analysis of the Islamic Law and Its Compatibility with Artificial Intelligence as a Emerging Challenge of the Modern World', *Annals of Human and Social Sciences*, 5.I (2024), doi:10.35484/ahss.2024(5-I)10.

[15] Wahyu Guslistiawan and others, 'Kajian Literatur: Kemanfaatan Kecerdasan Buatan (AI) Di Indonesia', *Jurnal Ilmiah Multidisiplin*, 2.6 (2025), pp. 937–51.

[16] Gede Aditya Pratama and others, 'Pengembangan Teknologi Artificial Intelligence (AI) Dan Tantangan Hak Kekayaan Intelektual', *Jurnal Hukum Sasana*, 11.1 (2025).

objectives, and human interpretation in determining their meaning and practical implications.

The instrumental nature of AI becomes a crucial issue when this technology is employed in normative domains such as law and fatwa issuance. In Islamic jurisprudence, legal determination depends not merely on the final outcome—a legal ruling—but also on an epistemological process that involves textual interpretation, consideration of social context, pursuit of legal objectives (*maqāṣid al-sharīʿah*), and the moral responsibility of the mufti.[17] Therefore, although AI can assist in identifying relevant evidence, mapping scholarly opinions, and analyzing legal precedents, it cannot be regarded as a subject of *ijtihād* possessing independent authority to determine legal rulings. Accordingly, AI should be understood as an auxiliary epistemic instrument that supports human legal reasoning rather than replacing the interpretive and ethical agency of qualified jurists.

A number of studies in Indonesia have emphasized that AI should be understood as an intelligent instrument rather than as an autonomous producer of legal conclusions.[18] This distinction is essential to prevent the conceptual mistake of attributing moral and epistemological legitimacy to technology as if it were an independent legal subject. In the Islamic legal context, such a misunderstanding risk obscuring the distinction between *wasīlah* (means) and *maqāṣid* (objectives), particularly when AI is employed in religious practices such as fatwa formulation. Consequently, AI should remain positioned within the procedural and analytical dimensions of legal reasoning, while normative authority and ethical accountability continue to reside with qualified human jurists.

Implications of Islamic Ethics for Artificial Intelligence (AI) Regulation

The development of artificial intelligence presents significant ethical and regulatory challenges, particularly due to its capacity to influence human decision-making on a broad and systematic scale.[19] Globally, AI governance frameworks are generally constructed upon universal ethical principles such as transparency, accountability, fairness, and the protection of privacy.[20] Nevertheless, these predominantly secular ethical approaches may not sufficiently address normative questions concerning moral values, the purpose of technological deployment, and the implications of AI for human dignity when viewed from religious perspectives.[21] Therefore, the inclusion of religious ethical frameworks becomes relevant to complement existing regulatory approaches by providing value-oriented considerations regarding the limits, objectives, and responsibilities associated with the use of AI.

The implications of Islamic ethics for AI regulation can be observed in the principle that the development and use of technology should preserve the five primary objectives of Islamic law (*maqāṣid al-sharīʿah*), namely the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ*

[17] Zuhaili, *Ushul Fiqh Islami,* Jilid II, 1081.

[18] Adelia Firnanda Putri, Siti Nur Hayati, and Adinda Rahmanda Putri, 'Revolusi Pembelajaran Artificial Intelligence Dalam Membangun Efisiensi Belajar : Systematic Literature Review', *Jurnal Mahasiswa Teknik Informatika*, 9.1 (2025), pp. 677–84.

[19] Naurah Adelia and others, 'Digital Takhrij Hadith as Islamic Digital Humanities Reconstructing Epistemic Authenticity and Transmission in the Digital Age', *Digital Muslim Review*, 3.1 (2025), doi:https://doi.org/10.32678/dmr.v3i1.68.

[20] Rasnoto, 'Tantangan Etis Dan Yuridis Penggunaan Artificial Intelligence Dalam Penegakan Hukum Siber Di Indonesia: Antara Efisiensi Digital Dan Perlindungan Hak Asasi Manusia', *Jurnal Surya Kencana Dua: Dinamika Masalah Hukum Dan Keadilan*, 12.2 (2025), pp. 226–38.

[21] Ridwan Malik, Abdul Malik, and Mega Mustika, 'Artificial Intelligence and Islamic Law: Ethical Implications and Fiqh Fatwas in the Digital Age', *Journal of Family Law and Islamic Court*, 3.2 (2024), pp. 128–43, doi:10.26618/jflic.v3i2.16546.

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al-nafs), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).[22] Within this framework, the application of AI that contributes to the distortion of human judgment through information manipulation, endangers human life through opaque and unaccountable automated decisions, or undermines economic rights through exploitative data practices may conflict with the ethical foundations of Islamic law. Therefore, AI regulation from an Islamic perspective should not be limited to technical compliance and risk management but must also ensure that technological development remains oriented toward human dignity, social responsibility, and substantive justice.[23] Furthermore, this approach positions ethical accountability as an integral component of technological governance rather than merely an external regulatory requirement.

Several studies in Indonesia have emphasized that *maqāṣid al-sharīʿah* may serve as a normative framework for evaluating contemporary technology policies and regulatory approaches. Fauzan Mas'ud, for example, argues that an AI ethics framework informed by *maqāṣid* enables evaluation standards that extend beyond considerations of efficiency to include justice, trustworthiness, and social responsibility.[24] This perspective becomes particularly relevant in societies where religious values continue to shape public ethics and legal consciousness, as technology governance is expected to remain responsive to the normative values embedded within the social context.[25] Accordingly, the integration of *maqāṣid*-based principles into AI governance may contribute to the development of regulatory models that are not only technologically adaptive but also ethically and socially grounded.

From a normative perspective, the first principle that should be emphasized is that the authority to issue fatwas remains vested in human agents, particularly scholars or muftis who possess the necessary scholarly competence and moral integrity.[26] In Islamic jurisprudence, a fatwa represents the outcome of human *ijtihād*, a process that entails both intellectual rigor and ethical responsibility for the legal judgment being conveyed.[27] Although AI may support this process through data-driven recommendations, information retrieval, and textual analysis, it does not possess *taklīf* (religious and moral accountability) and therefore cannot bear responsibility for legal determinations.[28] Consequently, AI ethics in the context of fatwa should uphold the principle of *human-in-the-loop*, ensuring meaningful human involvement and final human authority at every stage of legal deliberation and decision-making.

The second normative implication concerns the principle of caution (*iḥtiyāṭ*) in the use of AI. In Islamic law, any emerging instrument that has the potential to influence legal reasoning and decision-making should be carefully evaluated in terms of its expected benefits (*maṣlaḥah*) and potential harms (*mafsadah*).[29] AI may broaden public access to

[22] Zuhaili, Usul Fiqh Islami, Volume II,1016.

[23] Lucky Nugroho, 'Pengembangan Maqasid Syariah Di Era Modern' (Global Eksekutif Teknologi, 2023), pp. 97–106.

[24] Fauzan Mas'ud, 'Etika Kecerdasan Buatan Dalam Perspektif Maqashid Syariah', *Al-Ahkam: Jurnal Ilmu Syariah*, 30.2 (2020), pp. 213–16.

[25] Barda Nawawi Arief, *Masalah Penegakan Hukum Dan Kebijakan Hukum Pidana Dalam Penanggulangan Kejahatan* (Prenada Media, 2018).59.

[26] Zuhaili, *Ushul Fiqh Islami*., Volume II, 1060–1062.

[27] Muhammad bin Muhammad Al-Ghazali, *Al-Mustasfa Min Ilm Al-Ushul*, 1st edn (Dar al-Maiman, 2009)., 232–234.

[28] Ahmad Taufiqurrohman and Dava Alfian Sukma Zansabilla, 'Maqasid As-Syariah: Konsep Dan Aplikasinya Dalam Kehidupan Modern', *Jurnal Studi Islam*, 13.1 (2025), 42.

[29] Suriah Pebriyani Jasmin, Rahmatiah HL, and Lomba Sultan, 'Logika Maqasid Al-Syari'ah Sebagai Paradigma Kritik Dalam Rekonstruksi Hukum Islam', *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 24.2 (2025), pp. 349–62, doi:10.30863/ekspose.v24i2.10575.

religious information and facilitate legal inquiry; however, it also presents risks of oversimplifying legal reasoning, reproducing data bias, and generating generalized fatwa outputs without adequate consideration of individual circumstances and contextual realities.[30] Therefore, AI ethics requires the establishment of clear boundaries for its application, ensuring that AI functions only as a supporting instrument and not as an autonomous issuer of final fatwa decisions without scholarly oversight and human accountability.[31]

Furthermore, the development of AI ethics in fatwa practices should also uphold the principle of epistemic transparency. Users of AI-assisted fatwa services should be clearly informed when the responses they receive are generated through algorithmic processing and do not constitute the direct legal judgment of a qualified mufti. Such transparency is essential to prevent confusion regarding sources of authority and to preserve intellectual integrity and methodological honesty in religious practice. From the perspective of *maqāṣid al-sharīʿah*, transparency contributes to the protection of intellect (*ḥifẓ al-ʿaql*) and the preservation of religion (*ḥifẓ al-dīn*), ensuring that individuals are able to distinguish between technological assistance and legitimate religious authority.[32] Moreover, epistemic transparency strengthens public trust by ensuring that technological mediation in religious matters remains accountable, understandable, and ethically governed.[33]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe, fear Allah and be with honest people."

This verse emphasizes that even though AI acts as a tool, the final decision must remain in the hands of pious and honest humans, so that technology does not replace the normative authority of scholars. And Allah also says in Surah al-Baqarah, verse 169:

وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ

"saying about Allah what you do not know."

In the book of Tafsir al-Munir, it is stated that it is obligatory for lay people to ask the law to those who are more competent, and to follow the fatwa issued, following the word of Allah:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"So, ask people who have knowledge if you don't know."[34]

From the verses and interpretations above, it can be concluded that Allah commands humans to ask experts in knowledge, while AI is not included among experts in knowledge because it is only a supporting tool, not an existence that has consciousness and moral responsibility.[35]

Thus, the implications of Islamic ethics for AI regulation emphasize that technology must always be governed by the normative values of sharia. Regulations based on Islamic ethics not only govern the technical aspects of AI use but also maintain the integrity of

[30] Ahmad Rofiq, *Hukum Islam Di Indonesia*, 1st edn (Raja Grafindo Persada, 1998)., 88.

[31] Imam Bayhaki, 'Peran Fatwa Majelis Ulama Indonesia (MUI) Dalam Membentuk Kebijakan Hukum Nasional: Tinjauan Perspektif Hukum Positif Indonesia', *Al-Qadlaya : Jurnal Hukum Keluarga Islam*, 4.1 (2024), pp. 21–29, doi:10.55120/qadlaya.v4i01.2121.

[32] Aulia Cindy Kusuma, Eryani Safitri, and Nur Awaliyah Asifa, 'Integrasi Nilai Islam Dalam Inovasi Teknologi: Menyongsong Era Digital', *MARAS : Jurnal Penelitian Multidisiplin*, 3.1 (2025), pp. 229–34, doi:10.60126/maras.v3i1.715.

[33] Rahmawati, Amirah, and Wijaya, 'Integrasi Kecerdasan Buatan Dalam Pendidikan Tinggi Indonesia: Peluang, Tantangan, Dan Kerangka Implementasi'.

[34] Wahbah Zuhaili, *Tafsir Al-Munir*, 10th edn (Damascus: Dar al-Fikr, 2009), 440.

[35] Al-Qaradawi, *Al-Fatwa Bainal Indhibat Wat Tasayyub*, 23–28.

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Islamic law, protect scientific authority, and ensure that technological advancements do not compromise human and religious values.

Analysis of the *Hadith* on the Fatwa on the Use of Artificial Intelligence (AI)

Discussions concerning the legitimacy of the use of Artificial Intelligence (AI) in the context of Islamic fatwas cannot be separated from a normative analysis of the hadith of the Prophet Muhammad (peace be upon him), which constitute the second primary source of Islamic law after the Qur'an. Hadith function not only as normative references but also as methodological and ethical foundations that guide the processes of *ijtihād* and fatwa formulation. Accordingly, examining hadith related to legal reasoning and fatwa issuance becomes essential for identifying the normative boundaries within which technological instruments, including AI, may operate in the authoritative and morally binding domain of Islamic law. Such an approach enables the assessment of technological innovation not merely in terms of functional effectiveness but also in relation to legitimacy, accountability, and fidelity to the objectives and methods of Islamic legal tradition.

In the Islamic tradition, a fatwa is not just a legal opinion, but a form of *akhbar 'an hukmillah* (delivery of Allah's law) on a problem. Therefore, the *hadith* of the Prophet SAW expressly gives a strong warning against the practice of giving fatwa without knowledge. One of the most fundamental *hadiths* on this issue was narrated by Abu Dawud:

حدثنا سليمان بن داود, أخبرنا ابن وهب, حدّثني يحيى ابن أيّوب, عن بكر بن عمرو, عن عمرو بن أبي نعيمة, عن أبي عثمان الطُّنْبُذي رضيع عبد الملك بن مروان قال: سمعتُ أبا هريرة يقول: قال رسول الله صلى الله عليه وسلم: (مَنْ أُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ)

Has told us Sulaiman bin Dawud, has told us Ibn Wahab, has told me Yahya bin Ayyub, from Bakr bin Amr, from Amr bin Abi Nu'aimah, from Abi 'Uthman At-Thunbudzi, his slave Abdul Malik bin Marwan, he said: I heard Abu Hurairah say: Rasulullah said, "Whoever is given a fatwa without knowledge, then his sins will be borne by the person who gave the fatwa."[36]

Takhrij *Hadith*

It is found in the book of Sunan Abi Dawud, narrated by Abu Hurairah, in the book of Science, chapter on being careful in giving fatwa (no. 3657),[37] the book of Sunan Ibn Majah, narrated by Abu Hurairah with *lafaz* من أفتي بفتيا غير ثابت فإنما إثمه على من أفتاه, the book of Faith, The Virtues of Sahabah and Knowledge, chapter on avoiding *ra'yu* and *qiyas* (no. 51),[38] *musnad* Ahmad bin Hanbal, narrated by Abu Hurairah with the same lafaz as the history of Ibn Majah, volume 14 (no. 8266),[39] and this *hadith* is considered a *hasan hadith*.[40]

Al-Khattabi in Ma'alim as-Sunan explains that this *hadith* contains the principle of *naql al-itsm* (transfer of sins): if someone gives a fatwa without being based on adequate knowledge, then the person asking for the fatwa follows him and falls into error or

[36] As-Sijistani, Kitab al-'Ilm, no. 3657.

[37] Abdul Hadi As-Sindi, *Fathul Wadud Syarh Sunan Abi Dawud*, 1st edn (Dubai: Jaizah Dubai lil Quran Karim, 2017), Volume 5, 437.

[38] Muhammad bin Yazid Al-Qazwini, *Sunan Ibnu Majah*, 1st edn (Cairo: Dar At-Ta'shil, 2014), volume 1, 20.

[39] Ahmad bin Hanbal Asy-Syaibani, *Musnad Ahmad* (Jeddah: Dar Maknaz al-Jazirah, 2008), 8266.

[40] Abdul Wahid Arsyad, 'STUDI TERHADAP ASPEK KEUNGGULAN KITAB SAHIH MUSLIM TERHADAP SHAHIH BUKHARI', *Jurnal Ilmiah Islam Futura*, 17.2 (2019), p. 312, doi:10.22373/jiif.v17i2.2454.

corruption, then the burden of sin from that mistake shifts completely to the mufti, while the *mustafti* (who asked for the fatwa) is free from this burden because he follows what he believes to be the truth.[41] Ibn al-Qayyim al-Jawziyyah in I'lam al-Muwaqqi'in emphasized that a mufti is essentially signing a fatwa in the name of Allah (الله عن موقع), so that he is required to have comprehensive knowledge of the Islamic arguments, the context of their application, as well as the ability to perform istinbath correctly and responsibly.[42]

This *hadith* contains very significant implications for AI discourse and fatwas. The crucial question that arises is: who bears the blame if AI issues a wrong fatwa? Within the framework of *fiqh, al-itsm* (sin and legal responsibility) can only be charged to humans who *mukallaf*, not to non-human entities. AI does not have *Ahliyyah al-wujub* or *Ahliyyah al-ada'* in the sense of *ushul fiqh*. Thus, if AI is positioned as an independent mufti, then according to *fiqhiyah* logic, the burden of sin from errors in the fatwa will fall on the humans who designed, managed, and promoted the AI system as a fatwa source—an extremely heavy and problematic responsibility.

Methodologically, the *hadith* of Mu'adz bin Jabal confirms that *ijtihad* is a rational human activity that is hierarchical and responsible, starting from the Qur'an, Sunnah, and then the use of reason that is bound by the value of revelation, as stated in the *hadith*:

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ، عَنِ الْحَارِثِ بْنِ عَمْرٍو، عَنْ رِجَالٍ، مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ " كَيْفَ تَقْضِي " . فَقَالَ أَقْضِي بِمَا فِي كِتَابِ اللَّهِ . قَالَ " فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ " . قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ " فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم " . قَالَ أَجْتَهِدُ رَأْيِي . قَالَ " الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صلى الله عليه وسلم " .[43]

Has told us Hannad, has told us Waki', from Syu'bah, from Abu Awn Al-Thaqafi, from Al-Harith bin Amr, from men, from Mu'adh's companions from Mu'adh, that Rasulullah SAW sent Mu'adh to Yemen, then he Rasullah SAW said: "How will you decide?" He said: "I will decide with what is in the Book of Allah." He Rasullah SAW said: "If it is not in the Book of Allah?" He said: "So it is with the Sunnah of Rasulullah SAW." He Rasullah SAW said: "If it is not in the Sunnah of Rasulullah SAW?" He said: "I will make ijtihad with my opinion." He Rasullah SAW said: "Praise be to Allah, who has guided the Messenger of Allah Swt."

Takhrij *Hadith*

There is in the book of Sunan Abi Dawud, the book of Justice, the chapter on *ijtihad* with rational reasoning in justice, narrated by Mu'adz (no. 3592),[44] the book of Sunan At-Tirmidhi, the Book of Law, the third chapter (no. 1384), the book of Musnad Imam Ahmad bin Hanbal, (no. 22007), the book of Sunan al-Darimi, al-Muqaddimah (no. 168).[45]

This *hadith* underscores that *ijtihad* as a mechanism for deriving legal rulings when texts are unavailable requires a subject possessing *ra'yu* in the Islamic sense: a reason bound by values, a sincere intention, and an awareness of responsibility before God. AI lacks this

[41] Hamd bin Muhammad Al-Khattabi, *Ma'alim as-Sunan Syarh Sunan Abi Dawud* (Aleppo: al-Matba'ah al-Ilmiyah, 1932), Jilid 4, hlm. 148-149.

[42] Muhammad bin Abu Bakar Ibn Qayyim al-Jauziyah, *I'lam Al-Muwaqqi'in* (Beirut: Dar al-Kutub 'Ilmiyah, 1991), Jilid 1, hlm. 38-42.

[43] Muhammad bin Isa Al-Tirmidzi, *Al-Jami' Al-Kabir*, 2nd edn (Dar At-Ta'shil, 2016), 435.

[44] As-Sindi, Volume 5, 386.

[45] Muhammad bin Abdurrahman Ad-Darimi, *Sunan Ad-Darimi* (Beirut: Dar al-Kitab al-'Arabi, 1987), no. 168.

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dimension. It can simulate the process of analogical *(qiyas)* or inductive reasoning, but such simulations are not the same as true *ijtihad*. Furthermore, the hierarchy of methodologies in this *hadith* Quran, Sunnah, and *ijtihad* indicates that the validity of a legal conclusion depends on how it is derived, not just on its outcome. The process employed by AI cannot be guaranteed to always align with this hierarchy, especially since it can produce output that appears correct but is supported by logic that cannot be justified methodologically or legally.

The Prophet Muhammad's warning against the abuse of legal authority is also clearly seen in the authentic *hadith* narrated by al-Bukhari and Muslim:

حدّثنا إسماعيل بن أبي أُويس, قال: حدّثني مالك, عن هشام بن عروة, عن عبد الله بن عمرو بن العاص, قال: سمعتُ رسول الله صلى الله عليه وسلم يقول: (إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمٌ اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا).

It has been told to us by Ismail bin Abi Uwais, he said: It has been told to me by Malik, from Hisham bin 'Urwah, from Abdullah bin Amr bin Ash, he said: I heard the Messenger of Allah say, "Indeed, Allah does not take away knowledge directly from humans, but takes it away by killing the scholars. Until when there is not a single scholar left, humans appoint stupid leaders; they give fatwa without knowledge, then go astray and lead astray."[46]

Takhrij *Hadith*

It is found in the book of Sahih Bukhari, narrated by Abdullah bin Amr bin Ash, the book of Knowledge, chapter on how knowledge is eliminated (no. 100),[47] the book of Sahih Muslim, the book of knowledge, chapter 5 (no. 6737 and 6738), the book of Sunan Ibn Majah, narrated by Abdullah bin Amr bin Ash, the book of Iman fadilah friends and knowledge, the chapter on avoiding ra'yu and qiyas (no. 50),[48] This *hadith* is considered a sahih *hadith*.[49]

Imam al-Nawawi in al-Minhaj Syarh Sahih Muslim explains that this *hadith* contains an eschatological warning about the decline of knowledge: true knowledge is not lost through intellectual processes (such as burning books or banning teaching), but through the departure of scholars who carry that knowledge within themselves—in their understanding, depth, and appreciation. As a result, this scientific vacuum was filled by ru'us al-juhhala (stupid leaders) who dared to give fatwas without capacity, giving rise to mass error.[50]Ibn Hajar al-Asqalani in Fath al-Bari explains that the phrase عِلْمٍ بِغَيْرِ فَأَفْتَوْا includes every form of providing answers to religious questions without scientific qualifications recognized by sharia, regardless of whether the fatwa issuer acts in good or bad faith.[51] Al-Qurthubi in al-Mufhim added that the main danger of fatwas without knowledge is not only individual error, but also communal misguidance—that is, errors that propagate and affect many people at once.[52]

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[46] Al-Bukhari, no. 100; Muslim bin Hajjaj An-Naisaburi, *Sahih Muslim*, 1st edn (Dar At-Ta'shil, 2014), no. 2673.

[47] Ibnu Hajar Al-Asqalani, *Fathul Bari*, 1st edn (Damascus: Dar ar-Risalah al-Alamiyah, 2013), 409.

[48] Muhammad al-Amin Al-Harari, *Mursyid Dzawil Haja Wal Hujjah Ila Sunan Ibnu Majah*, 1st edn (Jeddah: Dar al-Minhaj, 2018), 200.

[49] Abd Wahid and Sayuti, 'Hadist Sebagai Sumber Kearifan Lokal Aceh Dalam Qanun Dan Undang-Undang Otonomi Khusus', *Bureaucracy Journal: Indonesia Journal Of Law And Social-Political*, 4.1 (2025).

[50] Muhyiddin Yahya bin Syaraf An-Nawawi, *Al-Minhaj Syarh Sahih Muslim* (Beirut: Dar Ihya al-Turats, 1972), Jilid 16, hlm. 223-225.

[51] Al-Asqalani, Jilid 1, hlm. 192-196.

[52] Muhammad bin Ahmad Al-Qurthubi, *Al-Mufhim Lima Asykala Min Talkhis Muslim* (Beirut: Dar Ibn al-Katsir, 1996), Jilid 6, hlm. 603.

This *hadith* bears the most direct and pressing relevance to the issue of AI as an instrument for fatwas. From this *hadith*'s perspective, AI—no matter how sophisticated its text-processing capabilities—has the potential to become a digital *"ru'us juhhala"* if positioned as an independent source of fatwas. AI processes *fiqh* and *hadith* texts without a holistic understanding of the *maqasid al-shari'ah* (the central authority of Islamic jurisprudence), the socio-cultural realities of the society to which the fatwa is addressed, or the spiritual dimension that constitutes the soul of Islamic law.[53] Furthermore, the use of AI as a primary source of fatwas has the potential for far more massive *idhlal* than that of an unqualified individual mufti, because AI operates on a global scale, simultaneously, and without time limits. A single systemic error in AI parameters could mislead millions of users simultaneously something this *hadith* describes as the most dangerous condition in the history of human civilization.[54]

From the three *hadiths* above, a comprehensive analytical framework can be formulated regarding the position of AI in the fatwa process. Yusuf al-Qaradawi, in his book *Al-Ijtihad fi al-Syari'ah al-Islamiyyah*, asserts that a valid fatwa requires three inseparable dimensions: the cognitive dimension (mastery of knowledge), the moral dimension (the mufti's intention and morals), and the social dimension (sensitivity to context and the public interest).[55] AI can only partially fulfil the first dimension and even then it is limited to text reproduction and synthesis, not deep understanding and cannot fulfill the second and third dimensions at all.

The first *hadith* identifies the issue of legal responsibility: a fatwa requires a subject accountable before God and humanity. The second *hadith* identifies a methodological issue: *ijtihad* requires a judgment bound by values and intentions, not mere algorithmic computation. The third *hadith* identifies the issue of scholarly authority: religious knowledge is inherent in living scholars, not in digitizable texts. All three converge to demonstrate that AI cannot be positioned as a substitute for muftis.

However, from the same analysis, it can also be concluded that AI has a legitimate place as an auxiliary instrument *(adah mu'inah)* a tool that expands the capacity of scholars to access, compare, and organize the vast treasury of Islamic knowledge. In this position, AI plays a role similar to reference books, *hadith* databases, or *fiqh* text search engines: it helps scholars find evidence, but does not replace the scholars' competence in assessing, selecting, and applying that evidence.[56] This model AI as a tool under the supervision of scholars is normatively consistent with the spirit of the three *hadiths* above and has the potential to be a positive contribution to improving the quality of fatwas, not a threat to it.

International fatwa bodies such as *Majma' al-Fiqh al-Islami* and various national fatwa councils need to formulate clear standards for the use of AI: establishing AI as a research instrument, not as a fatwa authority; requiring verification by qualified scholars of any AI output related to Islamic law; and establishing accountability mechanisms that ensure that the responsibility for fatwas remains with human mukallaf.[57]

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[53] Abd Wahid, Masbur, and Jamalul Mukminin, 'Metode Hadis Shahih Dalam Perspektif Muhammadiyah', *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 5.2 (2024), pp. 335–50.

[54] Abd Wahid and others, 'ANALYSIS OF THE SCOPE OF HUMAN RIGHTS BASED ON THE HADITHS', *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH*, 9.1 (2024), pp. 164–83, doi:10.22373/petita.v9i1.282.

[55] Yusuf Al-Qaradawi, *Al-Ijtihad Fi Al-Syari'ah Al-Islamiyah* (Kuwait: Dar al-Qalam, 1985) 20-24.

[56] Ibn Qayyim al-Jauziyah, Jilid 1, hlm. 9-11; Zuhaili, *Ushul Fiqh Islami,* Jilid 2, hlm. 1048.

[57] Majma' Fiqh Islami Dauli (OIC Fiqh Academy), 'Qararat Wa Tausiyat', in *Daurah Ke-22* (Jeddah, 2015). Noel Sharkey, 'The Impact of Automation on Human Agency: AI and Fatwa', *Journal of Islamic Ethics*, 5.1 (2021), hlm. 45-47.

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A review of the three *hadiths* above yields a firm yet balanced conclusion: AI cannot and should not function as an independent mufti within the Islamic legal system, but it can and should be utilized as a powerful tool to assist scholars in carrying out their fatwa functions. This limitation is not merely a technical one that AI is not yet sophisticated enough but a normative-ontological one: a fatwa in Islam is an act of worship that requires a subject to be morally and spiritually responsible before God, and AI definitively does not fulfill this prerequisite. Ignoring this limitation is not only a methodological error, but also has the potential to lead to mass misguidance *(idhlal al-ummah*) as sternly warned against in the aforementioned *hadith* of Bukhari and Muslim.[58]

Evaluation of the Use of Artificial Intelligence (AI) in Fatwas Based on *Maqasid Syariah*

Analyzing the use of artificial intelligence in the context of *fatwas* requires the use of a teleological evaluation framework, namely by considering the ultimate goal of *sharia* law. In the science of *ushul fiqh*, this framework was systematically formulated by Imam Abu Ishaq al-Syatibi through the theory of *Maqasid Sharia*. In his book al-Muwafaqat, al-Syatibi asserts that all provisions of Islamic law are essentially directed at safeguarding the five primary human needs *(al-Daruriyyat al-Khams)*: namely the protection of religion *(hifz al-din)*, life *(hifz al-nafs)*, reason *(hifz al-'aql)*, descendants *(hifz al-nasl)*, and property *(hifz al-mal)*.[59]

Based on this framework, any emerging instrument employed in religious practice, including artificial intelligence, should be evaluated according to the extent to which it contributes to the realization of public benefit (*maṣlaḥah*) or creates the possibility of harm (*mafsadah*). Accordingly, the use of AI in the fatwa process should not be assessed solely in terms of speed, accessibility, or procedural efficiency, but must also undergo normative evaluation based on its implications for the realization and protection of the five primary objectives of Islamic law (*maqāṣid al-sharīʿah*).[60] This perspective positions AI as an object of ethical and legal assessment rather than as an independent source of legal authority. Within this framework, fatwa practices assisted by AI may be examined through a central question: to what extent do the legal conclusions generated through technological assistance remain consistent with the objectives of Islamic law and respond proportionately to contemporary social realities? Such evaluation becomes increasingly important because AI operates through probabilistic and data-driven processes that may generate outputs appearing normatively persuasive while still requiring substantive validation through established methods of Islamic legal reasoning and the framework of *maqāṣid al-sharīʿah*.[61]

To provide a concrete picture of this evaluation, below are several examples of AI responses to religious issues analyzed using the Maqasid Syariah approach.

Table 1. Analysis of AI-Based Fatwas and *Maqasid Syariah*

Question	ChatGPT Free	ChatGPT Go
I work as a medical professional, with long hours and	In such circumstances, sharia prioritizes	In Islamic fiqh, fasting during Ramadan is obligatory, but this obligation is tied to ability and there are no real disadvantages. If you, as

[58] Fauzi Saleh, 'Hadith Ahkam and the Qualifications for Fiqh Development', *El-Sunan: Journal of Hadith and Religious Studies*, 2.1 (2024), pp. 46–55, doi:10.22373/el-sunan.v2i1.5438.

[59] Abu Ishaq Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shari'ah*, 1st edn (Fez: Mansyurat Basyir Bin'athiyah), Volume II, 8–10.

[60] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: the international institute of islamic thought, 2007), 51–53.

[61] Harizal Putra and Apriany Hernida, 'Hukum Islam Dan Tantangan Moral Era Digital Di Indonesia', *Jurnal Literasiologi*, 13.3 (2025), pp. 233–40.

frequent physical fatigue. If I fast during Ramadan, I'm concerned that my concentration will decrease and I could endanger patients. Will I be sinning if I don't fast?	safeguarding the life *(hifz al-nafs)* and the reason *(hifz al-'aql)*. Obligatory fasting is indeed a pillar of Islam, but Allah also grants spiritual guidance to those experiencing real hardship and potential danger. If fasting significantly compromises your safety or the safety of others, you are permitted to skip the fast and make up the fast on another day or pay the fidyah (reparation) as stipulated. This is in line with Islamic principles. "المشقة تجلب التيسير" and the aim of the *Sharia* which is not to cause harm.	a medical worker, work long hours, are physically tired, and there is a strong concern that fasting will reduce concentration, potentially endangering the patient, then this situation is considered a syar'i excuse. The principles of Shari'a emphasize that protecting the life *(hifz al-nafs)* and preventing danger come first, and Allah does not burden a person beyond his ability. Therefore, in conditions like this you are not guilty if you do not fast, as long as the decision is based on professional considerations and rational concerns, not just feeling heavy or lazy. However, the obligation to fast is not completely waived. If the inability to fast is temporary for example, only on certain days or during a particularly demanding work schedule then you must make up *(qadha)* the missed fast on another day when conditions permit. If your physical condition or work demands make it nearly impossible for you to fast continuously and for an extended period, some scholars permit paying *fidyah* as a form of religious responsibility. This way, you maintain peace of mind: you are not sinning, the patient's safety is protected, and your religious obligations are still fulfilled to the best of your ability.
My husband's income isn't enough to meet our family's needs. I work and help with the household finances. Am I sinning if I demand that my husband be more flexible in his household roles?	In Islam, the obligation to provide for the family rests with the husband. However, in modern reality, husband-wife cooperation is a form of family benefit. As long as it does not violate sharia principles, a flexible division of roles is permitted. This approach aligns with the *maqasid hifz al-nasl* (maintaining family harmony) and *hifz al-mal* (obligatory good deeds). Demanding	In Islam, it's not sinful to demand that your husband be more flexible in his domestic roles, as long as the demands are made in a manner that is virtuous, fair, and proportionate. Legally, the primary obligation to provide for the family rests with the husband, but when his income is insufficient and you contribute to the household, this contribution constitutes a form of mutual assistance, a form of goodwill. In such circumstances, justice in a husband-wife relationship doesn't necessarily mean a rigid division of roles, but rather a realistic division of roles according to each spouse's abilities and circumstances. Scholars emphasize that married life is built on the principle of mutual benefit, namely treating each other with kindness and understanding. A working wife does not automatically lose her right to domestic

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	justice and deliberation is not a sin, as long as it is done in a good manner and does not undermine the purpose of marriage.	assistance and support, especially if the workload and financial burden are shared. In fact, some scholars cite the example of the Prophet Muhammad PBUH himself helping with household chores, demonstrating that role flexibility is not a violation of a husband's leadership, but rather an expression of shared morality and responsibility. Therefore, what is important to maintain is not "demanding" in the sense of coercion or humiliation, but rather deliberating with the intention of maintaining harmony and justice. As long as your demands are aimed at preventing injustice, excessive exhaustion, and marital discord and are conveyed with good manners then, according to Islamic jurisprudence and ethics, such behavior is not considered sinful and is in fact in line with the values of justice and compassion within the family.
I was forced to borrow money from a conventional institution because my child's medical expenses were urgent. Am I sinning by charging interest?	Usury is basically prohibited. However, in emergency conditions that threaten the safety of children's lives, the Shari'a provides limited tolerance. This includes the implementation of *maqasid hifz al-nafs*. Rules "تبيح الضرورات المحظورات" applies on condition that it is limited to needs, not for extravagance, and still accompanied by efforts to find halal alternatives. In this condition, sin is not imposed on the person who is truly forced to do so.	In Islamic jurisprudence, usury is indeed a major sin, but Sharia law also recognizes the concept of emergency *(darurah)*, which can change the legal status when life or safety is threatened and there are no realistic halal alternatives. In the case of urgent medical expenses for a child while there is no family assistance, social institutions, interest-free loans, or adequate health facilities available some scholars state that engaging in interest within the limits of an emergency does not constitute a sin. The principle of *"al-darurat tubih al-mahzurat"* (emergency permits the forbidden) is used to protect the primary objective of Sharia, which is to preserve the life *(hifz al-nafs)*. This view can be found in the explanations of scholars such as Ibn Taymiyyah, who emphasized that the prohibition can be relaxed when someone is forced to do so and has no other choice. It is also reinforced by contemporary scholars such as Yusuf al-Qaradawi in his discussion of usury and urgent needs. However, this relaxation is not absolute justification: it is limited by a sound intention, a truly urgent situation, and the obligation to immediately exit the interest-bearing transaction when circumstances permit. It is also recommended to make

		frequent repentance *(istighfar)* and strive to repay the principal debt as quickly as possible. Therefore, if you borrow out of necessity, for your child's medical treatment, and without any other alternative, you are not sinful according to the scholars, who permit it in emergencies. The most important thing is to maintain your intentions, limit your needs, and continue seeking halal avenues after the emergency is resolved.
I learned that a family member has committed a minor crime. If I report it, the family will be destroyed. If I cover it up, I'm afraid I'll be guilty. What should I do?	Islam does not mandate the disclosure of personal shame that does not have widespread consequences. However, if the act harms others or has the potential to recur, reporting it can be a moral obligation for the sake of the well-being of the self and the well-being of the self. The *maqasid* approach weighs between greater and lesser harm. If internal advice and improvement is enough to stop crime, then that is more important. However, if it endangers the public, the public interest takes precedence.	In Islam, you are not automatically sinful simply because you find yourself in a dilemma like this, as *sharia* views crime in a multi-faceted, not a black-and-white manner. If the crime is minor, not ongoing, does not involve widespread public rights, and does not pose a real danger to others, then covering up a disgrace *(satr al-'aib)* with the aim of reforming the perpetrator may be the preferred option. The Prophet PBUH recommended covering up the disgrace of fellow Muslims as long as it does not lead to greater injustice, and scholars have explained that preserving family unity and preventing social decay *(mafsadah)* are valid sharia considerations. However, covering up a disgrace does not mean condoning the crime. The recommended compromise is serious, firm, and repeated admonition to the family member, encouraging them to repent, stop their actions, and if possible restore the rights of the injured party. As long as you actively try to prevent the crime from recurring and do not participate in or facilitate its fruits, you are not considered a sinner. According to Islamic jurisprudence, preventing greater harm takes precedence over achieving lesser benefits. Reporting to the authorities is mandatory if the crime recurs, escalates, threatens the safety of others, or involves public rights that cannot be resolved amicably. At this point, maintaining justice and protecting the community takes priority, even if the consequences are emotionally heavy. Therefore, what is required of you is not the "harshest" decision, but rather the one that is fairest, carries the least harm, and has the greatest potential for improvement, while

	continuing to seek God's guidance so that the steps taken do not give rise to new injustice.

The analysis above indicates that AI-generated responses may normatively reflect patterns of consideration associated with *maqāṣid al-sharīʿah*, particularly in weighing potential benefits (*maṣlaḥah*) and harms (*mafsadah*). Nevertheless, such substantive conformity does not automatically confer upon AI the status of a legitimate fatwa authority. From a methodological perspective, the first table in this study presents more concise normative responses that connect legal issues directly to one or two primary objectives of Islamic law, such as the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), or property (*ḥifẓ al-māl*). This pattern reflects an approach of *taʿlīl al-aḥkām* through direct *maqāṣid*-based reasoning, in which legal judgments or concessions are derived from the presence of identifiable benefits or the avoidance of potential harms. From the perspective of Imam al-Shāṭibī, such an approach may be methodologically acceptable; however, it generally remains at the level of identifying the universal objectives of Islamic law (*al-maqāṣid al-kulliyyah*) and does not necessarily include deeper elaboration concerning normative hierarchy, conditions of application, contextual qualification, and the limits of legal implementation. [62]

When analyzed more closely, the examples of AI-assisted fatwa responses presented in the table suggest that artificial intelligence is capable of reproducing certain patterns of Islamic legal reasoning that are oriented toward *maqāṣid al-sharīʿah*.[63] AI appears able to identify and organize general legal principles—such as the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), and property (*ḥifẓ al-māl*)—and apply them to contemporary issues through pattern-based inference.[64] This observation indicates that AI can technically emulate forms of normative argumentation commonly found in fatwa discourse. However, such capability remains at the level of knowledge representation and computational pattern recognition rather than substantive normative understanding rooted in intentionality, contextual judgment, and juridical responsibility.[65] Consequently, although AI may assist in structuring legal arguments, it does not itself perform *ijtihād* in the full epistemological sense recognized within Islamic legal tradition.

From the perspective of *maqāṣid al-sharīʿah*, benefit (*maṣlaḥah*) is not determined solely by the final outcome of a legal judgment but also by the reasoning process and methodological considerations through which that judgment is produced.[66] Imam al-Shāṭibī emphasized that understanding the objectives of Islamic law requires the capacity to comprehend the spirit of the Sharia, the interconnectedness of legal principles, and the realities of social context in an integrated manner.[67] In this regard, AI operates through computational processing, statistical inference, and correlations derived from available data rather than through normative deliberation or moral accountability.[68] Consequently, although AI-generated responses may appear textually consistent with the objectives of Islamic law, such conformity remains instrumental and procedural rather than arising from substantive normative reasoning as understood within the tradition of Islamic legal

[62] Nuraini Nuraini, Waharjani Waharjani, and Mohammad Jailani, 'FROM TEXTUAL TO CONTEXTUAL: CONTEMPORARY ISLAMIC THINKER ABDULLAH SAEED ON QUR'ANIC EXEGESIS', *Jurnal Ilmiah Al-Mu'ashirah*, 21.1 (2024), p. 32, doi:10.22373/jim.v21i1.19639.

[63] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*., 3–7.

[64] Mohammad Hashim Kamali, *Syariah Law : An Introduction* (Oxford: OneWorld, 2008), 268.

[65] Luciano Floridi, *The Ethics of Artificial Intelligence* (Oxford: Oxford University Press, 2023) <https://doi.org/10.1093/oso/9780198883098.001.0001>, 41.

[66] Ahmad Al-Raisuni, *Nazariyyat Al-Maqasid 'inda Al-Imam Al-Shatibi* (Herndon: IIIT, 2007), 115.

[67] Al-Shatibi, Juz II, 8–10.

[68] Nick Bostrom, *Superintelligence* (Oxford: Oxford University Press, 2014), 22.

methodology. This distinction reinforces the view that alignment in legal outcomes should not automatically be equated with equivalence in legal authority or epistemic legitimacy.

Furthermore, the application of *maqāṣid al-sharīʿah* in fatwa formulation requires a process of *taḥqīq al-manāṭ*, namely the contextual determination and verification of the concrete circumstances in which a legal ruling is applied.[69] This process involves evaluating social conditions, psychological dimensions, cultural considerations, and the potential short- and long-term consequences of a legal determination.[70] Although AI possesses significant analytical capabilities, its operation remains dependent on computational processing and available data structures, which limits its capacity to fully engage with contextual meaning, normative evaluation, and the ethical dimensions underlying legal judgment.[71] Accordingly, AI may assist by providing relevant information, identifying possible legal arguments, and organizing supporting materials; however, the determination of *maṣlaḥah* and *mafsadah* through contextual legal assessment remains the responsibility of the mufti as the bearer of interpretive authority and normative accountability.

From an ethical perspective, the use of AI in fatwa practices may also generate normative risks if implemented without adequate limits and oversight. Excessive dependence on AI systems risks reducing the fatwa process to computational outputs while overlooking the interpretive, ethical, and spiritual dimensions traditionally embedded in the role of the mufti. In Islamic legal thought, a fatwa is not merely a legal opinion but also represents an act of scholarly and moral responsibility before Allah.[72] Consequently, every fatwa carries ethical implications and forms of accountability that remain inseparable from human agency and cannot be delegated entirely to technological systems.[73] Nevertheless, when employed within appropriate methodological and ethical boundaries, AI may contribute positively to strengthening the quality of *maqāṣid*-oriented fatwa practices. AI can function as a supporting epistemic instrument for identifying relevant evidence, mapping scholarly disagreements, organizing legal references, and expanding access to *maqāṣid*-based considerations relevant to contemporary issues. Through this approach, AI is not positioned as a substitute for the mufti but as an auxiliary tool that may enhance the rigor, consistency, and accountability of the fatwa process while preserving human interpretive authority.

From the perspective of *maqāṣid al-sharīʿah*, drawing on the framework developed by Imam al-Shāṭibī, the authority associated with fatwa issuance may be understood as closely connected to the preservation of religion (*ḥifẓ al-dīn*) at the level of *ḍarūriyyāt*, since fatwas function to maintain the integrity, continuity, and normative objectives of Islamic law. Accordingly, transferring fatwa authority entirely to AI-based systems may risk weakening the function of *ḥifẓ al-dīn* by encouraging forms of "mechanized fatwa production" that insufficiently account for wisdom, contextual realities, and the ethical dimensions of legal reasoning. Moreover, al-Shāṭibī emphasized the importance of *taḥqīq al-manāṭ*—the contextual verification and qualification of factual circumstances—in the process of legal determination. Although AI is capable of processing information, organizing

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[69] Wael B Hallaq, *A History of Islamic Legal Theories* (Cambridge: Cambridge University Press, 1997), 156.

[70] Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence*, 3rd edn (Cambridge: The Islamic Texts Society, 2003), 308.

[71] Virginia Dignum, *Responsible Artificial Intelligence*, Artificial Intelligence: Foundations, Theory, and Algorithms (Cham: Springer International Publishing, 2019) <https://doi.org/10.1007/978-3-030-30371-6>, 57.

[72] Al-Qaradawi, *Al-Fatwa Bainal Indhibat Wat Tasayyub*, 24.

[73] Muhyiddin bin Syaraf An-Nawawi, *Al-Majmu' Syarh Muhadzzab* (Jeddah: Maktabah Irsyad, 1970), Volume I, 38.

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evidence, and identifying legal patterns, its operation remains dependent on computational inference and available data structures, limiting its capacity to undertake the contextual, evaluative, and prudential judgments required in *taḥqīq al-manāṭ*.[74] Consequently, from a *maqāṣid*-based perspective, replacing the interpretive role of the mufti with AI risks reducing the fatwa process to a predominantly technical procedure that becomes detached from the substantive objectives and ethical orientation of Islamic law. [75]

However, the framework of *maqāṣid al-sharīʿah* also provides a broad space of legitimacy for the use of AI as a *wasīlah* (supporting instrument) within the *iftāʾ* process rather than as a *marjiʿ* (final source of legal authority). At the level of *ḥājiyyāt*, AI may function as a supporting tool for the mufti by assisting in evidence retrieval, identifying relevant scholarly opinions, exploring classical and contemporary legal literature, and generating analytical projections regarding the potential implications of legal decisions, thereby facilitating and strengthening the quality of *ijtihād*. At the level of *taḥsīniyyāt*, AI may further contribute to improving fatwa governance through more systematic documentation, greater transparency of references, and broader access to legal information. Within this configuration, AI does not replace the authority of the mufti but instead strengthens the mufti's epistemic capacity and institutional effectiveness. In this sense, the use of AI remains consistent with the objectives of Islamic law because it promotes facilitation and public benefit without compromising the preservation of religion (*ḥifẓ al-dīn*) and the integrity of the fatwa process.[76]

Based on the foregoing considerations, the position most consistent with the framework of *maqāṣid al-sharīʿah* is not to recognize AI as a substitute for the mufti in exercising fatwa authority, but rather to employ AI as a supporting instrument within the process of *ijtihād*. This relational model preserves the objective of protecting religion (*ḥifẓ al-dīn*) at the level of *ḍarūriyyāt* while simultaneously optimizing the benefits of technological development at the levels of *ḥājiyyāt* and *taḥsīniyyāt*. Accordingly, the central issue is not whether AI should be categorically accepted or rejected, but how to construct a model of *iftāʾ* governance that integrates AI as an epistemic and analytical tool operating under the interpretive authority, ethical oversight, and normative responsibility of qualified scholars.[77] In this configuration, technological innovation is accommodated without displacing the human agency that remains essential to the legitimacy and objectives of Islamic legal reasoning.

Thus, a *maqāṣid al-sharīʿah* reading of AI-assisted fatwa practices leads to the normative conclusion that artificial intelligence may be legitimately employed only within the scope of realizing and evaluating public benefit (*taḥqīq al-maṣlaḥah*), rather than functioning as an independent source of legal authority.[78] Within this perspective, the *maqāṣid* framework operates as an ethical and methodological boundary that ensures the use of AI in fatwa practices remains oriented toward the objectives of Islamic law and does not become dominated by considerations of procedural efficiency alone.[79] Consequently, the legitimacy of AI in the fatwa process is determined not by its technological sophistication, but by the extent to which its use remains subordinated to human interpretive authority and contributes to the realization of the substantive aims of the Sharia.

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[74] Abd. Wahid and others, 'UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION', *Jurnal Ilmiah Islam Futura*, 23.2 (2023), p. 263, doi:10.22373/jiif.v23i2.17353.

[75] Al-Shatibi, Juz II, 8-15.

[76] Al-Raisuni,214-220.

[77] Al-Qaradawi, Fatawa Mu'Asirah, Juz III, 543-550.

[78] Al-Shatibi, Volume IV, 194.

[79] Muhammad Kamal Masud, Shatibi's Philosophy of Islamic Law (Herndon: IIIT, 2023) <https://books.google.co.id/books?id=1P9i0AEACAAJ>, 289.

C. Conclusion

Based on the discussion of the concept of artificial intelligence (AI), its implications for Islamic ethics, the analysis of hadith, and the evaluation through the framework of *maqāṣid al-sharīʿah*, several important conclusions may be drawn. First, conceptually and epistemologically, AI is an instrumental computational system that operates through data processing and algorithmic inference and therefore does not possess intentionality, moral accountability, or the capacity for *taklīf* (religious and legal responsibility). Consequently, AI cannot be recognized as a subject of *ijtihād* or as an autonomous authority in issuing fatwas within Islamic law. Second, from the perspective of Islamic ethics, the governance and use of AI should be situated within the framework of *maqāṣid al-sharīʿah*, which seeks to preserve religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Since technology is not ethically neutral, its legitimacy must be evaluated not only in terms of technical efficiency but also according to its objectives, consequences, and contribution to public welfare (*maṣlaḥah*). In the context of fatwas, AI may function only as a supporting instrument while interpretive authority and final legal responsibility remain vested in qualified scholars. Third, the normative analysis of hadith and the *maqāṣid* framework demonstrates that the use of AI as an independent fatwa issuer cannot be justified within Islamic legal methodology. Fatwa issuance requires a legally and morally responsible subject capable of contextual judgment, *ijtihād*, and scholarly accountability—conditions that AI does not fulfil. Accordingly, the legitimate role of AI is limited to functioning as an auxiliary epistemic tool (*adāh muʿīnah*) under human supervision rather than as a substitute for the mufti. Fourth, from the perspective of Islamic ethics and *maqāṣid al-sharīʿah*, AI may contribute positively to fatwa practices when used to support evidence retrieval, legal data management, comparative analysis of scholarly opinions, and broader access to relevant legal sources. However, such use remains acceptable only when accompanied by prudence, epistemic transparency, fairness, methodological oversight, and meaningful human accountability. Without these safeguards, there is a risk of legal distortion, oversimplification of fatwas, and the weakening of scholarly authority. This study contributes to the discourse by integrating hadith analysis and the framework of *maqāṣid al-sharīʿah* to position AI proportionally as an instrumental support for fatwa practices rather than as a source of legal authority. Nevertheless, this research remains limited because it adopts a normative and literature-based approach and does not include empirical data regarding the implementation of AI within contemporary fatwa institutions or detailed analysis of regulatory and technical dimensions. These limitations open opportunities for future research that is more empirical, comparative, and practically oriented. Overall, this study confirms that the position of AI in Islamic fatwas is complementary and instrumental rather than normative and authoritative. Hadith and the framework of *maqāṣid al-sharīʿah* provide an ethical and methodological foundation to ensure that technological development remains aligned with the objectives of Islamic law and the protection of human dignity. Accordingly, the primary challenges surrounding AI in fatwa practices are not merely technical but fundamentally ethical, epistemological, and institutional.

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