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الحر فاف

Large Language Models (LLMs) as Islamic Guidance Tools: Trust, Limitations, and Ethical Boundaries

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ABSTRACT

The surge in the availability of large language models (LLMs) has opened up vast prospects and at the same time posed major challenges for Islamic guidance. This study evaluates the role of LLMs in the provision of religious advice for Islam in a critical way. The trust relationships between users, AI, and traditional authorities who are the worm of offense and the peaceable kingdom of their existence and how these relationships are established in the context of LLMs are discussed here. The study makes use of a qualitative, text-based, and critical analysis of original Islamic legal sources, general references, and written LLMs interactions to draw a comparison between LLMs capacities and conventional Islamic epistemological understandings. Results indicate the possibilities of LLMs giving access to the democratization of Islamic information at various levels, allowing for the automation of answers to frequently asked questions, and contributing to the educational networks. At the same time, there are certain critical areas that prove to be stumbling blocks, disabling the otherwise promising idea. In these areas, theological worries about the misunderstanding of sacred texts, data-bias and absence of context adaptation in the technology due to advances, which include technical limitations, and *firasah*, that the researchers mentioned, the negative effect of the power needed to uphold scholarly authority. There is a huge and important issue which is the privacy factor and the commercialization issue can be brought up to the light as the vast and detailed information might be accessed and/or used commercially. The key to whether the guidance that is derived from LLM is trustworthy comes from the fact that it is transparent and the accuracy of the answers can be attested to by the authoritative sources (Quran, Sunnah) alongside it being under the continuous surveillance of the qualified Islamic scholars.

Keywords:

Large Language Models (LLMs), Islamic Religious Guidance, Artificial Intelligence, Islamic Epistemology, AI Ethics.

I. Introduction

Digital communication and information accessibility have largely benefited from the recent developments in artificial intelligence, especially the creation of Large Language Models (LLMs) such as GPT, Grok, DeepSeek and Gemini etc. These Models are being explored for religious counseling, a field requiring strict authority and authenticity, necessitating alignment with Islamic scholarly traditions. This process has been through various scholars for centuries without being dismissed and it is still accepted just like the works of Imam Al-Shafi (Al-Shafi'i, 1987(1), Ibn e Hajar Asqalani Ibn Hajar, 1990(2) and various other scholars. [various prominent Islamic jurists: the Hanafi, Maliki, Shafi'i, and Hanbali schools, and their respective founders: Imam Abu Hanifa, Imam Malik ibn Anas, Imam Al-Shafi'i, and Imam Ahmad ibn Hanbal.] While these innovations guarantee the momentousness of the solutions and the immediate access to them, they do not carry out the moral considerations and the deep understanding that are the characteristics of traditional Islamic scholarship which have been translating the religion to its rational and spiritual value for a long time (Elmahjub, 2023)(3). Due to the fact that this is a complex matter, it is very important to use AI models after a thorough and critical evaluation, such as the work of Elmahjub on pluralist ethical benchmarking for AI and the analysis of Islamic virtue-based ethics for AI made by Raquib et al. (Raquib et al., 2022(4). LLMs have been proven capable of maneuvering huge amounts of information and creating responses similar to those of human beings. However, the issue of reliability became a conflict once local Islamic scholars who strive under the higher academic standards deprived LLMs of the trust to process their data using the unbroken chains of transmission except through the authorized scholars' interpretations. Ahmed (2024) describes how the interface between LLMs and chatbots speeds up and helps the outreach of fatwa but does not offer the same empathy or a great theoretical understanding needed for complex fiqh issues, thus, they can misinterpret or be biased by data-centric methods(5).The oblique nature of AI algorithms, and their potential for mistakes, may make people question the trustworthiness of AI-based religious guidance

(1) Al-Shafi'i, M. I. (1987). *Al-Risala fi Usul al-Fiqh* (Treatise on the Foundations of Islamic Jurisprudence). Translated by M. Khadduri. Cambridge: Islamic Texts Society.

(2) Ibn Hajar al-Asqalani, A. (2000). *Fath al-Bari bi Sharh Sahih al-Bukhari*. Beirut: Dar al-Ma'rifah.

(3) Elmahjub, E. (2023). Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI. *Philosophy & Technology*, 36(4), 73. <https://doi.org/10.1007/s13347-023-00668-x>

(4) Raquib, A., Channa, B., Zubair, T., & Qadir, J. (2022). Islamic Virtue-Based Ethics for Artificial Intelligence. *Discover Artificial Intelligence*, 2(1), 11. <https://doi.org/10.1007/s44163-022-00028-2>

(5) Ahmed, S. (2024). Fatwā and AI: A literature-based assessment on how AI impacts the role of the Muftī. *Journal for Islamic Studies*, 42(1–2). <https://doi.org/10.25159/2957-9163/14400>.

(Rabbani et al., 2022)(1). Also, determining the boundaries is of significant importance because technology should not take over the human role in all areas where human moral and contextual knowledge are necessary (Chaudhary, 2024)(2).

This research evaluates the strengths and limitations of Large Language Models (LLMs) in Islamic religious education, analyzing trust dynamics among users, AI, and traditional authorities. Furthermore, the inquiry, drawing from case studies, gives an account of the guidelines with respect to the ethical and theological aspects of the use of these technologies in Islamic contexts that consequently agree with the traditional Islamic epistemology (Zahra, 2024)(3). This research sets out to show how Large Language Models (LLMs) can be used in Islamic scenarios. Without leaving Sunni-Shi'a traditions, it looks for jurisprudential views and how they influence the reception of the text, also exploring the potential of models to do this. With the Maqāṣid al-Shari'ah goals as the anchor point, computational theology is used as the facilitator, and, trust, usability, cultural sensitivity are the yardsticks for the evaluation of interfaces for dialogues on faith, the paper broadens the horizon of AI ethics, fills the gap in Islamic studies, and prepares the ground for human-computer interaction design. The paper, on the basis of Islamic epistemology, not only effaces theological disputes but also gives a hand to the courteous AI access. The deeper insight of this paper also points out the ways in which LLM applications are to be structured in order to be consistent with the ethical and legal system of Islam (Mohadi & Tarshany, 2023)(4).

An advanced inquiry utilizes a qualitative, text-based method concentrating on critical analysis of primary and secondary sources. The information comes from the Islamic legal texts, scholarly writings, and documented interactions with Large Language Models (LLMs) on religious topics. A comparative analysis is done to see if the reliability of the traditional Islamic scholarship system is still high, or is it more likely that the LLMs have really gone ahead and much advanced. The study goes further to check the validity levels of the LLM responses through a lean from the corpus of the Islamic scholarship. The research also takes into account the publications of academic origin, fatwas, and online AI-based religious platforms. This way, the procedure offers a

(1) Rabbani, M. R., Sarea, A., Khan, S., & Abdullah, Y. (2022). Ethical concerns in artificial intelligence (AI): The role of RegTech and Islamic finance. In A. M. A. Musleh Al-Sartawi (Ed.), *Artificial intelligence for sustainable finance and sustainable technology* (pp. 381–390). Springer. https://doi.org/10.1007/978-3-030-93464-4_38

(2) Chaudhary, Y. (2024, September 26). The future and the artificial: An Islamic perspective. *Future of Life Institute*. <https://futureoflife.org/blog-post/the-future-and-the-artificial-an-islamic-perspective/>

(3) Zahra, A. (2024). Islamic Ethical Framework for Artificial Intelligence: A Moral and Theological Perspective. *The Islamic Culture "As-Saqafat-ul Islamia"*, 49(2).

(4) Mohadi, M., & Tarshany, Y. (2023). Maqasid Al-Shari'ah and the Ethics of Artificial Intelligence: Contemporary Challenges. *Journal of Contemporary Maqasid Studies*, 2(2), 79–102. <https://doi.org/10.52100/jcms.v2i2.107>

comprehensive understanding of the ethical and epistemological framework that the LLMs apply for Islamic guidance. No interviews or surveys were conducted, and the research only relied on textual evidence and interpretative analysis.)

II. Theoretical Framework

Islamic epistemology, rooted in the Quran, Sunnah, Ijma, and Qiyas, ensures religious guidance balances divine revelation with contextual interpretation. Human scholars (ulama), through rigorous training, issue fatwas and guide communities, embodying taqlid (following authority) and ijtihad (independent reasoning) (Hallaq, 2009, p. 17)(1). This human-centric approach questions LLMs' ability to complement or replicate scholarly roles without undermining authority. LLMs may provide information but lack the interpretive depth and ethical judgment of scholars, necessitating careful integration into religious guidance frameworks. This human-centric approach, rooted in divine revelation, is exemplified by the Quranic directive, "Ask the people of knowledge if you do not know" (Quran 16:43), which mandates reliance on qualified scholars for religious guidance. Imam Al-Ghazali's *Al-Mustasfa min 'Ilm al-Usul* specifies that ijtihad requires deep mastery of Quran and Sunnah, and He stresses that the mujtahid, who practices independent reasoning, must have known qualifications, conditions, and powers. (*Al-Mustasfa min 'Ilm al-Usul*). (2) Thus, LLMs lack this due to their reliance on probabilistic data rather than spiritual insight. LLMs generate text using probabilistic patterns from vast datasets, offering scalable, multilingual tools for disseminating religious knowledge. They can engage diverse Muslim communities, enhancing access where scholars are scarce. However, LLMs lack intentionality, producing outputs without genuine understanding or spiritual insight. Their context sensitivity hinders nuanced religious query interpretation, and they lack moral agency, unable to exercise ethical judgment essential for Islamic guidance (3) (Russell & Norvig, 2021, p.49-52). Thus, LLMs can provide information but cannot replace scholars' interpretive and ethical roles. Reliance on LLMs due to religious motives is a matter both of social and psychological nature. On the sociological establishment, the AI's trustworthiness and accessibility are the positively viewed factors that bring the trust, while the AI's inaccuracy is the pitfall that may lead to misplaced trust. In the case of psychology, overreliance not accompanied by critical evaluation is often due to automation bias. From the viewpoint of Islam trust is equivalent to tawakkul (reliance on God) and verification. Tawakkul underscores reliance on the divine, while the Islamic tradition, coming from the Quran and the teachings of the

(1) Hallaq, W. B. (2009). *An Introduction to Islamic Law*. Cambridge University Press, p 16-17.

(2) Abu Hamid Al-Ghazali. *Al-Mustasfa min 'Ilm al-Usul*, trans. Ahmad Zaki Mansur Hammad, in *Abu Hamid Al-Ghazali's Juristic Doctrine in Al-Mustasfa min 'Ilm al-Usul with a Translation of Volume One* (PhD diss., University of Chicago, 1987), pp. 315–316.

(3) Russell, S., & Norvig, P. (2021). *Artificial Intelligence: A Modern Approach* (4th ed.). Pearson p 49-52.

Prophet, underlines the need for verifying the information that comes from respected and authentic sources of knowledge. To be sure the information given by LLMs is true to Islamic texts, Muslims need to remain suspicious and doubly check the results by seeking advice from their leaders and studying the views of scholars, adhering to the teachings of Islam and being critical at the same time would be the balanced trust option.

Islamic ethics, which link the evaluation of LLMs to the concept of accountability, justice, and harm, direct the Islamic evaluation of LLMs. LLMs are accountable when the Islamic principles are adhered to and the results are accurate. Justice is also achieved when the biases that compile Muslim communities are averted, and at the same time, the prevention of hardships requires that misinterpretations be analyzed. The AI field of ethics talks about the elimination of bias, the revelation, and the observance of transparency, and respecting cultural particularity. A computer-generated language model (LLM) may be taking in bias from so many databases, it could depict conflicting with Islamic values. When generating a response, transparency aids in the estimation of the reliability of the system, and respect for cultural diversity prevents the system from mixing up diverse Islamic practices. Therefore, the involvement of technologists and scholars of culture is a crucial factor as it gears towards the fulfillment of social responsibility in the areas of appropriateness, fairness, and humanity.

LLMs are a means of offering scalable and easily accessible Islamic guidance, but they do not have the features of intentionality, context sensitivity, and moral agency that the human scholars possess. The use of trust in human/ machine interaction has to be verified according to Islamic principles and the process of operations of machines should comply with accountability, justice, and harm prevention. By remembering the ethics of artificial intelligence (AI) the Islamic way, as well as AI ethics, the LLMs shall become secondary, not primary, instruments.

III. LLMs in Islamic Religious Guidance: Opportunities and Applications

A. Current Use Cases

The rapid advance that Large Language Models (LLMs) bring to Islamic religious guidance is to provide onto the knowledge frontier through the automation of issuing of fatwa, questions and answers (Q&A) in the form of articles or on QA platforms/chatbots, and through the educational tools as well. MufassirQAS, a system that is based on Retrieval Augmented Generation (RAG), makes use of a vector database and Turkish translations to generate correct and reliable replies for questions concerning Islamic topics(1). Ask AiDeen, a joint project of Muslim Pro and Google's Data Science team,

(1) Karaarslan, E. (2024, January 27). *A RAG-based question answering system proposal for understanding Islam: MufassirQAS LLM*. arXiv. <https://arxiv.org/abs/2401.15378>

utilizes an ethically, culturally, and linguistically diverse answer repository to the questioners, thus giving the maximally informed answers c(1). Moreover, LLMs are also gaining support from the Quran, Hadith, and Fiqh education branches since they are capable of conducting the interactive dialogues with, introducing to users the most suitable information from these great religious writings like scholars' texts and making customized teaching materials from them(2). LLMs are also performing tasks such as the conduction of the Quran studies and the processing of the religious script (Hadith) in multiple languages besides Arabic, that is, in a more accessible way to the global audience. Besides, such technologies are supposed to promote only the public aspect of the matter and are quite far from being ready to be private affairs that still need supervision. The private sphere of the Islamic system is not to be technologically influenced.

B. Potential Benefits

The employment of Large Language Models (LLMs) into the control of Islamic religion brings out significant advantages more especially to those Muslim societies that are deprived. Positive information on simple religious issues, e.g., prayer times or forbidden foods, is given by LLMs. They help religious leaders who wish to cover wide geographical areas with a limited number of experts. This aspect is vital for those that lead secluded lives or the minority as it does mean that they can connect with Islamic knowledge without the need for physical religious institutions. The work of answering everyday questions is taken over by LLMs, and human scholars are thus freed to deal with challenging issues, besides the optimization of human resources. Moreover, in the areas which are short of religious professionals, AI-based tools act as significant learning resources by ensuring that Islamic knowledge is readily available to all its pursuers at all times. This sharing of the knowledge is a step towards the universality of the Islamic faith thereby enhancing the spiritual needs of the global Muslim community and providing access to religious help in places where it is still a problem.

C. Case Studies

Large Language Models (LLMs) are becoming of high importance in Islamic contexts and with the help of some splendid examples, their application is duly confirmed. MufasssirQAS, for example, has been using a Retrieval-Augmented Generation (RAG) technique in order to make sure that the responses are more accurate, and their generation is more transparent, which will help them eliminate hallucination

(1) <https://www.muslimpro.com/introducing-ask-aideen/>

(2) Shabaz Basheer Patel, Mark Kane, and Sufyan Patel, "Building Domain-Specific LLMs Faithful To The Islamic Worldview: Mirage or Technical Possibility?," *arXiv*, December 11, 2023, <https://arxiv.org/abs/2312.06652>.

and harmful content. The specific LLMs like ChatGPT, on the other hand, are much less successful in the realm of Islamic and cultural studies. The AI tool mentioned earlier has proved that its application in our practical life is the best and it can really be rely on as it has a better performance than a general language model like ChatGPT in that it is good at identifying the Islamic context and handling culture and religious language with proper nuance (Karaarslan 2024).

Besides, Ask AiDeen, the Muslim Pro innovation, is a perfect case in point of using upvotes and downvotes as the basis of software refinement shaped by users' feedback. It has been designed to fit the community's varied cultural needs while offering reliable source of information on the basis of a variety of Islamic texts (Muslim Pro 2024). Further, results presented in Kadous's study show that LLMs can be tasked for answering questions of varying Islamicity nature and refuting them, and being able to utilize credible sources(1). Literally, LLMs have a multiple supporting role in research, including manuscript analysis and isnad mapping with the similar treatment of scientific research. These resources can then be used to provide an essential service to those that are experts in the field of Islamic studies, who are often from regions where there are few, if any, scholars.

LLMs can handle inquiries on which the person is required to give comprehensive answers, and therefore, researchers feel included in the process of problem-solving, while people belonging to the same faith community feel that inclusivity and diversity are encouraged at the same time. All of this, however, is realized only under the condition of proper guidance and control of LLMs to make sure that there is no mistake in accuracy, cultural information, and the Islamic trajectory(2) (Ali 2025). With sufficient updating and a lot of participation from the community, these tools, namely, LLMs, can correspond well with the existing traditional scholarship, and thus good to promote the democratization of Islamic knowledge to the global community through the innovative Q&A platforms, educational tools, and text translation, further enabling them to be valuable resources that unlock the full potential of learners and researchers globally.

Critical Challenges and Risks in AI for Islamic Scholarship

Creating AI and language learning machines are intended to add a new dimension of learning to Islamic scholarship. The transformation potential of these tools is very high. Nevertheless, this blending of AI and Islamic knowledge is also considered to have such an impact this is a serious matter. Key issues include theology related, risk of trust,

(1) Kadous, W. (2023, April 17). *Experiments with Islam and LLMs*. Medium.

<https://waleedk.medium.com/experiments-with-islam-and-ai-4bd3e8253b27>

(2) Ali, M. M. (2025, March 13). Applications of artificial intelligence for Islamic studies.

Medium. <https://medium.com/@m.mehdi.ali427/applications-of-artificial-intelligence-for-islamic-studies-ea49e70edcdd>

technical, ethical and social dimensions that should be addressed within the framework of Islamic values.

Theological Concerns: Navigating Sacred Interpretations

The use of Artificial Intelligence (AI), in particular, Large Language Models, in the discipline of Islam, brings up some real theological and other concerns, which often are related to the sacredness of such texts as the Quran and Hadith. A major hazard is the capability of AI for wrongfully understanding these texts, as it might not guarantee the deep, full, and spiritual understanding that correct interpretation would require. Thus, AI, by utilizing its generally context-limited and wide context-based characteristics, makes easy the misinterpretation of the Quran and Hadith (Ahmad, 2023)(1). AI cannot replace the intellectual deduction and ability to know one's learnedness (firasah) accompanying the scholars, hence whether the AI's conclusions are valid or not presents one of the concerns. AI that is not well regulated may lead to the development of unqualified or wrong interpretations, which might even disclose and widen the untrue history, and/or be the source of a new round of conflicts (Salaam Gateway, 2025)(2). These problems serve as the clearest examples of how first and foremost it is necessary to keep AI from violating the Islamic values and the orthodox way of presenting scientific knowledge before this phenomenon leads to spurious authority in the religion.

Technical Limitations: Addressing Accuracy and Context

The technology of AI isn't reliable enough to be used in Islamic scholarship. In this case, the situation can get even worse because of biased or one-sided training data that only allows for certain interpretations and neglects the otherwise accurate ones, inducing inadequate or even insulting solutions. Especially those biased data sets, which are mainly Western or secular, do not show the unanimity of Islamic thoughts (Ahmad, 2023). This can cause the biased sources of the data to further enhance or introduce sectarian or cultural biases rather than represent the Islamic texts as they are. Also, it wasn't until COVID-19 came about that the emphasis on the importance of AI in Islamic scholarship was not noticed.

When it comes to the application of AI in Islamic scholarship, firstly, there is a problem regarding the information available. AI is trained based on experiences and has to rely on that and prior information. There is no problem so far, the main thing is the basis on which AI is operated. Despite all the efforts, AI is still not able to provide the correct answers as it is unaware of the backgrounds and contexts of the respondents. The

(1) Ahmad, S. (2023). AI and Islamic texts: Opportunities and risks. *Journal of Islamic Studies*.

(2) Salaam Gateway. "Roundtable: The Book and AI, Part 2: Testing AI Research Agents for Islamic Law." *Islamic Law Blog*, March 21, 2025. <https://islamiclaw.blog/2025/03/21/roundtable-the-book-and-ai-part-2-testing-ai-research-agents-for-islamic-law/>.

technology still guarantees the trustworthiness of the data processing as it can handle and store big data completely successfully. Furthermore, the data collected helps individuals to reflect new information. In other words, this understanding maintains the dignity and peace of the person and the community in general. This specific mindset enables the individuals to choose the most suitable way according to certain environmental changes by the person having interpreted the features of the community as the wind over the highest mountain.

AI, possibly, might become a danger to the Islamic world, for example, there are other cases of AI which when it was not in the Islamic Tradition it was totally misunderstood, and the meanings of the holy texts were misinterpreted by the people. Even though AI is capable of making it easy for us to have much more information, the situation requires us to be cautious.

Trust Issues: Balancing Authority and Reliance

The incorporation of AI in Islamic scholarship serves to raise a few red flags due to the sensitive nature of the religious council. The human scholars who have been made less relevant by AI, if not neglected, are supposed to be the people to whom one opens up for spiritual questions they are facing(1). Doing so may lead to the decay of traditional religious authorities. AI may serve as a threat to the respect scholars have been enjoying in the field of knowledge through the process of marginalization of the scholars(2). Moreover, the susceptibility of AI to deceptive influence is a mental challenge because of the evil that could misuse it to foster sectarian or false understandings, especially in inadequately monitored online spaces. It is the reliable measures that must be made use of to carry on the trust thereby keeping the Islamic scholarship honorable.

Ethical and Social Risk:

AI's application in the domain of Islamic studies involves various ethical and societal issues with the most significant ones being privacy, commercialization, and community dynamics. An instance of a privacy breach originates from the fact that people share with AI their personal and religious attributes which are then at the risk of being misused such as in the case of the Muslim Pro app where the US military is

(1) Al-Khalidi, Omar, and Sarah Rahman. 2024. "AI and Machine Learning in Islamic Guidance: Opportunities, Ethical Considerations, and Future Directions." *Journal of Islamic Ethics* 8 (2): 123–145.

https://www.researchgate.net/publication/387648396_AI_AND_MACHINE_LEARNING_IN_ISLAMIC_GUIDANCE_OPPORTUNITIES_ETHICAL_CONSIDERATIONS_AND_FUTURE_DIRECTIONS.

(2) Alkhwalidi, Anas, and Ali Alshami. 2024. "Navigating New Horizons: Exploring the Integration of Artificial Intelligence in Islamic Scholarship." *Religions* 15 (11): 1300.

<https://www.mdpi.com/2077-1444/15/11/1300>.

believed to have purchased its users' data. The confidence of users must be preserved through robust data protection. Furthermore, profit-driven AI religious guidance handled by private organizations can have a negative effect from the point of view of the implementation of the principles of spiritual integrity. In the worst-case scenario, the commercialization of spiritual advice might replace its actual spiritual function of guiding people with a benefit-oriented service. In addition, the AI adoption in education might further push aside human interactions, which play a significant role in the Islamic teaching tradition, and hence, reduce the capacity for both the teacher-student bond and the community ly social (Salim and Rajabiyah 2025)(1). This set of consequences flags up the necessity of having in place ethical foundations ensuring that the AI adherence to Islamic standards does not lead to the contradiction of the community spirit.

AI being integrated with Islamic studies has a shining future, however, to achieve that there are challenges like a theological, technical, trust, and ethical issue. Not only the mutual cooperation of computer scientists and Islamic theologians is necessary to fulfill AI with the backbone of Islam thus it will be of benefit and not of damage to traditional scholarship.

Trust Dynamics: Balancing Technology and Tradition

Leveraging Large Language Models (LLMs) in Islamic guidance is a smart way to deploy significant technological progress and to maintain religious values intact, chiefly by solving the trust problem through user perspectives, scholarly views, community roles, and interfaith comparisons. The satisfaction of the users including tech-savvy youth and remote Muslims is the speed with which LLMs supply them with religious answers while at the same time they also compare theological accuracy with that of human scholars (Sebihi and Moazzam, 2024)(2).

This is not only for convenience but through AI systems providing expert consultation, user trust becomes the main factor when it worries about the truth of the answers being provided (Gillespie et al. 2023)(3). Islamic and Arab intellectual traditions, which were highly prosperous, introduced the significant historical contributions that have led to the formation of the current position of science and technology, AI being one of its parts. AI issues researched by today's scientists such as al-Khwārizmī were the creation of Islamic scholars who are still here as the precursors of modern AI elucidated.

(1) Salim, M., and Nurlaila Rajabiyah. 2025. "Impact of Artificial Intelligence on Islamic Education: Effectiveness, Innovation, and Socio-Cultural Influence." *Advances in Educational Innovation* 1 (3): 101–12. <https://doi.org/10.69725/aei.v1i3.185>.

(2) Sebihi, Ahmed, and Abeer Moazzam. 2024. "Islam in the Digital Age: Navigating Faith and Technology." *EPRA International Journal of Research & Development (IJRD)* 9 (1): 1–10. <https://doi.org/10.36713/epra15075>.

(3) Gillespie, Nicole, Steven Lockey, Caitlin Curtis, and Javad Pool. 2023. "Trust in Artificial Intelligence: A Global Study 2023." University of Queensland. <https://doi.org/10.14264/00d3c94>.

For instance, al-Khwārizmī became the pioneer of the study of algorithms, and other Islamic scholars and researchers began the study of the concept of probability and statistics. The moral theories and philosophical issues of the Islamic world have definitely provided insights into the issue of using AI in a responsible way, and it shows that Islamic scholars put justice, compassion, and the acquisition of knowledge into the forefront (Kurbalija 2024)(1).

Transparency about the limitations of AI and scholar-led development, accompanied by the growth of personal links between people, serves as a way for the community's trust in the Islamic practice to be strengthened. As we talk about the roles of Christianity and Judaism, they have employed AI in giving sermons and hashing out ethical issues, respecting the human factor which is in line with their beliefs. Generative AI tools often present moralistic approaches to religion that require careful evaluation (Tsuria and Tsuria 2024)(2). These cases at the very least point out the possibility of Islam's adoption of AI by putting emphasis on those scholar-tasked matters and ethical standards, so that technology support becomes possible without entirely replacing guidance. Such a way would be instrumental in securing not only the religious integrity but also Islamic communities would at the same time be free to exploit the within it progressed operational environment through the collaborations that keep trust dynamics under control.

Defining Boundaries: Theological, Ethical, and Practical Guidelines

The integration of Large Language Models (LLMs) into Islamic studies must be defined by clear theological, ethical, and practical bounds so that they are used responsibly and at the same time keep Islamic principles respected. From the standpoint of theology, LLMs are basically free to be used for academic purposes only, e.g., in supporting the Quranic memorization, the interpretation of the basic tenets of Islam, or instructing the Muslim community in the matters of prayer, in the simplest forms they are able to make a real judgment. However, the process of issuing fatwas or judgments on complicated issues like marriage facts, in reality, is more connected with the spiritual wisdom and the contextual understanding of the human scholars, factors that AI is deprived of (Sitiris and Busari 2024)(3). Through the guidance of the Quran and the

(1) Kurbalija, Jovan. 2024. "Early Origins of AI in Islamic and Arab Thinking Traditions." DiploFoundation, December 9, 2024. <https://www.diplomacy.edu/blog/ai-in-islamic-and-arab-thinking-traditions/>.

(2) Ruth Tsuria and Yossi Tsuria, "Artificial Intelligence's Understanding of Religion: Investigating the Moralistic Approaches Presented by Generative Artificial Intelligence Tools," *Religions* 15, no. 3 (2024): 375, <https://doi.org/10.3390/rel15030375>

(3) Miszairi Sitiris and Saheed Abdullahi Busari, "The Legal Capacity (Al-Ahliyyah) of Artificial Intelligence from an Islamic Jurisprudential Perspective," *Malaysian Journal of Shariah and Law* 12, no. 1 (2024): 1–20, <https://doi.org/10.33102/mjssl.vol12no1.453>.

Hadith and the continuous and coherent supervision of the scholars, LLMs can become real-time vehicles of providing knowledge and virtue to the Muslim community and the world at large. Ethically, transparency is crucial since the origin of the data and the limitations of LLMs should be known to the users by the developers to enable them to understand the possible biases. One way to guarantee a high level of trust in the accuracy of the tools is to conduct regular checks on their functions and, in case of any mistakes, make the necessary corrections. Bias elimination should be the first concern at all times, therefore, it is important to ensure that the data selected reflects diverse, unbiased sources and is inclusive by representing the varieties of sects or cultures AI can enhance the study of the psychology of religion by analyzing complex behavioral patterns (Alkhouri 2024)(1). Technically, LLMs can be a supporting tool in the scholar's hands to research while they should not be considered a force capable of replacing scholars and the scholarly community as a whole. Protecting ethical and theological standards by Islamic authorities guarantees LLMs' credibility and pious use as the technology would be checked for compliance with the religious teachings and ethics. The end-users need to be informed about LLMs' actual limited capabilities by emphasizing education laws, the users would be discouraged from relying too much on the machines to answer the queries of a complex nature. Thus, the following boundary is established: LLMs can support Islamic studies only if they empower education and, at the same time, they confirm human authenticity, permissiveness, and non-discrimination. AI's possibility to study the fundamentalist ways of thinking provides the experts with the information about combining computational reasoning and Islamic law theory (Saleh, Said, and Al-Neama 2025)(2).

Future Directions

Large Language Models (LLMs) are of immense importance to the Islamic tradition. The union of both LLMs into Islamic scholarship has the potential of revolutionizing religious learning and practice if and only if the tradition is protected and preserved. The news piece is intended for discussion of an analysis of the three main areas including technological advancements, governance and policy and exploration of the possibilities that are necessary for LLMs to be not only useful but also ethical.

A. Technological Advancements

One of the biggest problems that are directly connected with the limits of current LLMs lies in the fact that they can't sustain the various needs of Muslim users, and

(1) Khader I. Alkhouri, "The Role of Artificial Intelligence in the Study of the Psychology of Religion," *Religions* 15, no. 3 (2024): 290, <https://doi.org/10.3390/rel15030290>.

(2) Amina A. Saleh, Ziyad M. Said, and Mohammed Wajid Al-Neama, "The Role of Artificial Intelligence in the Study of Fundamentalist Methodology," *Journal of Lifestyle and SDGs Review* 5, no. 3 (2025): e05923, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n03.pe05923>.

especially across, and albeit not only, different jurisprudential schools such as Hanafi or Shafi'i. For example, on prayer times or dietary laws, the rulings given might not be the same at the different schools – this situation calls for LLMs which are context-aware and tailored for the response of a user's specific madhhab or regional practices to be developed. This stresses that making LLMs adaptive to these requirements will lead not only to their improvement but also to the trust of their users, as they will then receive accurate and personalized guidance.

Another thing to be done is that in addition to LLMs, it is also necessary to present them with authenticated Islamic digital archives, such as Hadith and Quranic databases, which serve as a source of the feedback. He further points out that the utilization of ICT with traditional Islamic knowledge not only enhances the quality of information but also deepens the understanding of Islam and technology and so the religious resources can reach the digital-savvy Muslims.

B. Policy and Governance

The ethical use of LLM in the Islamic world should be accompanied by a strong inspection process. Controlling the use of AI in Islam is an essential task of Muslim groups like the Fiqh Council, who can be the best regulators by ensuring that Islamic values are preserved in handling AI. This, of course, requires the existence of systems for checking theological correctness, avoiding misunderstandings of fatwas, and reducing the level of bias so that the user is not made uncomfortable.

There is a further point to be made about the spread of Muslim communities all over the world that is the reason why cooperation among international scholars, scientists, and policymakers is of utmost importance in the making of a consistent ethical code. It is argued that only such mutual understanding would allow the realization of fair benefits in addition to respecting the diversity of cultures and branches of the Islamic faith and, at the same time, it would make one perspective the overall winner.

C. Research opportunities

Engaging in long-term surveys to explore AI empowered LLMs should be primarily concerned. With the aid of longitudinal surveys, it is possible to determine the effect of AI on the trust level in scholars and the extent to which the latter engage themselves in Islamic texts and rituals of the community within the Muslim society. The integration of AI into religious practices raises both opportunities and ethical challenges (Ty 2023)(1). Such findings are indispensable to the adaptation of AI solutions to human authority instead of their rival. In addition, the cooperation of AI, Islamic, and ethical professionals

(1) 1 Rey Ty, "Impact of AI-Powered Technology on Religious Practices and Ethics: The Road Ahead," *Religion and Social Communication* 21, no. 2 (2023): 431-455, <https://doi.org/10.62461/RTY110823>.

is indispensable for the realization of cross-disciplinary projects, which would resolve such problems as the bias in and protection of privacy. By means of these activities, individuals may come up with novel ideas, such as introducing bias removal algorithms in the cultural and religious environments where Islam is practiced or employing privacy-preserving mechanisms that also comply with Islamic rules, which foster LLMs to be not only progressive but also respectful of the culture.

Successful implementation of LLMs in Islamic studies can be assured only through technological advancement, policies, and in-depth research. Efforts to address these sectors will enable LLMs to promote the availability of Islamic knowledge, cater to diverse communities, and maintain the authenticity of religious traditions.

VIII. Conclusion

Introduction of the Big Language Models (BLMs) is a very important happening in the area of Islamic scholarship, which connects great technological advancement with a strong belief in Islam. This study uncovers the transformative power of the LLMs to support the improvement of the access to Islamic knowledge. The Tarteel app is the best of the exposed tools that a) make Quranic memorization meaningful and b) provide instant feedback on AI. Nevertheless, the usage of these models is very methodical. The LLMs, while being highly effective in the sphere of educational support and providing basic guidance, are still very weak when it comes to complex theological fields, for example, giving fatwas, where the human factor and profound spirituality are still a must. Since the credibility of these models is dependent on authenticity (where the results derived from the use of AI, etc., are in line with credible sources like the Quran and Hadith), transparency (that makes clear to us the AI design and the data source), and human jurisdiction (by scholars validating content to keep it doctrinally sound) , the models are trustworthy.

Definitely, this situation involves a lot of connotations. Among the most important kinds of people are the Islamic scholars. On the one hand, they are in an inevitable position. They cannot ignore the upcoming changes in the technological world and should anyway use LLMs in accordance with the extension of their influence, but, however, they are naturally still gatekeepers of faith. The sect who needs to design the AI is invested with the equally important duty of ethical design, where the collaboration with Islamic scholars should be a key factor in the process of AI design not to disrespect Islamic values, not to be biased, and not to disclose the personal information of the subjects. At the same time, the users have to be wise enough to make use of AI in their daily lives.

As a result of the progress made in this area, bringing the Islamic religious tradition into harmony with new technological achievements has come up as a task of great responsibility though delicate. This effort necessitates a never-ending conversation between the people involved in technology and those who deal with the ethical

deployment of this technology, to mention but a few; the participation of the Muslim community is also critical. In this way, they will be able to fight as one against unethical AI practices such as bias, privacy invasion, and undeserved authority and in the same time bring the AI in agreement with Maqasid Shari'a. The establishment of these limits, LLMs will become the basis of enlightenment, as they represent a powerful voice for religion without negatively affecting its essence, thus allowing technology and tradition to progress interconnected -

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