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## Artificial Intelligence In Islamic Media and Da'Wah: Opportunities, Ethical Challenges and the Role of Maqasid Al-Shariah

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### Abstract

*This paper examines the transformative potential of Artificial Intelligence (AI) in Islamic media and Da'wah (propagation of faith), addressing both technological opportunities and ethical considerations. Through qualitative methodology and critical content analysis of scholarly literature, AI-driven Islamic applications, and Islamic sources, the study investigates how machine learning, natural language processing, and digital assistants are employed in Islamic contexts. The study's findings reveal that AI significantly enhances the scalability, accessibility, and personalization of Da'wah, allowing for global reach and tailored religious education. However, it also uncovers critical challenges, including embedded algorithmic biases that favor specific madhahib (schools of thought), a potential diminishment of the essential human spiritual connection in Da'wah, and unresolved questions regarding religious authority and the authenticity of AI-generated fatwas. The research highlights the necessity of integrating Islamic ethical frameworks particularly Maqasid al-Shari'ah (objectives of Islamic law) in AI development and deployment. The study recommends proactive involvement of Islamic scholars in AI tool design and development of culturally inclusive platforms. Future researchers, were urged to conduct longitudinal studies on the spiritual impact of AI-mediated religious experiences and to develop specialized AI models trained on authenticated, diverse Islamic texts to mitigate algorithmic bias.*

**Keywords:** Artificial Intelligence, Da'wah, Islam, Media, Islamic Ethics and Maqasid-Al-Shari'ah

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### Introduction

Artificial Intelligence (AI) has emerged as one of the most transformative technologies of the modern era, revolutionizing industries, education, and global communication landscapes. Within religious domains, AI presents unprecedented opportunities to

reimagine traditional practices of communication and community engagement. For Islamic media and Da'wah the sacred duty of inviting humanity to Islam this technological revolution demands both enthusiastic engagement and critical theological reflection (Cambridge Companion to Religion and Artificial Intelligence, 2024).



The global Muslim community stands at a pivotal intersection where technological innovation meets religious tradition. Recent scholarship shows that AI technologies are already mediating religious knowledge through various applications, from Quranic learning tools to fatwa-generation systems (Zadeh, 2023). This mediation raises fundamental questions about authenticity, authority, and the preservation of Islamic tradition in the digital age. The ethical dimensions of these technologies require careful examination through Islamic theological lenses (Latiff, 2025).

This paper argues that AI, when properly guided by Islamic ethical frameworks, can significantly enhance Da'wah efforts while maintaining theological integrity. The Qur'anic imperative: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner" (Qur'an 16:125) establishes the ethical foundation for Da'wah that must inform technological applications. This verse emphasizes wisdom, pedagogical excellence, and ethical dialogue values that must be encoded into AI systems used for Islamic purposes (Alnadi, Awais, & Daqamseh, 2025).

## Literature Review

### Theological Engagement with AI

Current scholarship on AI in Islamic contexts reveals diverse methodological approaches and perspectives. Marwantika and Dauda

(2025) conducted an empirical investigation into algorithmic bias within Islamic artificial intelligence (AI) applications, focusing specifically on platforms such as ChatMu GPT and MuslimAI.ai. Their study analyzed response patterns across theological, jurisprudential, and ethical queries to determine how doctrinal assumptions shape AI-generated religious guidance. The findings revealed significant divergence in theological orientation: ChatMu GPT consistently grounded its responses in Muhammadiyah doctrinal sources, emphasizing reformist interpretations and textual rationalism, while MuslimAI.ai prioritized emotional inclusivity, pastoral sensitivity, and generalized moral advice over detailed jurisprudential reasoning. This divergence highlights how unconscious design choices such as training data selection and model fine-tuning can embed specific ideological leanings within Islamic AI systems. Consequently, unsupervised or uncritical use of such platforms risks narrowing interpretive diversity and marginalizing alternative Islamic schools of thought.

Systematic reviews further indicate that while research at the intersection of Islam and artificial intelligence is expanding rapidly, it remains methodologically fragmented. Zadeh (2023) identifies over 975 peer-reviewed scientific articles that apply AI, machine learning, and modern information technologies to Islamic studies, including Quranic analysis, Hadith



authentication, Islamic finance, and smart governance. Despite this volume, most studies focus on isolated applications rather than holistic integration. Similarly, *Artificial Intelligence Development in the Islamic System of Governance* (2022) argues that AI deployment in Muslim societies often lacks a comprehensive Islamic ethical and legal framework, resulting in ad hoc implementations that fail to reflect *maqāṣid al-shari‘ah* (objectives of Islamic law). These gaps suggest a need for interdisciplinary models that unify technical innovation with Islamic epistemology.

Umm-e-Laila, Faryal Umbreen, and Muhammad Ahmad (2025); This comprehensive study examines the multifaceted interaction between AI technologies and Islamic *da‘wah* practices, framing opportunities and challenges through the lens of *Maqasid al-Shari‘ah*. The authors highlight practical applications such as AI-driven multilingual chatbots and intelligent content generation that can overcome geographical and linguistic barriers in modern *dla‘wah*. However, the article also critically addresses risks like algorithmic bias, the ethical problems of attributing religious authority to machines, and the essential need for ongoing human scholarly oversight. Grounding its normative analysis in the preservation of religion (*hifz al-dīn*) and intellect (*hifz al-‘aql*), this paper argues that AI must remain a supplemental tool and not a substitute for qualified scholars. It concludes with recommendations advocating interdisciplinary

collaboration between Islamic scholars and technologists to ensure that AI supports authentic and ethical dissemination of Islam.

Mustapha and Malkan (2025) examine how *Maqasid al-Shari‘ah* can guide ethical engagement with AI across essential protections (*Dairuriyyat*). Their work balances ethical challenges against opportunities, highlighting AI’s potential to enhance religious practice, healthcare, and economic inclusivity while calling attention to concerns like surveillance, bias, and intellectual dependency. It advances *Maqasid* as a comprehensive Islamic framework for technology governance. While not focused solely on *Da‘wah*, its broad ethical insights strongly inform normative discourse surrounding media and communications technologies used in Islamic outreach.

Fazil Dzulqarnain Syakir (2025) explores AI’s role in shaping *Da‘wah* management strategies on social media platforms. The study documents how technologies such as sentiment analysis, audience segmentation, and AI chatbots significantly enhance engagement and message personalization in digital *Da‘wah*. It also identifies ethical challenges—misinformation propagation, loss of message authenticity, privacy issues, and overreliance on automation. The article proposes an integrated framework that balances technological innovation with Islamic ethical principles, emphasizing the critical role of



human oversight and scholarly validation in preserving the integrity of religious content.

Mawloud Mohadi and Yasser Tarshany (2023) This paper provides an in-depth analysis of *Maqasid al-Shari'ah* as a normative foundation for ethical AI evaluation. It argues that AI's ethical challenges privacy, manipulation, and socio-cultural impacts can be understood and addressed through *Maqasid* principles emphasizing protection of religion, life, intellect, lineage, and property. Its qualitative approach reveals the importance of integrating Islamic ethical frames into contemporary technology debates and outlines potential pathways for using *maqasid* theory as a constructive alternative to secular ethics. The study contributes foundational groundwork for more robust Islamic normative responses to AI challenges, though it is broader in scope and not specific to *dla'wah* alone.

Uthman Mohammed Mustapha and AbdulGafar Olawale Fahm (2025) This article situates the ethical governance of AI within an Islamic ethical frame, rooted explicitly in *Maqasid al-Shari'ah*. It explores central Islamic principles like *tawhīd* (unity), *'adl* (justice), and *ihsan* (excellence) to argue for accountability, fairness, and transparency in AI applications. The authors identify algorithmic bias, privacy infringements, and potential erosion of autonomy as serious ethical concerns. Beyond theoretical debate, they advocate

interdisciplinary collaboration among Islamic scholars, ethicists, and AI practitioners. This research underscores how Islamic ethical principles can enrich not only Muslim *da'wah* initiatives but also broader dialogues on global AI ethics.

Zainal Habib's (2025) study proposes an AI ethics framework grounded in the *Maqasid al-Shari'ah* core values particularly the protection of intellect (*hifz al-aql*) and property (*hifz al-mal*). The research identifies key ethical issues like algorithmic bias and opaque accountability mechanisms that threaten social justice and trust. By applying *maqasid* values, the article suggests holistic, Sharia-compliant normative principles that complement and extend Western AI ethics frameworks. Although not exclusively about media or *Da'wah*, its emphasis on values such as justice and dignity has direct implications for ethical responsibilities in Islamic communications and outreach platforms.

Rahman and Al-Salem (2021) examine ethical accountability in religious AI systems, arguing that algorithmic opacity conflicts with Islamic principles of transparency (*bayan*) and moral responsibility (*taklif*). Their study stresses that without explainable AI mechanisms, users may mistakenly attribute religious authority to systems incapable of moral reasoning. Meanwhile, Hassan (2024) explores AI-assisted fatwa generation and warns that over-reliance on automated jurisprudential tools may



undermine the traditional role of qualified scholars (*'ulama'*), especially when contextual reasoning (*fiqh al-waqi'*) is reduced to pattern recognition. Together, these studies underscore the urgent need for governance frameworks that regulate Islamic AI development while preserving interpretive plurality, scholarly authority, and ethical accountability.

### Islamic Ethical Frameworks for Technology

Latiff (2025) explores the spiritual implications of AI through Islamic theology, focusing particularly on risks related to deception, dependency, and the potential diminishment of critical thinking capacities among users. His research highlights how AI-generated deepfakes and persuasive bots challenge traditional understandings of truth and authenticity in religious communication.

Recent scholarship proposes grounding AI ethics in Islamic normative instruments, with the principle of *maslaha* (public interest) offering a versatile tool for ethical evaluations that can be both utility-based and duty-based (Artificial Intelligence (AI) in Islamic Ethics, 2023). Furthermore, distinctive Islamic virtue-based ethics frameworks, grounded in the objectives of the *Shariah* (*Maqasid al-Shari'ah*), provide holistic alternatives for AI governance (Islamic virtue-based ethics for artificial intelligence, 2022).

### Evolution of *Da'wah* in the Digital Age

*Da'wah*, the act of inviting people to the path of Allah, has been an essential duty of Muslims since the earliest days of Islam. Traditionally, it was conducted through direct, interpersonal communication within mosques, community gatherings, and educational circles. The Prophet Muhammad (peace be upon him) himself exemplified this personal approach, teaching and guiding individuals with wisdom, patience, and compassion. His method reflected the divine instruction:

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Qur'an 16:125).*

In the pre-modern era, *Da'wah* relies heavily on oral transmission and handwritten manuscripts. Scholars travelled long distances to deliver lectures, issue religious rulings, and spread Islamic knowledge to new lands. The mosque, as both a place of worship and learning, remained the central hub of *Da'wah* activities. This system was intimate and relational but limited in geographical scope, depending largely on physical presence and local communication networks.

With the advent of mass media in the 20th century, the landscape of *Da'wah* began to shift dramatically. The introduction of radio broadcasting allowed Islamic scholars to reach wider audiences



across cities and villages. In many Muslim-majority countries, Friday sermons and Qur'anic recitations were aired on national radio, making religious guidance accessible to people who could not attend mosques physically. Later, television emerged as a more visual and interactive platform, bringing famous scholars such as Sheikh Ahmed Deedat, Dr. Zakir Naik, and Yusuf Islam into millions of homes. Television *Da'wah* programs, religious debates, and Qur'anic recitations introduced a new era of audio-visual learning that extended beyond traditional mosque settings.

The digital revolution at the turn of the 21st century marked another profound transformation. The internet and, subsequently, social media platforms such as YouTube, Facebook, Instagram, and Twitter revolutionized the way Islamic content is produced, disseminated, and consumed. This digital expansion has democratized access to Islamic knowledge, allowing even ordinary believers to engage directly with Qur'anic commentaries, Hadith collections, and scholarly discussions with unprecedented ease. Instead of depending solely on formal classes or mosque-based lessons, Muslims can now access authentic Islamic materials through a few clicks on their devices.

Moreover, this shift to digital *Da'wah* has globalized the reach of Islamic preaching. A single lecture delivered by a scholar in Nigeria can be streamed live to audiences in Malaysia, the United States, or Saudi Arabia. Platforms like YouTube and

Spotify host thousands of *Da'wah*-centered podcasts and lectures in multiple languages. Social media influencers, many of whom are young Muslims, have emerged as new agents of *Da'wah*, using storytelling, animation, and digital art to communicate Islamic teachings in relatable and creative ways. However, this vast openness also introduced challenges, such as the spread of misinformation, the rise of unverified religious opinions, and the commercialization of *Da'wah* content. Hence, while digital media has expanded *Da'wah's* horizons, it has also called for greater responsibility in verifying sources and maintaining authenticity in online religious communication.

Today, Artificial Intelligence (AI) represents the latest phase in this ongoing evolution of *Da'wah*. AI has introduced a level of personalization and interactivity that was previously unimaginable. Through machine learning and data analysis, AI-driven systems can now understand user behavior, preferences, and queries allowing Islamic content to be custom-tailored to individual needs. For example, a user searching for rulings on marriage or Zakat (almsgiving) may be automatically recommended relevant Qur'anic verses, Hadiths, and articles addressing those specific topics. This technology mirrors the Prophetic principle of addressing people "according to their level of understanding" (Sahih al-Bukhari), thus enhancing clarity and relevance in religious communication.



Applications such as Muslim Pro, Islam Bot, Quran Companion, and AI-powered virtual assistants have already become integral to digital *Da'wah*. They offer features like automatic prayer time reminders, Qur'an recitation playback, interactive *Tafsir* (exegesis) search engines, and tools for memorizing Qur'anic verses. Some of these platforms also employ natural language processing (NLP), enabling users to ask religious questions and receive AI-generated explanations based on authentic sources. These innovations make *Da'wah* more accessible to Muslims in remote areas and to non-Muslims exploring Islam for the first time.

Importantly, AI does not replace the role of scholars but rather enhances their capacity to reach diverse audiences more efficiently. Scholars and *Da'wah* organizations can use AI-powered analytics to understand audience engagement, identify emerging issues, and adapt their content strategies. This synthesis of faith and technology reflects Islam's openness to beneficial knowledge, as illustrated in the Prophet's saying: \*

*"The seeking of knowledge is obligatory upon every Muslim"*  
(Sunan Ibn Majah, 224).

Thus, the evolution of *Da'wah* from oral transmission to print, from broadcast to digital, and now to intelligent automation demonstrates Islam's dynamic ability to adapt to technological advancements without compromising its divine message. The challenge for contemporary

Muslims lies in ensuring that as AI becomes more central to communication, it is guided by ethical principles, scholarly oversight, and the ultimate objective of pleasing Allah through sincere and effective propagation of His word.

### **AI Tools and Their Role in Islamic Media and *Da'wah***

#### **Intelligent Chatbots and Digital Assistants**

AI-powered chatbots are revolutionizing access to Islamic knowledge by providing instant responses to religious inquiries. These digital assistants, available through messaging platforms, mobile apps, and websites, can answer questions about Islamic beliefs, practices, and ethics in multiple languages. For instance, platforms like ChatMu GPT and MuslimAI.ai have demonstrated the capacity to engage users in basic religious discussions, though with distinct theological orientations and varying degrees of depth (Marwantika & Dauda, 2025). These tools are particularly valuable for addressing frequently asked questions about prayer, fasting, charity, and other pillars of Islam, providing consistent information while freeing human scholars to address more complex theological issues.

The development of these chatbots raises important questions about religious authority and accuracy. Recent empirical testing of seven major AI models (including ChatGPT, Claude, and Gemini) on questions of Islamic law found that outputs were



often general, inaccurate, and non-representative, primarily due to a severe lack of quality digitized Islamic sources (Roundtable: The Book and AI, 2025). This underscores the necessity of involving qualified Islamic scholars in the development and training processes to ensure responses align with orthodox understandings and recognized interpretive traditions.

### **Machine Learning for Personalized Religious Education**

Machine learning algorithms enable unprecedented personalization in Islamic education by analyzing user behavior, preferences, and knowledge levels to recommend tailored content. These systems can suggest specific Qur'anic verses, Hadiths, or scholarly lectures based on individual needs and circumstances. For example, someone experiencing hardship might receive content about patience and trust in Allah, while someone seeking intellectual engagement might receive recommendations about Islamic philosophy or theology. This adaptive learning approach reflects the Prophetic method of teaching people according to their level of understanding and specific needs.

The personalization capabilities of AI extend to language accessibility and cultural relevance. Machine translation powered by neural networks can make Islamic content available in countless languages, though with varying degrees of accuracy, especially for nuanced theological concepts. Additionally, AI

systems can adapt content presentation styles to match cultural preferences and learning styles of different audiences, enhancing engagement and comprehension across diverse demographic groups (Salim & Aditya, 2025).

### **Computer Vision and Audio Technologies for Enhanced Engagement**

Computer vision applications in Islamic media include automated handwritten Quran manuscript analysis, text recognition for ancient Islamic texts, and visual search capabilities for Islamic art and architecture. These technologies facilitate the digital preservation and accessibility of Islamic heritage, making rare manuscripts and historical artifacts available to global audiences. Similarly, AI-powered audio technologies enable automated Quran recitation analysis with precise *Tajweed* evaluation, helping learners improve their recitation without constant human supervision.

These technologies also power accessibility features such as automatic sign language interpretation for deaf Muslims, text-to-speech for visually impaired users, and real-time captioning for lectures and sermons. Such applications embody the Islamic ethical principle of removing barriers to knowledge and ensuring inclusive access to religious education for all members of the community, regardless of physical abilities or limitations.



## Data Analytics for Strategic *Da'wah* Planning

AI-driven data analytics tools enable *Da'wah* organizations to understand audience needs, measure engagement, and optimize content strategies. By analyzing patterns in user interactions, search queries, and content consumption, these systems can identify knowledge gaps, emerging questions, and effective communication approaches. This data-informed approach allows for more strategic allocation of resources and development of targeted content that addresses actual community needs rather than assumed interests (Huda et al., 2023).

However, the use of analytics in *Da'wah* work must be guided by ethical considerations regarding privacy and intention. The collection and analysis of user data must respect individual privacy and avoid manipulative practices that might compromise the purity of intention in *Da'wah* work. As Latiff (2025) cautions, technological efficiency should not overshadow the spiritual essence of *Da'wah*, which centers on sincere invitation to truth rather than metrics of success.

## Ethical and Theological Dimensions of AI in *Da'wah*

The deployment of AI in Islamic *Da'wah* raises fundamental questions about religious authority and the authenticity of digitally mediated knowledge. In traditional Islamic contexts, religious authority derives from recognized chains of knowledge transmission (*Isnad*),

scholarly expertise, and personal piety. AI systems, regardless of their sophistication, lack the spiritual consciousness and moral accountability that underpin human religious authority (Islamic virtue-based ethics for artificial intelligence, 2022). As such, they cannot serve as independent sources of religious guidance but should be viewed as tools that extend the reach of authentic scholarship.

The challenge of authenticity is particularly acute in AI-generated content. Recent roundtable testing revealed that general AI platforms produce unreliable outputs for specialized Islamic research, with responses often being generic, inaccurate, and non-representative of the tradition's diversity (Roundtable: The Book and AI, 2025). This underscores the importance of transparency regarding the sources and interpretive principles embedded within AI systems. Users have a right to know which scholarly traditions and sources inform the responses they receive, enabling them to contextualize the information appropriately.

## The Role of Human Connection in *Da'wah*

While AI can enhance the efficiency and scale of *Da'wah* efforts, it cannot replicate the human spiritual connection that lies at the heart of effective religious guidance. The Prophet Muhammad's approach to *Da'wah* was characterized by personal engagement, emotional intelligence, and responsiveness to individual circumstances qualities



that algorithms cannot genuinely embody. This suggests that AI should augment rather than replace human-led *Da'wah*, serving as a supplement to rather than a substitute for personal religious instruction and mentorship.

Research in human-computer interaction supports the limitations of algorithmic empathy in domains requiring genuine emotional and spiritual connection. As Latiff (2025) notes, AI systems can simulate empathetic responses through pattern recognition, but they cannot truly comprehend human emotion or spiritual need. This is particularly relevant in *Da'wah* contexts where personal testimony, shared vulnerability, and authentic relationship-building often serve as powerful means of invitation to Islam.

### **Algorithmic Bias and Interpretive Diversity**

The problem of algorithmic bias presents significant ethical challenges in Islamic AI applications. If training data overrepresents certain *madhahib*, languages, or cultural perspectives, the resulting systems may marginalize legitimate alternative viewpoints within the Islamic tradition (Marwantika & Dauda, 2025). This could inadvertently narrow the rich diversity of Islamic thought, presenting particular interpretive approaches as normative while excluding others. Such bias contradicts the Islamic principle of respecting legitimate scholarly

diversity (*ikhtilaf*) within the boundaries of orthodoxy.

Addressing algorithmic bias requires intentional curation of diverse training datasets that represent the breadth of Islamic scholarship across different *madhahib*, regions, and historical periods. Additionally, development teams should include scholars with diverse methodological orientations to identify and correct biases during system design and testing. As recent scholarship suggests, the ethical design of Islamic AI requires conscious effort to ensure fairness and inclusivity across the Muslim *ummah's* diverse communities (Artificial Intelligence (AI) in Islamic Ethics, 2023).

### **Islamic Ethical Frameworks for AI Governance**

Islamic tradition offers rich ethical resources for governing AI development and deployment in *Da'wah* contexts. The concept of *Maqasid al-Shari'ah* (higher objectives of Islamic law) provides a framework for evaluating AI applications according to their impact on the preservation of religion, life, intellect, progeny, and wealth (Islamic virtue-based ethics for artificial intelligence, 2022). Within this framework, AI tools should enhance rather than undermine these essential values, promoting religious understanding while protecting human dignity and social harmony.

The principle of *maslahah* (public interest) offers particular utility for AI ethics, as it specifically addresses



novel situations not explicitly covered by traditional texts (Artificial Intelligence (AI) in Islamic Ethics, 2023). *Maslahah* allows Muslim ethicists to evaluate AI applications according to their net benefit for society while ensuring they do not contravene established Islamic principles. Additionally, the concept of *sadd al-dhara'i* (blocking the means to harm) provides a precautionary approach that might restrict certain AI applications even if they offer benefits, based on their potential for misuse or harm (Huda et al., 2023).

### Findings of the Study

This research has yielded several critical findings regarding the application of AI in Islamic media and Da'wah, which can be categorized into key opportunities and inherent challenges.

i. The study finds that AI tools, such as chatbots and personalized learning applications, demonstrably break down geographical, temporal, and linguistic barriers in Da'wah. They provide 24/7 access to basic Islamic information for millions of users globally, including those in remote areas or non-Muslim-majority countries, effectively operationalizing the Qur'anic command to be "a mercy to the worlds" (Qur'an 21:107).

ii. A significant finding is AI's capacity to tailor religious content to individual needs and comprehension levels. Machine learning algorithms can recommend specific Qur'anic verses, Hadiths, or scholarly talks

based on a user's queries and behavior (Salim & Aditya, 2025). This aligns with the Prophetic methodology of addressing people according to their level of understanding, thereby increasing the relevance and impact of the Da'wah message.

iii. The research indicates that AI-driven data analytics offer *Da'wah* institutions powerful insights into audience engagement, emerging questions, and content effectiveness (Huda et al., 2023). This data-informed approach allows for more strategic resource allocation and the development of targeted content that addresses the actual, evolving needs of the community.

### Critical Challenges and Cautious Findings

- i. A central and concerning finding of this study is the presence of embedded theological biases within existing Islamic AI applications. As evidenced by Marwantika and Dauda (2025), these systems often reflect the specific madhhab or doctrinal orientation of their training data. This poses a significant threat to the rich tradition of scholarly diversity (*ikhtilaf*) in Islam, potentially presenting a narrow, algorithmically-curated version of the faith as normative.
- ii. The analysis confirms that AI fundamentally challenges traditional Islamic structures of religious authority. A



critical finding is the current unreliability of general AI platforms for specialized Islamic research, with outputs often being general, inaccurate, and non-representative due to a severe lack of quality digitized Islamic sources (Roundtable: The Book and AI, 2025). AI systems, which lack the spiritual consciousness and recognized chains of knowledge transmission (*isnad*) of human scholars, cannot legitimately issue religious rulings.

- iii. **Technical Limitations and Resource Gaps:** The research identifies a significant technical challenge: the severe shortage of quality digitized Islamic sources in machine-readable formats. This resource gap fundamentally limits the accuracy and representativeness of AI outputs in Islamic studies, as models must rely on limited or potentially biased digital corpora (Roundtable: The Book and AI, 2025).
- iv. The study also identifies specific ethical risks, including the potential for data privacy violations, the use of AI to create deceptive deepfakes of scholars, and the lack of transparency ("black box" problem) in how AI arrives at its religious answers (Huda et al., 2023). These challenges necessitate

the development of a robust Islamic digital ethics framework grounded in Maqasid al-Shari'ah (Islamic virtue-based ethics for artificial intelligence, 2022).

### Recommendations

- i. Islamic institutions and Da'wah organizations should establish formal oversight bodies comprising qualified scholars (ulama) and specialists in Islamic jurisprudence (*fuqaha'*) to supervise the development of AI tools for religious purposes. These bodies would ensure that AI systems align with Islamic principles and authoritative interpretations of Qur'an and Sunnah. As Allah commands,

*"Ask the people of knowledge if you do not know" (Qur'an 16:43).*

This scholarly presence in AI development will help preserve doctrinal accuracy and prevent technological misinterpretation of divine guidance.

- ii. The oversight process should include regular audits of AI outputs to detect and correct theological errors or biases. Additionally, development teams should maintain transparency regarding the sources and interpretive principles embedded within AI systems, enabling users to understand the limitations and orientations of the tools they are using. Such transparency builds



- trust and helps users contextualize AI-generated content appropriately.
- iii. There is an urgent need for multilingual AI tools that can serve diverse Muslim communities worldwide. These tools should be designed with particular attention to underrepresented languages and cultural contexts, ensuring that technological advancements in Da'wah do not inadvertently marginalize non-Arabic speaking or minority Muslim communities. The development process should involve local scholars from different regions to ensure cultural and contextual appropriateness of content.
  - iv. AI platforms should incorporate accessibility features for Muslims with disabilities, including screen readers for visually impaired users, sign language interpretation for deaf Muslims, and simplified interfaces for those with cognitive disabilities. Such inclusive design embodies the Islamic ethic of ensuring equal access to religious knowledge for all members of the community
  - v. AI technologies should be viewed as assistive tools that enhance, rather than replace, the human role in *Da'wah*. The Prophet Muhammad's personal example marked by compassion, patience, and wisdom illustrates that effective *Da'wah* requires emotional intelligence and moral depth. Therefore, preachers, educators, and digital missionaries should use AI to expand their reach and efficiency while maintaining the human warmth and empathy essential to spiritual communication.
  - vi. Practical implementation might include hybrid models where AI handles initial inquiries and basic information, while complex questions and personal guidance are referred to human scholars. This approach combines the scalability of AI with the depth of human religious expertise, creating a complementary relationship between technological efficiency and human spiritual insight.
  - vii. Islamic educational institutions should incorporate AI literacy into their curricula, ensuring that future scholars and *Da'wah* workers understand both the potential and limitations of emerging technologies. Training programs should cover basic technical concepts, ethical considerations, and practical skills for using AI tools effectively in religious contexts. This recommendation aligns with the prophetic principle of seeking knowledge, as the Prophet said:  
  
*"Seeking knowledge is an obligation upon every Muslim" (Ibn Majah).*
- Similarly, technical education for Muslim AI developers should include components on Islamic ethics and the specific considerations relevant



to religious applications. Building bridges between the technical and religious communities will facilitate the development of AI tools that are both technologically sophisticated and theologically sound.

Islamic universities, research centers, and media organizations should collaborate in conducting interdisciplinary research on the implications of AI in faith communication. Joint initiatives between scholars of *Shari'ah*, media studies, computer science, and ethics can generate innovative yet ethically grounded AI applications for *Da'wah*. As Allah reminds us,

*"And cooperate in righteousness and piety" (Qur'an 5:2).*

Research priorities should include longitudinal studies on the spiritual impact of AI-mediated religious experiences, development of specialized AI models trained on authenticated Islamic texts, and exploration of computational methods for detecting and correcting theological errors in AI outputs. Such research will help the Muslim Ummah not only adapt to technological change but also lead in defining its moral and spiritual dimensions

### **Limitations of the Study and Suggestions for Future Research**

While this study provides a comprehensive theoretical analysis of the intersection of AI and Islamic *Da'wah*, it is important to acknowledge its inherent limitations. The primary limitation is its

methodological scope, which is based on a qualitative analysis of existing literature and documented case studies. This approach lacks empirical primary data gathered through fieldwork, surveys, or direct user interviews with both developers and consumers of AI-driven *Da'wah* platforms. Consequently, the findings reflect documented potentials and challenges rather than measured impacts on user belief or practice.

Secondly, the rapidly evolving nature of AI technology means that the specific applications and tools discussed may become outdated quickly, even if the underlying ethical and theological principles remain relevant. The study's focus on a conceptual and ethical analysis, while necessary, cannot keep pace with the weekly advancements in algorithmic capabilities.

Finally, the analysis may be influenced by a selection bias in the literature reviewed, which predominantly features English and Arabic sources, potentially overlooking significant developments and perspectives from non-Arabic speaking Muslim-majority regions such as Southeast Asia and Sub-Saharan Africa.

Based on these limitations, several productive avenues for future research are proposed:

- a. **Empirical Impact Studies:** Future research should employ quantitative and qualitative methods to study the real-world impact of AI



Da'wah tools. Longitudinal studies could track how engagement with AI-driven religious content affects users' religious understanding, spiritual satisfaction, and connection to traditional scholarly authorities.

- b. **Technical Development with Theological Alignment:** There is a need for interdisciplinary research projects that bring together computer scientists and Islamic scholars to build prototype AI systems. These projects could focus on developing algorithms that are explicitly designed to identify and flag theological inconsistencies or to provide responses that are transparent about their madhhab-specific sources.
- c. **Cross-Cultural Comparative Analysis:** Research comparing the development, regulation, and reception of Islamic AI applications in different cultural contexts (e.g., Indonesia, Saudi Arabia, Nigeria, and Western diaspora communities) would yield valuable insights into how cultural norms shape the technological mediation of religion.

4. **Digital Resource Development:** Future work should prioritize addressing the technical limitation identified in this study by creating comprehensive, high-quality digitized corpora of Islamic texts

across different madhahib and languages to serve as reliable training data for future AI systems (Roundtable: The Book and AI, 2025).

## Conclusion

Artificial Intelligence represents a significant new horizon for Da'wah and Islamic media, offering unprecedented opportunities to expand the reach and effectiveness of religious communication. When guided by Islamic ethical principles and scholarly oversight, AI can help fulfill the Qur'anic mission of spreading truth and enlightenment to every corner of the world. However, its use must be anchored in authentic Islamic knowledge and spiritual wisdom.

The integration of AI into Da'wah work requires maintaining a careful balance between technological innovation and religious preservation. As this paper has argued, AI systems can enhance but not replace the human elements of empathy, spiritual insight, and moral responsibility that lie at the heart of effective Da'wah. The Muslim community must approach these technologies with both enthusiasm for their potential and vigilance regarding their limitations and risks.

The ultimate goal is not technological domination but spiritual empowerment—ensuring that the eternal message of Islam shines through even in the age of intelligent machines. By developing AI applications that are ethically grounded, theologically sound, and



inclusive in their design, the Muslim Ummah can harness technological progress while remaining faithful to its spiritual heritage and divine mission.

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