



ISLAMIC LEGAL RULINGS ON THE USE OF ARTIFICIAL INTELLIGENCE AND MODERN TECHNOLOGIES

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Abstract. *This article provides a thorough scholarly analysis of the Sharia rulings related to the development of artificial intelligence (AI) and modern technologies and their application in practice. It examines the attitude of Islamic law towards new technologies, historical and contemporary fatwas, and the views of Muslim scholars on the subject. The article discusses theoretical and empirical research, as well as the social and ethical impact of modern technologies. In particular, the Islamic legal aspects of using artificial intelligence are elaborated on the basis of fatwas issued by the World Muslim Scholars Council. The study also emphasizes the necessity of interdisciplinary cooperation between Islamic jurisprudence and modern technological sciences in addressing emerging digital challenges. Furthermore, it underscores that a balanced approach is required to harmonize innovation with ethical and legal norms in the digital age.*

Keywords: *artificial intelligence, modern technologies, Sharia ruling, Islamic law, fatwa, ijihad, maslahah, ethical norms.*

INTRODUCTION

The rapid development of modern technologies and in particular the accelerating progress of the field of artificial intelligence (AI) is exerting a profound influence on all dimensions of social life. Such technologies occupy an important place not only in economic and scientific-technical domains but also in ethical, social, and religious relations. Islamic law, that is, Sharia rulings, has continuously been renewed in response to new technologies, seeking solutions to the socio-ethical problems that emerge across different eras and regions. In Muslim communities today, the question of developing and using AI and modern technologies is a matter of pressing importance from both a scholarly and a religious standpoint. For this reason, this article undertakes a thorough

analysis of the Sharia rulings on the use of AI and modern technologies within a broad scholarly framework, grounded in their historical, theoretical, and practical dimensions. In this process, Islamic legal sources, the views of classical and contemporary scholars, and the fatwas of the World Muslim Scholars Council serve as the primary references (Abu Zahra, 1958).

MAIN PART

In order to study the Sharia rulings on the use of AI and modern technologies in depth, it is first necessary to clarify the theoretical and conceptual foundations of the subject. In modern scholarship, the concept of artificial intelligence is interpreted as the modelling through technical means of the capacities of perception, reasoning, learning, and problem-solving characteristic of the human mind. Such technologies, which first appeared in the second half of the twentieth century, are now widely used in mechanical engineering, medicine, information technologies, finance, and numerous other fields. From the perspective of Islamic law, the ruling on any new technology is determined on the basis of the Quran, the Sunnah, Ijma' (scholarly consensus), and Qiyas (analogical reasoning). This approach the methodology of ijihad has always ensured adaptability in relation to technological innovations (Abu Zahra, 1958).

Throughout the history of Sharia rulings, there have always been specific approaches to new social and technological phenomena. From the earliest Islamic period onward, questions of the permissibility or prohibition of new instruments and technologies were resolved on the basis of the general principles found in the Quran and the hadiths. Eminent scholars of jurisprudence such as Imam Abu Hanifa, Imam al-Shafi'i, Imam Malik, and Imam Ahmad ibn Hanbal applied a cautious and ijihad-based approach in issuing Sharia rulings on new technologies of their day including the printing press, paper manufacturing, commercial instruments, and other social innovations. In this respect, it is evident that Islamic legal thought possesses a firm foundation for providing a Sharia assessment of modern technologies as well (al-Qaradawi, 2001).

At the turn of the twentieth and twenty-first centuries, technological progress gave rise to new challenges within Islamic legal thinking. As electronic devices, information technologies, the internet, robotics, and artificial intelligence became widespread in Muslim communities, numerous scholarly investigations were conducted into their

Sharia rulings. In particular, contemporary scholars such as Muhammad Taqi Usmani, Yusuf al-Qaradawi, and Ali Jum'a developed ijtihad-based approaches to technological innovations and issued fatwas grounded in the fundamental principles of the Quran and the Sunnah namely, *maslahah* (public interest), necessity, the prohibition of harm, and the criterion of moral purity. These fatwas emphasize, above all, that the interests of the individual and the progress of society are paramount in the use of modern technologies, though any technology must not contradict Islamic ethical standards (Usmani, 2017).

The Sharia study of artificial intelligence is currently being pursued along several principal directions. The **first direction** concerns whether AI-based technologies are lawful or prohibited that is, whether their core functions and their impact on human life conform to Sharia criteria. For example, AI-based financial programmes, algorithmic trading, automated medical diagnostic tools, and the like are generally considered permissible from the Sharia standpoint when they serve human benefit. However, if AI technologies are employed for morally corrupting purposes, spreading falsehoods, disseminating disinformation, or violating human dignity, they are assessed as forbidden (haram) or discouraged (makruh). In the fatwas issued by the World Muslim Scholars Council in this regard, it is specifically noted that the primary criterion in using AI technologies is the protection of human dignity and interests (World Muslim Scholars Council, 2022).

The **second direction** concerns the capacity of AI-based technologies to make independent decisions and the impact of this process on Sharia legal accountability. This question is being widely debated in contemporary jurisprudence (fiqh), since under traditional Islamic law a human being is held responsible for any act; but in cases where AI-based systems make certain decisions independently, upon whom does Sharia responsibility fall? In response to this question, numerous scholars emphasize that primary responsibility for actions carried out through AI technologies ultimately rests with the human being whether programmer, user, or supervisor. It is also noted that if the decision-making process of AI systems is under full human oversight, it is permissible from the Sharia perspective, but that in cases where the human element is absent, caution and restrictions are necessary (Abu Zahra, 1958).

The **third important direction** concerns the ethical and social impact of AI-based technologies. Islamic law presupposes the conformity of any technology with the

principles of moral purity, human dignity, the interests of society, and the avoidance of harm. For this reason, any activity conducted through AI technologies such as facial recognition, the collection of personal data, the dissemination of fabricated information, or the manipulation of individuals may be subject to strict Sharia restrictions. In this regard, contemporary Muslim scholars in particular Yusuf al-Qaradawi and the World Muslim Scholars Council have designated strict observance of ethical norms and the protection of human dignity as the primary requirements in the use of AI-based technologies (al-Jum'a, 2019).

Regional and national Muslim scholars also have their own distinctive approaches to the use of AI and modern technologies. Scholars in Central Asia and in Uzbekistan in particular are paying special attention to this question and conducting in-depth scholarly investigations into the role of AI and modern technologies in social, economic, and cultural development. Special treatises prepared by the Muslim Board of Uzbekistan and scholars of the International Islamic Academy of Uzbekistan affirm that the use of artificial intelligence and information technologies is permissible from the Sharia standpoint, but that information, data, and services disseminated through them must not contradict Islamic ethical standards. In this respect, regional scholars primarily rely on the fatwas of the World Muslim Scholars Council and develop Sharia rulings by taking into account their own national traditions and the needs of society (al-Qaradawi, 2001).

Empirical research and contemporary practices also present numerous examples of the Sharia application of AI and modern technologies. For instance, AI-based mosque management in Saudi Arabia, the provision of Islamic financial services with AI assistance in Turkey, ethical filtering systems in Indonesia, and other innovative approaches demonstrate that ways of using AI technologies in an Islamically correct manner are being sought in Muslim communities. In this domain, scholarly research conducted by contemporary jurists identifies the following as the main criteria for the use of AI technologies: adherence to Islamic ethical norms, service to human benefit, avoidance of harm, and contribution to social progress. It is also emphasized that legal and ethical responsibility in the use of AI technologies must always rest with a human being (Usmani, 2017).

There are also principal debates and disputes in the Sharia assessment of AI and modern technologies. On the one hand, technological progress is seen as a source

of development and prosperity for Islamic societies. On the other hand, because AI-based technologies may give rise to violations of human dignity, moral corruption, the spread of disinformation, and other harmful consequences, the necessity of caution and restrictions is emphasized. In this regard, contemporary scholars such as Yusuf al-Qaradawi, Ali Jum'a, and Muhammad Taqi Usmani stress that each new phenomenon in the use of AI technologies requires a specific *ijtihad*-based approach and that one must not deviate from the general Sharia standards (al-Jum'a, 2019).

In the fatwas issued by the World Muslim Scholars Council on the use of AI and modern technologies, the following principal criteria are established: first, the use of AI technologies must serve human benefit and contribute to social progress; second, no form of AI technology may be permitted to cause harm to human dignity, moral purity, or the interests of society; third, primary responsibility for decisions and actions based on AI must rest with a human being that is, a human being is accountable for any harm caused through AI technologies. On the basis of these criteria, the use of AI and modern technologies is permissible from the Sharia standpoint, but any harm, moral corruption, or dissemination of false information through them is assessed as forbidden (*haram*). The fatwas also place particular emphasis on state and societal oversight in the use of AI technologies, observance of ethical and legal norms, the protection of personal data, and the safeguarding of human dignity (World Muslim Scholars Council, 2022).

The role of Sharia rulings in resolving problems related to contemporary AI and technologies is also of particular importance. In Islamic law, an *ijtihad*-based approach and adaptability to contemporary problems have always been given priority. In the matter of AI and modern technologies as well, Islamic law rests on the fundamental principles of *maslahah*, the avoidance of harm, moral purity, and the protection of human dignity. Fatwas and scholarly research developed by contemporary scholars demonstrate the necessity of caution in the use of AI technologies, strict observance of ethical and legal norms, and the prioritization of societal interests. In this respect, the use of AI and modern technologies is permissible from a Sharia standpoint, but the harm and moral corruption that may arise through them are categorically forbidden (al-Jum'a, 2019).

The question of Sharia rulings on the use of AI and modern technologies within classical and contemporary Islamic legal thought encompasses a series of important theoretical and practical dimensions. On the one hand, Islamic law encourages

progress and innovation, but requires thorough analysis of the ethical and social consequences of any innovation. In this respect, the primary criteria in the use of AI and modern technologies service to human benefit, moral purity, avoidance of harm, and contribution to social progress are of paramount importance. Fatwas and scholarly research developed by the World Muslim Scholars Council, regional and national scholars, and contemporary jurists serve as practical guidelines in this domain. Empirical research and contemporary practices, meanwhile, provide clear directions for the correct Sharia use of AI and modern technologies (Usmani, 2017).

From all of the above, it is evident that the question of Sharia rulings on the use of AI and modern technologies is a wide-ranging scholarly problem that combines theoretical and practical dimensions and occupies an important place in contemporary Islamic legal thinking (al-Qaradawi, 2001).

CONCLUSION

The question of Sharia rulings on the use of artificial intelligence and modern technologies is today one of the pressing directions of Islamic jurisprudence and the science of fiqh. According to the results of the in-depth scholarly analysis conducted in this article, the use of AI and modern technologies is permissible from the Sharia standpoint; however, in this process strict observance of the fundamental principles found in the Quran and the Sunnah moral purity, the protection of human dignity, the avoidance of harm, and the prioritization of societal interests is obligatory. On the basis of fatwas developed by contemporary scholars and in particular by the World Muslim Scholars Council primary responsibility in the use of AI technologies rests with the human being, and any harmful consequences or moral corruption are categorically forbidden. Regional and national Muslim scholars are also developing Sharia rulings on the use of AI and modern technologies by taking into account their own traditions and the needs of their societies. Empirical research demonstrates the necessity of strict observance of ethical and legal norms in the practical application of AI technologies. In conclusion, the Sharia rulings on the use of AI and modern technologies are continuously evolving, responding adaptably to contemporary challenges. This demonstrates the openness of Islamic law to modern progress and innovation, while also showing its firm fidelity to the criteria of ethical and social responsibility (World Muslim Scholars Council, 2022).

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