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Fiqh of Artificial Intelligence in a Quranic Perspective: Normative Framework for the Use of AI in the Religious Sphere

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Abstract
The increasingly intensive use of artificial intelligence in religious practices—such as the interpretation of religious texts, digital *fatwā*, and prayer assistance—raises serious normative issues related to the authority of knowledge, legal legitimacy, and the boundaries of the relationship between humans and technology in Islam. So far, studies of AI *fiqh* have been dominated by pragmatic approaches and partial legal analogies, and have not systematically departed from the normative foundations of the Quran as the primary source of Islamic law. This study aims to formulate a principled-conceptual normative framework for artificial intelligence *fiqh*, grounded in the Quran, for assessing the use of AI in the religious sphere. This study employs a normative legal method, with a thematic interpretation (*mawḍū'ī*) approach, to examine Quranic verses on reason, knowledge, trust, moral responsibility, and the relationship between humans and technology. A critical conceptual analysis of classical and contemporary *fiqh* literature accompanies it. The results show that the normative framework for AI *fiqh* can be formulated based on three main findings. First, ontologically, AI is positioned as an instrument resulting from human endeavor, not a moral subject or a source of normative authority. Second, epistemologically, AI is limited to analytical and computational support functions in the production of religious knowledge, without replacing ethically and legally responsible human reasoning. Third, normatively, the use of AI must comply with the moral principles of the Quran, including justice, benefit, accountability, and prevention of harm. In conclusion, this study offers a conceptual contribution in the form of a normative framework for AI *fiqh* that affirms the supremacy of the Quran as the primary reference for responding to the transformation brought about by cutting-edge technology, while strengthening the foundation of contemporary *fiqh* in facing digital challenges.

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Keywords: *Fiqh*; Artificial Intelligence; Quranic Interpretation; Religious Authority; Technology Ethics

Abstrak

Perkembangan kecerdasan buatan yang semakin intensif digunakan dalam praktik keagamaan—seperti penafsiran teks keagamaan, fatwa digital, dan asistensi ibadah—menimbulkan persoalan normatif serius terkait otoritas pengetahuan, legitimasi hukum, serta batas relasi antara manusia dan teknologi dalam Islam. Sejauh ini, kajian *fiqh* AI masih didominasi pendekatan pragmatis dan analogi hukum parsial, serta belum secara sistematis berangkat dari fondasi normatif Al-Quran sebagai sumber utama pembentukan hukum Islam. Penelitian ini bertujuan merumuskan kerangka normatif *fiqh* kecerdasan buatan berbasis Al-Quran yang bersifat prinsipil-konseptual sebagai dasar penilaian penggunaan AI dalam ranah keagamaan. Penelitian ini menggunakan metode hukum normatif dengan pendekatan tafsir tematik (*mawḍū'ī*) terhadap ayat-ayat Al-Quran yang berkaitan dengan akal, pengetahuan, amanah, tanggung jawab moral, dan relasi manusia dengan teknologi, disertai analisis konseptual kritis terhadap literatur *fiqh* klasik dan kontemporer. Hasil penelitian menunjukkan bahwa kerangka normatif *fiqh* AI dapat dirumuskan melalui tiga temuan utama. Pertama, secara ontologis AI diposisikan sebagai instrumen hasil ikhtiar manusia, bukan subjek moral maupun sumber otoritas normatif. Kedua, secara epistemologis AI dibatasi pada fungsi bantu analitis dan komputasional dalam produksi pengetahuan keagamaan, tanpa menggantikan penalaran manusia yang bertanggung jawab secara etik dan hukum. Ketiga, secara normatif penggunaan AI harus tunduk pada prinsip-prinsip moral Al-Quran, meliputi keadilan, kemaslahatan, akuntabilitas, dan pencegahan kerusakan. Kesimpulannya, penelitian ini menawarkan kontribusi konseptual berupa kerangka normatif *fiqh* AI yang menegaskan supremasi Al-Quran sebagai rujukan utama dalam merespons transformasi teknologi mutakhir, sekaligus memperkuat fondasi *fiqh* kontemporer dalam menghadapi tantangan digital.

Kata Kunci: *Fiqh*; Kecerdasan Buatan; *Tafsīr* Al-Quran; Otoritas Keagamaan; Etika Teknologi

Introduction

The development of artificial intelligence marks a fundamental transformation in the way humans produce knowledge, establish scientific authority, and make normative decisions across various spheres of life (Messeri & Crockett, 2024). This technology no longer functions merely as a technical aid but plays an active role in the processes of interpretation, recommendation, and evaluation of information. The religious sphere has also been significantly impacted by this transformation, particularly as AI has begun to be used for translating sacred texts, searching for verses and hadith, determining prayer times, compiling *da'wah* materials, and providing religious answers based on large language models (Alkhouri, 2024). This situation raises serious normative issues because religious practices are directly related to interpretive authority, legal legitimacy, and human moral responsibility as subjects of *taklīf* (religious obligation). The absence of a *fiqh* framework that systematically distinguishes between AI as an instrument supporting *ijtihād* and AI as an entity capable of replacing interpretive authority risks creating legal ambiguity, particularly at the epistemological and normative levels of religious decision-making.

The phenomenon of widespread AI adoption is reflected in international reports that document the penetration of intelligent technology into sensitive sectors. UNESCO's (2024) report on Artificial Intelligence and the Rule of Law emphasized that AI has been used in education, culture, and religion, necessitating a values-based ethical framework capable of protecting the integrity of meaning and the authority of knowledge. The World Economic Forum (2025), through its Global Risks Report, identified AI-based disinformation and a crisis of trust in the authority of knowledge as major global risks, including to religious institutions and authorities. These findings demonstrate that AI is a socio-technical entity with normative implications, not a neutral technology. The Islamic context faces a dual challenge: harnessing the potential of AI for the benefit of the community while preventing the distortion of revealed values, the reduction of scholars' authority, and the shift of moral responsibility from humans to algorithmic systems. This situation demands clarity in Islamic jurisprudence on the limits of legitimacy, legal obligation, and the normative status of AI use in religious practice.

Previous studies have shown that discourse on AI and Islam has developed but remains partial and methodologically un-integrated. Elmahjub (2023) examines AI ethics from an Islamic perspective, emphasizing the principles of justice, benefit, and prevention of harm, but has not yet translated them into operational *fiqh* principles. Ahmed (2024) discusses the use of AI as a digital *fatwā* assistant. He finds increased access to religious knowledge, as well as the risk of weakening scholars' authority due to reliance on algorithms, without offering a normative *fiqh* framework as a solution. Wazin et al. (2025) link AI to the *maqāṣid al-Sharīʻah* (the Islamic principles of sharia) and conclude that technology is acceptable as long as it supports the protection of the five main objectives of sharia. However, this study stops at the normative level and does not formulate applicable legal principles. Sati et al. (2025) examine AI-based digital interpretation and demonstrate the effectiveness of automated thematic analysis, but do not address the epistemological legitimacy and limits of AI's authority as defined in the Quran. Rohanita et al. (2025) examined the ethics of modern technology from a general Quranic perspective, without addressing specific characteristics of AI such as apparent autonomy, machine learning, and data bias. Overall, these studies identify a research gap in integrating Quranic normative values into a systematic, operational *fiqh* framework for assessing and guiding the use of AI in the religious sphere.

Based on this mapping, the research problem formulation is: how can the normative principles of the Quran serve as a basis for formulating *fiqh* on artificial intelligence, and how can this framework be used to assess and guide the use of AI in religious practice? The research objectives are to identify Quranic values relevant to AI characteristics, formulate contextual, operational *fiqh* principles, and develop a normative framework as a reference for scholars, academics, and religious practitioners. The initial argument of the research is that the Quran does not provide

technical answers to technological innovations but offers an adequate normative foundation to guide Islamic law's response to technological development, including AI. This research is expected to provide a theoretical contribution in the form of enriching the treasury of contemporary *fiqh* through the formulation of *fiqh* on artificial intelligence based on Quranic values, as well as a practical contribution in the form of normative guidance for religious institutions and actors in utilizing AI ethically, responsibly, and in line with the objectives of sharia.

Method

This research is a normative Islamic legal study employing a thematic interpretation (*mawḍūʻī*) approach and interdisciplinary conceptual analysis, aimed at developing a normative *fiqh* framework for artificial intelligence in the religious realm. The research's methodological focus is placed on the exploration and synthesis of revealed norms as the primary source of legal construction, rather than on the empirical evaluation of technology use. Primary data sources consist of Quranic verses thematically related to the concepts of trust, human caliphate, moral responsibility, epistemology, and the limits of non-human authority, determined by normative relevance criteria for AI issues. Secondary data include books of *muʻtabar* interpretation across periods, literature on the principles of Islamic jurisprudence (*uṣūl al-Fiqh*) and the principles of Islamic jurisprudence (*maqāṣid al-Sharīʻah*), as well as reputable journal articles and conceptual documents on the ethics and governance of contemporary AI, all critically selected. Data collection techniques include systematic searches of verses by theme, an inventory of relevant exegetical and *fiqh* literature, and documentation of academic AI literature. Data analysis was carried out through the semantic and contextual analysis of verses, the synthesis of Al-Quran values with *qawāʻid fiqhiyyah* and *maqāṣid al-Sharīʻah*, and the reconstruction of an adaptive legal assessment framework for the character of AI as a non-human entity, to produce operational *fiqh* principles that are coherent and relevant for contemporary religious practice.

Results and Discussion

Ontology of Artificial Intelligence from the Perspective of the Quran

The Quran presents humans as entities created by divine will, with an essential, teleological, and irreducible existential structure. The narrative of Adam's creation asserts that human existence is built through the integration of the physical and spiritual, forming a conscious, volitional, and responsible subject (Azurah & Siallagan, 2025). The instillation of the divine spirit marks an ontological dimension that distinguishes humans from all material artifacts by giving rise to self-awareness, intentional capacity, and goal orientation that transcends causal mechanisms (Henderson, 2025). Al-Ṭabarī (2001) defines the spirit as a non-reductive life principle that cannot be explained through material mechanisms. The *tawḥīd* framework asserts that human intelligence is rooted in an ontological relationship

with God, not merely in structural complexity. This perspective directly rejects ontological claims that equate human intelligence with computational artificial intelligence. Technological products are born through contingent secondary causality, while humans are created through divine *irādah* and *qudrah*, which present meaning, purpose, and responsibility as constitutive elements of existence (Grey, 2024).

The concept of reason in the Quran is not understood as a neutral, autonomous entity, but rather as an existential human function intertwined with the heart, moral will, and value orientation. The Quranic call for the activities of *ta'aqqul*, *tafakkur*, and *tadabbur* is always directed at a soul-bound subject capable of weighing meaning and ethical consequences. Al-Ghazālī (1997) positions reason as a light that enables the recognition of God's signs, not as an inference machine operating without a horizon of meaning. Ibn Taymiyyah (1991) emphasizes the ontological limits of reason, which are subject to revelation as the source of normative truth. This framework demonstrates that human intelligence is simultaneously intentional, teleological, and normative. Artificial intelligence merely replicates inference patterns through symbol processing without an existential relationship to meaning. Searle's (1980) view of the difference between symbol manipulation and substantial understanding reinforces this distinction. Thus, AI cannot be categorized as an alternative reason, but rather a functional simulation that relies entirely on human design.

The heart occupies a central position in the ontology of the Quran, as the center of moral awareness and value orientation that cannot be represented through computation. The heart functions as the locus of ethical judgment, a sense of responsibility, and sensitivity to normative truth (M. Al-Khatib, 2022). This dimension emphasizes that human intelligence is not only cognitive, but also evaluative and moral. Artificial intelligence, even though capable of producing outputs that resemble judgments, lacks reflective awareness of the values it produces. Contemporary claims about emergent intelligence do not alter the ontological status of AI, as computational emergents continue to operate within the confines of mechanical causality and lack moral intentionality (Stringer, 2021). The Quran does not recognize consciousness that arises from purely material complexity. This distinction has significant epistemological implications because it limits the legitimacy of AI in the production of normative religious knowledge. AI can function as an analytical tool, but it can never be a subject of knowledge that understands the meaning of revelation or bears the ethical consequences of its interpretation.

The ontology of the Quran also positions all technological artifacts as means that expand human endeavor, not as autonomous entities that determine the direction of goals. Tools are understood as extensions of human capabilities that are always bound to the intentions, needs, and values of their users (Muhamad, Syihab,

& Ibrahim, 2020). Ibn Khaldūn (1967) emphasized that all products of civilization are born through human deeds oriented towards the welfare of others. The complexity of a technology's internal structure does not change its ontological status as an object. The operational autonomy of AI systems is not identical to free will because all basic parameters remain determined by humans. The concept of *taklīf* in the *uṣūl al-Fiqh* requires *ahliyah* rooted in self-awareness and the ability to choose freely (Al-Juwaynī, 1998). AI does not meet the requirements of *ahliyat al-Ada'* or *ahliyat al-Wujūb* because it lacks *qasd* and *ikhtiyār*. All AI actions normatively return to the designers, managers, and users as morally and legally responsible *mukallaf* subjects.

The concept of the caliph fundamentally defines the ontological boundary between humans and artificial intelligence. The caliphate is not merely a functional mandate to manage the earth, but rather an ontological position that entails trust, limited freedom, and eschatological accountability. Al-Rāzī (2001) suggests that the angels' concern for human creation relates to moral potential and responsibility, not technical capacity. Quraish Shihab (2010) interprets the caliph as one capable of acting on the basis of value consciousness and ethical considerations. AI never enters this horizon of trust because it lacks an existential relationship with God. The personification of technology can obscure the relationship between creator and creation and shift the center of normative responsibility. Quranic ontology rejects attributing moral agent status to artifacts, as this would distort legal and ethical responsibility. This distinction maintains the clarity of the normative subject in technology-based religious practices.

The ontological implications of this framework require a critical reading of contemporary AI ethics claims that position intelligent systems as limited moral agents. A Quranic perspective rejects this approach because morality does not arise solely from evaluative abilities, but rather from self-awareness tied to transcendent accountability. AI can imitate ethical decision patterns, but it does not understand the underlying values. Normative awareness in Islam is always linked to an orientation towards the afterlife and a recognition of divine authority (Ihsan & Sabarudin, 2023). Thus, responsibility in AI systems is distributed among the humans involved in their design, training, and use. This framework does not deny the technical complexity of AI, but places it proportionally within the structure of existence. This position allows for the development of realistic AI jurisprudence without falling into technological fetishism or a priori rejection of innovation.

This ontological assertion also has direct implications for the epistemic legitimacy of AI in the religious realm. Because AI lacks reason and heart in the Quranic sense, it cannot serve as a normative authority for interpreting revelation, establishing laws, or shaping religious consciousness. Its role is limited to data processing, literature mapping, and technical assistance that accelerates human intellectual work. This distinction prevents the reduction of religious authority to

mere matters of technical efficiency. Quranic ontology demands that all religious practices remain rooted in a faithful, rational, and responsible human subject. Thus, artificial intelligence is positioned as a legitimate medium of civilization as long as the values and objectives of sharia guide it. This framework serves as a theoretical foundation for the development of the *fiqh* of artificial intelligence, maintaining the purity of monotheism while remaining responsive to modern technological developments.

Epistemology of Knowledge and Religious Authority in the Use of AI

The epistemology of religious knowledge according to the Quran places revelation as the primary source of normative truth (Lumbard, 2024), while reason serves as a methodological instrument for understanding, interpreting, and responsibly deriving legal implications (Suswita, 2025). This epistemic structure establishes a hierarchy between the truth of revelation, the validity of the method, and the integrity of the interpreting subject. The concepts of *'ilm*, *ḥikmah*, and *bayyinah* represent the inseparable relationship between normative truth, epistemic accuracy, and argumentative clarity. The Quran rejects claims of knowledge without a valid basis, as emphasized in Surah 17:36, which links knowledge to epistemic accountability. This framework requires that religious knowledge is never value-neutral but is always tied to the goals of guidance and justice. This position is fundamentally different from artificial intelligence systems that produce output through statistical correlation without a normative orientation, thereby failing to meet the epistemological prerequisites of revelation, which demand a link between truth, meaning, and the goals of sharia.

The validity of religious knowledge is determined not only by the accuracy of the information but also by the legitimacy of the source and the mechanism of valid *istidlāl*. The Islamic epistemological tradition places the verification process as a primary prerequisite for truth, as affirmed by the principle of *tabayyun* (verification) in the Quran, verse 49:6. According to Sayyid Quṭhb (2004), this principle functions as an epistemic virtue that demands caution, qualitative assessment, and methodological awareness of the context of narration and the authority of opinion. Artificial intelligence systems operate by processing data corpora without the ability to distinguish among the epistemic hierarchies of *mu'tabar* (recognized), *marjūḥ* (weak), and *syāż* (odd) opinions (Farooqi et al., 2024). Reliance on the frequency of textual occurrences replaces critical assessment of the *sanad* (chain of transmission), the *matn* (text), and the historical context. This condition demonstrates that technical reliability is not synonymous with epistemic legitimacy. The knowledge generated by artificial intelligence is informational, not normative, and therefore cannot be treated as a valid representation of the Islamic scientific tradition built through layered methodological disciplines.

The aspect of religious authority reveals a more fundamental epistemological issue. Islamic tradition links the authority of knowledge to scientific qualifications,

moral integrity, and the ability to understand reality contextually. The criteria for *ahl al-Ijtihād* include mastery of Arabic, *uṣūl al-Fiqh*, *qawāʿid fiqhiyyah*, and awareness of the social impact of law (Al-Zuḥaylī, 2019). The Quran links the authority of knowledge to *amānah* (trust), as reflected in the concepts of *ulū al-Albāb* and *ahl al-Dhikr* (Al-Ani & Al-Khasawneh, 2024). The lack of capacity for moral responsibility and normative awareness in artificial intelligence represents a structural epistemic flaw that cannot be addressed through computational advancement. Epistemic authority cannot be delegated to a system that is unable to bear the normative consequences of interpretive choices. Transferring the function of *fatwā* or *istinbāṭ* to artificial intelligence risks creating false certainty that is independent of collective *ijtihād* discourse and continuous scientific correction.

The claim of objectivity in artificial intelligence demands rigorous epistemological clarification. Objectivity in Islamic epistemology is not understood as the absence of values, but rather as fidelity to the truth of revelation through valid and responsible methods (Lumbard, 2024). Algorithms operate on the basis of design assumptions, data selection, and optimization goals that reflect the developer's values and particular structures of knowledge power (Rajwar & Deep, 2025). Algorithmic bias is not a technical anomaly, but rather an epistemic consequence of a system that abstracts meaning into syntactic patterns. The reduction of complex *khilāfiyyah* to a single answer blurs the line between *ijmāʿ* (consensus) and *ikhtilāf* (difference of opinion) and negates the methodological awareness of users. The Quran recognizes plurality of understanding as an epistemic necessity, yet still demands reference to justice and truth. The technical objectivity claimed by artificial intelligence is incommensurate with the epistemic objectivity of sharia, which requires consideration of meaning, purpose, and normative implications.

Criticism of the neutrality of artificial intelligence must be situated within normative epistemology, not merely technological ethics. Religious knowledge is always tied to the goal of guidance and the realization of benefits as formulated in the *maqāṣid al-Sharīʿah* (Auda, 2010). Artificial intelligence systems lack the capacity to perform *taḥqīq al-Manāṭ*, namely, contextual assessment of social reality and legal implications (Sukron et al., 2025). The inability to distinguish between legitimate methodological differences and epistemic deviations demonstrates the fundamental limitations of computational systems. The consumption of instant answers generated by artificial intelligence has the potential to replace the processes of *taʿaqqul* and *tadabbur* with a false certainty lacking in reflection. This condition contradicts the epistemological principle of the Quran, which demands the active involvement of rational subjects in the quest for truth (Bhat & Bisati, 2025). This critique asserts that the problem with artificial intelligence lies not in technical errors, but in epistemic incongruence with the structure of revealed knowledge.

Determining the role of artificial intelligence requires a clear epistemological formulation. Artificial intelligence must be positioned as an epistemic tool, not a subject of knowledge. Acceptable functions include text indexing, opinion mapping, and initial, heuristic comparative analysis. The entire process of legal *istinbāṭ* and normative assessment remains within the domain of humans, who possess the capacity for normative reasoning and moral responsibility. The concept of human-in-the-loop is not merely a technical oversight mechanism, but rather an epistemic principle that maintains the attachment of knowledge to rational subjects. The use of technology must be understood as a *wasīlah* (meaning of a means), not a source of authority. Positioning artificial intelligence as a servant of knowledge aligns with the principle of *khidmat al-'Ilm* (service of knowledge), which rejects the substitution of scientific authority by non-normative systems.

The Moral Principles of the Quran as the Foundation of Artificial Intelligence *Fiqh*

Justice occupies a fundamental position as a parameter of the legitimacy of AI-based religious practices within the framework of normative *fiqh*. The Quranic concept of *al-'Adl* is not treated as general ethics, but rather as a *maqṣad shar'i* that determines legal validity. Ash-Shāṭibī (1997) asserts that law loses legitimacy when it gives rise to structural inequality and unilateral domination, thus justice serves as a condition for legal validity. This framework demands a *fiqh* evaluation of religious AI systems through a measurable assessment of benefits and objectives. Algorithmic bias, closed models, and unequal access to religious knowledge are qualified as *mafsadah muḥaqqaqah* because they undermine the equality of legal subjects. The principle of *dar' al-Mafāsid muqaddam 'alā jalb al-Maṣāliḥ* (preventing harm takes precedence over seeking benefits) requires the limitation or rejection of such practices. Justice thus operates as a normative standard in *fiqh* that determines the permissibility or prohibition of AI, rather than simply an indicator of the ethical quality of technology.

Amānah serves as a normative requirement for delegating religious functions to artificial intelligence. The Quran makes *amānah* a sharia obligation inherent to the management of religious authority and knowledge. Al-Ghazālī (1997) asserts that the violation of *amānah* undermines the objectives of sharia because legal authority is valid only when exercised honestly and responsibly. In Islamic jurisprudence, the delegation of religious functions requires clarity about the domain and the legality of sharia (Al-Zuḥaylī, 2019). In contrast, AI does not qualify as a delegative subject but rather as merely an instrument. Consequently, *amānah* remains vested in developers, platform managers, and the authorities authorizing the use of the system. The closed nature of data sources, commercial manipulation, and unclear processing methods violate institutional *amānah* and render the requirement for permissibility invalid. The *amānah* principle thus transforms the

management of religious AI into a question of the validity of implementing the domain of knowledge within Islamic jurisprudence.

Accountability affirms the Islamic jurisprudence's rejection of the assumption of normative autonomy of algorithms in producing religious decisions. The Quran affirms *masʻūliyyah* as a principle of divine justice that links every legal consequence to the human agent (M. A. Al-Khatib, 2023). Ibn Taymiyyah (2003) rejected the elimination of responsibility through technical intermediaries because the tools lack the capacity for *taklīf*. In the Islamic jurisprudence construction, AI is positioned as *ālah*, not *fāʻil*, so that the law remains inherent in the *mukallaf* who operates and authorizes its use. Errors in automated *fatwā*s, distortions of religious meaning, or social conflicts arising from algorithmic output are categorized as legal consequences that require determining the subject of responsibility. This principle activates the mechanism of *taʻzīr* (punishment imposed at the judge's discretion), the obligation of public correction, and further prevention. Accountability functions as a normative tool in Islamic jurisprudence, closing legal gaps and preventing the transfer of blame to non-*mukallaf* systems.

Prudence operates as a normative mechanism for controlling risk when artificial intelligence enters the realm of worship, creed, and *ijtihād*. The Quran prohibits following something without a basis in knowledge, while *uṣūl* scholars formulated it as a principle of *iḥtiyāṭ* to protect *maqāṣid al-Sharīʻah* (Al-Juwaynī, 1998). Al-Qarāfī (1998) explains that prudence is activated when the potential for mafsadah is more dominant than the benefit. In AI *fiqh*, this principle justifies limiting the use of technology to assistive functions and rejecting the substitution of *ijtihād* authority. Systems that have not been tested for methodological validity, output stability, and social impact are categorized as objects of doubt that require legal suspension. The principle of *iżā ijtamāʻa al-Ḥalāl wa al-Ḥarām ghalaba al-Ḥarām* (When permissible and forbidden matters are mixed, the forbidden prevails over the permissible) reinforces this position. Caution is not an anti-innovation stance, but rather a rational instrument of *fiqh* to maintain the normative safety of religion.

The integration of the principles of justice, trustworthiness, responsibility, and prudence forms the operational evaluative structure of artificial intelligence jurisprudence. Quranic moral values are not merely ethical declarations but are formalized as parameters for the legitimacy of AI-based religious practices. Ibn ʻĀshūr (1985) asserted that Quranic morality constitutes the normative spirit of Islamic law, so every innovation must be tested through the *maqāṣid* and the principles of *fiqh*. This framework rejects the direct adoption of modern technological ethics without the filtering of *istinbāṭ*. Each principle serves as a tool for legal assessment: justice determines the balance of benefits, trustworthiness assesses the legitimacy of management, responsibility establishes legal subjects, and prudence controls risks. This synthesis ensures that artificial intelligence

jurisprudence has normative depth and methodological consistency, not simply a moral response to technological developments.

The Normative Framework of Quranic *Fiqh* in Assessing Religious AI Practices

A Quran-based *fiqh* normative framework for assessing religious artificial intelligence practices is constructed through a hierarchical synthesis of ontological, epistemological, and moral dimensions that are normatively interconnected. This synthesis is not parallel or accumulative, but rather structural, as each dimension occupies a distinct function in the construction of legal judgments. The Quran is presented as a value horizon that shapes the *fiqh*'s perspective on reality, knowledge, and human responsibility, rather than merely as a source of textual evidence. This framework places *tawḥīd* as the ontological principle, revelation as the highest epistemic source, and benefit as the moral orientation of law. With this foundation, *fiqh* obtains an evaluative framework capable of normatively assessing technology without becoming trapped in reactive or pragmatic responses. This synthesis serves as a conceptual basis for understanding artificial intelligence as a technological phenomenon situated within the value structure of revelation, rather than as an entity that reshapes religious normative authority.

The ontological dimension of this framework asserts that, according to the Quran, religious reality is teleological and meaningful, as all human activity is directed toward divine goals and the welfare of creatures. This view limits the status of artificial intelligence to that of an instrumental artifact engineered by humans, lacking consciousness, intention, or moral goal orientation. Quranic *fiqh* asserts that worship and legal reasoning are rooted in *qasd*, *ikhlāṣ*, and personal responsibility inherent in humans as *mukallaf* (Hidayattullah & Said, 2024). Consequently, religious practice cannot be reduced to a computational process detached from the normative dimension of consciousness. This assertion is not simply a metaphysical rejection of technology, but rather an ontological boundary that protects the meaning of worship and law from mechanization. Within this framework, artificial intelligence can be understood only as a means of supporting human activity, not as an entity with normative status or an ontological role within the Islamic religious structure.

The epistemological dimension continues this ontological boundary by hierarchically arranging sources of religious knowledge. The Quran positions revelation as the highest normative source, while reason functions as an instrument of *istinbāṭ* that operates responsibly within the corridors of revelation and the principles of *uṣūl al-Fiqh* (Mudawam, 2021). Artificial intelligence occupies a secondary epistemic position as an analytical tool that assists in data processing, not as a proof or subject of knowledge. Korteling et al.'s (2021) findings on epistemic opacity and algorithmic bias indicate that artificial intelligence systems reflect the assumptions, interests, and limitations of their creators, thus lacking any claim to normative objectivity. This fact aligns with the Quran's epistemology, which

emphasizes the limitations of human knowledge and rejects the absolutization of anything other than revelation. The *fiqh* framework thus emphasizes that the validity of religious knowledge, whether in the form of interpretation or legal reasoning, remains dependent on responsible human reason, not on computational processes that lack normative capacity.

The moral dimension complements the ontological and epistemological constructions by affirming the subject of normative responsibility. The Quran places *taklīf*, *amānah*, and *ḥisāb* as consequences of the ability to choose and ethical awareness, which are normatively inherent only to humans (Suswita, 2025). Artificial intelligence does not qualify as a moral subject because it lacks will, intentionality, or the capacity for accountability. A study by Mecacci and Santoni de Sio (2021) highlights the problem of moral agency and the responsibility gap in artificial intelligence, namely the absence of a subject who can be held fully accountable for the system's decisions. This position strengthens the Quranic *fiqh* argument against attributing moral values and ethical authority to non-human entities. Its normative implications emphasize that any technology-based religious practice must remain within the scope of human responsibility, whether as developers, users, or religious authorities, so that artificial intelligence cannot function as a substitute for moral judgment or a source of legal legitimacy.

The integration of these three dimensions forms a coherent and operational normative framework for *fiqh*. The relationships between the dimensions can be summarized as follows:

Table 1.
Integrative Structure of the Normative Framework of Quranic *Fiqh* in Assessing Religious AI Practices

Normative Dimension	Main Function	Implications for Religious AI
Ontological	Establishing reality status and goals	AI is positioned as a non-autonomous tool
Epistemological	Determining the legitimacy of knowledge	AI functions as an analysis tool
Moral	Affirming normative responsibility	Responsibility is inherent in humans

This structure demonstrates a clear normative flow: beginning with the establishment of ontological status, proceeding to the regulation of epistemic legitimacy, and concluding with the attribution of moral responsibility. This framework protects *fiqh* from conceptual fragmentation while providing a systematic basis for evaluating religious AI practices without losing internal consistency.

The theoretical implications of this framework position *fiqh* as a reflective normative system capable of responding to ontological and epistemic changes resulting from modern technology. The framework's primary contribution lies in

formulating conceptual boundaries that enable *fiqh* to maintain normative continuity while being rearticulated in response to new phenomena. The principle of tawhid ensures that goal orientation remains intact, while the *maqāṣid al-Sharīʻah* provides parameters for evaluating technology in terms of benefit. This approach prevents reactive, inconsistent legal responses due to the absence of a normative framework. With this foundation, *fiqh* does not lose its epistemological identity when confronted with artificial intelligence, but rather affirms its relevance as a living normative discipline.

This normative framework of Quranic *fiqh* simultaneously rejects both extremes: normative technophobia and epistemic technocracy. Technology is not viewed as an inherent threat to religion, but it is also not legitimized as a determinant of normative and spiritual values. Religious issues are understood to have a transcendent dimension that cannot be reduced to optimization or algorithmic prediction. This assertion of boundaries protects *fiqh* from reductionism while strengthening its position as a normative discipline rooted in a revealed worldview. This framework opens up space for further research on *fiqh* policy formulation, religious AI governance, and the ethics of using religious technology, while maintaining human responsibility at the center of normative evaluation.

Conclusion

The development of artificial intelligence in the religious realm demands a formulation of Islamic jurisprudence that goes beyond legal-instrumental assessments and focuses on the ethical relationship between humans and technology. This study concludes that the Quran provides a coherent normative framework for constructing Islamic jurisprudence (*fiqh*) on artificial intelligence through the integration of the principles of monotheism as the foundation of value orientation, trustworthiness and justice as the framework of responsibility, benefit as the purpose of use, and the affirmation of humans as moral subjects who bear full accountability for the use of AI. The main findings emphasize that artificial intelligence cannot be positioned as a religious authority, but as an epistemic instrument whose Islamic jurisprudence assessment is determined by its purpose, operational mechanisms, and socio-religious impacts. Theoretically, this framework expands contemporary Islamic jurisprudential epistemology by shifting the focus from technological objects to the normative-ethical relationship between humans and technology grounded in Quranic principles. Practically, these findings provide ethical guidance for scholars in the use of religious AI, an evaluation framework for educators, and responsible design principles for developers of religious applications. The limitations of this study lie in the dominance of conceptual-normative analysis, which has not tested the framework's application in an empirical socio-religious context. Therefore, further research is recommended to combine this normative approach with comparative field studies across Muslim communities and

interdisciplinary methodologies so that the formulation of artificial intelligence *fiqh* becomes more applicable and contextual.

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Author Contribution Statement

The authors' contributions to this manuscript include conceptual, methodological, analytical, and scientific writing roles. SH played a role in formulating the research idea, developing the conceptual framework, coordinating the research, and writing and final editing the manuscript. SW contributed to the literature search, development of research methods, and preparation of the theoretical and methodological review sections. NE was involved in data collection and processing, analysis of research findings, and preparation of the results and discussion sections. MO contributed to the validation of the analysis, strengthening the academic argumentation, as well as critical review and refinement of the overall substance of the manuscript. All authors read, reviewed, and approved the final version of the manuscript before publication.

Conflict of Interest

The author declares that this manuscript was prepared and published without any conflict of interest whatsoever, whether financial, institutional, or personal. The entire research, writing, analysis, and preparation of the results were conducted independently and objectively, and in accordance with applicable academic principles. There are no relationships, affiliations, or other interests that could influence the interpretation of the data, arguments, or conclusions presented in this manuscript. Therefore, the contents of the manuscript fully reflect the results of the author's scientific study, honestly, transparently, and responsibly.

AI Usage Statement

The author declares that the use of artificial intelligence (AI) in the preparation of this manuscript was limited to assistance in improving language quality, correcting grammar, and supporting aspects of text formatting. AI was not used to produce the research's scientific substance. All research results, findings, concepts, frameworks, analyses, arguments, ideas, and conclusions presented in this manuscript are entirely the result of the author's intellectual work. The author is fully responsible for the accuracy of the content, data interpretation, and academic integrity of all material presented in this article. Therefore, the use of AI is assistive and does not affect the originality or scientific contribution contained in the manuscript.

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