



Ushul Fiqh Perspectives on Artificial Intelligence in Islamic Legal Determination

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Abstract

The rapid development of artificial intelligence has significantly influenced various aspects of human life, including Islamic legal scholarship. This article is written to examine the position and utilization of artificial intelligence in the process of Islamic legal determination (*istinbath al-hukm*) from the perspective of *ushul fiqh*. The study employs a normative-qualitative approach with conceptual and analytical methods, drawing upon primary *ushul fiqh* literature and contemporary technological discourse. The analysis demonstrates that artificial intelligence can function as a supportive instrument (*wasilah*) in facilitating *ijtihad*, particularly in textual analysis, data processing, and comparative jurisprudence. Nevertheless, artificial intelligence cannot replace the role of the *mujtahid*, who possesses legal competence (*ahliyyah*) and moral responsibility in deriving rulings. Based on *fiqh* principles and *maqasid al-shariah*, the application of artificial intelligence is permissible only under specific conditions: it must not contradict explicit scriptural texts (*nash*), must avoid encroaching upon absolute *ijtihad*, and must remain under the supervision of qualified scholars. The implication of this study affirms that artificial intelligence can be accepted as a supportive instrument in the development of Islamic law, provided that human authority and the foundational principles of Shariah are preserved.

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INTRODUCTION

Artificial intelligence has become one of the most influential technologies of the twenty-first century, reshaping diverse sectors such as economics, education, healthcare, and law (Abbas Khan et al., 2025; Stone et al., 2022; Yadav & Shrawankar, 2024). Its ability to process vast datasets, identify complex patterns, and generate predictive models has positioned it as a transformative force in human decision-making. Within the realm of Islamic law, this technological advancement introduces new possibilities for supporting legal reasoning, particularly in the analysis of textual sources and comparative jurisprudence (Ghaly, 2019; Quraishi & Kamali, 2023).

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At the same time, Islamic legal methodology (*ushul fiqh*) has historically demonstrated adaptability to social and intellectual changes. From the classical reliance on *qiyas* (analogy) and *ijma'* (consensus) to modern *maqasid*-oriented approaches, *ushul fiqh* has evolved to address emerging challenges. The rise of artificial intelligence represents a continuation of this trajectory, offering opportunities to enhance efficiency and broaden access to Islamic legal scholarship, while simultaneously raising questions about authority, authenticity, and ethical responsibility (Putra et al., 2022).

The central challenge lies in integrating artificial intelligence into Islamic legal methodology without undermining the foundational principles of Shariah (Al-Momani, 2025; Azizli et al., 2025). While artificial intelligence can serve as a supportive instrument (*wasilah*) in *ijtihad*, it lacks essential qualities such as moral responsibility (*taklif*) and intentionality (*niyyah*), which are indispensable for a *mujtahid*. This raises concerns about whether machine-driven processes can legitimately participate in deriving rulings (*istinbath al-hukm*) (Imamah & Fardiansyah, 2025; Syarofi et al., 2026).

Moreover, the mechanization of legal reasoning risks reducing divine guidance to algorithmic outputs, thereby diminishing the spiritual and ethical dimensions of Islamic jurisprudence. The problem is not merely technical but epistemological: how can artificial intelligence be reconciled with the human-centered nature of *ushul fiqh*, which emphasizes accountability, interpretive authority, and the sanctity of revelation? (Ghaly, 2019; Malik, 2026; Mutiah & Al Kadumi, 2025).

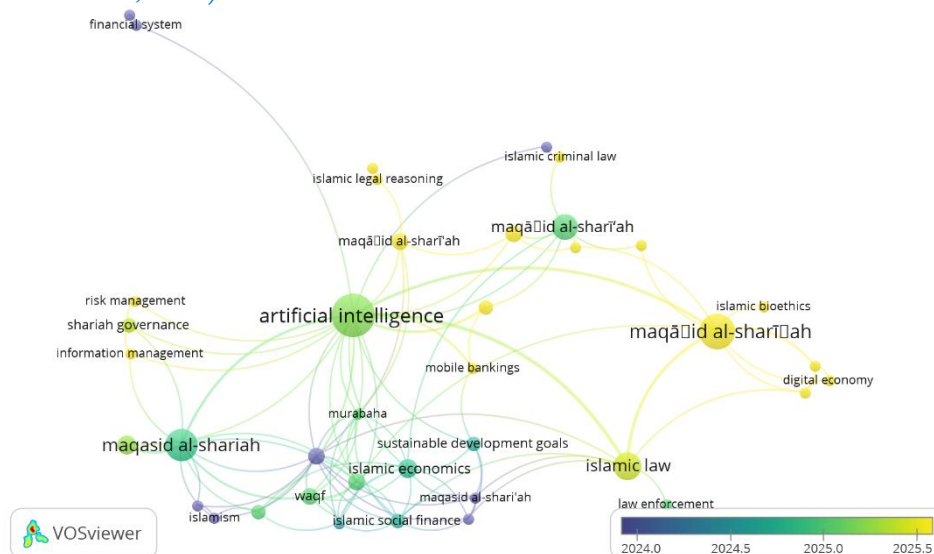


Fig 1. VOSviewer analysis based on the Scopus database, using the keywords Artificial Intelligence, Maqasid al-Shariah, and Islamic law (2024–2026)

Based on a search of the Scopus database for studies on Artificial Intelligence in Islamic Legal Determination, 139 documents were found from 2024 to 2026. This analysis clearly shows that no studies have yet been found related to *ushul fiqh* perspectives on artificial intelligence in Islamic legal determination. Below is a visualization of the VOSviewer bibliometric analysis based on the themes of Artificial Intelligence, *maqasid al-shariah*, and Islamic law.

The urgency of this study stems from the accelerating adoption of artificial intelligence across Muslim societies, particularly in fields such as Islamic finance, education, and governance. Without a clear methodological framework, the use of artificial intelligence in Islamic law risks producing

fragmented or inconsistent applications that may conflict with established jurisprudential principles (Kannike & Fahm, 2025). Furthermore, the absence of scholarly consensus on the role of artificial intelligence in *ushul fiqh* could lead to misuse or over-reliance on technology, potentially eroding the authority of qualified scholars. Addressing this issue is therefore critical to ensuring that technological innovation remains aligned with the ethical imperatives and higher objectives (*maqasid al-shariah*) of Shariah (Ghaly, 2019; Mustapha & Malkan, 2025).

Despite the growing relevance of artificial intelligence, scholarly engagement with its role in *ushul fiqh* remains limited. Existing studies tend to focus on practical applications in Islamic finance or governance, while few systematically analyze its methodological implications for legal reasoning. This gap highlights the need for a comprehensive exploration of artificial intelligence within the epistemological framework of *ushul fiqh* (Ahmed et al., 2026). The novelty of this article lies in its integration of artificial intelligence into the discourse of *ushul fiqh* as a methodological subject rather than a mere technical tool. Unlike previous studies that emphasize practical applications, this research situates artificial intelligence within the principles of *fiqhhiyyah* and *maqasid al-shariah*, thereby offering a conceptual framework for its permissible use in Islamic legal determination (Ghaly, 2019; Siddique & Rauf, 2025).

This article is written to analyze the role of artificial intelligence in Islamic legal determination from the perspective of *ushul fiqh*. It aims to identify the supportive functions of artificial intelligence in *ijtihad*, delineate the boundaries of its application, and highlight the conditions under which it can be accepted as a legitimate instrument in Islamic jurisprudence. By doing so, the study contributes to the renewal of *ushul fiqh* and ensures that technological innovation remains subordinate to human authority and the ethical imperatives of Shariah (Yunus & Syahabuddin, 2026).

METHODS

Method and Type

This article is written using a normative-qualitative method, which is widely employed in Islamic legal studies to analyze concepts, principles, and textual sources. The normative approach emphasizes the examination of legal norms derived from the Quran, Sunnah, and classical *ushul fiqh* literature, while the qualitative dimension allows for interpretive analysis of textual and contextual meanings. Conceptual and analytical methods are applied to explore the epistemological foundations of *ushul fiqh* and their relevance to contemporary technological discourse, particularly artificial intelligence. Such an approach is consistent with established practices in Islamic jurisprudential research, where normative analysis is combined with qualitative reasoning to ensure both textual fidelity and contextual applicability (Anidar et al., 2026; Efendi et al., 2026; Engkizar et al., 2025, 2026; Harefa, 2025; Ibrahim et al., 2025; Imamah & Fardiansyah, 2025; Kasheem et al., 2025; Kassymova et al., 2025; Muhlasin et al., 2026; Mutiah & Al Kadumi, 2025; Syarofi et al., 2026; Wandira & Masuwd, 2025). Building on this methodological foundation, it is essential to clarify the sources of data that inform the analysis, ensuring that the study is grounded in both classical jurisprudence and contemporary scholarship.

Data Sources

The primary data sources for this study consist of classical *ushul fiqh* texts, including works by al-Shafi'i, al-Ghazali, and al-Amidi, which provide foundational principles for Islamic legal methodology. Secondary sources

include contemporary scholarship on *maqasid al-shariah*, Islamic ethics, and the application of modern technologies in religious contexts. In addition, recent studies on artificial intelligence and its socio-ethical implications are consulted to provide a comparative framework. This combination of classical and contemporary sources ensures methodological rigor and allows the study to situate artificial intelligence within both traditional jurisprudential discourse and modern technological realities (Ghaly, 2019; Putra et al., 2026). Having established the sources of data, the next step involves explaining the techniques used to analyze these materials, ensuring that the findings are systematically derived and thematically coherent.

Data Analysis Techniques

The data are analyzed using conceptual and thematic analysis. Conceptual analysis involves identifying and clarifying key terms such as *ijtihad*, *ahliyyah*, *wasilah*, and *maqasid al-shariah*, while thematic analysis focuses on categorizing recurring ideas related to the role of artificial intelligence in Islamic law. This dual technique enables the study to highlight both the theoretical foundations and practical implications of integrating artificial intelligence into *ushul fiqh*. Thematic analysis is particularly useful in bridging classical jurisprudential principles with contemporary technological discourse, ensuring that the findings remain relevant to both scholarly and applied contexts (Braun & Clarke, 2012). To strengthen this analytical process, the study further employs comparative reasoning, which allows classical principles to be juxtaposed with modern debates on technology.

Analytical Tools

The study employs a comparative analytical framework, juxtaposing classical *ushul fiqh* principles with contemporary debates on artificial intelligence. This framework allows for the identification of areas where artificial intelligence can function as a supportive instrument (*wasilah*) and areas where its application may conflict with the epistemological boundaries of Islamic law. By integrating normative analysis with comparative reasoning, the study ensures that artificial intelligence is evaluated not only for its technical utility but also for its ethical and jurisprudential legitimacy. Such an approach aligns with the *maqasid*-oriented methodology advocated by modern scholars, which emphasizes the preservation of human authority and the higher objectives of Shariah (Ghaly, 2019).

RESULT AND DISCUSSION

The results of this study emerge from a critical examination of the intersection between artificial intelligence and Islamic legal methodology (*ushul fiqh*). By analyzing classical jurisprudential principles alongside contemporary technological developments, the study identifies both opportunities and challenges in integrating artificial intelligence into the process of legal determination. The discussion is structured to highlight the supportive role of technology, the boundaries of human authority, its compatibility with *maqasid al-shariah*, the risks of mechanization, implications for contemporary scholarship, and future directions. Each theme is explored through findings, analytical reflections, and synthesis, ensuring that the discussion remains comprehensive and methodologically rigorous (Fendt, 2025).

At the same time, the results are not presented in isolation but are connected to broader debates in Islamic jurisprudence and ethics. The integration of artificial intelligence into *ushul fiqh* raises fundamental questions about authority, accountability, and the sanctity of revelation. Therefore, the discussion emphasizes not only the technical possibilities of artificial

intelligence but also its epistemological and ethical implications. By situating the findings within the framework of *maqasid al-shariah* and the principles of harm prevention (*dar' al-mafasid*), justice (*al-'adl*), and public welfare (*maslahah*), the study provides a balanced perspective that combines innovation with tradition. This approach ensures that the subsequent items of discussion flow logically and remain anchored in both classical and contemporary scholarship (Ghaly, 2019).

Artificial Intelligence as a Supportive Instrument

The findings of this study confirm that artificial intelligence can serve as a supportive instrument (*wasilah*) in the process of *ijtihad*. Its computational capacity allows for rapid textual analysis, identification of jurisprudential patterns, and comparative study across multiple schools of thought. This efficiency enhances scholarly productivity and broadens access to diverse legal opinions, thereby contributing to the renewal of Islamic legal scholarship. By digitizing classical texts and enabling advanced search functions, artificial intelligence democratizes access to jurisprudential resources, allowing scholars and students to engage more deeply with traditions that were previously limited by physical and linguistic barriers (Elcicek & Pesen, 2026).

From an analytical perspective, this role demonstrates how technology can complement human scholarship without undermining its authority. The automation of data retrieval and categorization provides scholars with more time to focus on interpretive reasoning, which remains the essence of *ijtihad*. Artificial intelligence strengthens the infrastructure of Islamic legal research by organizing vast textual corpora, but it cannot replicate the moral consciousness required in jurisprudential decision-making. This distinction highlights the epistemological boundary between supportive tools and authoritative interpretation, ensuring that technology remains a servant of scholarship rather than its master (Ahmed et al., 2026).

Synthesizing these insights, the author argues that artificial intelligence should be positioned as a facilitator rather than a determinant in Islamic law. Its supportive role enhances accessibility and efficiency, but its legitimacy depends on remaining within the boundaries of *ushul fiqh*. The synthesis underscores the importance of defining clear parameters for permissible technological integration, such as limiting its use to textual analysis, comparative jurisprudence, and data organization. By situating artificial intelligence within these boundaries, Islamic law can benefit from technological innovation while safeguarding its ethical and spiritual foundations (Ghaly, 2019).

Boundaries of Human Authority

Despite these advantages, artificial intelligence cannot replace the role of the *mujtahid*. The *mujtahid* possesses *ahliyyah* (legal competence), moral accountability, and spiritual intentionality (*niyyah*), qualities that machines inherently lack. Islamic jurisprudence emphasizes human responsibility (*taklif*) in interpreting divine guidance, ensuring that rulings are not reduced to mechanistic outputs but remain embedded in ethical and spiritual frameworks.

Analytically, this distinction highlights the epistemological limits of technology. Machines operate through algorithms and data, but they cannot embody moral consciousness or spiritual accountability. The interpretive act in Islamic law is not merely intellectual but ethical, requiring scholars to balance textual fidelity with communal responsibility. This analysis shows that while artificial intelligence can assist in technical processes, it cannot assume the moral weight of jurisprudential authority.

Synthesizing these perspectives, the author concludes that artificial intelligence must remain subordinate to human authority. It can assist in organizing data and facilitating research, but the final act of deriving rulings must be reserved for qualified scholars. This synthesis reinforces the primacy of human-centered jurisprudence and warns against any attempt to mechanize divine guidance, which would undermine the ethical and spiritual essence of Shariah (Ghaly, 2019).

Compatibility with *Maqasid al-Shariah*

The analysis demonstrates that artificial intelligence can be compatible with *maqasid al-shariah* when applied responsibly. Its role in comparative jurisprudence and data processing can promote justice (*al-'adl*) and public welfare (*maslahah*), aligning with the higher objectives of Shariah such as the preservation of religion, life, intellect, lineage, and property (Abdulghani et al., 2025). Analytically, this compatibility reflects the dynamic nature of *maqasid al-shariah*, which emphasizes flexibility and contextual relevance. By supporting transparency in Islamic finance or accessibility in education, artificial intelligence contributes to the realization of Shariah's higher objectives. This analysis shows that technology can be harnessed to strengthen ethical imperatives when guided by maqasid-oriented frameworks.

Synthesizing these findings, the author argues that the legitimacy of artificial intelligence depends on its alignment with *maqasid*. When applied to promote justice and welfare, it strengthens Islamic law's responsiveness to contemporary challenges. However, its use must remain carefully regulated to prevent deviation from ethical imperatives, ensuring that innovation does not compromise the sanctity of revelation or the authority of scholars (Harefa, 2025).

Risks of Mechanization and Ethical Concerns

Nevertheless, over-reliance on artificial intelligence poses risks of mechanizing divine guidance. If rulings are reduced to algorithmic outputs, the sanctity of revelation and the interpretive authority of scholars may be compromised. Ethical concerns also arise in textual analysis, as machines may identify linguistic structures but fail to capture spiritual depth and contextual nuance (Ghaly, 2019).

Analytically, these risks highlight the danger of reducing jurisprudence to technical processes. Islamic law is not merely a system of rules but a moral and spiritual framework. Mechanization risks stripping jurisprudence of its ethical dimension, leading to outcomes that may be technically accurate but spiritually deficient. This analysis underscores the importance of maintaining the human-centered nature of Islamic law.

Synthesizing these insights, the author emphasizes the necessity of scholarly oversight. Artificial intelligence must be applied with caution, ensuring that its outputs are critically evaluated by human scholars. This synthesis underscores the importance of ethical regulation in technological integration, preventing misuse and safeguarding the integrity of Islamic jurisprudence (Yunus & Syahabuddin, 2026).

Implications for Contemporary Scholarship

The integration of artificial intelligence into Islamic legal methodology reflects the adaptability of *ushul fiqh* to contemporary challenges. Just as classical scholars incorporated logic, philosophy, and linguistic sciences into jurisprudence, modern scholars can responsibly incorporate technological tools. However, such integration must remain subordinate to Shariah principles, ensuring that innovation does not erode human-centered methodology or interpretive authority (Quraishi & Kamali, 2023).

Analytically, this adaptability demonstrates the resilience of Islamic jurisprudence. By situating artificial intelligence within the *maqasid*-oriented framework, scholars can harness its benefits while safeguarding ethical and spiritual integrity. This reflects the dynamic nature of *ushul fiqh*, which evolves to meet new intellectual and social contexts.

Synthesizing these perspectives, the author concludes that interdisciplinary collaboration is essential. Jurists, ethicists, and technologists must work together to develop frameworks that regulate the use of artificial intelligence, ensuring that its application remains consistent with Shariah objectives. This synthesis highlights the importance of collective responsibility in integrating technology into Islamic scholarship (Ghaly, 2019).

Future Directions and Scholarly Oversight

Finally, the discussion emphasizes the need for future research to establish frameworks that regulate the use of artificial intelligence in Islamic law. Interdisciplinary collaboration between jurists, ethicists, and technologists is essential to safeguard the ethical integrity of Islamic jurisprudence. By situating technology within the epistemological boundaries of *ushul fiqh*, this study affirms that artificial intelligence can be accepted as a supportive tool, provided that human authority and the foundational principles of Shariah are preserved (Marwah et al., 2025).

Analytically, future directions must address issues of algorithmic bias, data integrity, and ethical accountability. These concerns are critical to ensuring that technological tools do not distort jurisprudential analysis or undermine scholarly authority. This analysis highlights the need for proactive regulation and ethical vigilance in technological integration.

Synthesizing all the findings, this study demonstrates that artificial intelligence holds significant potential as a supportive tool in Islamic jurisprudence, particularly in enhancing efficiency, accessibility, and comparative analysis. However, its role must remain carefully bounded by the principles of *ushul fiqh*, ensuring that human authority, moral accountability, and spiritual intentionality remain central to the process of *ijtihad*. The compatibility of artificial intelligence with *maqasid al-shariah* highlights its capacity to promote justice and welfare, yet the risks of mechanization and ethical concerns underscore the necessity of scholarly oversight.

From a holistic perspective, the integration of artificial intelligence into Islamic law reflects both the adaptability and resilience of *ushul fiqh*. It can enrich scholarship and support the renewal of jurisprudence, but only when applied responsibly within ethical and epistemological boundaries. The synthesis of these findings affirms that the future of Islamic legal scholarship lies in balancing innovation with tradition, ensuring that technological tools serve as facilitators of knowledge rather than substitutes for human judgment. This balance safeguards the sanctity of revelation while enabling Islamic law to remain responsive to contemporary challenges (Ahmad et al., 2026; Ashaari et al., 2026).

CONCLUSION

The purpose of this article was to examine the role of artificial intelligence in Islamic legal determination from the perspective of *ushul fiqh*. The study has successfully addressed its objective by clarifying that artificial intelligence can function as a supportive instrument in *ijtihad*, particularly in enhancing efficiency, accessibility, and comparative analysis. The novelty of this research lies in situating artificial intelligence not merely as a technical tool but as a methodological subject within *ushul fiqh*, thereby offering a conceptual

framework for its permissible use. This framework emphasizes the primacy of human authority, moral accountability, and spiritual intentionality, ensuring that technological innovation remains subordinate to the ethical and epistemological foundations of Islamic law.

The implications of these findings extend to the renewal of Islamic jurisprudence and its responsiveness to contemporary challenges. Artificial intelligence, when aligned with *maqasid al-shariah*, can promote justice, welfare, and transparency in applied fields such as Islamic finance, education, and governance. At the same time, the risks of mechanization and ethical concerns highlight the necessity of scholarly oversight and interdisciplinary collaboration. Synthesizing all results, the article affirms that the future of Islamic legal scholarship lies in balancing innovation with tradition: artificial intelligence can enrich jurisprudence, but only when applied responsibly within ethical boundaries and under the guidance of qualified scholars. This balance safeguards the sanctity of revelation while enabling Islamic law to remain dynamic and relevant in the modern era.

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Author contribution

Rika Sasralina: data curation, writing-original draft preparation and editing, conceptualization, **Arieski Elfandi:** methodology, **Titi Martini Harahap & Eskarni Ushalli:** validation, visualization, supervision, software.

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