

Artificial Intelligence in Islamic Jurisprudence: Potentials and Limitations

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ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489 KEYWORD Artificial Intelligence, Islamic Law, Jurisprudence, Fatwa, Ijtihad, Maqāṣid al-Sharī'ah	Artificial Intelligence (AI) has emerged as one of the most transformative technologies of the 21st century, influencing various fields including law, economics, education, and healthcare. Its application in Islamic law (fiqh) and jurisprudence (ushul al-fiqh) presents both promising opportunities and pressing challenges. This paper explores the potentials and limitations of AI in Islamic jurisprudence, focusing on its role as a supportive tool in legal reasoning and decision-making. Using a normative and literature-based method, the study finds that AI can enhance the accessibility of Islamic legal resources, assist in fatwa issuance through data analysis, and provide comparative insights across classical and contemporary jurisprudence. However, AI also has significant limitations: it lacks moral and spiritual agency, cannot grasp the maqāṣid al-sharī'ah (higher objectives of Islamic law), and risks misinterpretation if not supervised by qualified scholars. The study concludes that AI should not replace the role of mujtahid or Islamic jurists but should be positioned as a supplementary tool to strengthen research, facilitate knowledge dissemination, and support human scholars in responding to contemporary legal challenges.

1. Introduction

Artificial Intelligence (AI) has rapidly evolved into a central feature of contemporary life, shaping global systems of communication, economy, and governance. Its potential applications in the legal domain are immense, including case prediction, contract analysis, and decision support. Within the context of Islamic jurisprudence (fiqh), AI raises an important question: can advanced technology contribute to the interpretation and application of divine law?

Islamic law, as a system rooted in the Qur'an, Sunnah, consensus (ijma'), and analogical reasoning (qiyas), has always required human reasoning through ijtihad. The rise of AI presents a transformative opportunity to support these processes, but it also risks undermining the spiritual and ethical dimensions of Islamic law.

This study examines the potentials and limitations of AI in Islamic jurisprudence. It argues that while AI may serve as a valuable tool for accessing, organizing, and analyzing vast legal sources, it cannot substitute the role of qualified scholars who embody both intellectual rigor and moral responsibility.

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2. Literature Review

AI has been studied extensively in modern legal systems for tasks such as legal analytics, predictive judgments, and decision automation (Surden, 2019). In Islamic contexts, discussions on AI remain relatively new but are increasingly relevant. Some scholars emphasize the potential of AI to support Islamic finance, fatwa databases, and digital ethics (Rahman, 2022).

The concept of *ijtihad* in Islamic law refers to the exertion of intellectual effort by qualified jurists to derive legal rulings from foundational texts. It is not merely a technical process but one that integrates moral, ethical, and spiritual dimensions (Kamali, 2003). AI, by contrast, is based on algorithms and machine learning, which lack human intentionality (*niyyah*) and spiritual accountability (*taklīf*).

The theoretical framework of this study rests on *maqāṣid al-sharī'ah*, the higher objectives of Islamic law, which include the preservation of faith (*dīn*), life (*nafs*), intellect (*'aql*), progeny (*nasl*), and wealth (*māl*) (Auda, 2008). Evaluating AI's role in Islamic law requires assessing whether it aligns with or undermines these objectives.

3. Methodology

This paper adopts a qualitative, literature-based approach with a normative analysis. Data are drawn from classical Islamic legal sources, contemporary scholarly works on *ijtihad* and *maqāṣid al-sharī'ah*, as well as current research on AI in law and ethics. The methodology aims to compare the principles of Islamic jurisprudence with the capabilities and limitations of AI to identify areas of convergence and divergence.

4. Results and Discussion

4.1 Potentials of AI in Islamic Jurisprudence

1. Accessibility of Legal Sources – AI can digitize and organize classical *fiqh* texts, making them more accessible for students and scholars worldwide.
2. Fatwa Databases – AI can compile and cross-reference fatwas from different schools of thought, providing comparative insights and supporting evidence-based decision-making.
3. Efficiency in Research – AI can process vast amounts of jurisprudential data, assisting scholars in identifying relevant precedents and interpretations.
4. Educational Support – AI tools can enhance learning environments for Islamic law students through intelligent tutoring systems and automated knowledge retrieval.

4.2 Limitations of AI in Islamic Jurisprudence

1. Lack of Moral Agency – AI cannot grasp the spiritual and ethical dimensions of Islamic rulings, which require intention (*niyyah*) and accountability before God.
2. Inability to Understand *Maqāṣid al-Sharī'ah* – While AI can process data, it cannot comprehend the higher objectives of Islamic law that guide human jurists.
3. Risk of Misinterpretation – Without human supervision, AI may misclassify or misapply legal texts, leading to incorrect conclusions.
4. Authority and Legitimacy – Islamic law emphasizes the authority of qualified scholars (*ulama*). AI lacks legitimacy to act as an independent jurist or *mufti*.

4.3 Analysis

AI should be regarded as an auxiliary tool in Islamic jurisprudence. It can support scholars by enhancing access to knowledge and facilitating comparative research, but it cannot replace human *ijtihad*. As the Qur'an emphasizes:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

The translation:

“So ask the people of knowledge if you do not know.” (Qur'an, An-Nahl 16:43)

This verse underscores that ultimate authority lies with human scholars (*ahl al-dhikr*), not with autonomous systems. AI can help, but only under the supervision of those qualified in Islamic law.

5. Conclusion

The exploration of AI in Islamic jurisprudence reveals a dual reality. On one hand, AI offers significant potentials in improving access to jurisprudential sources, organizing fatwa databases, and supporting legal research. On the other hand, it faces profound limitations due to its lack of moral agency, spiritual accountability, and inability to embody the *maqāṣid al-sharīʿah*.

This study concludes that AI should be positioned as a supportive tool rather than a replacement for *ijtihad*. Human scholars remain central in interpreting and applying divine law, as they combine intellectual effort with spiritual responsibility.

In line with the theme of ICIS 2025, this paper emphasizes that digital transformation, including AI, can empower Muslim societies if integrated responsibly with Islamic jurisprudence. However, this empowerment requires caution: AI must be harnessed to serve the objectives of Sharia, not to override them.

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