

Pros and Cons of Artificial Intelligence (AI) in the Light of Islamic Laws' Verdicts (*Fatawa*)

Maisuna Mustapha Yahya Ph.D

Faculty of Arts Department of Islamic Studies, University of Abuja-Nigeria.

mustapha.maisuna@uniabuja.edu.ng yasminmaisuna06@gmail.com

+2348037871554, +2348186312421

Muhammad Maishanu Aliyu PhD

Department of Islam and Development Studies, Nasarawa State University, Keffi Nasarawa State,
Nigeria.

ammaishanu@nsuk.edu.ng abumubarak42@gmail.com

+2348035081663

Abstract

The exhibition of justice, equity, ethics without ambiguity, integrity, chances to compromise privacy and bias stances has made the acceptance of Artificial Intelligence (AI) a controversial issue, especially, in the field of Islamic jurisprudence when verdicts or edicts (*fatawa*) are to be given among the scholars. This article, therefore critically examines the pros and cons of AI via the lens of Islamic verdicts and how contemporary scholars of Islam view, interpret and align with its usage, considering the advantages and challenges it tends to pose. The study was carried out because of the controversial usage of Artificial Intelligence, in that, the verdicts or edicts of Shi'ites may not be accepted as the correct output of the Sunni in which the ruling on various themes are not in tandem, such as on temporary marriage (*Nikah al mut'ah*), vicegerency of the companionship of Aliyy bn Abi Talib and other three caliphs, infallibility of their Imams etc. and vice-versa. The study adopts qualitative and library-mixed methods of research. The findings of the research include among many others that AI assists in giving verdicts with humans' efforts but it however raises great concerns on the input that produces the output, lack of moral ethics, faith etc. The paper recommends that, the use of AI should not be solely relied upon while scholastic human literature works are completely neglected; meanwhile the conclusion majorly reflects on combining both the use of AI and Islamic law experts' opinions in giving Islamic Law's verdicts (*Fatawa*).

Keywords: Algorithm, Artificial Intelligence, *Fatawa*, Islamic Law's verdicts, Pros and Cons

Introduction

Artificial Intelligence (AI) has tremendously increased humans' decision-making and methods of reasoning, writing, speaking and presentations in public speaking or writing events, as it has profoundly transformed humans' lives: economically, socially, intellectually, legally, educationally, in governance and business-wise. Despite the notable pros of AI in almost every facet of life, there are cons (disadvantages) that are accrued to its emergence in the 21st century. Such are a lot of ethical dilemmas, based in part on outputs especially in scholarly edicts or verdicts due to differences seen in Islamic guidance, job displacement, the lack of accountability and from Islamic law's perspective, AI's incapability to perform Ijtihad and some practical aspects of religion, e.g., Qablii, Ba'dii and effecting corrections on practical cases such as on contractual agreement.

In view of this observation, an e-interview was conducted for nine (9) erudite scholars in various fields of understanding, rendered their expertise and versatility concerning the topic of discussion for a balanced critical analysis as they intelligently assessed the advantages and disadvantages of AI to both human and developmental facets of society, but specifically reflected their responses on the fair treatment in the area of giving Islamic laws' verdicts (fatwas)

2.0 Objectives of the Study. Below are the objectives of the study:

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1. To examine the pattern of benefits of Artificial Intelligence (AI) in its application in Islamic legal verdicts (Fatāwā).
2. To investigate the extent to which Artificial Intelligence (AI) can aid the role of Islamic jurists in arriving at jurisprudential verdicts in accordance with Shariah guidelines in the Islamic law.
3. To assess the challenges, weaknesses and disadvantages of completely adopting AI in Islamic jurisprudential verdicts.

3.1 Concept of AI

Artificial intelligence, popularly known as AI, is a branch of Computer Science that concentrates on issues and directs its production of useful information into machines or systems that are

proficient in performing human intelligence tasks such as decision making, adaptation to new situations, environment, problem solving proficiency, understanding languages, etc.

According to Rituraj (2023), AI is the study of how human brains think, learn, decide and work as it tries to solve problems as a means of intelligent information performance as it connects to human knowledge. Rituraj (2023) states that it is the replica of how the human intelligence works but it does not deliver the methods that are biologically observable. Artificial intelligence has a long history which states that it is a machine that could help resolve complex legal cases using automated reasoning mechanisms.

3.2 History of Artificial Intelligence (A.I)

John McCarthy makes a top list of long time existing artificial intelligence as he coined the name A.I. The history of Artificial Intelligence dated back to ancient Greece era as it when humanoid robot's ideologies were carried out and as exemplified in Daedalus who was said to have ruled the mythology of the world as he tried to create artificial humans. In 1854, modern artificial intelligence began to be seen in history with the aim of defining philosophers' systems of human thought. The year 1854 is permanent in the duration of artificial intelligence as Charles Babbage worked on a mechanical machine that would exhibit the behaviours

Artificial intelligence conference was organised at Dartmouth College for the first time as Marvin Minsky recapitulated in his book "Stormed Search for Artificial Intelligence" and insinuated that the problem of artificial intelligence modeling within a generation will be solved; and applications based on logic theorems and chess game would develop and be distinguished from the geometric forms used in intelligence tests which led to the idea of the intelligent computers in creation¹.

Timeline / Sequence of Artificial Intelligence (A.I)

100 A.D: Alexander Heron made automations with mechanisms working with water and steam power.

1206: Eloru Iz Bin Rezzaz Al-Jezari – One of the pioneers of Cybernetic Science made water-operated automatic controlled machines.

- 1623: Wilhelm Schickard – He invented a mechanic and a calculator capable of four operations.
- 1672: Gottfried Leibniz – He developed a binary counting system that forms the abstract basis of today's computers.
- 1822–1859: Charles Babbage made a mechanical calculator.
- 1923: Karel Čapek introduced the Robots (RUR) Rossum's Universal Robots (RUR).
- 1931: Kurt Gödel – He introduced the theory of deficiency which refers to true names.
- 1936: Konrad Zuse developed a programmable computer named Z1, 64K memory.
- 1944: ENIAC (Electronic Numerical Integrator and Computer), the first computer in a room size of 30 tons, which started to work.
- 1948: John von Neumann – He introduced the idea of self-replicating programs.
- 1950: Alan Turing – The founder of Computer Science, introduced the concept of the Turing Test.
- 1951: The first artificial intelligence programmes for the Maric I clone were written.
- 1956: The Logic Theorist (Logic Theory LT) programme for solving mathematical problems is introduced by Newell, Shaw and Simon. This was regarded as the first artificial intelligence system.
- 1958: John McCarthy of MIT created the LISP "List Processing Language (Lisp)
- 1960: JCR Licklider described human-machine relationship in live work
- 1962: Animation was established, being the first company to produce robots for the industrial field.
- 1965: ELIZA, an artificial intelligence programme was written
- 1966: At Stanford University, the first computer robot "Shakey" was powered.
- 1972: DARPA begins development for battlefield Guided Trip (TP

1974: Use of internet began for the first time.

1978: Herbert Simon earned a Nobel prize for the United Rationality Theory

1981: IBM presented the first portable computers²

The computing continues with 1993, 1997, 1998, 2000, 2005, 2015, until recent when AI has become practically prominent and has to use by humans. Security, privacy, employment, etc. for

4.0. Literature Review

Artificial intelligence's availability has changed the needs and methods of reasoning of human decisions via the interpretation positively through the use of some negatives: Basic Connection and Predictions and Judgment in AI-influenced decisions making, and the believe that it can improve prudence of compliances by shaping their predictive compliances³. Kiron et al introduced the concept of computational data. This reminds a systematic approach to citizen research aimed at analysing how AI impacts business management: A futuristic risk of AI was pursued with by Aresenyan & Picco Brink.

As per military progression, Brown - Gaston & Arora (2021) elaborated ethical concerns in AI using applications in military robotics, an atypical example in combining AI with decision making in combat with responsibility and transparency. However, formation of less competent keys or answers to solutions, consumption of data, time expenditure, weakening of human reasoning for self-independent human decision-making and non-practical and theoretical scenarios to evident scenarios in ruling and giving verdicts may be a constrain in some instances.

4.1 Pros of AI in Islamic Verdicts (Fatāwā)

Verdicts on Islamic rulings are basically built through the exploration of the basic sources of Islam (Qur'an and Hadith) often with other Islamic jurisprudence and consulted. Analytical elaboration (Qiyās), Consensus of opinions of jurists (Ijmā'), juristic preference (Istihsān), public interest (Mas-lahah Mursalah), Custom (Urf) etc.

Artificial Intelligence (AI) therefore has great impact in arriving at conclusive religious verdicts, particularly in two contemporary modern worlds where new issues, challenges, problems etc. demand effective answers, and solutions to relatively (for lack of such advantages).

4.2 Consistent Sustaining Opinions

Scholarly Verdicts based on their opinions can be reevaluated as many times as possible.

Additionally, in order to maintain consistency, accuracy, appropriateness and authenticity in AI that will conform with Islamic ideology must be developed so as not to become sub-servient to western AI systems built for western values, with western trade-offs. (Might) violate other values knowledge, generally, is dynamic not static, it develops every day, just as humans develop as well. AI devices are constantly introduced in Morocco's higher educational institutions. Shoayb (2020) in his discussion on intersection of scholarly opinion opines that AI offers advantages like accessibility, consistency and the ability to handle a high volume of queries capable of potentially improving the spread and reach of religious guidance

4.3 AI assistance in Scholastic Verdicts

Islam encourages any form of positive reasoning, wisdom and knowledge.

“And He has subjected to you whatever is in heavens and whatever is in earth.” - Al-Qur'an (45:13).

In a deep scholarly discussion, the use of AI, computers, robots etc. were better foreseen by the great scholars such as Ibn Taymiyyah, who has succinctly summarised the general usage and importance of knowledge-driven gadgets with his statement he said:

“It should be understood that in principle all things of various types and categories are generally halal for human beings, and that they are tahir (pure) and it is not forbidden for people to handle them and use them. This is a comprehensive rule that is general in application, and it is an important ruling that is of immense benefit and brings much blessings and the scholars turned to it when issuing rulings on innumerable actions and issues faced by people”

Monopoly of knowledge is unjustifiable in Islamic knowledge, hence the obvious Qur'anic stance on searching for knowledge from other human scholarship ... so, ask the people of knowledge if

you do not know.” (Qur’an 16:43). AI therefore maintains this function as a supporting instrument for muftis, not as an authority or an autonomous decision-maker.

Emphatically, Abdollah as cited in Ezelddin, (2023) admitted the significance of establishing an Islamic ethical framework for information technology. He stressed the necessity of utilising classical sources of *Shari’ah*: Qur’an, Sunnah, Ijma and Qiyas to examine ethical and normative concerns in the realm of modern technology.

4.4 Accessibility & Verdict

Artificial intelligence is also largely craved for accessibility in order to aid learning and make manifest the Islamic jurisprudence. Identical Verdicts (Fatwas) for individual learners, teachers, jurists and the entire Muslim populace. AI in Verdict (Fatwa) issuance is its potential for increased efficiency and accessibility to individual. AI's access ability has the capability to break geographical barriers in verdicts across Muslim nations. Considering the efficacy of Imams Malik's under usages and accessibility in west Africa and some areas of Asia. Confines which other Imams' jurisprudence generally facilitated where are vastly used in other parts of the world. Amira and Mima and Aufa reiterated that AI integrated Fatwa dissemination reduces geographical barriers, making religious rulings more accessible across different regions, and as were informed the facility of religious rulings.

4.5 Instant Verdict

It is obvious that AI can produce instant responses to puzzles questions or arguments in comparison with Scholars’ institutions, and a long time is required at a logical conclusion based on classical Fiqh practices. This adversely undermines searching for effective Verdicts (Fatwa) on legal rulings. It can find information efficiently.

5.0 Cons of AI in the eyes of Islamic Law Verdicts (Fatāwā)

5.1 AI and its Limits

The elasticity, agility and enthusiasm in searching, reading and noting resources is beyond human reliance drastically. When humans rely on the efforts of AI, low dependency can diminish humans’ critical thinking and abilities in problem-solving as that may lead to human laziness (in studying)

and less inclined to develop their fields and knowledge⁴. Islamic law Verdicts need more of human efforts than technology. Real efforts are now challenges emerge. More fund is therefore greatly needed to meet the new challenges, harmony and benevolence are required in giving Islamic law verdicts (Fatāwā). Abdullah bin Abbas was known for a sense of leniency and pragmatism to which showed in his Fatāwā. The Sufis (Sufism) as a systematic extender is excellent, especially on the strengths of Islamic law in particular where modern research has revealed that significantly rather, they depend intensely on the use of artificial intelligence.

5.2 Consumption of Data and Maintenance of AI Systems

AI systems and other technologies require data consumption. By the users' implication, where there is lack of funds, it is obvious that the users will have a slow (AI) usage. In addition, AI can ever be faulty: data errors require constant saving and maintenance, which (presently) is inadequate, and energy efficient solutions per minute critically must getting the environmental impact as it contributes to increased carbon emissions are well.

5.3 Lack of Protocols and Instant Solution

The prophet's instruct answers on a practical religious issue during his tenure programme served for human intellectual efforts, wisdom and contact on the issue of e-duty on verdicts (Fatāwā).

Abdullah b. Amr b. al-As said:

That Allah's Messenger (P.B.U.H) stopped during the Farewell pilgrimage of Mina for people who had some Messenger of Allah, being ignorant upon he (his prophet) said: "Do where is no harm (for you) and there then came and said: Messenger of Allah, being ignorant he (the prophet) said: "Perform the (ritual) sacrifice where you have been (now). And there is no harm (for you)." Then another being ignorant he (the prophet) said: "Perform the (ritual) sacrifice where you have been (now). And there is no harm (for you)." Whether which had been done before or after (its proper time) he said: "Do it and there is no harm (for you) (Bukhari, Book 3, No 83).

The aspect of throwing pebbles is a practical aspect to Hajj; the questioning presently is the protocols and understanding of the elements involved; century, if done not present such human capacity.

Research on AI should aim to derive deeper and practical applications of Islamic ethical principles such as various stages of AI design, green data collection and algorithm development to development and monitoring⁵.

5.4 Mixing of Authentic and Fabricated Ahadith

Prophet Muhammad (P.B.U.H) was and is known for honesty, sincerity, justice, equity and uprightness in speech and action. To the end he condemned fabrication of statements to his own credit.

Here is the Arabic text of the hadith from Ṣaḥīḥ al-Bukhārī, Volume 1, Book 3 (Knowledge), Hadith 107 (sometimes numbered Hadith 49 in-book):

"عَنْ سَلَمَةَ، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: "مَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ"

Salamah: "I heard the Prophet (P.B.U.H) saying, 'Whoever intentionally ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-Fire.'"

Onike⁶ maintained that, according to Qasemi, there is a big challenge of mixing authentic Hadith with two fabricated ones existing Hadith or the prompted ChatGPT. Bugaje in an online chat recently said that one major worry is accuracy and authenticity. That alone has the tendency of misleading, misguiding, and misdirecting or misinforming the users of AI, especially amateur learners or new reverts to Islam. The Glorious Qur'an advises Muslims, as well as humans in general, against self-destruction in whatever form. Using one's money to purchase data for ChatGPT, Google, Chrome automated computers, etc. for misguided or fabricated features may be tantamount to self-destruction.

Allah says:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend in the way of Allah and do not throw yourselves with your own hands into destruction ... (Q2:195)

5.5 AI's Lack of Balanced View

Islamic law's edicts or verdicts (Fatawā) peruse beyond just giving information; instead, it ensures objectives of Islamic religion and deep understanding of a theme or contextual issues (wāqi' al-mas'al al-shar'īyah); with this (wāqi' al-mas'al al-shar'īyah), with this (wāqi' al-mas'al al-shar'īyah) it cannot be determined which is a paramount requisite in Islamic verdicts and rulings, human reasoning (Ijtihād), immeasurable pool of AI (Taqwīd), modern emotion and circumstances etc. Unlike a judge or qaadi, who has been studied severely emotionally including the pastoral consciousness of Allah by his generosity of people around him; AI can rarely handle several ethical issues which made examples: The United Kingdom, United States, Singapore and Japan have developed their own AI ethical guidelines

5.6 AI's Incapability to Perform Ijtihād

A concerted effort of human is needed in striving to search for knowledge using understanding and solving human's problems. AI lacks complete bio-human quality. Qur'an postulates:

وَالَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

And those who strive for Us – We will surely guide them to Our ways.
And indeed, Allah is with the doers of good. (Qur'an 29:69)

Islamic jurisprudence (Fiqh) is fundamental concerned with regulating humans' relations and acts through divine commandments and prohibitions⁷. Exercising Ijtihād is part of human, especially Muslims, as largely encouraged by Allah. Where new religious challenges emerge, precedents must be referenced on foundational requirements in order to ensure ethical & appropriate anti-physical elevation (Ziyād) or consensus of jurists' opinion (Ijmā').

5.7 AI's Attempt to Take Over Human's Role

Despite the proliferation of Islamic law kept by the unemployed, underemployed and prospective undergraduates? Candidacy, the presence of AI may take up thousands of jobs from humans which may result in laying them off. According to Western and Eastern Socials, cited in it admitted that AI could replace a quarter of world trades in the US and Europe, but may however also mean new jobs and productivity boom. AI also replaced by Forbes and according to MIT and Boston University's report, AI would replace as many as two million manufacturing workers in 2025.

Professions such as: Retailing, insurance underwriting, warehouse work, Accounting and bookkeeping, Reception, customer service, reception, Parcels, research analysis, security personnel are almost replaced with robots and with Lenovo the fate of teachers/lecturers, lawyers and Islamic law judges? Although, there is a persistent fear of job loss in professor research while Wilson and Baugh argue in favour of resilience and workplace AI coexistence. Idleness is not part of Islam as that can lead to committing criminal offences. Allah affirmatively advises Muslims and humans in general:

قُلْ يَا عِبَادِيَ الَّذِينَ آمَنُوا تَقَوُّا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Meaning: Say, "O My people, work according to your position, [for] indeed, I am working; and you are going to know" (Q 39:1; 39).

Analogically, a hadith of the Prophet emphatically expresses on doing work in relation to Islamic law verdicts that must not neglect humans' efforts in fatwā.

Work for everyone will be facilitated to do that for which he was created.

While acting or reasoning or working, careful thought is exercise as that is evident in AI. Acting humanely is an action considered better⁸. The disadvantage of artificial intelligence (AI) includes job displacement caused by automation, high implementation costs for developers and significant ethical concerns: bias and violation. Considerably, humans' jobs are therefore at a very high risk.

5.8 Lack of Accountability

In Islamic jurisprudential scenarios and cases, when a judge (Qāḍī) misjudges a case, he takes full responsibility, amends and apologises. In Islamic law contracts, for example, if a mistake is made in passing a ruling on either of the parties, the engaged in contractual agreement, perhaps based on (sales testimony, evidences or witnesses that led), the qāḍī must recall his parties and amend his previously misjudged case; or before a marriage was finally dissolved. Ibn al-Qayyim asserted that:

If the judge issues a judgment and then it becomes clear to him that he was wrong, it is obligatory upon him to retract it, and to issue the correct ruling.

In Islam, that shows justice, equity and uprightness and sincerity. When such error is made by the AI, it becomes irreversible and without accountability because no one is responsible for the mistake made by AI.

6.0 Research Questions:

1. How can Artificial Intelligence (AI) help in giving Islamic verdicts (Fatāwā)?
2. Can AI render human beings jobless in the nearest future?
3. Is it possible for AI to do Ijtihād like humans?
4. Is there any way AI can correct its mistakes like humans?
5. Does AI give practical of verdict (Fatwā) e.g. wudu of Madhū and Ba‘ali in five daily prayers?

6.1 Responses/Discussion on Research Questions:

On can AI can render Islamic verdict (Fatāwā)? Respondents elaborated that AI can assist in analyzing vast Islamic texts and its preventive fatwas as it quickly provides relevant references and legal arguments in order to support the scholars. It elaborately helps in research and problem-solving based on existing knowledge. This aid understood, as required by qualified scholars. Mustansir adds in the same vein, consolidated Madhabi’s stance: that AI can give verdicts that aligns humans’ support, e.g. by, on its own cannot.

Awwal in his opinion admitted that AI cannot perfectly give Islamic verdicts except when certified, adopted, and effected in Muslim reforms and rulings. Abdul Aziz puts it that AI may support fatwa issuance as it enhances research's efficiency, ensures scholarly consistency and demonstrates every Islamic. The consensus of AI in fatwa classical is given as a supplementary tool under strict Scholar supervision. On the contrary, Fasisi agreed that AI is absolutely un applicable for reliance in giving verdict in Islamic adjudication in our existence of cause in adopting.

6.2 Research Question: Number two demands whether AI can render human beings jobless in the nearest future. According to the Award, the answer was yes and no; they can be done either directly or indirectly. Abdul Aziz recapitulated that some jobs are actively at risk with the advent of AI; but they its emergence cannot in itself render human beings jobless, but rather it may create more jobs for human in the nearest future. Aziz added that individuals that to update their knowledge in their various fields. Abdullahi in his perspective observers that AI may change job roles and as will re-define ground rather than completely replace humans and concurs with Aziz that; while autonomous, efficient systems, they many jobs today, research shows that many jobs evolve with the emergence of AI, rather than disappear. Istiqāb requires a shift in human work rather than “unemployment.” David in his interview claims that AI can only help in the analysis of Islamic rulings via the replacement of the burst primary sources of Islam, “Qur’an and Sunnah for a better understanding, not as replacement of humans”. In its submission of Masihanu, he completely admits that AI cannot render human beings jobless because it (AI) cannot perform functions such as moral, dual building constructions. Fasisi in his submission firmly admitted that: so long this child of the machine, the user, output and the analyst of its output are humans (56); therefore, there is no way AI can render human beings jobless.

6.3 Is it possible for AI to do Ijtihād like humans?

Fasisi in his response put it that AI is a programmed machine, it can therefore not suffer what has not been programmed in it; subject to stronger convincing sense and jurisprudence that are not inspiring. Abdullah in his submission maintains that AI can support Ijtihād process as it processes large data and recognize patterns but lacks the full contextual and ethical reasoning that human scholars exercise; in his conclusion: he said that AI is a tool to enhance Ijtihād but not a substitute for human judgment in Islamic legal reasoning; Abdul Aziz similarly identified that AI is just a

tool like search engines; it therefore needs humans to operate and fine-tune it and that AI does not manufacture information but mere a search. Ibn Al-Walid; Abdul Aziz conclusively said that AI if, for example, and as a danger of AI: is that, if a Sunni researcher is in search for a religious verdict on a particular topic, AI may fetch data from Shiite websites, as such it is a detriment to the practice. Notably, Daniel in his opinion said that by the use of algorithm and pre-defined rules, AI can help in improving the consistency of Fatwa regarding of Ijtihād. Abdul, in his caution, Daniel observed that AI's reflection is incomparable with humans' intervention.

6.4 Is there anyway AI can correct its mistake?

The question has also generated almost the same answer from its respondents/interviewees. Abdul Aziz, Abdullah, Fasisi and Auwal agreed that though its use of algorithm, there is possibility for AI to correct its mistakes, if programmed as such.

Mofio quoted Hassan as he explained that humans possess the capacity for remorse, repentance and spiritual reform in contrast to AI systems that can self-improve through machine learning algorithms but lack based on feel, belief and real data. Tamim maintains the same stance with Mustiu Aziz, Abdullah, Fasisi, David and Nafiu as cited in Ibrahim's Ijtihād in his view on how modern consumers that AI lacks critical thinking as found in humans for reason and correct errors.

6.5 In answering this question: does AI give practicals of verdicts (Fatwā) on cases like Qablii', Ba'dii, in prayers?

Ibrahim admitted that AI does not possess the capacity to absolutely perform practicals as humans must highlight it; used for human scholarly review and validation. AI's output: In conventional acts, Ibrāhīm had it that except AI obtains knowledge via explanation, instant practical.

Abdullahi in his submission maintains that AI can only provide references and relevant cases related to practical (fatwa but cannot independently contextualize or issue binding rulings in fact- such practicals require human scholarly assessment. In a different perspective, Abdul Aziz views the fact AI may prove such practicals (fatwa) if they are available when they have been programmed, otherwise, it may be difficult to provide practical verdicts. Aftab and AI; ChatGPT algorithms etc., are made available by Allah for humans to make life easier, better, meaningful. AI and other tools cannot be substituted for human beings except that they assist humans.

Allah says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِمَّنْ خَلَقْنَا تَفْضِيلًا

(Qur'an 17:70).

7.1 List of Interviewees/respondents: Compiled by the authors (2025).

No	Name	Qualification	Position	Department/Institution	Years of Experience	Specialization	Affiliation	Location
1	Abdul Sodiq	Prof.	Lecturer	Department of Arabic & Islamic Studies, University of Ilorin	25+ yrs	Islamic Jurisprudence	University of Ilorin	Ilorin, Nigeria
2	Abubakar Muhammad	Prof.	Lecturer	Department of Islamic Studies, Usmanu Danfodiyo University	18 yrs	Islamic Theology	Usmanu Danfodiyo University	Sokoto, Nigeria
3	Binta Mafio	Prof.	Lecturer	Faculty of Sciences	20 yrs+		University of Maiduguri	Maiduguri, Nigeria
4	Shittu Abdul Aziz Balogun	Prof.	Lecturer	Department of Islamic Studies, University of Abuja	22 yrs	Islamic theology	University of Abuja	Abuja, Nigeria
5	Aminu Ibrahim	PhD	Associate Professor	Department of Islamic Studies, Bayero University Kano	15 yrs	Islamic Philosophy	Bayero University Kano	Kano, Nigeria

6	Wasiu Fasasi	PhD	Lecturer	Faculty of Law, Department of Common & Islamic Law	10 yrs	Islamic law of Inheritance	University of Abuja	University of Abuja
7	Muhammad Maishanu Aliyu	Ph.D	Lecturer	Department of Islam and Development Studies, NSUK, Nasarawa	8 yrs	Islamic Studies	NSUK	Nasarawa state University
8	Satin	PhD	Teacher	Department of Islamic Studies, ISS	14 yrs	Islamic Education	ISS (Islamic Studies Society?)	Lagos, Nigeria
9	Maryam Tanimu	PhD in view	Lecturer	Department of Islamic Studies, University of Abuja	4yrs	AI & Ethics	University of Abuja	Abuja, Nigeria

8.1 Conclusion

The article displayed the opportunities and advantages as well as disadvantages of AI via the canons of Islamic jurisprudence/ verdicts. Evidently, AI remains the effort, product and intelligence of humans as endowed by the Creator Allah, which promptly assists in reducing human stress, producing prompt, accurate, useful information within a short time, as humans' knowledge, wisdom, welfare (Maslaha) and societal needs are met.

On the other hand, carefulness must be exercised when demanding for the output from AI, and must be regulated as well in order to avoid injustice, injury, harm, adulteration of the existing theoretical and practical knowledge of Islamic views/ verdicts. On this whole, the conclusion remains that Islamic law verdicts concerning accuracy and balanced non-deviating stances must be maintained, as AI is either rejected totally or accepted wholly/fully due to fear of ethics, accountability, faith, justice, integrity and blameworthiness.

9.1 Recommendations: Pertinent to the discussions in this paper, the following recommendations are made:

- (1) The use of AI should not be solely relied upon by scholars and students who give Islamic law verdicts.
- (2) Humans' scholastic literature works, in the field of Islamic Law, should not be neglected for AI
- (3) *Shari'ah* compliant guidelines for AI must be created; and
- (4) By all means, all unethical uses of AI must be prevented to avoid adulteration of real Islamic orthodox verdicts.

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