

Artificial Intelligence in Fatwa and Islamic Law: Prospects, Regulations, and Ethics

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ARTICLE INFO	ABSTRAK
Volume: 4 ISSN: 2963-5489 KEYWORDS Artificial Intelligence, fatwa, Islamic law, maqāṣid al-Shariah, AI ethics, regulation	The rapid development of Artificial Intelligence (AI) opens up opportunities for transformation in the fatwa process and Islamic legal practice – from providing rapid religious answers to analytical support for ijtihad. However, the integration of AI raises regulatory, epistemological, and ethical challenges: the authority of fatwas, the quality of textual references, algorithmic transparency, and accountability. This article analyzes the prospects for using AI in the fatwa process and Islamic legal institutions, formulating regulatory challenges and an ethical framework that aligns with the maqāṣid al-Shari'ah. Qualitative research methods: literature review (including empirical studies and theoretical studies), analysis of sharia norms, and synergy of findings for policy recommendations. The results indicate that AI has the potential to improve access and efficiency of fatwa services, but requires a governance framework that combines maqāṣid principles, technical standards (transparency, auditability), and a mechanism for oversight of scholars. Recommendations: (1) AI as a tool (not a substitute for muftis), (2) verified reference source standards, (3) sharia-technical audit protocols, and (4) digital education for scholars.

1. Introduction

The development of AI—particularly Natural Language Processing (NLP) and large-scale language models (LLMs)—has transformed the way society seeks religious answers. The demand for religious questions and answers (fatwas) is increasing at a large scale, while the number of trained muftis is limited. AI offers a quick and accessible solution but raises questions regarding the authority, validity of references, and accuracy of Islamic law. From a normative Islamic perspective, every ijtihad must be rooted in the Qur'an, Sunnah, ijma', qiyās, and other usulīyah principles. Therefore, the use of AI must be evaluated through these principles and the objectives of sharia (maqāṣid).

Several relevant Qur'anic verses emphasize the role of knowledge, authority, and prudence in seeking legal rulings:

- "Read in (mentioning) the name of your Lord who created." (QS. Al-'Alaq/96:1 emphasis on the process of seeking knowledge/iqra').
- "Allah will elevate those who believe among you and those who are given knowledge by several degrees." (QS. Al-Mujādalah/58:11-special recognition of the role of knowledge).
- "O you who believe, obey Allah and obey the Messenger and the uli al-amr among you." (QS. An-Nisa/4:59-relevant to the concept of authority and obedience to the decisions of leadership institutions).

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These verses do not directly address technology, but they do establish a framework of principles: the importance of knowledge, legitimate authority, and prudence. In the modern context, a reciprocal question arises: how can religious authorities adopt technology without compromising the legitimacy and validity of Islamic law?

2. Literature review

2.1. Al-Quran Ethics and Islamic Perspective

The study of Islamic ethics from an Islamic perspective emphasizes the need for pluralistic ethical benchmarking rooted in the maqasid al-Shari'ah (objectives of justice, human dignity, and salvation) (hifz al-din, al-nafs, al-aq, al-nasi, al-mäl). Comparative studies place the notion of maslaha (maslaha) and the principles of usul fiqh (Islamic jurisprudence) as a translation of religious values into ethical norms for Islamic engineering and policy. (See Elmahjub, 2023 for an Islamic ethical benchmarking framework.).

2.2. Global Landscape of AI Ethics Guidelines

A cross-national review of AI ethical guidelines identified five common principles: transparency, fairness, non-maleficence, responsibility, and privacy. These principles can be contextualized within the maqasid principles to establish AI governance that aligns with Islamic values. (Jobin, Lenca & Vayena, 2019).

2.3. AI and Automation Fatwa Technical & Experimental Studies

Several experimental and prototype studies have explored NLP/retrieval-augmented generation (RAG)-based fatwa question-and-answer systems and reference verification pipelines. The results demonstrate potential efficiency but also the risk of "hallucination" (answers not based on valid references) and contextual errors. This literature emphasizes the need for oversight by scholars and the integration of validated reference databases. (Prototype studies and related articles in Pertanika and conference journals.)

2.4. Governance Framework in the Sharia Context

In the context of Islamic financial institutions and Sharia-compliant institutions, an AI governance framework has been proposed that combines Sharia principles and technical standards, Shariah audit obligations, documentation standards, and risk mitigation policies. This is relevant if AI is included in the Islamic fatwa/legal institution ecosystem. (Several whitepapers/SSRN & governance standards related to AI & Shariah) (Bilal Zafar, 2025) .

3. Methodology

Research approach: Qualitative, normative-analytical. Steps:

- 1. Systematic literature review of academic works (books, peer-reviewed journal articles, conference papers) related to the Quran and Islamic ethics, automation fatwas, and maqasid (maqasid). Key online sources (Springer, Nature Machine Intelligence, Pertanika, SSRN, etc.) were used to map the current state of the science.
- 2. Analysis of Sharia sources: examining the relevance of usul fiqh principles (maqasid, maslaha, sadd al-dhara'i, istislah) to ethical issues of the Quran.
- 3. Synthesis: combining technical and normative findings into governance and ethics recommendations.

Limitations: This research is a literature review (does not involve new field experiments), so recommendations need to be verified through empirical field studies (case studies of fatwa institutions, interviews with muftis, etc.)

4. Results and Discussion

4.1 Prospects for AI Integration in the Fatwa Process

- **Accessibility:** AI can improve public access to Islamic legal information, provide quick answers to common questions, index classical and modern literature, and help simplify legal documents.
- **Efficiency:** AI supports text analysis (e.g., fatwa comparisons, reference summaries), thereby accelerating the mufti research process.
- **Personalization:** AI can filter answers based on local context (madhhab, jurisdiction), if the database and parameters are configured appropriately.

However, potential errors (hallucinations), loss of context, and over-reliance on human verification protocols must be addressed.

(Empirical support in the literature: prototypes and studies of automated fatwa and QA demonstrate both benefits and technical challenges such as hallucinations and the need for source verification.) (Munshi, Hasan Tarek dkk. 2022).

4.2 The Problem of Authority and Legitimacy of Islamic Law

Traditional fatwas involve qualified muftis who combine mastery of the text and social context. Machines lack theological authority: therefore, the ethical operational model is that of Allah as an assistant to the mufti (tooling), not as an independent fatwa issuer. The principle of obedience to the "uli al-amr" (the authority of the ruler) and the affirmation of the role of knowledge emphasize the importance of human legitimacy in legal decisions. (QS. An-Nisa 4:59; 58:11)

4.3 Maqasid-based Ethical Framework

Maqasid al-Shari'ah provides normative principles for assessing the application of the Qur'an: safety (hifz al-nafs), reason (hifz al-'aql), honor (hifz al-'ird), religion (hifz al-din), and wealth (hifz al-mäl). For example, an Qur'an system that degrades human dignity or incites slander (ghibah, fitnah) clearly contradicts the maqasid. This approach requires a thorough evaluation of each Qur'an application before it is recognized within the Islamic legal framework. (See Elmahjub, 2023 for an Islamic ethical benchmarking framework)

4.4 Technical and Regulatory Challenges

- **Sources & Verification:** AI must draw references from validated texts (translations, sanad, accredited fiqh works). A reference database authorized by a scholarly institution is necessary. **Transparansi & Auditabilitas:** model harus menyediakan jejak rujukan (explainability) - dari mana dalil/argumen diambil. Prinsip global etika AI (transparency, fairness, accountability) relevan. (Jobin, Lenca & Vayena, 2019).
- **Accountability:** if an error occurs in an AI-based fatwa, it must be clear who is responsible (developer, fatwa institution, signing mufti).
- **Privacy & Data:** Question data and the identity of the questioner must be protected in accordance with privacy principles and local laws.

5. Conclusion

AI offers significant opportunities to improve the access, efficiency, and quality of research support in the fatwa process and Islamic legal practice. However, this technological integration is not without risks: the potential for contextual errors, hallucinations, and the degradation of the legitimacy of legal decisions must be seriously considered. A balanced solution is to position AI as a tool (not a substitute) and to design governance that incorporates the principles of maqasid al-Shariah,

ethical technical standards (transparency, fairness, accountability), and dual Shari'ah-technical audit mechanisms. Practical recommendations include validated reference standards, a human-in-the-loop model, audit protocols, and interdisciplinary education. Next steps include empirical case studies in fatwa institutions, limited-scale validation trials of the AI-fatwa system, and initiatives to develop national/international guidelines for AI practices in the Islamic legal realm.

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