

REASSESSING MACHINE-MEDIATED FATWĀ AUTHORITY: The Epistemic Limits of the AiDeen Chatbot in Light of Shāfi'ī *Uṣūl al-Fiqh*

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Abstract: The expansion of artificial intelligence (AI) as a digital religious assistant, such as AiDeen on the Muslim Pro platform, marks a shift in the landscape of fatwa authority in the digital age and raises epistemological questions regarding its methodological legitimacy. This article aims to evaluate the validity of AiDeen's religious responses within the framework of Shāfi'ī *uṣūl al-fiqh*, emphasizing the aspects of mufti qualifications and the procedure of *istinbāt al-ahkām*. This study uses a descriptive-evaluative qualitative approach, grounded in a literature review and an interactive simulation of ten fiqh issues. The findings show that AiDeen operates at an informative-descriptive level without demonstrating complete fiqh reasoning. Methodologically, weaknesses were identified in the semantic analysis of arguments, inconsistencies in the hierarchy of legal sources, the absence of a valid *tarjih* mechanism, and the absence of a dimension of reflective awareness and ethical responsibility as prerequisites for fatwa authority. This article contributes to formulating normative parameters for evaluating algorithm-based legal products and affirms the epistemic limits of AI in contemporary Islamic legal discourse, so that legal authority must remain rooted in methodological integrity and the accountability of scholars.

Keywords: Artificial Intelligence; Digital Fatwa; Islamic Legal Epistemology; *Istinbāt al-Ahkām*; Shafi'i School of Thought; Algorithmic Religious Authority.

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Introduction

The development of artificial intelligence (AI) technology has driven significant digital transformation in Indonesia, including in the religious landscape. The high level of adoption of this technology is reflected in the millions of people who regularly use it in their daily lives, accompanied by great optimism about its effectiveness and usefulness.¹ In this context, platforms such as Muslim Pro offer AiDeen—an AI-based virtual assistant designed to respond quickly to questions about Islamic law—meeting the needs of contemporary Muslims. However, the phenomenon that has emerged is not limited to an informative-consultative function. Some Muslims have begun to perceive and practice these algorithmic answers as if they were fatwas from scholars with full authority, without going through the process of *tabayyun* or verification by legitimate religious authorities.²

This shift does not merely represent a change in technological preferences but indicates an epistemological problem that touches on the foundations of Islamic scientific authority.³ In the classical Islamic intellectual tradition, fatwas are not merely the result of a compilation of information presented instantly. It is an intellectual-spiritual product born through the process of *istinbāt al-ahkām*—a methodology of legal deduction that requires depth of knowledge, inner awareness (*shu'ūr*),

¹ databoks.katadata.co.id, “Indonesia, Negara Paling Optimistis akan Manfaat Teknologi AI | Pusat Data Ekonomi dan Bisnis Indonesia | Databoks,” accessed February 22, 2026, <https://databoks.katadata.co.id/teknologi-telekomunikasi/statistik/2be2d56154ca425/indonesia-negara-paling-optimistis-akan-manfaat-teknologi-ai>; “Seberapa Percaya Orang Indonesia Pada AI? - GoodStats Data,” accessed February 22, 2026, <https://data.goodstats.id/statistic/seberapa-percaya-orang-indonesia-pada-ai-L0CrU>.

² “Dicari Gen-Z, Bagaimana Chatbot AI Muslim Layani Pertanyaan Seputar Islam?,” *Republika Online*, September 30, 2024, <https://republika.co.id/share/skljym483>.

³ Agus Wahyudi, “Kyai ChatGPT dan Krisis Sanad Ilmu di Zaman Digital,” *PWMU.CO*, October 7, 2025, <https://pwmu.co/kyai-chatgpt-dan-krisis-sanad-ilmu-di-zaman-digital/>; Arief Rachman, Theguh Saumantri, and Taufik Hidayatulloh, “Transformation of Religious Authority in the Digital Era: A Post-Normal Times Analysis by Ziauddin Sardar on the Phenomenon of Social Media Da’wah,” *Jurnal Ilmu Dakwah* 45, no. 1 (July 2025): 107–22, <https://doi.org/10.21580/jid.v45.1.25644>.

purity of intention, sensitivity to social context (*fiqh al-wāqī*), and moral responsibility before Allah.⁴ In contrast, AI operates through statistical pattern calculations and data modeling, without having scientific *sanad*, *ijtihād* authority, comprehensive consideration of *maqāṣid al-shari'ah*, or dimensions of spiritual integrity. When epistemological dependence on these machines is left uncritically, fatwas have the potential to be reduced to digital products that are detached from the moral responsibility and methodology that accompany them.⁵ In the long term, religious practices may lose the reflective depth and methodological rigor that have been characteristic of the *fiqh* tradition.

Responding to the massive phenomenon of digital fatwas, a number of religious institutions in Indonesia have expressed various attitudes; ranging from Nahdlatul Ulama's strict prohibition of the use of AI as a reference for religious practices, Muhammadiyah's accommodative but cautious approach, to the position of the Indonesian Ulema Council (MUI), which views it as merely an instrument to aid in preaching.⁶ This dynamic has been accompanied

⁴ Mahsun Mahsun, "Rekonstruksi Pemikiran Hukum Islam Melalui Integrasi Metode Klasik Dengan Metode Saintifik Modern," *Al-Ahkam* 1, no. 25 (April 2015): 1, <https://doi.org/10.21580/ahkam.2015.1.25.191>; Ahmad Munjin Nasih, "Lembaga Fatwa Keagamaan Di Indonesia (Telaah Atas Lembaga Majelis Tarjih Dan Lajnah Bathsul Masail)," *De Jure: Jurnal Hukum Dan Syar'iah* 5, no. 1 (June 2013), <https://doi.org/10.18860/j-fsh.v5i1.2997>.

⁵ M. Khair, "Transformasi Pembelajaran Fikih Melalui Artificial Intelligence: Peluang Dan Tantangan," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3, no. 2 (May 2025): 1186–94, <https://doi.org/10.62976/ijijel.v3i2.1096>.

⁶ "Munas NU 2023 Putuskan Boleh Bertanya ke AI, Namun Haram Dijadikan Pedoman untuk Diamalkan," NU Online, accessed February 22, 2026, <https://jabar.nu.or.id/nasional/munas-nu-2023-putuskan-boleh-bertanya-ke-ai-namun-haram-dijadikan-pedoman-untuk-diamalkan-O87RO>; Humas Unipdu, *Penggunaan Chatbot AI untuk Memperdalam Pengetahuan Agama Islam: Antara Peluang dan Tantangan - Unipdu Jombang*, March 17, 2024, <https://unipdu.ac.id/penggunaan-chatbot-ai-untuk-memperdalam-pengetahuan-agama-islam-antara-peluang-dan-tantangan/>; Persyarikatan Muhammadiyah, "Challenges and Opportunities of Artificial Intelligence to Perform Da'wah," News, *Muhammadiyah Official Website - English Version*, May 19, 2023, <https://en.muhammadiyah.or.id/challenges-and-opportunities-of-artificial->

by the development of academic studies examining the relationship between AI and Islamic law. Several researchers, such as Muji and Salsabila⁷ and Permatasari⁸ have reviewed the normative aspects, potential algorithmic bias, and differences in institutional responses to artificial intelligence. The literature from the past decade has successfully mapped changes in the configuration of religious authority resulting from digital interventions, although the discussion remains predominantly focused on issues of technological ethics and institutional responses.

Based on this review, there appears to be a fundamental research gap: no study has systematically analyzed the authenticity of AI answers using the epistemological framework of *uṣūl al-fiqh* to formulate measurable parameters of validity. Without a solid evaluative framework, there is a risk that hallucinatory or biased responses from AI will be accepted a priori as valid fatwas.⁹ Therefore, this study aims to evaluate the authenticity of AiDeen's digital fatwas through the perspective of Shāfi'ī *uṣūl al-fiqh*.¹⁰ This study has two contributions.

intelligence-to-perform-dawah/; "MUI Gunakan AI, Gandeng Influencer Untuk Optimalkan Dakwah: Okezone Muslim," accessed February 22, 2026, <https://muslim.okezone.com/read/2024/11/16/614/3086464/mui-gunakan-ai-gandeng-influencer-untuk-optimalkan-dakwah>.

⁷ Muji Muji and Salsabila Khairunnisa, "Kecerdasan Buatan Dan Fatwa Ijma: Perspektif Islam Terhadap Inovasi Modern," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 2, no. 1 (September 2024): 48–55, <https://doi.org/10.38073/aijis.v2i1.1902>.

⁸ Alia Putri Permatasari, "Tinjauan Batasan Menggunakan Artificial Intelligence (AI) Chat GPT dalam Menentukan Hukum Islam (Studi Perbandingan Pandangan Tokoh Nahdlatul Ulama dan Muhammadiyah)" (bachelorThesis, Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta, 2025), <https://repository.uinjkt.ac.id/dspace/handle/123456789/83797>.

⁹ Abdelhalim Mohamed Mansour Ali and Muhammad Ahmad Ibrahim Aljahsh, "The Proliferation of Anomalous Digital Fatwas: A Critical Examination of Jurisprudential Challenges and Societal Impacts in the Digital Age," *AHKAM: Jurnal Ilmu Syariah* 25, no. 1 (December 2025): 37–52, <https://doi.org/10.15408/ajis.v25i1.37905>.

¹⁰ Muhammad Husni Abdullah Pakarti et al., "Perkembangan Ushul Fiqh Di Dunia Kontemporer," *Al-Syakhsyiyah: Journal of Law & Family Studies* 5, no. 1 (August 2023): 89, <https://doi.org/10.21154/syakhsyiyah.v5i1.7065>.

Theoretically, this study enriches the discourse of *fiqh al-mu'āṣir* by formulating methodological parameters for assessing algorithm-based legal products. In practice, this study is expected to provide a normative basis for religious authorities in formulating regulations, as well as an ethical reference for technology developers, ensuring that the systems they build remain in line with Islamic epistemological principles.

To comprehensively address these issues, this study uses a descriptive-evaluative qualitative method.¹¹ The approach applied is a combination of library research and experimental case studies.¹² The literature study was conducted through a systematic literature review of primary Shāfi'ī literature—such as *al-Risālah* and *Adab al-Fatwā*—as well as relevant secondary literature to develop normative evaluation instruments regarding the principles of *istinbāt al-aḥkām* and *mufṭī*.¹³ Meanwhile, the case study was conducted through interactive simulation by positioning the researcher as a *mustaftī* who asked ten contemporary fiqh questions to the premium version of AiDeen to identify the argumentation structure, reference patterns, and algorithmic reasoning characteristics produced.

The use of this combined method was based on the methodological consideration that algorithmic technology cannot be adequately assessed through theoretical analysis alone. An experimental approach was necessary to capture the empirical reality of how AI processes normative Sharia-based prompts. However, these empirical findings required critical reading through the normative framework of *uṣūl fiqh* in order to have strong academic legitimacy. All data, both textual and interactive, were analyzed using Miles and Huberman's interactive model, which includes the stages of data collection, reduction, presentation, and verification.¹⁴ Through this

¹¹ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (United States: SAGE, 2013), 97.

¹² John W. Creswell and David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (United States: Sage Publications, 2017).

¹³ Nurhayati Nurhayati et al., *Metodologi Penelitian Kualitatif: Teori dan Praktik* (Jambi: PT. Sonpedia Publishing Indonesia, 2024).

¹⁴ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (United States: SAGE Publications, 2018).

methodological integration, this study not only describes the characteristics of AI-generated texts, but also demonstrates argumentatively and epistemologically why artificial intelligence cannot be positioned as a mufti within the framework of Islamic scientific tradition.

Aideen: Muslim Pro Religious AI Chatbot

This study uses a descriptive-qualitative case study approach with the main object being the AiDeen chatbot, an artificial intelligence assistant in the field of Islam that was specifically developed by the Muslim Pro platform. Officially launched in March 2024, AiDeen is an automated Q&A system that provides quick, structured responses to various religious questions. Its presence is not merely as a religious information search engine, but is positioned as a digital spiritual companion that seeks to provide authoritative Islamic references by making the Quran and authentic hadiths the main foundation of each answer.¹⁵

Within the Muslim Pro app ecosystem, AiDeen is integrated as a feature that allows users to obtain instant religious guidance without having to switch to another platform. Its main target audience is contemporary Muslims—especially millennials and Gen Z—who are familiar with the digital ecosystem and demand quick responses, while still prioritizing the validity and authenticity of the sources of teachings. Thus, AiDeen represents an effort to digitalize religious counseling services (*digitalized religious counseling*) while remaining rooted in the classical Islamic epistemological framework.¹⁶

¹⁵ Ts Mohd Fitri Edros, “Chatbot AI ‘Ask AiDeen’ Permudah Soal Jawab Agama | IKRAM,” January 22, 2025, <https://ikram.org.my/chatbot-ai-ask-aideen-permudah-soal-jawab-agama/>.

¹⁶ “Muslim Pro Launches Islamic AI Chatbot and Enhanced Quran Ahead of Ramadan » Bitsmedia Pte Ltd – Mobile Apps Development,” February 28, 2024, <https://bitsmedia.com/muslim-pro-launches-islamic-ai-chatbot-and-enhanced-quran-ahead-of-ramadan/>.

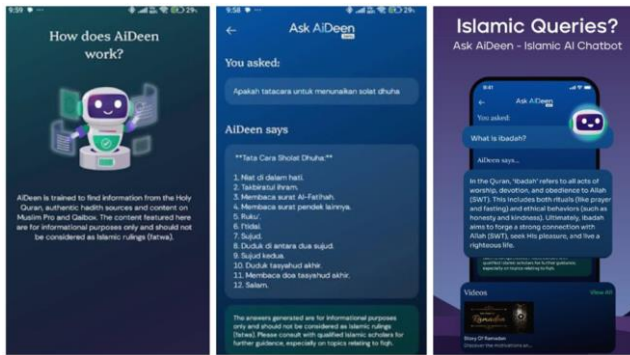


Figure 1. AiDeen Chatbot as One of the Features of Muslim Pro

1. Data Sources and Knowledge Base of AiDeen

AiDeen is built on an exclusive dataset that is strictly curated from authoritative Islamic sources. Its primary database includes the Quran (6,236 verses and their official translations) and the hadiths of the Prophet Muhammad. In the process of searching for answers, the system prioritizes references to the Quran as the first normative basis. If an issue is explicitly discussed in the Quran, that verse will be the main reference before moving on to other sources.¹⁷

In the realm of hadith, AiDeen relies on *Kutub al-Sittah* (Six Major Hadith Books) that have undergone scientific verification. The dataset used is limited to *sahih* and *hasan* narrations, while *da'if* and *mawdu'* hadith are systematically excluded to maintain the credibility of the content. The development team also conducts periodic validation of the narration metadata to ensure consistency and accuracy of information.¹⁸

2. AiDeen's Response Structure and Pattern

Methodologically, AiDeen implements a layered response architecture that reflects the pattern of argumentation in the Islamic scholarly tradition. Answers are structured in five stages: (1) the context of the Quran, (2) the context of the hadith, (3) synthesis or

¹⁷ Romadhoni Alfitranto, "Review Aplikasi Muslim Pro, Tampil Beda Dengan Fitur Chatbot Ask AiDeen Berdasar Al Quran Dan Hadis - Tribunshopping.Com," April 6, 2024, <https://shopping.tribunnews.com/2024/04/06/review-aplikasi-muslim-pro-tampil-beda-dengan-fitur-chatbot-ask-aideen-berdasar-al-quran-dan-hadis>.

¹⁸ "Ask AiDeen: Your New Muslim Personal Assistant," March 15, 2024, <https://www.muslimpro.com/introducing-ask-aideen/>.

interpretation, (4) complete references, and (5) contextual notes. If the Quran does not explicitly address an issue, the system states this openly to avoid forcing interpretations.¹⁹

The next stage is the presentation of hadith as an operational elaboration, which is then synthesized by considering the consensus of scholars (*ijmā‘*) or the views of the majority of schools of thought.²⁰ In the final section, AiDeen lists the reference sources along with algorithmic relevance indicators (generally 88%–95%) and notes on fiqh nuances so that the complexity of the issue is not reduced simplistically.²¹

3. *Verification and Quality Assurance Mechanisms*

To maintain accuracy, AiDeen implements a multi-layer verification system. Each response is based on a minimum of three to four validated sources. If there are differences in opinion, the system displays them transparently so that users understand the dynamics of Islamic knowledge, which is rich in interpretive variations.²²

In addition, AiDeen does not pull external data in real-time from the open web. This data isolation policy is implemented to maintain the purity and consistency of the curated knowledge base.²³

4. *Approach to Diversity of Schools of Thought and Sensitive Issues*

AiDeen adopts an inclusive approach by accommodating the four main schools of jurisprudence: Ḥanafī, Shāfi‘ī, Mālikī, and Ḥanbalī. This system does not prioritize a single authority, but rather provides space for *ikhtilāf* as an inherent part of the Islamic legal tradition.²⁴

¹⁹ “Muslim Pro Launches Islamic AI Chatbot and Enhanced Quran Ahead of Ramadan » Bitsmedia Pte Ltd – Mobile Apps Development.”

²⁰ Ibid.

²¹ Ibid.

²² “What Is the Source for AiDeen’s Reply? Is It Verified? – Muslim Pro & Qalbox - Help Center,” January 8, 2025, <https://support.muslimpro.com/hc/en-us/articles/29212934278681-What-is-the-source-for-AiDeen-s-reply-Is-it-verified>.

²³ Ibid.

²⁴ Aga Gustiana, “Ask AiDeen Dilatih Untuk Jawab Pertanyaan Seputar Islam,” February 28, 2024, <https://jabar.viva.co.id/kipedia/20227-ask-aideen-dilatih-untuk-jawab-pertanyaan-seputar-islam>.

For sensitive issues such as gender, Islamic criminal law, or interfaith relations, AiDeen implements additional protocols that emphasize the accuracy of arguments and the politeness of narratives. This approach is intended to provide enlightenment without triggering unproductive polarization.²⁵

5. Technical and Operational Limitations

Like other digital systems, AiDeen has a number of limitations, including quota restrictions (three questions per day for free accounts), language limitations (currently focused on English), and domain restrictions that only cover Islamic issues. However, there is a feedback mechanism (thumbs-up/down and reporting via email) that serves as a means of evaluation and continuous improvement of the AI model's performance.

6. Methodological Advantages

The main advantages of AiDeen lie in the consistency of its answer formats, the transparency of its references that can be traced back to the source texts, its inclusive cross-sectarian approach, and its accessibility to contemporary Muslims. With these characteristics, AiDeen represents a new form of religious authority mediation in the digital age—namely, the meeting of classical textual traditions and artificial intelligence technology.

Description and Analysis of AiDeen's Responses to Fiqh Questions

This subsection analyzes the epistemological patterns of AiDeen's responses to everyday fiqh questions. The testing was conducted on a number of worship issues commonly faced by contemporary Muslims. In general, AiDeen shows methodological consistency in compiling answers through a synthesis between the presence or absence of explicit references in the Quran and operational elaborations from sahih and hasan hadiths. This pattern shows that the system not only displays textual quotations, but also reconstructs the framework of *istidlāl* (legal reasoning) in a structured manner.

1. Performing Isha Prayer Past Midnight

²⁵ "What Is the Source for AiDeen's Reply? Is It Verified? – Muslim Pro & Qalbox - Help Center."

In responding to this issue, AiDeen explicitly states that there is no Quranic reference that directly regulates the deadline for Isha prayer. This transparency is epistemologically important because it shows the system's awareness of the limits of textuality. Furthermore, the chatbot refers to a compilation of authentic hadith (Bukhārī, Muslim, and Abū Dāwud) to conclude that delaying until midnight—even a third of the night—is permissible, especially if it occurs unintentionally.

The structure of this answer shows a hierarchical pattern: the Quran as the normative foundation, hadith as practical elaboration, and synthesis as an applicative conclusion. The level of algorithmic relevance displayed (92–93%) reinforces the impression of methodological transparency.²⁶

2. Number of Rakats in Tarawih Prayer

On the issue of the number of rakaats in Tarawih, AiDeen affirms the space for *ikhtilāf*. Since the Quran does not set specific limits, the system refers to Aisha's account of the Prophet's practice (11 rakaats including *witr*), but does not rule out the possibility of 8 to 20 rakaats.

This approach demonstrates sensitivity to the diversity of schools of thought while avoiding claims of singular truth. Epistemologically, this response represents a moderate model of digital authority—not merely presenting text, but also managing the plurality of interpretations in the fiqh tradition.²⁷

²⁶ “Hadits Muslim No. 647 | Bab Disunnahkannya Menyegerakan Shalat Subuh Di Waktu Pertama Dan Penjelasan Jumlah Bacaan Di Dalamnya,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/647>. “Hadits Bukhārī No. 572 | Bab Waktu Isya Hingga Tengah Malam,” accessed February 3, 2026, <https://www.hadits.id/hadits/Bukhāri/572>. “Hadits Bukhārī No. 996 | Bab Waktu Shalat Witr,” accessed February 6, 2026, <https://www.hadits.id/hadits/Bukhāri/996>. “Hadits Abudawud No. 544 | Bab Jika Shalat Dikerjakan Dan Imam Belum Datang, Mereka Menunggu Dengan Duduk,” accessed February 4, 2026, <https://www.hadits.id/hadits/abudawud/544>. “Hadits Bukhārī No. 1159 | Bab Menjaga Dua Raka'at Fajar,” accessed February 3, 2026, <https://www.hadits.id/hadits/Bukhāri/1159>.

²⁷ “Hadits Bukhārī No. 1140 | Bab Bagaimana Shalat Nabi صلى الله عليه وسلم Dan Berapa Banyak Nabi صلى الله عليه وسلم Shalat Di Malam Hari,” accessed February 4, 2026, <https://www.hadits.id/hadits/Bukhāri/1140>. “Hadits Tirmidzi No. 459 | Bab

3. *Fasting Ayyām al-Bīd in the Month of Rajab*

In this case, AiDeen synthesizes verses from the Quran (al-Isrā': 17) with hadiths from *Sunan al-Nasā'i*, *Ṣaḥīḥ Muslim*, and *Sunan Abū Dāwūd* regarding the fasting of David and *Ayyām al-Bīd*. The system emphasizes the virtue of fasting on the 13th, 14th, and 15th of each Hijri month as a highly valuable practice.

This response demonstrates the algorithm's ability to connect general arguments with specific practices through a normative analogy framework, while maintaining textual legitimacy.²⁸

4. *Fasting on Tāsu'a and Ashura*

AiDeen constructs its answer by using verses in Surah al-Baqarah and al-Ḥajj as a conceptual umbrella for worship and the removal of sins, then reinforces it with authentic hadiths from Bukhārī and Muslim regarding fasting on the 9th and 10th of Muḥarram.

The ability to string together five hadiths with a high level of relevance (94–95%) shows that the system works not only textually, but also curatorially—selecting mutually reinforcing arguments in one practical conclusion.²⁹

Apa Yang Dikatakan Tentang Witr Dengan Lima,” accessed February 4, 2026, <https://www.hadits.id/hadits/tirmidzi/459>. “Hadits Abudawud No. 1334 | Bab Shalat Malam,” accessed February 4, 2026, <https://www.hadits.id/hadits/abudawud/1334>. “Hadits Muslim No. 752 | Bab Shalat Malam Dua Raka'at Dan Witr Satu Raka'at Di Akhir Malam,” accessed February 4, 2026, <https://www.hadits.id/hadits/muslim/752>.

²⁸ “Hadits Nasai No. 2404 | Bab Puasa Tiga Hari Dalam Sebulan,” accessed February 4, 2026, <https://www.hadits.id/hadits/nasai/2404>. “Hadits Nasai No. 2374 | Bab Menyebutkan Perbedaan Pendapat Tentang Atha' Dalam Berita Ini,” accessed February 4, 2026, <https://www.hadits.id/hadits/nasai/2374>. “Hadits Nasai No. 2403 | Bab Puasa Empat Hari Dalam Sebulan,” accessed February 4, 2026, <https://www.hadits.id/hadits/nasai/2403>. “Hadits Abudawud No. 2498 | Bab Dalam Menggandakan Pahala Di Jalan Allah Ta'ala,” accessed February 4, 2026, <https://www.hadits.id/hadits/abudawud/2498>. “Hadits Tirmidzi No. 764 | Bab Apa Yang Dikatakan Tentang Keutamaan Puasa,” accessed February 4, 2026, <https://www.hadits.id/hadits/tirmidzi/764>.

²⁹ “Hadits Muslim No. 1125 | Bab Puasa Hari Ashura,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1125>. “Hadits Muslim No. 1126 | Bab Puasa Hari Ashura,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1126>. “Hadits Bukhārī No. 2002 | Bab Puasa

5. *Nisfu Sha‘ban Fasting*

On this often-debated issue, AiDeen shows academic caution. The system acknowledges the recommendation to increase fasting in the month of Sha‘ban, but states that there are no authentic hadiths that specifically require fasting on the 15th.

This response demonstrates a model of digital authority that is not trapped by the popularity of a practice but rather adheres to the validity of the *sanad* and the quality of the narration.³⁰

6. *The Law on the Use of Alcohol-Based Cosmetics*

In responding to this contemporary issue, AiDeen contextualizes the verses on *khamar* (al-Baqarah 2:219; al-Nisā’ 4:43) with the consensus of contemporary scholars on denatured alcohol, which is non-intoxicating and volatile.

Interestingly, the system does not stop at normative arguments, but also adds notes of caution (e.g., for sensitive skin). This shows that AI does not only work as a text quoter, but also as a practical mediator between norms and user realities.³¹

Di Hari ‘Ashura,” accessed February 4, 2026, <https://www.hadits.id/hadits/Bukhāri/2002>.

³⁰ “Hadits Muslim No. 1161 | Bab Disunnahkannya Puasa Tiga Hari Setiap Bulan Dan Puasa Hari Arafah, Ashura, Senin, Dan Kamis,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1161>. “Hadits Muslim No. 1161 | Bab Disunnahkannya Puasa Tiga Hari Setiap Bulan Dan Puasa Hari Arafah, Ashura, Senin, Dan Kamis,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1161>. “Hadits Ibnmajah No. 1651 | Bab Apa Yang Dikatakan Tentang Larangan Untuk Mendahului Ramadan Dengan Puasa Kecuali Bagi Yang Puasa Yang Sesuai,” accessed February 5, 2026, <https://www.hadits.id/hadits/ibnmajah/1651>. “Hadits Ibnmajah No. 1710 | Bab Apa Yang Dikatakan Tentang Puasa Nabi ﷺ,” accessed February 5, 2026, <https://www.hadits.id/hadits/ibnmajah/1710>.

³¹ “Hadits Abudawud No. 3674 | Bab Anggur Diperas Untuk Membuat Khamr,” accessed February 5, 2026, <https://www.hadits.id/hadits/abudawud/3674>. “Hadits Bukhāri No. 5580 | Bab Larangan Minuman Keras Dari Anggur,” accessed February 5, 2026, <https://www.hadits.id/hadits/Bukhāri/5580>. “Hadits Bukhāri No. 5579 | Bab Larangan Minuman Keras Dari Anggur,” accessed February 5, 2026, <https://www.hadits.id/hadits/Bukhāri/5579>. “Hadits Abudawud No. 3720 | Bab Tentang Membalik Kepala Kantong Air,” accessed February 5, 2026, <https://www.hadits.id/hadits/abudawud/3720>. “Hadits Muslim No. 1579 | Bab

7. *Criteria for Sacrificial Animals*

Based on Surah al-Maidah and a number of supporting hadiths, AiDeen details the age limits for animals, the number of participants, and the prohibition of defective animals.

This response shows the system's tendency to formulate laws in the form of concrete operational parameters—an important characteristic in the mediation of fiqh law into the digital space.³²

8. *The Best Time to Pay Zakat al-Fitr*

AiDeen explicitly states the deadline for payment before the Eid al-Fitr prayer, referring to the accounts of Ibn Umar and Ibn Abbas in Bukhārī, Muslim, and Tirmidhi.

The structure of the answer shows relatively strong normative certainty because it is supported by the consistency of the narrations with a high level of relevance (93–94%).³³

Pengharaman Jual Beli Khomer,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1579>. “Hadits Muslim No. 1581 | Bab Larangan Menjual Anggur, Bangkokai, Babi, Dan Patung,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1581>.

³² “Hadits Muslim No. 1200 | Bab Apa Yang Dianjurkan Bagi Orang Yang Berihram Dan Selainnya Untuk Membunuh Hewan Tertentu Di Tanah Haram Dan Tanah Halal,” accessed February 6, 2026, <https://www.hadits.id/hadits/muslim/1200>. “Hadits Muslim No. 1199 | Bab Hal-Hal Yang Dianjurkan Untuk Dihunuskan Oleh Muhrim Dan Selainnya,” accessed February 6, 2026, <https://www.hadits.id/hadits/muslim/1199>. “Hadits Nasai No. 2832 | Bab Membunuh Kalajengking,” accessed February 6, 2026, <https://www.hadits.id/hadits/nasai/2832>. “Hadits Muslim No. 1200 | Bab Apa Yang Dianjurkan Bagi Orang Yang Berihram Dan Selainnya Untuk Membunuh Hewan Tertentu Di Tanah Haram Dan Tanah Halal.” “Hadits Muslim No. 1574 | Bab Perintah Untuk Membunuh Anjing dan Penjelasan Tentang Pembatalannya Serta Penjelasan Tentang Pengharaman Memeliharanya Kecuali Untuk Memburu Atau Pertanian Atau Ternak dan Sejenisnya,” accessed February 6, 2026, <https://www.hadits.id/hadits/muslim/1574>.

³³ “Hadits Bukhārī No. 1509 | Bab Sedekah Sebelum Id,” accessed February 5, 2026, <https://www.hadits.id/hadits/Bukhāri/1509>. “Hadits Tirmidzi No. 677 | Bab Apa Yang Dikatakan Tentang Mengeluarkan Zakat Sebelum Shalat,” accessed February 5, 2026, <https://www.hadits.id/hadits/tirmidzi/677>. “Hadits Muslim No. 986 | Bab Perintah Mengeluarkan Zakat Fitrah Sebelum Shalat,” accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/986>. Ibid. “Hadits Bukhārī No. 1431 | Bab

9. *Combining Qadha and Shawwal Fasting*

On this complex issue, AiDeen summarizes the differences of opinion regarding *tashrīk al-niyah*. Although there are views that allow the combination of intentions, the system recommends an *iḥtiyāt* approach by prioritizing Ramadan qadha.

This recommendation shows the algorithm's tendency toward choices that are considered safer legally, while also reflecting a cautious orientation in the production of digital fatwas.³⁴

10. *The Law on Keeping Animals in the Home*

Based on authentic hadiths from Muslim, Abū Dāwud, and Ibn Mājah, AiDeen affirms the permissibility of keeping cats, emphasizing the principle of compassion towards animals. For dogs, the system mentions limited exceptions for utilitarian needs such as guarding or security.

This response demonstrates the system's ability to manage issues with sensitive socio-cultural dimensions in a proportionate manner.³⁵

Dorongan Untuk Bersedekah Dan Syafaat Dalam Hal Itu," accessed February 5, 2026, <https://www.hadits.id/hadits/Bukhārī/1431>.

³⁴ "Hadits Tirmidzi No. 128 | Bab Apa Yang Diriwayatkan Tentang Wanita Yang Mengalami Istihadhah Yang Mengumpulkan Antara Dua Salat Dengan Satu Mandi," accessed February 5, 2026, <https://www.hadits.id/hadits/tirmidzi/128>. "Hadits Muslim No. 1161 | Bab Disunnahkannya Puasa Tiga Hari Setiap Bulan Dan Puasa Hari Arafah, Ashura, Senin, Dan Kamis." "Hadits Tirmidzi No. 759 | Bab Apa Yang Dikatakan Tentang Puasa Enam Hari Di Bulan Syawal," accessed February 5, 2026, <https://www.hadits.id/hadits/tirmidzi/759>.

³⁵ "Hadits Muslim No. 1574 | Bab Perintah Untuk Membunuh Anjing Dan Penjelasan Tentang Pembatalannya Serta Penjelasan Tentang Pengharaman Memeliharanya Kecuali Untuk Memburu Atau Pertanian Atau Ternak Dan Sejenisnya." "Hadits Abudawud No. 3804 | Bab Larangan Memakan Binatang Buas," accessed February 5, 2026, <https://www.hadits.id/hadits/abudawud/3804>. "Hadits Ibnmajah No. 3649 | Bab Gambar Di Dalam Rumah," accessed February 5, 2026, <https://www.hadits.id/hadits/ibnmajah/3649>. "Hadits Muslim No. 2106 | Bab Pengharaman Menggambar Gambar Makhhluk Hidup Dan Pengharaman Menggunakan Barang Yang Mengandung Gambar Yang Tidak Dihormati," accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/2106>. "Hadits Muslim No. 1574 | Bab Perintah Untuk Membunuh Anjing Dan Penjelasan Tentang Pembatalannya Serta Penjelasan Tentang Pengharaman Memeliharanya Kecuali

Overall, AiDeen's response patterns show that this chatbot functions not only as a repository of religious texts but also as an agent of mediation of authority in the digital space. It reproduces the classical *istidlal* pattern—the hierarchy of the Quran, hadith, and fiqh synthesis—in a transparent and standardized algorithmic format.

At this point, AiDeen can be understood as a new form of religious authority institutionalized in an AI system: not a cleric in the personal sense, but an epistemological device that simultaneously mediates texts, traditions, and the needs of modern users.

Analysis of the Evaluation of the Authenticity of AiDeen's Responses

A. *Evaluation with the Conditions of Iftā'*

This analysis evaluates AiDeen's qualifications as a fatwa-issuing system (*mufṭī*) using the Shāfi'ī school of thought's framework of prerequisites for *iftā'*. This evaluation does not merely assess the final legal outcome (*istinbāṭ*), but rather tests whether AiDeen meets the standards of fatwa authority, which include three fundamental dimensions: scientific competence (*al-kafā'ah al-'ilmīyah*), moral-methodological integrity (*al-ṣalāhīyah al-khuluqīyah*), and fatwa etiquette.

1. *Evaluation of AiDeen's Scientific Competence*

In terms of mastery of the Qur'an, AiDeen shows systematic and fundamental weaknesses. The evaluation proves its inability to understand *asbāb al-nuzūl* (the context of the verses) and the relevance of legal objects. For example, AiDeen uses verses about being devoted to parents as an argument for fasting Ayyām al-Bīḍ, as well as verses commanding Hajj for the context of fasting Ashura. This pattern of error indicates a lack of understanding in distinguishing between *muhkam* and *mutashābih* verses, which is an absolute prerequisite for a *mufṭī*.³⁶

Untuk Memburu Atau Pertanian Atau Ternak Dan Sejenisnya," accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1574>.

³⁶ T. A. Syukur et al., *Ilmu Studi Islam* (Yayasan Tri Edukasi Ilmiah, 2024).

In the realm of Hadith mastery, AiDeen’s performance appears to be fluctuating but problematic. On the one hand, the system is able to identify sahih hadith in the case of the time limit for Zakat Fitrah. On the other hand, AiDeen fails completely in understanding *asbāb al-wurūd* (the historical context of hadith). A fatal categorization error occurs when the system uses the argument of hunted animals during ihram to determine the criteria for sacrificial animals, or when it confuses the hadith *qiyām al-layl* (night prayer in general) as a technical reference for communal Tarawih prayers.³⁷

Furthermore, AiDeen does not demonstrate competence in *tarjih* (selection of the strongest argument). In the Shāfi‘ī tradition, a *mufī* is required to understand the *reasoning* behind differences of opinion (*ikhtilāf*) and to know the *qawl mu‘tamad* (opinion held as the standard of the madhhab).³⁸ AiDeen often presents *ikhtilāf*, but its presentation is descriptive and superficial without analyzing the strength of the arguments.³⁹

2. Evaluation of Moral and Methodological Integrity

AiDeen has a positive side in terms of formal transparency; it lists the sources of the books, narrators, and the level of algorithmic relevance. However, this transparency shifts to “epistemological dishonesty” when the sources cited turn out to have no substantial relevance—creating an illusion of academic credibility for lay users.

On certain issues, AiDeen demonstrates scientific honesty by acknowledging the absence of valid arguments (as in the case of Nisfu Sha‘ban).⁴⁰ Unfortunately, this caution (*iḥtiyāt*) is inconsistent. In the case of fasting in Rajab, AiDeen recklessly affirms the claim of a full year’s reward based on a hadith that is false (*mawḍu‘*), without clarifying the defectiveness of its *sanad*. This violation of the principle

³⁷ A. Irma and Lukman Thahir, “Kecerdasan Buatan Sebagai Instrumen Ijtihad Digital: Peluang Bagi Pembaruan Pemikiran Islam,” *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES)* 5.04, no. 1 (2025): 160–65.

³⁸ Umar Al Faruq et al., *Dinamika Hukum Islam Di Masa Imam Madzhab*, 2024.

³⁹ Abu Zakaria Yahya bin Syaraf an An-Nawawi, *Al-Majmu‘: Syarh al-Muhadzzab Jilid 3*, in *Pustaka Azzam* (Jakarta, 2009).

⁴⁰ Imam Nawawi, *Adab Al-Fatwā Wa al-Mufī Wa al-Mustafī*, ed. Dar Al-Fikr (Damaskus, 1977).

of *iḥṭiyāt* is very fatal in the tradition of *iftā'* because it has the potential to undermine the theological validity of community worship.⁴¹

3. Evaluation of Fatwa Etiquette and Ethics

In terms of ethical delivery, AiDeen successfully meets the standards of fatwa communication: the language is clear, free of ambiguity, and structured.⁴² AiDeen also demonstrates inclusive etiquette by being objective towards *ikhṭilāf* without imposing a single interpretation.⁴³ The system is not hasty in passing harsh judgments such as *takfir* or absolute haram labels.⁴⁴ In addition, AiDeen often ethically recommends that *mustafti* (questioners) consult further with authoritative scholars.⁴⁵ However, the advantages of this approach lose their true meaning because they are not supported by a foundation of scientific knowledge and valid analytical methodology.

4. AiDeen's Position in the Shāfi'i Mufti Hierarchy

Based on these three dimensions of evaluation, AiDeen's position in the Shāfi'i mufti hierarchy can be mapped out. AiDeen clearly does not meet the criteria of *Mujtahid Muḥlaq*, *Mujtahid Madhhab*, *Mujtahid Fatwā*, or *Mujtahid Muqayyad* due to his inability to formulate, analyze, and *tarjih* legal arguments.⁴⁶

At its best (as in the issue of *Zakāt Fiṭrah*), AiDeen may resemble a *Muqallid Mumayyiz*—that is, it is capable of presenting established opinions and their references. However, its inconsistency in selecting basic arguments makes its position very unstable and often leads to fundamental errors.⁴⁷ Thus, AiDeen is not yet worthy of being positioned as an autonomous source of fatwas.

⁴¹ Hasan Salman, “سلامة منهجية الاستدلال – رابطة علماء إرتريا,” *Ulamaaeritrea.Org*, February 6, 2026, <https://ulamaaeritrea.org/1052/>.

⁴² Nawawi, *Adab Al-Fatwā Wa al-Muftī Wa al-Mustaftī*.

⁴³ *Ibid.*

⁴⁴ *Ibid.*

⁴⁵ Nawawi, *Adab Al-Fatwā Wa al-Muftī Wa al-Mustaftī*.

⁴⁶ Abdul Latif Khan, Muhamad Yusron, and Maulana El Yunusi, “Pengertian Dan Syarat Mujtahid,” *Jurnal Ilmiah Mahasiswa*, no. 5 (2024): 104–8.

⁴⁷ *Ibid.*

Table 4. 1. Evaluation of AiDeen's *Iftā'* Answers

No	Question Topic	Summary of AiDeen's Response	Evaluation of Scientific Competence	Methodological Integrity Evaluation	Evaluation of Fatwa Etiquette	Assessment of Eligibility <i>Iftā'</i>
1	Time for Isha Prayer after Midnight	Stating permissibility with general arguments without distinguishing between <i>ikhtiyārī-ḍarūrī</i>	Does not master the concept of prayer times according to Shāfi'ī fiqh	The argument is not analyzed contextually. The interpretation of the hadith becomes inaccurate and out of context.	Clear, neat, and easy to understand language, but too simple	Not eligible
2	Tarawih Rak'ahs	Presenting several inappropriate arguments	Serious errors in the categorization of hadith, namely mixing <i>qiyam al-layl</i> & tarawih	Does not present the <i>qaul mu'tamad</i> from the differences of opinion among Shāfi'ī scholars.	Clear, neat, and easy to understand language	Not eligible
3	<i>Ayyām al-Bīd</i> Fasting in the Month of Rajab	Claiming great virtue based on hadith	Failure to understand the quality and relevance of hadith	Does not clarify the weaknesses of the argument.	Convincing but misleading language	Not eligible
4	Tasū'a-Asyura Fasting	Only presenting arguments about Ashura,	Presents authentic hadith about Ashura	Selection of moderate arguments and authentic	Clear, neat, and easy to understand	Approaching <i>muqallid mumayyiẓ</i>

		without Tasu'a		hadiths, but the verses are less relevant	and language	
5	Nisfu Sha'ban Fasting	Stating that there are no specific authentic hadiths	Fairly good in the selection of hadith	Transparent and careful	Clear and educational	Approaching <i>muqallid mumayyi</i> <i>z</i>
6	Alcohol-Based Cosmetics	Mentioning differences of opinion among scholars	Failure to explain the Shāfi'i <i>tarjih</i>	Neutral but without normative guidance	Inclusive and careful	Not eligible
7	Criteria for Sacrificial Animals	Mentioning general conditions with irrelevant hadiths	Incorrect categorization and presentation of hadith and verses	Fatal error because all hadiths and verses are irrelevant	Neat presentation, but incorrect	Not eligible
8	Zakat al-Fitr (Time & Conditions)	Quoting authentic hadiths and established opinions	Relatively good and in accordance with the madhhab	Methodologically consistent	Clear and applicable	<i>Muqallid mumayyi</i> <i>z</i> (limited)
9	Combining the Intentions of Qadha and Sunnah Fasting	Mentioning differences of opinion among scholars	Failure to explain the position of the Shāfi'i madhhab <i>mu'tamad</i>	The presentation of <i>ikhtilāf</i> descriptive	Neutral and non-coercive	Not eligible
10	Pets in the Home	Stating the permissibi	Failure to explain the fiqh	Authentic hadiths but the context	Polite and easy to	Not eligible

		lity of keeping cats and the prohibition of dogs without necessity	of <i>najāsah</i> and the differences between madhhabs	is not analyzed	understand	
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Based on the overall evaluation of the ten fatwa themes submitted, it can be concluded that AiDeen's performance in providing *iftā'* answers still shows fundamental problems in terms of scientific competence and methodological integrity, particularly in the mastery of *fiqh madhhab* (especially the *mu'tamad* position in the Shāfi'ī madhhab), the accuracy of categorization and relevance of hadith, and contextual analysis of arguments. Although linguistically the answers are generally presented clearly, neatly, and communicatively—even in some cases approaching the limited qualification of *muqallid mumayyiz*—weaknesses in *istidlāl* reasoning, inaccuracy in sorting the quality of narrations, and the absence of clear normative guidelines mean that most of the responses do not meet the standards of authoritative eligibility for *iftā'* practice. Thus, academically, it can be asserted that AiDeen is not yet suitable to be positioned as a fatwa authority at this stage, but is more appropriately understood as an initial informative tool that still requires supervision, verification, and assistance from competent scholars so as not to potentially cause simplification or distortion of the understanding of Islamic law in the digital public sphere.

B. Evaluation of Conformity with the *Istinbāt al-Ahkām* Process

An evaluation of ten case studies of AiDeen's *fiqh* answers reveals significant methodological problems when tested using Imam Shāfi'ī's *istinbāt* analysis. The errors that occur are not merely differences of opinion, but structural flaws in the operationalization of arguments, the drawing of *'illat*, and the categorization of laws.

1. Performing Isha Prayer After Midnight

AiDeen experienced conceptual confusion between *ta'khīr fī al-waqt* (delaying performance within the valid time frame) and *qadā'* (performing outside the time frame). The use of the hadith narrated by Aisha about *Ṣalāt Witr* and the practice of *Tahajjud* as arguments for the time limit of Isha is a form of *qiyās ma'a al-fāriq* (analogy with objects that have fundamental differences). This answer also contradicts the *qawl mu'tamad* of the Shāfi'ī school, which asserts that the *ikhtiyārī* time for Isha ends at midnight, and the rest is *daruri* time.⁴⁸

2. Number of Rakats in Tarawih Prayer

AiDeen's main mistake lies in determining the object of study (*tahdīd maḥall al-nizā*), or in ushul fiqh called *khalaf fī al-mawḍū'* (confusion of legal topics). AiDeen fails to make a substantial distinction between *qiyām al-layl* (general night prayer) and Tarawih (special congregational Ramadan prayer). By insisting on Aisha's hadith about the Prophet's 11 rakaats of night prayer, AiDeen ignores the validity of the *ijmā' sukūṭī* of the companions during the time of Umar bin Khattab, which established the practice of 20 rakaats of Tarawih.⁴⁹

3. Three Days of Fasting Ayyām al-Bīd in the Month of Rajab

This case shows an extreme methodological anomaly (*tadlīs fī al-naql* and *al-istidlāl bimā lā yadull*). There are three layers of error: First, AiDeen uses QS. Luqman (about being devoted to parents), has zero

⁴⁸ Imam Jalaluddin Al-Mahalli and Imam Jalaluddin As-Suyuthi, *Tafsir Jalalain Dan Asbabun Nuzul* (Bandung: Sinar Baru Algensindo, 2020). "Hadits Muslim No. 647 | Bab Disunnahkannya Menyegerakan Shalat Subuh Di Waktu Pertama Dan Penjelasan Jumlah Bacaan Di Dalamnya." "Hadits Bukhārī No. 572 | Bab Waktu Isya Hingga Tengah Malam." "Hadits Bukhārī No. 996 | Bab Waktu Shalat Witr." "Hadits Abudawud No. 544 | Bab Jika Shalat Dikerjakan Dan Imam Belum Datang, Mereka Menunggu Dengan Duduk." "Hadits Bukhārī No. 1159 | Bab Menjaga Dua Raka'at Fajar." An-Nawawi, *Al-Majmu': Syarh al-Muhadzzeb Jilid 3*. Imam Asy-Syafi'i, *Al-Umm*, ed. Abu Faiq (Jakarta: Pustaka Azzam, 2014).

⁴⁹ Kamaluddin, "علم النحو وأهميته في استنباط الأحكام الفقهية," *Juris* 10, no. 1 (2011): 38–39. Eka Rahayu Ningsih Rahayu Ningsih and Leo Dwi Cahyono, "Studi Komperatif Shalat Tarawih Antara Imam Syafi'i Dan Imam Mālikī," *Moefty: Jurnal Perbandingan Mazhab Dan Hukum* 12, no. 2 (June 2023). S. (St) Magfirah, "The Correlation of Qiyām Al-Lail with Human Immunity in Hadith Perspective," *Ushuluna* 6, no. 1 (2020): 1–18, <https://doi.org/10.15408/USHULUNA.V6I2.15849>.

percent relevance to fasting. Second, he claims that there is a hadith from Imam Ahmad about the reward for fasting Rajab being equivalent to a year, which, according to *tahqīq*, has been proven to be false (*mawḍu'*). Third, AiDeen twists a sahih hadith about fasting *Ayyām al-Bīd* in general to justify the specific virtue of the month of Rajab without a valid basis for *takhṣīs*.⁵⁰

4. The Law of Fasting Tāsu'a and Ashura

Although the final conclusion is not entirely wrong, the logic of *istinbāṭ* is flawed. AiDeen quotes QS. al-Ḥajj, which discusses the call to perform the hajj, as an argument for fasting. More crucially, AiDeen completely ignores the hadith of Ibn 'Abbās, which explains the principle of *mukhālafah al-Yahūd* (the effort to distinguish identity from Jewish traditions), which is actually the most fundamental 'illat *shar'ī* (legal reason) for the prescription of fasting on Tāsu'a (the 9th) to accompany Ashura (the 10th) in the Shāfi'ī school of thought.⁵¹

5. The Law of Fasting in the Middle of Sha'ban (Nisfu Sha'ban)

AiDeen's cautious stance in stating the absence of authentic hadiths regarding the specificity of fasting Nisfu Sha'ban is appropriate and in line with Imam Nawawi's *qawl*. However, AiDeen again slips into *fasād al-istidlāl* (flawed reasoning) when quoting QS. al-Mujādilah

⁵⁰ Ismail Muhammad Ali Abdul Rahman, *Ushul Al-Fiqh* (Dimyat, Mesir: Universitas Al-Azhar, 2019). Hasan Salman, "سلامة منهجية الاستدلال – رابطة علماء إرتريا," Muhammad Arif Lubis and Farid Adnir, "Kualitas Hadis Tentang Salat Sunnah Di Bulan Rajab (Studi Atas Kitab al-Mauḍū'āt, al-Fawā'id al-Majmū'ah, al-La'ālī al-Masnū'ah, Tanzih al-Syarī'ah)," *Ranah Research: Journal of Multidisciplinary Research and Development* 6, no. 5 (2024): 1586–98. Hasan Salman, "سلامة منهجية الاستدلال – رابطة علماء إرتريا." "Hadits Nasai No. 2404 | Bab Puasa Tiga Hari Dalam Sebulan." Lu'ayyin, *Ayyam Al-Bid (Perspektif Astronomi)*, 2017. Imam Nawawi, *Al-Majmu' Syarh Al-Muhadzdzab Jilid 7*, 2007.

⁵¹ Hasan Salman, "سلامة منهجية الاستدلال – رابطة علماء إرتريا." "Hadits Muslim No. 1125 | Bab Puasa Hari Ashura." "Hadits Muslim No. 1126 | Bab Puasa Hari Ashura." Imam Nawawi, *Al-Majmu' Syarh Al-Muhadzdzab Jilid 7* (2007). "Hadits Muslim No. 1130 | Bab Puasa Hari Ashura," accessed February 7, 2026, <https://www.hadits.id/hadits/muslim/1130>.

about *kaffārah ḡihar* (the penalty of fasting for two months for violating family law) as a reference for sunnah fasting.⁵²

6. *The Law on Cosmetics Containing Alcohol*

AiDeen simplifies *'illat* by referring to verses and hadiths prohibiting *khamar*, which mainly emphasize “internal consumption” (intoxicating drinks). AiDeen fails to operationalize *taḥqīq al-manāṭ*, whereby cosmetic alcohol (denatured) used topically (externally) does not fulfill the *'illat* of intoxication. As a result, AiDeen fails to explain the rule of *al-aṣl fī al-ashyā' al-ibāḥah* and the difference in treatment of chemically impure substances according to contemporary Shāfi'i fatwas.⁵³

7. *Criteria for Valid Sacrificial Animals*

AiDeen's response is an example of malpractice in *istinbāt* called *wad' al-shay' fī ḡhayri mawḍi'ih* (placing evidence in the wrong position). All of the references used—both the verse in Al-Maidah about game animals and the hadith about the permissibility of killing wild animals while in *iḥram*—have no conceptual connection with the

⁵² Nawawi, *Al-Majmu' Syarh Al-Muhadzdzab Jilid 7*. Muhammad Taufan Djafry, “Metode Ijtihad Imam Al-Syafi'i Dalam Kitab al-Risalah,” *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam* 2, no. 1 (December 2016): 185–94, <https://doi.org/10.36701/nukhbah.v2i1.14>. “Hadits Muslim No. 1126 | Bab Puasa Hari Ashura.” Lu'ayyin, *Ayyam Al-Bid (Perspektif Astronomi)*. “Hadits Ibnmajah No. 1651 | Bab Apa Yang Dikatakan Tentang Larangan Untuk Mendahului Ramadan Dengan Puasa Kecuali Bagi Yang Puasa Yang Sesuai.” “Hadits Ibnmajah No. 1710 | Bab Apa Yang Dikatakan Tentang Puasa Nabi ﷺ.”

⁵³ Al-Mahalli and As-Suyuthi, *Tafsir Jalalain Dan Asbabun Nuzul*. “Hadits Abudawud No. 3674 | Bab Anggur Diperas Untuk Membuat Khamr.” “Hadits Bukhārī No. 5580 | Bab Larangan Minuman Keras Dari Anggur”; “Hadits Bukhārī No. 5579 | Bab Larangan Minuman Keras Dari Anggur.” “Hadits Muslim No. 1579 | Bab Pengharaman Jual Beli Khomer”; “Hadits Muslim No. 1581 | Bab Larangan Menjual Anggur, Bangkok, Babi, Dan Patung.” Al Khafid Hidavat, “Alkohol (Tinjauan Najis Dan Sucinya Menurut Imam Syafi'i, Imam Abu Hanifah Dan Ilmu Kimia)” (2005). Sopiallah Sopiallah, *Studi Komparasi Hukum Memproduksi Dan Mengonsumsi Benda Berkomposisi Alkohol Menurut Fatwa Majelis Ulama Indonesia Dan Fatwa Mufti Kerajaan Negara Brunei Darussalam*, August 24, 2022.

sharia of *udḥiyah* (sacrifice). The primary arguments specific to sacrifice are not addressed at all.⁵⁴

8. *The Best Time to Pay Zakāt al-Fiṭr*

Methodologically, this is AiDeen's best achievement. The selection of the hadith commanding the Prophet to pay zakat before the Eid prayer is very precise. However, the explanation is not very exploratory in terms of fiqh. AiDeen does not detail the Shāfi'ī stratification of time, which divides the payment of *zakāt al-fiṭr* into *wājib* (sunset at the end of Ramadan), *afdhal* (morning before Eid prayer), *makrūh* (after Eid prayer), and *ḥarām/qadā'* (after sunset on Eid day).⁵⁵

9. *Combining the Intentions of Qadha and Shawwal Fasting*

Faced with the issue of *tadākḥul al-'ibādāt* (combining acts of worship), AiDeen actually provides erroneous legitimization by referring to the *istihādah* hadith, which is completely irrelevant. Linguistically, AiDeen ignores the particle *'ataf* in the form of "thumma" (then) in the text of the hadith on fasting in Shawwāl, which indicates the prerequisite of completing the obligatory worship (*qadā'*) first. This fatwa violates the fundamental Shāfi'ī principle: *lā yatadākḥ al-fard wa al-nafl* (*fard* and sunnah worship cannot be combined).⁵⁶

⁵⁴ "Hadits Muslim No. 1200 | Bab Apa Yang Dianjurkan Bagi Orang Yang Berihram Dan Selainnya Untuk Membunuh Hewan Tertentu Di Tanah Haram Dan Tanah Halal"; "Hadits Muslim No. 1199 | Bab Hal-Hal Yang Dianjurkan Untuk Dihunuskan Oleh Muhrim Dan Selainnya." "Hadits Muslim No. 1574 | Bab Perintah Untuk Membunuh Anjing Dan Penjelasan Tentang Pembatalannya Serta Penjelasan Tentang Pengharaman Memeliharanya Kecuali Untuk Memburu Atau Pertanian Atau Ternak Dan Sejenisnya." "Hadits Nasai No. 4378 | Bab Penyembelihan Musinnah Dan Jadh'ah," accessed February 8, 2026, <https://www.hadits.id/hadits/nasai/4378>. "Hadits Tirmidzi No. 1497 | Bab Hal Yang Tidak Diperbolehkan Dalam Kurban," accessed February 8, 2026, <https://www.hadits.id/hadits/tirmidzi/1497>.

⁵⁵ "Hadits Bukhārī No. 1509 | Bab Sedekah Sebelum Id." Imam Nawawi, *Al Majmu' Syarah Al Muḥadzdzab Jilid 6* (2007).

⁵⁶ "Hadits Muslim No. 1164 | Bab Disunnahkannya Puasa Enam Hari Di Bulan Syawal Setelah Ramadan," accessed February 5, 2026, <https://www.hadits.id/hadits/muslim/1164>. "Hadits Tirmidzi No. 128 | Bab Apa Yang Dirwayatkan Tentang Wanita Yang Mengalami Istihādah Yang

10. Rules Regarding Pets in the Home

AiDeen takes a shortcut by focusing his rationalization on universal ethics and *rahmah* (compassion) towards animals. However, he ignores the crucial juridical consequences (*fiqh al-najāsah*). There is no clear legal differentiation regarding the status of dogs as *najis ‘ayn*, the implications of their saliva on purity (*tahārah*) for prayer, and theological warnings about the reluctance of angels of mercy to enter the house. This answer is socially normative, not a complete legal fatwa.⁵⁷

Table 2. Evaluation of AiDeen’s *Istinbāt* Answers

No	Question Topic	AiDeen’s Response Pattern	Notes in <i>Istinbāt</i>	Assessment of <i>Istinbāt</i> Methodology
1	Time for Isha Prayer after Midnight	Does not mention verses from the Qur’an and directly refers to hadiths about delaying Isha,	Hadith is understood in general terms without distinguishing between <i>ikhtiyār</i> , <i>darūrah</i> , and <i>qadā’</i> as emphasized by the Shāfi’ī scholars	Methodologically weak
2	Tarawih Rak’ahs	Uses hadiths about the	No distinction is made between <i>Tarawih</i> and	Incomplete

Mengumpulkan Antara Dua Salat Dengan Satu Mandi.” “Hadits Muslim No. 1161 | Bab Disunnahkannya Puasa Tiga Hari Setiap Bulan Dan Puasa Hari Arafah, Ashura, Senin, Dan Kamis.” Jamaluddin Abdurrahim bin Hasan Al-Asnawi, *Nihāyatu As-Sūl*, jilid 1 (Kairo: Dar at-Taufiqiyah lit-Turats, 2009).

⁵⁷ “Hadits Muslim No. 1574 | Bab Perintah Untuk Membunuh Anjing Dan Penjelasan Tentang Pembatalannya Serta Penjelasan Tentang Pengharaman Memeliharanya Kecuali Untuk Memburu Atau Pertanian Atau Ternak Dan Sejenisnya.” Imam An-Nawawi, *Syarh Shahih Muslim* (Beirut: Dar Ihya Turat Arabi, 2007). Al-Nawawi, *Al Majmu’*, in *Pustaka Azzam* (1995). “Hadits Muslim No. 2106 | Bab Pengharaman Menggambar Gambar Makhluk Hidup Dan Pengharaman Menggunakan Barang Yang Mengandung Gambar Yang Tidak Dihormati.” “Hadits Abudawud No. 3804 | Bab Larangan Memakan Binatang Buas.”

		Prophet's <i>qiyām al-layl</i>	<i>qiyām al-layl</i> , and the ijma' of the companions during the time of Umar is ignored	
3	<i>Ayyām al-Bīd</i> Fasting in the Month of Rajab	Quotes hadiths about the virtue of Rajab	Hadiths about the special virtues of Rajab are not valid in the view of Imam Shāfi'ī, and the verses of the Qur'an quoted are irrelevant	Does not meet the <i>Istinbāt</i> process
4	Tāsu'a-Ashura Fasting	Only presents authentic hadiths about Ashura, without Tāsu'a	Presents authentic hadiths but lacks relevance	Requires further discussion
5	Nisfu Sha'ban Fasting	A cautious approach, not claiming any special virtues	Fairly good in selecting hadiths, although it does not explain the ruling on the <i>makrūh</i> of starting fasting after the middle of Sha'ban	Requires further discussion
6	Alcohol-Based Cosmetics	Mentioning verses, hadiths, and general analogies between alcohol and <i>khamr</i>	Does not distinguish between fermented alcohol (<i>khamr</i>) and chemical alcohol, even though the Shāfi'ī school of thought distinguishes between them	Does not meet the <i>Istinbāt</i> process
7	Criteria for Sacrificial Animals	Mentioning general conditions with	The verses and hadiths used are not relevant to the	Does not meet the <i>Istinbāt</i> process

		irrelevant hadiths	chapter on qurban at all	
8	Zakāt al-Fiṭr (Time & Conditions)	Quoting authentic hadiths and mentioning the time of implementation before the Eid prayer	Does not explain the division of time into obligatory, recommended, permissible, <i>makrūh</i> , and <i>ḥarām</i>	Fairly good, but requires further discussion
9	Combining the Intentions of Qadha and Sunnah Fasting	Mentioning differences of opinion among scholars	In the Shāfi‘ī school of thought, it is not permissible to combine them, but AiDeen does not present this prohibition	Does not meet the <i>Istinbāt</i> process and may even be misleading
10	Pets in the Home	Stating the permissibility of keeping cats and the prohibition of dogs without necessity	Does not explain the fiqh of <i>najāsah</i> and the implications of <i>ṭahārah</i> in worship	Informative but does not meet the <i>Istinbāt</i> process

Based on an evaluation of the ten patterns of AiDeen’s *istinbāt* answers above, it can be asserted that methodologically, this tool does not yet meet the established standards of the *istinbāt* process in the fiqh tradition, especially within the framework of the Shāfi‘ī school of thought. Its main weaknesses lie in the incomplete use of sources (often not starting from the Qur’an or ignoring the hierarchy of arguments), inaccuracy in understanding the context and classification of laws (such as the distinction between *ikhtiyār-darūrah-qadā’*, or the category of *taklifi* legal time), and failure to distinguish important conceptual issues (for example, between tarawih and *qiyām al-layl*, or between *khamr* and chemical alcohol). In a number of cases, the arguments cited are not even relevant to the fiqh chapter being discussed, or do not represent the *mu’tamad* position of the school of thought, thus potentially leading to simplification and bias in understanding the law. Although in some themes there is caution and relatively appropriate use of

authentic hadith, the overall pattern shows that AiDeen is still at an informative-descriptive level, not at a normative-authoritative *istinbāt* level. Thus, academically, it can be concluded that AiDeen is not yet suitable to be positioned as an instrument of legal *istinbāt*, but only as an initial tool that still requires critical verification and human scientific authority in the process of establishing Islamic law.

Concluding Remarks

This study confirms that, both epistemologically and methodologically, the representation of digital religious authority through the AiDeen chatbot cannot yet be categorized as meeting the qualification standards of *iftā'* and the procedures of *istinbāt al-ahkām* within the framework of the Shāfi'ī school of thought. It must be acknowledged that AiDeen has the technical capacity to display Islamic information quickly, in a structured and communicative manner, which appears to be helpful for ordinary users. However, at the substantive level, the responses generated are more like descriptive compilations than argumentative constructions born of integral fiqh reasoning. This weakness is evident in the inconsistency in placing the hierarchy of arguments, the lack of precision in reading the context of the wording and *asbāb al-wurūd*, and the inability to perform *tarjih* in a disciplined manner when dealing with *ta'arud al-adillah*.

Under such conditions, the answers produced tend to simplify inherently complex issues and even have the potential to obscure the methodological precision that is the main foundation of Islamic law. More fundamentally, this problem is not merely technical in nature, but is rooted in the ontological character of artificial intelligence itself. AI works through statistical calculations and probabilistic patterns, not through intellectual awareness, scientific sanad, or ethical-spiritual responsibility as inherent in a *mufti*. Therefore, it does not have the reflective capacity to consider *fiqh al-wāqi'* empathetically or weigh *maqāṣid al-sharī'ah* comprehensively. Thus, it can be argued that the presence of AI in the contemporary religious sphere should be positioned proportionally: as an instrument to assist literacy and initial access to information, not as a normative authority in determining

fatwas. Maintaining the integrity and authenticity of Islamic law in the digital age requires that the authority of *ijtihad* and *iftā'* remain with human scholars who have methodological competence, scientific legitimacy, and complete moral-religious accountability.

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