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TRANSFORMATION OF ISLAMIC LAW IN THE ERA OF ARTIFICIAL INTELLIGENCE: CHALLENGES OF IJTIHAD AND THE RELEVANCE OF MAQĀṢID AL-SHARĪʿAH IN ADDRESSING CONTEMPORARY ISSUES

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ABSTRACT

This study examines the transformation of Islamic law in the era of artificial intelligence (AI), focusing on the challenges of *ijtihad* and the relevance of *maqāṣid al-sharīʿah* in addressing contemporary legal and ethical issues. Employing a qualitative approach through library research, this study integrates normative juridical, conceptual, and philosophical analyses of classical Islamic jurisprudence and contemporary scholarly literature published between 2024 and 2026. Data were analyzed using qualitative content and thematic analysis to identify emerging challenges and opportunities associated with AI-assisted Islamic legal reasoning. The findings reveal that artificial intelligence enhances access to Islamic legal knowledge, facilitates comparative jurisprudential analysis, and supports digital fatwa services. However, algorithmic bias, interpretive inaccuracies, limited transparency, and uncertainties surrounding religious authority constrain its independent application in *ijtihad*. Furthermore, *maqāṣid al-sharīʿah* provides a comprehensive normative framework for evaluating AI applications by grounding them in the principles of justice, accountability, human dignity, and public welfare. This study proposes a *maqāṣid-oriented, AI-assisted ijtihad framework that integrates* technological assistance, methodological verification, ethical safeguards, and scholarly supervision. The study concludes that AI should complement rather than replace qualified Islamic jurists, ensuring that technological innovation remains consistent with the fundamental objectives of Islamic law while promoting responsible and sustainable legal transformation in increasingly complex digital societies.

Keywords: Artificial Intelligence; Islamic Law; Ijtihad; Maqāṣid al-Sharīʿah; Digital Transformation; Islamic Legal Reasoning

A. INTRODUCTION

The rapid development of artificial intelligence (AI) has fundamentally transformed various dimensions of human life, including legal systems, education, economics, public services, and religious practices. The emergence of AI has not only introduced innovations in information processing but has also reshaped how individuals acquire knowledge, construct arguments, and make decisions based on algorithmically generated information. Within the context of Islamic law, these developments present significant challenges, as AI is increasingly utilized to access Islamic jurisprudential literature, examine religious evidence, compare scholarly opinions, and provide responses to legal questions encountered by Muslim

communities. This situation places Islamic law at the intersection of technological adaptation and the preservation of normative principles derived from the Qur'an, Hadith, scholarly consensus (*ijmāʿ*), and established methods of Islamic legal reasoning (*istinbāṭ al-aḥkām*). Abdelnour (2025) argues that the advancement of AI requires an Islamic theological and ethical approach that extends beyond technological rationality to encompass spiritual dimensions, moral responsibility, and human welfare. Accordingly, the transformation of Islamic law in the age of artificial intelligence requires an integrative framework that reconciles technological progress with the fundamental Islamic principles of justice, human dignity, and public welfare.

The increasing application of artificial intelligence in religious contexts is reflected in the emergence of digital Islamic legal consultation platforms, automated fatwa applications, and natural language processing technologies capable of generating responses to Islamic jurisprudential questions. Although these technologies facilitate access to Islamic legal knowledge, computational efficiency does not necessarily guarantee the accuracy of legal reasoning or the validity of the conclusions produced. Mohammed et al. (2025) identify several challenges associated with AI-based fatwa question-answering systems, including information accuracy, response instability, and hallucination, whereby AI generates seemingly credible information unsupported by reliable sources. Their study proposes a retrieval-augmented generation (RAG) approach to improve response accuracy; however, technological improvements alone do not resolve concerns regarding legal legitimacy and religious authority. These limitations are further demonstrated by Elmahjub et al. (2026), who evaluated nine large language models using 718 Islamic legal test cases drawn from different schools of jurisprudence. Their findings indicate that the best-performing model achieved an accuracy rate of only 67.65%, with a hallucination rate of 21.25%. These results demonstrate the limitations of AI in producing reliable Islamic legal arguments and highlight the importance of scholarly supervision, methodological verification, and institutional accountability when integrating artificial intelligence into Islamic legal decision-making.

A fundamental issue arising from the development of artificial intelligence concerns the position of *ijtihad* as a primary mechanism for the development and adaptation of Islamic law. Conceptually, *ijtihad* refers to the rigorous intellectual effort undertaken by qualified Islamic jurists to derive legal rulings concerning matters that are not explicitly addressed by foundational religious sources. This process requires not only an understanding of scriptural texts but also proficiency in Arabic, Islamic legal theory (*uṣūl al-fiqh*), jurisprudential maxims (*qawāʿid fiqhiyyah*), sociocultural contexts, and the potential consequences of legal decisions. As AI becomes increasingly involved in legal analysis and the construction of jurisprudential arguments, important epistemological questions emerge regarding whether algorithmic systems can independently perform *ijtihad* or should function exclusively as supporting instruments for qualified Muslim jurists. Latifi (2024) identifies several obstacles to implementing AI in Islamic legal reasoning, including algorithmic bias, limited transparency, interpretive inaccuracies, privacy concerns, and uncertainty regarding accountability for AI-generated decisions. Similarly, Atallah (2026) demonstrates that the digital transformation of fatwa practices affects not only the dissemination of religious

knowledge but also the legitimacy of religious authority, relationships between muftis and Muslim communities, and accountability in Islamic legal decision-making. Consequently, the principal challenge facing Islamic law is not merely the technological capacity to process religious evidence but also the preservation of methodological validity, scholarly legitimacy, and moral responsibility within increasingly digitalized processes of *ijtihad*.

In addressing these complexities, *maqāṣid al-sharīʿah* provides a significant normative foundation for evaluating the benefits and risks associated with artificial intelligence. Maqāṣid al-sharīʿah refers to the fundamental objectives of Islamic law, which aim to promote public welfare (*maṣlaḥah*) and prevent harm (*mafsadah*) in human life. Traditionally, these objectives encompass the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). Within the context of artificial intelligence, these principles can be extended into an analytical framework for assessing personal data protection, information security, algorithmic fairness, decision-making transparency, and the social consequences of automation. Ali et al. (2025) explain that Islamic ethical approaches to AI frequently draw upon *maqāṣid al-sharīʿah* and Islamic jurisprudential principles as normative foundations. Nevertheless, these approaches encounter limitations when applied to complex technological challenges. Their research highlights the significance of trusteeship (*amānah*), intention (*niyyah*), and moral accountability in developing artificial intelligence governance consistent with Islamic values. Furthermore, Abdelnour (2025) emphasizes that *ijtihad*, *maṣlaḥah mursalah*, and *sadd al-dharāʾiʿ* can function as ethical instruments for directing AI applications beyond technological efficiency toward human well-being and the prevention of harm. Therefore, *maqāṣid al-sharīʿah* offers a potentially integrative framework connecting technological development with the renewal of Islamic law while preserving the fundamental values of the Sharīʿah.

Previous studies have examined the relationship between artificial intelligence, Islamic law, and the transformation of *ijtihad* methodologies from various theoretical and practical perspectives. Latifi (2024) investigates the challenges of implementing AI in Shiʿi *ijtihad* and identifies algorithmic transparency, data bias, religious authority, and the inability of automated systems to adequately explain their decision-making processes as significant barriers. Abdelnour (2025) develops a theological perspective on artificial intelligence by emphasizing the importance of moral and spiritual considerations in responding to technological developments. Meanwhile, Ali et al. (2025) critically evaluate Islamic ethical approaches to AI through a trusteeship ethics framework that positions human responsibility as a fundamental principle in technological development and implementation. From a technological perspective, Mohammed et al. (2025) develop an AI-based fatwa question-answering system to improve the accuracy and consistency of responses by integrating large language models with information retrieval mechanisms. Atallah (2026) further examines the transformation of religious authority within digital fatwa environments, emphasizing the importance of methodological legitimacy and religious accountability. Collectively, these studies indicate that research on Islamic law and artificial intelligence has evolved across epistemological, ethical, technological, and institutional dimensions. However, their different analytical orientations also demonstrate the need for a more comprehensive examination that integrates the

transformation of *ijtihad* methodologies with the application of *maqāṣid al-sharīʿah* as a normative instrument for evaluating contemporary technological challenges.

Despite the growing body of literature, several significant research gaps remain. First, existing studies on artificial intelligence and Islamic law primarily concentrate on technological capabilities, the legitimacy of digital fatwas, and general ethical principles, while comparatively limited attention has been devoted to integrating these dimensions into a coherent framework for transforming Islamic legal reasoning. Second, although *maqāṣid al-sharīʿah* is increasingly recognized as an ethical foundation for technological governance, its operational application remains insufficiently developed, particularly regarding how to identify public benefits, evaluate potential harms, establish priorities among competing legal objectives, and determine the appropriate boundaries of AI involvement in Islamic legal interpretation. Ali et al. (2025) demonstrate that maqāṣid-based approaches to AI ethics continue to encounter practical challenges, especially when addressing the complexities of algorithmic development and implementation. Third, advances in generative AI require a more systematic understanding of the relationship between juristic authority, the validity of Islamic legal sources, accountability for automated decisions, and the protection of human interests. Although Atallah (2026) provides an analytical framework for understanding the transformation of religious authority in digital fatwa environments, opportunities remain to develop a conceptual model connecting the stages of *ijtihad* with indicators of public welfare and mechanisms for mitigating AI-related risks. Accordingly, the proposed novelty of the present study lies in developing an integrated conceptual framework for Islamic legal transformation that combines *ijtihad* methodology, *maqāṣid al-sharīʿah*, and human oversight in the application of artificial intelligence.

The urgency of this research has increased alongside the growing dependence of Muslim communities on digital technologies for accessing religious information and addressing everyday legal questions. Without an adequate legal and ethical framework, the utilization of AI may contribute to the dissemination of unverified religious information, undermine established scholarly authority, and generate legal recommendations that fail to account for jurisprudential diversity and sociocultural circumstances. Such challenges have important implications for protecting the fundamental objectives of Islamic law, particularly the preservation of religion, intellect, wealth, and collective welfare. Elmahjub et al. (2026) demonstrate that large language models continue to exhibit weaknesses in understanding Islamic legal reasoning, particularly when confronted with interpretive diversity and complex jurisprudential arguments. These concerns emphasize the necessity of developing an adaptive model of Islamic legal reasoning that accommodates technological innovation while ensuring that ultimate legal authority remains with qualified scholars who possess the necessary intellectual competence and moral accountability. Therefore, this study aims to analyze the transformation of Islamic law in the era of artificial intelligence, identify the epistemological and methodological challenges associated with integrating AI into *ijtihad*, and examine the relevance of *maqāṣid al-sharīʿah* as a normative foundation for addressing contemporary legal problems. The study is expected to contribute theoretically to the development of Islamic legal methodology and practically to the formulation of responsible AI governance frameworks for Islamic scholars, fatwa institutions,

academic communities, and technology developers. By integrating technological innovation with Islamic jurisprudential principles, this research seeks to advance a model of Islamic legal transformation that is adaptive, ethically accountable, and consistently oriented toward justice, human dignity, and public welfare.

B. RESEARCH METHOD

This study employs a qualitative research approach using library research to examine the transformation of Islamic law in the era of artificial intelligence, particularly the challenges of *ijtihad* and the relevance of *maqāṣid al-sharīʿah* in addressing contemporary legal issues. The qualitative approach is adopted to facilitate a comprehensive understanding of the epistemological, normative, and ethical dimensions of Islamic legal adaptation to technological developments. Methodologically, the study integrates normative juridical analysis with conceptual and philosophical approaches to investigate the relationship between traditional Islamic legal reasoning and AI-driven technological innovation. The normative juridical approach examines the foundational principles of Islamic law derived from the Qur'an, Hadith, *uṣūl al-fiqh*, and established jurisprudential doctrines, while the conceptual approach explores the application of *ijtihad*, *maṣlaḥah*, and *maqāṣid al-sharīʿah* in contemporary digital contexts. This methodological orientation is consistent with Ali et al. (2025), who critically examined Islamic approaches to artificial intelligence ethics by integrating jurisprudential principles with the philosophical framework of trusteeship ethics. Accordingly, library research provides an appropriate foundation for developing a systematic understanding of how Islamic legal principles can respond to the ethical and jurisprudential challenges introduced by artificial intelligence.

Data collection is conducted through documentary analysis of primary and secondary literature relevant to Islamic law, artificial intelligence, and contemporary Islamic legal thought. Primary sources include the Qur'an, Hadith, and authoritative classical Islamic jurisprudential texts addressing *ijtihad*, *qiyās*, *maṣlaḥah mursalah*, *sadd al-dharāʾiʿ*, and the fundamental objectives of Islamic law. Secondary sources comprise peer-reviewed journal articles, scholarly books, and academic publications addressing AI-assisted legal reasoning, digital fatwa systems, Islamic legal authority, algorithmic accountability, and AI governance. Particular emphasis is placed on contemporary scholarly publications from 2024 to 2026, prioritizing articles published in Scopus-indexed journals and accessible through academic databases such as Scopus, ScienceDirect, SpringerLink, and Google Scholar. The literature is identified using combinations of keywords, including *Islamic law*, *artificial intelligence*, *ijtihad*, *maqāṣid al-sharīʿah*, *Islamic legal reasoning*, *digital fatwa*, and *AI ethics*. Sources are selected based on their thematic relevance, scholarly credibility, methodological rigor, and contribution to the research objectives. The selection process prioritizes publications that directly examine the interaction between Islamic jurisprudential principles and emerging technologies, while excluding irrelevant, duplicated, or insufficiently substantiated materials. This approach is informed by contemporary literature examining the ethical implications of artificial intelligence through Islamic normative frameworks (Ali et al., 2025).

Data analysis is performed using qualitative content analysis and thematic analysis to identify, classify, interpret, and synthesize the principal arguments

emerging from the selected literature. The analytical process consists of four interconnected stages: data reduction, thematic categorization, critical interpretation, and conceptual synthesis. Initially, relevant information is extracted and organized according to the research objectives. Subsequently, the findings are classified into three major themes: the transformation of Islamic legal reasoning in the AI era, epistemological and methodological challenges of AI-assisted *ijtihad*, and the relevance of *maqāṣid al-sharīʿah* in addressing contemporary technological problems. The identified themes are critically examined through the principles of *uṣūl al-fiqh* and the five essential objectives of Islamic law, namely the preservation of religion, life, intellect, lineage, and wealth. DeJonckheere et al. (2024) emphasize the importance of systematic thematic analysis in identifying meaningful patterns and ensuring analytical rigor in qualitative research. Furthermore, Ali et al. (2025) demonstrate the relevance of integrating Islamic ethical philosophy and jurisprudential principles when evaluating the implications of artificial intelligence. To strengthen the trustworthiness of the analysis, this study applies source triangulation by comparing classical Islamic legal scholarship with contemporary academic publications and assessing the consistency of their normative arguments. Finally, the findings are synthesized to formulate a conceptual framework for AI-assisted Islamic legal reasoning that integrates technological innovation, scholarly authority, ethical accountability, and the objectives of Islamic law.

C. RESULTS AND DISCUSSION

The The findings of this literature-based study reveal that artificial intelligence has significantly transformed the accessibility, dissemination, and interpretation of Islamic legal knowledge, creating new opportunities and challenges for contemporary Islamic jurisprudence. The integration of AI into Islamic legal research facilitates the identification of Qur'anic verses, retrieval of Hadith literature, comparison of jurisprudential opinions, and organization of classical Islamic legal sources. These technological capabilities have the potential to improve the efficiency of legal research while expanding public access to Islamic jurisprudential information. However, the findings also indicate that technological accessibility does not necessarily correspond to the reliability of legal interpretation or the legitimacy of religious authority. Latifi (2024) identifies several limitations associated with applying generative AI to Islamic legal reasoning, including algorithmic bias, inadequate contextual interpretation, insufficient transparency, and uncertainty regarding accountability. Similarly, Atallah (2026) demonstrates that digital technologies have reconfigured the traditional foundations of fatwa authority by introducing algorithmic visibility, platform influence, and new patterns of interaction between religious scholars and Muslim communities. The synthesis of these studies indicates that the transformation of Islamic law involves not merely the digitization of jurisprudential information but also changes in how religious knowledge is produced, accessed, evaluated, and communicated. Consequently, AI represents a potentially valuable instrument for supporting Islamic legal scholarship, although its utilization requires mechanisms that preserve scholarly authority, methodological integrity, and the normative foundations of Islamic jurisprudence.

The second finding concerns the epistemological and methodological challenges associated with incorporating artificial intelligence into the process of *ijtihad*. The reviewed literature indicates that AI systems demonstrate considerable

capabilities in identifying textual similarities, retrieving relevant legal references, and generating structured jurisprudential arguments. Nevertheless, these capabilities remain distinct from the intellectual and interpretive competencies traditionally required of a qualified *mujtahid*. Islamic legal reasoning involves an integrated understanding of scriptural evidence, linguistic interpretation, legal causation (*ʿillah*), analogical reasoning (*qiyās*), jurisprudential disagreement (*ikhtilāf*), and the contextual circumstances surrounding particular legal questions. Elmahjub et al. (2026), in their evaluation of nine large language models across 718 Islamic legal test cases, found that the best-performing model achieved 67.65% correctness while exhibiting a hallucination rate of 21.25%. Their findings highlight persistent weaknesses in the ability of AI systems to interpret complex jurisprudential materials accurately. Meanwhile, Mohammed et al. (2025) demonstrate that combining large language models with retrieval-augmented generation and reranking mechanisms can improve the stability, relevance, and reliability of AI-generated responses to Islamic fatwa questions. However, improved computational performance cannot independently establish the legal authority of an AI-generated conclusion. The findings therefore suggest that artificial intelligence is more appropriately positioned as an auxiliary instrument for jurisprudential research than as an autonomous source of Islamic legal rulings.

The third finding demonstrates that *maqāṣid al-sharīʿah* provides a comprehensive normative foundation for evaluating the ethical and legal implications of artificial intelligence. The thematic synthesis identifies five interconnected dimensions of protection that remain relevant to technological development: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). In AI-related contexts, these objectives can be translated into the protection of religious knowledge, prevention of harmful algorithmic decisions, preservation of intellectual autonomy, safeguarding of family and social relationships, and protection against digital financial exploitation. Ali et al. (2025) argue that Islamic approaches to AI ethics require a more comprehensive framework that extends beyond general compliance with ethical principles by emphasizing trusteeship, moral responsibility, and the obligations associated with human agency. Abdelnour (2025) similarly emphasizes the importance of Islamic concepts such as *ijtihad*, *maṣlaḥah mursalah*, and *sadd al-dharāʾiʿ* in developing a morally grounded response to artificial intelligence. Furthermore, Nashwan (2025) proposes the concept of data endowment as a digital *waqf*, demonstrating how Islamic principles of public benefit, justice, and responsible stewardship can inform contemporary AI data governance. The findings suggest that *maqāṣid al-sharīʿah* can function not only as a philosophical justification for technological innovation but also as a normative framework for evaluating whether particular applications of AI advance or undermine human welfare.

The fourth finding identifies the need for an integrated conceptual framework that combines technological innovation, Islamic legal methodology, and ethical accountability. The synthesis of the reviewed literature indicates that the responsible implementation of AI in Islamic law should involve several interconnected processes, including verification of scriptural evidence, assessment of jurisprudential consistency, contextual interpretation, evaluation of public benefit and potential harm, and final validation by qualified Islamic legal

authorities. The proposed framework places artificial intelligence within the preliminary and analytical stages of legal inquiry, particularly in the organization of legal materials, identification of relevant arguments, and comparison of jurisprudential perspectives. However, the determination of normative priorities and the issuance of authoritative legal judgments remain dependent on qualified human reasoning and institutional responsibility. Atallah (2026) emphasizes the need to preserve the epistemic and institutional foundations of religious authority in digitally mediated fatwa environments, while Ali et al. (2025) highlight the importance of human moral agency in Islamic approaches to technological governance. Accordingly, this study develops a conceptual proposition of *maqāṣid-oriented AI-assisted ijtihad*, in which AI functions as a research-support mechanism governed by Islamic jurisprudential principles, ethical safeguards, and scholarly supervision. This framework represents a conceptual synthesis of the reviewed scholarship rather than an empirically validated model, and its practical effectiveness requires further investigation in Islamic legal institutions and digital fatwa services.

Discussion

The transformation of Islamic law in the era of artificial intelligence reflects a broader process of interaction between the continuity of Islamic legal traditions and the evolving demands of contemporary technological civilization. Historically, Islamic jurisprudence has demonstrated adaptability through the development of methodological instruments such as *qiyās*, *istiḥsān*, *maṣlaḥah mursalah*, and *ʿurf*, which enable jurists to address emerging circumstances while maintaining fidelity to the foundational sources of the Sharīʿah. The emergence of artificial intelligence introduces a different dimension to this process because technological systems are no longer limited to storing and disseminating religious information but can also generate arguments that resemble human legal reasoning. This development raises questions regarding the distinction between computational reasoning and the normative authority traditionally associated with qualified Islamic scholars. Latifi (2024) emphasizes that employing AI in *ijtihad* involves challenges relating to interpretive competence, transparency, trust, and religious authority. Abdelnour (2025) further argues that Islamic engagement with artificial intelligence should extend beyond the instrumental use of technology toward a theological and ethical understanding of its implications for human identity and moral responsibility. These perspectives suggest that the transformation of Islamic law should not be understood as the replacement of traditional jurisprudence with algorithmic reasoning. Rather, it should be conceptualized as a process of methodological adaptation in which technological capabilities enhance jurisprudential research without compromising the interpretive principles and ethical responsibilities underlying Islamic legal scholarship.

The integration of artificial intelligence into *ijtihad* also requires a critical reassessment of the relationship between knowledge production, legal interpretation, and scholarly authority. Although AI systems can rapidly analyze large collections of Islamic legal literature, their outputs are generated through computational processes that do not necessarily distinguish between authoritative legal evidence, minority jurisprudential opinions, historical contexts, and contemporary applications. This limitation is particularly significant because Islamic legal reasoning depends on methodological coherence and the ability to

evaluate competing interpretations according to established principles of *uṣūl al-fiqh*. Elmahjub et al. (2026) demonstrate that large language models encounter substantial difficulties when dealing with precise doctrinal knowledge, cross-school jurisprudential reasoning, and misleading legal assumptions. Their findings challenge the assumption that linguistic fluency or the generation of sophisticated legal explanations necessarily indicates genuine jurisprudential reliability. Mohammed et al. (2025) show that retrieval-augmented generation can improve the technical performance of AI-based Islamic fatwa systems, particularly by strengthening the relevance and consistency of retrieved information. Nevertheless, technological improvements should be distinguished from the normative legitimacy of the resulting legal recommendations. From the perspective of Islamic jurisprudence, AI-assisted *ijtihad* should therefore be governed by a human-centered model in which qualified scholars evaluate the authenticity of evidence, determine applicable jurisprudential principles, consider contextual circumstances, and remain accountable for final legal conclusions. Such an approach establishes a functional distinction between computational assistance and authoritative legal interpretation while allowing Islamic legal scholarship to benefit from technological innovation.

The relevance of *maqāṣid al-sharīʿah* becomes particularly apparent when evaluating the broader ethical consequences of artificial intelligence beyond the technical accuracy of its outputs. Whereas conventional technological assessments frequently prioritize efficiency, predictive performance, and computational reliability, Islamic legal philosophy requires consideration of the extent to which technological applications contribute to justice, human dignity, and collective welfare. The principle of preserving religion (*ḥifẓ al-dīn*) can guide the protection of authentic Islamic knowledge and the prevention of misleading religious information. The preservation of intellect (*ḥifẓ al-ʿaql*) provides a normative basis for addressing algorithmic manipulation, misinformation, and excessive dependence on automated decision-making. Similarly, the preservation of life (*ḥifẓ al-nafs*) is relevant to the prevention of harmful AI applications, while the preservation of wealth (*ḥifẓ al-māl*) supports safeguards against algorithmic fraud, exploitation, and financial discrimination. The protection of lineage (*ḥifẓ al-nasl*) may also inform legal assessments of technologies affecting family relationships, reproductive decisions, and the welfare of future generations. Ali et al. (2025) demonstrate that Islamic ethical approaches to AI can be strengthened through trusteeship ethics, which emphasizes the moral obligations accompanying human agency and technological power. Nashwan (2025) further illustrates the practical possibilities of Islamic ethical reasoning by conceptualizing data stewardship through the institution of *waqf*. These contributions support the argument that *maqāṣid al-sharīʿah* should operate as an evaluative framework through which the benefits and risks of AI are assessed in relation to fundamental human interests. However, translating these objectives into concrete governance standards requires systematic interpretation, context-sensitive assessment, and safeguards against using generalized claims of public benefit to justify ethically problematic technologies.

Beyond methodological and ethical considerations, the transformation of Islamic law also raises institutional challenges relating to the legitimacy, accountability, and governance of religious authority in digital environments.

Traditional fatwa institutions derive their legitimacy from recognized scholarly qualifications, established methods of legal interpretation, and institutional mechanisms for evaluating jurisprudential arguments. Digital platforms, however, increasingly mediate religious authority through search rankings, user engagement, algorithmic recommendations, and the visibility of religious content. Atallah (2026) demonstrates that these developments alter the relationship between religious knowledge and public recognition by creating new forms of authority that may not correspond to conventional standards of jurisprudential competence. This situation becomes more complex when AI systems produce legal recommendations without clearly identifying their sources, explaining jurisprudential disagreements, or distinguishing between educational information and authoritative fatwas. The resulting ambiguity may weaken public understanding of the qualifications required for Islamic legal interpretation and complicate accountability when incorrect recommendations are disseminated. Therefore, the development of AI-assisted Islamic legal services should incorporate institutional verification procedures, transparent identification of legal sources, clear disclosure of technological limitations, and mechanisms for scholarly review. In addition, AI-generated religious content should be presented as informational assistance rather than automatically recognized as binding religious guidance. Such governance mechanisms would help preserve the integrity of Islamic legal institutions while allowing digital technologies to broaden access to religious knowledge. More fundamentally, preserving legitimate religious authority in the AI era requires institutions to strengthen digital literacy, develop technological competence among scholars, and establish interdisciplinary collaboration among Islamic legal experts, computer scientists, and specialists in technology ethics.

Based on the preceding analysis, this study proposes that the future development of Islamic law in the era of artificial intelligence should be grounded in an integrated model of *maqāṣid-oriented AI-assisted ijtihad*. The proposed model consists of interconnected normative and procedural dimensions: the authentication of Islamic legal sources, identification of relevant jurisprudential principles, contextual analysis of contemporary legal issues, evaluation of benefits and harms through *maqāṣid al-sharīʿah*, and final scholarly validation of legal conclusions. Within this framework, AI contributes primarily to information retrieval, comparative legal analysis, identification of doctrinal patterns, and the preliminary organization of jurisprudential arguments. Qualified Islamic scholars retain responsibility for interpreting evidence, resolving methodological disagreements, determining normative priorities, and issuing authoritative legal judgments. This division of functions responds to the limitations of AI-generated Islamic legal reasoning identified by Elmahjub et al. (2026), while incorporating the technological improvements demonstrated by Mohammed et al. (2025). Furthermore, the integration of trusteeship ethics, as discussed by Ali et al. (2025), provides a normative foundation for ensuring that technological development remains subject to human accountability and public welfare considerations. The principal theoretical contribution of the proposed model lies in connecting the epistemological requirements of *ijtihad* with the ethical objectives of *maqāṣid al-sharīʿah* and the practical demands of AI governance. Its practical implications include the development of scholarly review protocols for AI-generated fatwas, the establishment of validated digital jurisprudential databases, and the incorporation

of Islamic ethical standards into the design of religious AI applications. Nevertheless, the framework remains conceptual and requires empirical validation through institutional case studies, expert assessment, and evaluations of AI-assisted Islamic legal decision-making. Accordingly, the transformation of Islamic law should be directed toward a technologically adaptive but normatively accountable system in which artificial intelligence strengthens the capacity of human jurists rather than replacing their scholarly judgment and moral responsibility.

D. CONCLUSION

This study concludes that the transformation of Islamic law in the era of artificial intelligence represents a significant development in the relationship between Islamic jurisprudential traditions and contemporary technological innovation. Artificial intelligence offers considerable opportunities to enhance the accessibility, efficiency, and systematic analysis of Islamic legal knowledge through automated information retrieval, comparative jurisprudential analysis, and digital fatwa assistance. However, the integration of AI into Islamic legal processes also introduces epistemological, methodological, and ethical challenges, particularly concerning the authenticity of religious sources, algorithmic bias, interpretive accuracy, scholarly authority, and accountability for legal decisions. The findings demonstrate that AI cannot independently replace the intellectual competence, contextual understanding, and moral responsibility required in the practice of *ijtihad*. Rather, artificial intelligence should function as a supporting instrument that strengthens the analytical capabilities of qualified Islamic scholars while preserving the methodological integrity and normative authority of Islamic legal reasoning.

Furthermore, the study establishes that *maqāṣid al-sharīʿah* provides a relevant and comprehensive normative foundation for addressing the legal and ethical challenges associated with artificial intelligence. The fundamental objectives of Islamic law, including the preservation of religion, life, intellect, lineage, and wealth, offer essential principles for evaluating technological benefits, preventing potential harm, and safeguarding human dignity in digital environments. The principal conceptual contribution of this research is the formulation of a *maqāṣid-oriented AI-assisted ijtihad* framework that integrates technological capabilities, Islamic legal methodology, ethical accountability, and scholarly supervision. This framework emphasizes that artificial intelligence may contribute to the preliminary stages of legal analysis, while authoritative legal judgments must remain subject to qualified human interpretation and institutional validation. Ultimately, the sustainable transformation of Islamic law requires a balanced approach that accommodates technological advancement without compromising the foundational principles of the Sharīʿah. Such an approach enables Islamic jurisprudence to remain adaptive, contextually relevant, and responsive to emerging challenges while maintaining its commitment to justice, public welfare, and moral responsibility.

Implications

The theoretical implications of this study contribute to the development of contemporary Islamic legal scholarship by extending the conceptual application of *ijtihad* and *maqāṣid al-sharīʿah* into the field of artificial intelligence governance.

The proposed framework reinforces the distinction between computational assistance and authoritative Islamic legal interpretation, thereby clarifying the epistemological boundaries of AI participation in legal reasoning. Moreover, the integration of *maqāṣid al-sharīʿah* with AI-assisted jurisprudential analysis offers a conceptual foundation for developing Islamic legal methodologies that respond to emerging technological issues without undermining established principles of *uṣūl al-fiqh*. This contribution may encourage further scholarly discussions regarding digital *ijtihad*, algorithmic accountability, religious authority, and the evolving relationship between technological innovation and Islamic normative traditions.

From a practical perspective, the findings provide important implications for Islamic scholars, fatwa institutions, policymakers, educational institutions, and technology developers. Islamic legal institutions are encouraged to establish systematic procedures for verifying AI-generated legal information, evaluating the reliability of digital jurisprudential databases, and ensuring human oversight in the formulation of religious rulings. Educational institutions offering Islamic legal studies should strengthen digital literacy and incorporate interdisciplinary learning involving Islamic jurisprudence, artificial intelligence, and technology ethics. Meanwhile, developers of AI-based Islamic applications should prioritize transparency, accuracy, data protection, and accountability while ensuring that their systems do not present automated religious recommendations as authoritative fatwas without appropriate scholarly verification. Policymakers and religious authorities may also utilize the proposed framework to formulate ethical guidelines and institutional governance standards for the responsible application of AI in Islamic legal services.

The study also has implications for future research. As the proposed *maqāṣid-oriented AI-assisted ijtihad* framework is derived from qualitative literature analysis, its practical effectiveness requires further empirical examination. Future studies should investigate its application within digital fatwa institutions, Islamic legal consultation platforms, and AI-supported jurisprudential research systems. Comparative investigations across Islamic schools of jurisprudence and different national legal contexts would also provide deeper insights into the adaptability and institutional acceptance of AI-assisted legal reasoning. Furthermore, interdisciplinary research involving Islamic legal scholars, computer scientists, and AI ethics specialists is necessary to develop measurable indicators for evaluating the reliability, transparency, and normative compliance of AI-generated legal recommendations. These research directions would support the development of a more comprehensive and operational framework for ensuring that artificial intelligence contributes responsibly to the advancement of Islamic law and the realization of *maṣlaḥah* in contemporary society.

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