

The Proliferation of Anomalous Digital Fatwas: A Critical Examination of Jurisprudential Challenges and Societal Impacts in the Digital Age

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Abstract

This paper investigates the emergence and proliferation of anomalous digital fatwas—online religious decrees that deviate from established Islamic legal principles, and their impacts on Islamic jurisprudence and social cohesion. It adopts a qualitative exploratory approach. It uses a systematic literature review and case study analysis to examine the factors contributing to the rise of these fatwas and their implications for the Muslim community. Key findings reveal that digital platforms have transformed traditional religious authority structures, enabling the rapid and unvetted dissemination of religious verdicts. The analysis further highlights the role of external pressures, ideological biases, and limited jurisprudential oversight in exacerbating this problem. The paper proposes practical solutions, including enhanced digital literacy training for muftis, the establishment of formal regulatory frameworks for fatwa verification, and the promotion of collaborative scholarly deliberation. The implications of this research extend beyond academia to offer actionable strategies for religious institutions, policymakers, and community leaders seeking to foster social harmony in an increasingly interconnected digital landscape.

Abstrak

Artikel ini mengkaji kemunculan dan proliferasi fatwa digital yang menyimpang—keputusan keagamaan online yang menyimpang dari prinsip-prinsip hukum Islam yang mapan—dan dampaknya terhadap yurisprudensi Islam dan kohesi sosial. Studi ini mengadopsi pendekatan eksplorasi kualitatif, memanfaatkan tinjauan literatur yang sistematis dan analisis studi kasus untuk menguji faktor-faktor yang berkontribusi terhadap maraknya fatwa-fatwa ini dan implikasinya bagi komunitas Muslim. Temuan-temuan utama mengungkapkan bahwa platform digital telah mengubah struktur otoritas keagamaan tradisional, memungkinkan penyebaran fatwa agama yang cepat dan tidak disaring. Analisis ini lebih lanjut menyoroti peran tekanan eksternal, bias ideologis, dan pengawasan yurisprudensi yang terbatas dalam memperburuk masalah. Untuk mengatasi tantangan-tantangan ini, artikel ini mengusulkan solusi-solusi praktis, termasuk peningkatan pelatihan literasi digital bagi para mufti, pembentukan kerangka peraturan formal untuk verifikasi fatwa, dan promosi musyawarah ilmiah kolaboratif. Implikasi dari penelitian ini melampaui akademisi, menawarkan strategi yang dapat ditindaklanjuti bagi lembaga-lembaga keagamaan, pembuat kebijakan, dan pemimpin masyarakat yang berupaya untuk menumbuhkan harmonisasi sosial dalam lanskap digital yang semakin saling berhubungan.

Keywords:

Digital fatwas; Islamic jurisprudence; Social cohesion; Anomalous fatwas; Community harmony.

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Introduction

The intersection of digital technologies and Islamic jurisprudence is manifested in diverse digital fatwas, a multifaceted phenomenon drawing significant examination from both scholarly circles and the wider Muslim populace. These online religious edicts, shared across a range of digital platforms, carry profound implications for modern interpretations and applications of Islamic law. This analysis aimed to explore the complexities surrounding digital fatwas, focusing on those diverging from established juridical traditions, to evaluate their impacts on social norms, religious observances, and inter-communal harmony.

Comprehending the intricate relationship between the enduring principles of Islamic jurisprudence and modern digital communication modalities is paramount. Scrutinizing the dynamics, public perception, and consequences of digital fatwas is essential to safeguard core religious teachings, foster social cohesion, and ensure that digital platforms function as channels for authentic spiritual insight instead of possible misguidance.

A central issue addressed in this multifaceted exploration is the issuing of digital fatwas by entities potentially lacking Islamic expertise. Occasionally varying from conventional understandings of Islamic law, these edicts are disseminated with minimal or no scholarly vetting, risking misleading the Muslim population. This has sparked pivotal debates concerning the legitimacy and authenticity of digital fatwas, as well as their societal effects on the coherence of religious observance and communal unity.

This analysis aimed to address several key questions: How do digital fatwas, especially those differing from traditional Islamic jurisprudence, influence Muslims' religious beliefs and practices? What are the societal implications of the increasing pervasiveness of digital fatwas, notably those contesting established religious norms? Significantly, what systems can be implemented to ensure the scholarly credibility and integrity of digital fatwas?

To address these queries, we systematically reviewed the literature on digital fatwas and analyzed various case studies to comprehend their impacts. This approach allowed for a thorough examination of the subtleties of digital fatwas, their alignment with or divergence from classical Islamic jurisprudence, and their impacts on the Muslim community and social cohesion. We aimed to provide a comprehensive understanding of the contemporary challenges and opportunities presented by digital fatwas.

The literature has elucidated the developmental procession, authoritative legitimacy, and intricate roles of digital fatwas within the Islamic jurisprudential framework. This investigation disentangles the genesis, validation, and dissemination of online religious edicts, focusing on the dynamics ushered by social networking platforms and other digital arenas. Mandaville's (1999) groundbreaking work offers foundational insights into how virtual spaces morph religious knowledge boundaries and reshape Islamic authority structures. Nemr (2016) explored this, examining how digital narratives, including religious rulings, operate in online spheres and the challenges of maintaining authenticity in digital religious discourse. Khamis's (2021) concept of a "cyber *ummah*" provides a theoretical framework for comprehending how digital arenas transform religious authority and communal dynamics in Muslim societies. The proliferation of online fatwas introduces novel complexities to religious guidelines' origination and distribution, warranting scrutiny of their implications.

Recent scholarship has expanded our comprehension of these dynamics in many ways. Alnizar et al. (2021) deep analysis revealed how the language employed in fatwas can function as an instrument of power, demonstrating through their examination of Indonesian Ulema Council edicts how rhetorical choices influence fatwa reception and impact. Subchi et al. (2022) provided meaningful insights into how new media platforms transform religious authority, particularly exploring female clerics' employment of digital spaces for spiritual messaging and the barriers that they face in gaining acceptance. Zamhari et al. (2021) exhibited through their research of the cariustadz.id platform how conventional religious leaders adapt

to virtual environments, notably in offering different avenues for moderate Islamic discourse among urban Muslims. Furthermore, Suaedy et al. (2023) underscored the difficulties that religious institutions confront in the digital era, specifically investigating how the de-bureaucratization and depersonalization of spiritual authority influence fatwa legitimacy. Al-Zahrawi and Gizzatullin's (2021) exploration of the issues surrounding "off-beat" fatwas underscores the jurisprudential puzzles and doctrinal divergences stemming from online religious edicts and the consequent necessity for meticulous scholarly inquiry into these unorthodox directives.

Awad & Kamal's (2021) study offers an insightful fiqh-based perspective on anomalies present within fatwas, exploring their various causes and potential remedies for resultant issues. This analysis gains significance when viewed alongside recent research into how digital platforms unconventionally transform religious authority (Bunt, 2018; Awad & Kamal, 2021). As demonstrated by Suaedy et al. (2023), the emergence of virtual "celebrity *ulama*" and evolving approaches to fatwa issuance online introduce fresh complexities to traditional hierarchical structures. Similarly, the findings of Zamhari et al. (2021), regarding how conventional authorities adapt to digital spaces using platforms such as cariustadz.id, reflect the fluid nature of religious authority in our technology-driven age. Complex rulings from religious figures on social media and websites now vie in some circles with long-held traditions, challenging conventional wisdom with more accessible online voices that appeal novelly to broader audiences.

These scholars' works on digital fatwas underscore the urgent need for academics to deeply examine the authenticity and far-reaching implications of these edicts. A review of the contemporary research landscape reinforces this need in striking ways, from Alnizar et al.'s (2021) linguistic analysis of changing discourse in online fatwas to Subchi et al.'s (2022) uncovering technology's pivotal role in facilitating the religious messaging of female religious experts to Zamhari and their investigation illuminating how traditional Islamic authorities adapt their approaches as platforms proliferate. Most recently, Suaedy et al.'s (2023) revealing findings on the depersonalization and reduction of bureaucracy in religious authority's online expressions emphasize the complexity of navigating these challenging transformations.

Although existing scholarship has made valuable individual contributions to understanding digital religious fatwas, this study aimed to provide a holistic perspective. Previous research has explored diverse topics such as anomalous fatwas (Sha'bān, 2024), *shazz* phenomena (al-Zahrawī & Gizzatullin, 2021), linguistic features (Al-Nizar et al., 2021), gender dynamics (Subchi et al., 2022), platform-specific impacts (Zamhari et al., 2021), and institutional authority challenges (Suaedy et al., 2023). However, no work has yet integrated these varied viewpoints into a comprehensive conceptual framework as this analysis sought to.

Building on longstanding Islamic scholarly frameworks established by the analyses of al-Zahrawī (2021), this paper endeavored to forge connections between traditional and modern understandings of pronouncing religious fatwas in the digital era. By incorporating contemporary insights regarding linguistic nuances, technological influences on spiritual messages, and challenges to bureaucratic structures, we aimed to provide a comprehensive theoretical framework bridging classical Islamic scholarship and digital transformations. This novel approach offers fresh perspectives on how digital platforms impact technological and institutional dimensions, as well as broader implications for religious authority, social cohesion, and processes of scholarly certification in today's digital age.

Method

This study employed a qualitative exploratory framework to investigate the evolving landscape of religious authority in the context of digital fatwas. This approach is consistent

with methodologies used in seminal works examining the intersection of digital technology and religious practices (Khamis, 2021; Mandaville, 1999). To achieve a comprehensive understanding, the research integrated a systematic literature review with in-depth case study analyses. The literature review systematically examined scholarly articles, books, and relevant online resources to map the current state of research on digital fatwas, their dissemination, and their impacts on Islamic jurisprudence and social cohesion. The case studies, selected for their relevance and illustrative power, provided nuanced insights into the dynamics of digital fatwa issuance and reception. These included an analysis of fatwas related to the tragic case of Muath al-Kasasbeh and a broader examination of *takfīr*-related digital fatwas. These cases were analyzed to discern patterns, identify key actors, and evaluate the societal repercussions of anomalous digital fatwas. By combining these methods, the study offers a robust and multifaceted analysis of the phenomenon, its implications, and potential strategies for addressing the challenges that it poses.

Examination of Anomalous Digital Fatwas and Their Consequences Background of Anomalous Digital Fatwas

Anomalous digital fatwas in Islamic jurisprudence are defined as religious decrees disseminated through digital means, markedly diverging from the established norms and precedents of Islamic law, which is based on the Quran, the *Sunnah* (the Prophetic traditions), *ijmā'* (consensus of Islamic scholars), and *qiyās* (analogical reasoning) (al-Zahrawī, 2021). These anomalous fatwas frequently challenge long-established methodologies and intricate interpretations embraced by Islam's four major legal schools and the broader consensus of religious scholars across history (Alshithisri, 2024). Such irregular edicts, commonly issued by figures regarded as authorities among the Islamic scholarly community, have provoked significant discussion and consideration (al-Dukhīl, 2007). The technological and theological phenomena that have led to these fatwas necessitate a nuanced evaluation of their validity, reliability, and implications for communities, as well as whether they depart from over a millennium of juridical thought.

The online proliferation of anomalous digital fatwas has sparked a re-examination of the principles that have traditionally governed the issuing of religious rulings. Their deviation from established methodological standards raises serious queries regarding consistency in doctrine within Islam and harmony within the global Muslim community (Kuwaiti Jurisprudence Encyclopedia, 1986).

Digital fatwas' far-reaching ramifications demand rigorous inspection of their impact, however. Scholars must safeguard the foundational tenets of Islamic law and ensure that religious guidance retains integrity amid technological change (al-Āmidī, 1982). Addressing the emergence of irregular online fatwas is crucial to upholding the sanctity of Islamic jurisprudence and cultivating a coherent grasp of religious edicts for all people in the digital era. Maintaining cohesion amid diversity remains paramount as religion and technology further intersect.

Linguistic and Jurisprudential Foundations: Unpacking the Anomalous Digital Fatwa

The term "*fatwa*" derives from an Arabic root signifying "judgment" or "edict." Within Islamic jurisprudence, the term refers to a scholarly exposition that elucidates a ruling in conformity with sharia. A fatwa's arguments are anchored in rigorous analyses of Islamic canonical texts, the Quran and hadith, and may also draw on consensus (*ijmā'*) and analogy (*qiyās*). Fatwas are advisory by nature: they offer spiritual and legal counsel without exerting

compulsion (al-Dukhīl, 2007; Kuwaiti Jurisprudence Encyclopedia, 1983). Muftis are tasked with interpreting divine and Prophetic directives to address human queries (Rayan, 1995).

Digital fatwas are a modern iteration of a venerable Islamic juridical practice. Muftis who issue digital fatwas employ contemporary communication technologies to disseminate religious rulings. This innovation evinces Islamic scholarship's adaptability and resilience given technological advancements.

Anomalous Digital Fatwas: Definition and Challenges

An anomalous digital fatwa is characterized by its deviation from established jurisprudential norms and consensus within Islamic scholarship. Linguistically, "anomaly" (*shudhūdh*) denotes a departure from what is common or standard (Ibn Mandhūr & Abu al-Fadl, 1993). A jurisprudential anomaly is a stance that strays from the established scholarly consensus (al-Āmidī, 1982; al-Ghazālī, 1983). Al-Āmidī (1982) further specified that a position is only anomalous if the issuing mufti had previously concurred with the consensus. Under al-Amidī's definition, pre-consensus disagreements are not regarded as anomalous.

Determining whether a fatwa is anomalous requires a systematic evaluation process grounded in Islamic jurisprudential principles. This evaluation involves three key components. First, it requires careful interpretation of Islam's core tenets (*uṣūl*), particularly the five essential values of religion (*dīn*), life (*nafs*), intellect (*ʿaql*), lineage (*nasl*), and property (*māl*; Awass, 2023). Second, it demands a thorough examination of authenticated scriptural evidence from both the Qur'an and the Sunnah, ensuring that the fatwa's ruling aligns with established textual proofs (Putra et al., 2024). Third, it necessitates consideration of the consensus (*ijmāʿ*) of qualified Muslim scholars, a significant benchmark for evaluating new religious rulings (Hidayati, 2023).

When digital fatwas deviate from these foundational elements, they can undermine the objectives (*maqāsid*) of sharia in several ways: they may contradict established principles of Islamic law, creating confusion about proper religious practice. They can disrupt communal unity by introducing interpretations that conflict with scholarly consensus. They might compromise Islam's comprehensive ethical framework by promoting rulings that do not consider the holistic nature of Islamic law. They could also affect the systematic legal framework that scholars have developed over centuries through careful juristic reasoning (Awass, 2023; Putra et al., 2024). Therefore, both the issuance and reception of digital fatwas require scrutiny. Religious scholars must carefully verify the authenticity of digital fatwas by examining their alignment with established Islamic jurisprudential principles, and believers must exercise discernment in accepting and following digital religious guidance (Hidayati, 2023).

The Gravity of Fatwa Issuance and the Digital Dissemination Challenges

Al-Nawawī (1408) emphasized the implications of issuing a fatwa and likened jurists to the spiritual heirs of the Prophets. Yet, the critical role that scholars play as intermediaries between believers and the divine and underscored the necessity for careful deliberation in issuing religious rulings (fatwas) is widely recognised in Islamic tradition (Brighter Kashmir, 2023). The Prophet Muhammad (PBUH) himself cautioned against haste in delivering *fatwas* and warned that those who dared to do so would face divine judgment (Sunan al-Dārimī, n.d.).

Abd al-Rahman ibn Abi Layla's account of scholars among the *Ansar* carefully deliberating before reaching a conclusion demonstrates a long tradition of circumspection in issuing fatwas (al-Faqīh wa al-Mutafaqqih, n.d.; I'lām al-Muwaqqi'īn, n.d.). However, online platforms now allow digital fatwas to rapidly circulate and reach a global audience almost

instantaneously. This raises concerns about the potential for misinterpretation and the dissemination of ideologically skewed interpretations that may deviate from mainstream Islamic teachings (Badawi, 2015). Thus, misrepresentation, can lead to doctrinal inaccuracies and followers acting on misunderstood or misapplied jurisprudential interpretations. Fatwas can have consequences that their issuers may not foresee (Holbrook, 2010).

Online anonymity facilitates deception and complicates the process of authenticating fatwas and their sources. Individuals can claim expertise or authority that they do not possess to legitimate their pronouncements (Hasan, 2014). Moreover, even if a fatwa or its issuer is determined to be illegitimate, correcting misconceptions and addressing their consequences require significant resources and institutional effort (Clarke & Halafoff, 2017). Digital fatwas can contribute to societal discord by undermining social harmony and fostering skepticism towards fundamental religious tenets. Fatwas have been used to justify extremist ideologies and actions, such as those of the Islamic State in Syria and Iraq (*ISIS*), which mainstream Islamic scholarship unequivocally condemns (Musaji, 2015; Tahir-ul-Qadri, 2010).

This analysis unveils important theoretical ramifications on the evolution of religious legitimacy in virtual environments. The advent of digital fatwa platforms warrants a reimagining of past scholarly validation processes and prompts seminal queries concerning the modern essence of religious information dissemination. Where digital technologies intersect with the Islamic judicial framework lies a compelling domain for scholarly inquiry, especially regarding how institutional infrastructures adapt to technological transitions while safeguarding methodological rigor in spiritual exegesis. Islamic jurisprudence scholars have historically approached the profound responsibility of issuing fatwas with great reverence and solemn care. As Ibn Qayyim (n.d.) recounted, Imam Malik held that considering the eternal consequences of one's rulings was crucial. Imam Malik advocated for thoroughly reflecting before decreeing and urged jurists to contemplate how their answers might affect recipients' fates in the hereafter. He was quoted to have said that no topic, however seemingly small or mundane, should be deemed inconsequential because each edict carries a notable weight that could significantly impact others in both this life and what comes next. Determined to tread cautiously, Imam Malik encouraged all who pass judgments to ponder the implications of their interpretations for those who would be bound or guided by their resolutions because even the subtlest of pronouncements resonate through the lives of listeners and beyond.

Al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq exemplified the reverent and contemplative approach. When confronted with a question beyond his expertise, he did not hesitate to admit his lack of knowledge. His humility serves as a powerful reminder that a scholar's true value lies not in external markers of piety or the size of their following but in the authenticity and depth of their understanding (Ibn Qayyim, n.d.; Ibn Ṣalāḥ, n.d.). His example reminds believers that issuing fatwas requires judiciousness and integrity because rulings are not merely scholarly endeavors but a profound moral and spiritual responsibility.

Factors Leading to the Emergence of Anomalous Digital Fatwas

The rise of anomalous digital fatwas can be attributed to an amalgamation of factors. These generally fall into one of three categories: the democratization of digital platforms, the erosion of jurisprudential integrity, and the influence of external pressures.

Democratization of Digital Platforms

The ubiquitous accessibility of social media and online forums has fundamentally altered how information, including religious edicts or fatwas, is disseminated (Badawi, 2015). Irrespective of their level of expertise in Islamic jurisprudence, individuals can broadcast their

interpretations to a global audience. Platforms such as Facebook, X (formerly Twitter), Instagram, and YouTube allow people to instantaneously reach large audiences and thus bypass the traditional scholarly vetting processes that have historically ensured religious edicts' alignment with established Islamic principles and jurisprudence (Holbrook, 2010). In live fatwa sessions on television or digital media platforms, people can provide audiences with impromptu, and thus potentially misguided, religious guidance.

The transformation of fatwa dissemination through digital platforms presents new challenges to traditional verification processes, as evidenced in our analysis of the Al-Kasasbeh case and the examination of *takfīr*-related digital fatwas in this study. The muftis' traditional role is predicated on their deep understanding of Islamic jurisprudence, Arabic linguistics, hadith, and *tafsīr*, as well as their meticulous and circumspect approach to issuing religious rulings (Badawi, 2015). However, digital platforms often lack the crucial mechanisms for ensuring that those issuing fatwas possess the requisite depth of knowledge and understanding. Consequently, religious edicts have proliferated that may not adhere to traditional Islamic scholarship's rigorous standards.

The allure of dissent and notoriety has become a tool for some who, motivated by the desire for attention and influence, may adopt contrarian stances or issue provocative religious rulings without due consideration of their implications (Holbrook, 2010). Digital platforms contribute to the emergence of anomalous digital fatwas by enabling and encouraging challenges to the traditional paradigms of religious authority and scholarship within the Islamic community.

Erosion of Jurisprudential Integrity

The lack of foundational Islamic jurisprudential knowledge that the issuers of anomalous digital fatwas exhibit erodes the integrity of Islamic jurisprudence. Issuing fatwas that are congruent with Islamic principles requires a profound mastery of Arabic linguistics, hadith, *tafsīr*, and the comprehensive jurisprudential rules that govern Islamic law (Rippin, 1991). Moreover, modern technologies encourage impulsivity and exacerbate the danger of erroneous religious rulings. Digital platforms facilitate immediate communication and enable individuals who may lack the requisite depth of religious education to issue religious decrees. The time constraints of live fatwa sessions on television and digital platforms do not allow for deliberation (Hasan, 2014).

Given digital platforms' accessibility, they provide an environment where anyone can disseminate religious opinions, irrespective of their level of expertise or adherence to the rigorous scholarly processes traditionally associated with Islamic jurisprudence. This lowered barrier to entry contributes to the proliferation of anomalous fatwas ('Abd al-Jabbār, 2024). Digital environments also encourage making fatwas anomalous. Individuals seeking notoriety on platforms such as YouTube deviate from established norms and principles to disseminate contrarian religious edicts that will garner more attention than conventional Islamic jurisprudence.

Certain muftis' affiliations with specific sociopolitical groups or ideological factions can bias their religious rulings and influence the integrity of their jurisprudential positions. Sociopolitical or ideological affiliations can incline them to align their rulings with their groups' objectives and interests rather than the tenets of Islam. Religious scholars' allegiance must be to their theological principles and national identity; they must avoid entanglements with political or ideological factions that could compromise their jurisprudential integrity ('Abd al-Jabbār, 2024).

Our analysis of digital fatwa dissemination patterns, particularly evidenced in the Al-Kasasbeh case and the examination of *takfīr*-related digital fatwas, demonstrates how digital

platforms transform traditional scholarly verification processes. As documented in our study of these cases, the immediate nature of digital communication platforms and their widespread accessibility have introduced new dynamics to religious knowledge transmission. These findings align with Hasan's (2014) analysis of how digital platforms affect traditional scholarly verification mechanisms and 'Abd al-Jabbār's (2024) examination of how ideological affiliations influence digital discourse.

Our examination unveils how digital platforms rework customary scholarly authentication rituals. The immediate attributes of online communication channels, coupled with their widespread reach, have injected novel dynamics into the transmission of religious understanding. These conclusions align with Hasan's (2014) evaluation of how web platforms impact conventional scholarly validation mechanisms and 'Abd al-Jabbār's (2024) investigation of how ideological alignments affect digital dialogue.

External Pressures and Motivations

External pressures and ideological motivations significantly impact anomalous digital fatwas. Political alignments or dogmatic affiliations notably steer fatwas' substance and direction, motivating issuers to synchronize their rulings with precise agendas rather than universal Islamic principles. In allowing worldly motives to influence their conclusions, issuers depart from the core aims of Islamic jurisprudence. Fatwas should ideally transcend temporal affiliations to reflect pure, unadulterated spiritual counsel, untainted by worldly concerns (Clarke & Halafoff, 2017; Dar Ali, 2024).

Financial incentives can also impact fatwas. Scholars who obtain assistance from particular nations or political factions might issue fatwas that serve their benefactors' interests, compromising the neutrality and sanctity of religious decrees. Undue monetary or political influences can transform fatwas into products catering to benefactors or allies, departing from their designated theological role (Harris & Nawaz, 2015; Qāsimī, 1986).

Personal leanings contribute to a proliferation of fatwas catered towards specific groups, factions, or ideologies. This influence of individual biases is particularly notable in environments requiring instant replies, such as live fatwa sessions on television or social media, where insufficient reflection and pressure to conform to prevalent sentiments can lead to hastily drawn and potentially misleading rulings (al-Qāsimī, 1986).

Contemporary practices allowing external pressures to dictate the tone and substance of fatwas contrast dramatically with the profound reverence with which Islamic scholars have historically approached issuing them. Muftis have traditionally pondered the moral and eschatological implications of their judgments. The Muslim community must reexamine what factors are affecting and should affect fatwas in the digital era to ensure that improper pressures do not undermine the integrity and authenticity of Islamic jurisprudential guidance (al-Qāsimī, 1986; Clarke & Halafoff, 2017; Harris & Nawaz, 2015).

Although sustaining traditional Islamic jurisprudence in the digital sphere presents momentous difficulties, prudent modernization can help ensure that its timeless tenets continue enlightening global communities. Fatwas' integrity demands the judicious integration of venerable scholarly techniques with online platforms' potential, via cautiously refined assessment reflecting changing eras without compromising principles. Scholars must nimbly update evaluation, with care to safeguard the guiding light's essence and reach, through calibrated steps, keeping pace with an era presenting diverse tests while retaining lucidity and authenticity for all. If tackling complexities with balanced wisdom, the scholarly network safeguards Islam's invaluable beacon through technologies now connecting worldwide multitudes seeking clarity in uncertain times.

An Analytical Examination of Anomalous Fatwas and Their Rebuttals

The Doctrine of Excommunication (*Takfīr*)

The proliferation of *takfīr*, the act of declaring a Muslim an apostate or non-believer, is currently a critical concern due to its association with religious extremists. *Takfīr* is prevalent among radical factions that resort to denouncing entire groups and dismissing them as being as ignorant as people of the pre-Islamic era (*jāhiliyyah*). Alarming, the figures engaging in *takfīr* often lack in-depth religious expertise and mislead their followers as to the essence of the faith. Their pronouncements spread widely through various digital channels. As Prucha (2011) observed, *jihādists* use the internet to advance their activities. Groups such as *ISIS* instrumentalize *takfīr* arguments online to bolster their extremist ideologies (Kadivar, 2020).

Extremist groups maintain that any deviation from their ideological framework is an affront that warrants labeling the divergent individual misguided and legitimizes acts of violence against them. Their self-appointed guardianship over the faith leads to arbitrary declarations on matters of belief and disbelief, often motivated by personal biases and hidden agendas. The online *takfīr* movement in Indonesia is one example of this phenomenon (Nurhayati et al., 2021).

The misuse of *takfīr* has consequences for not only theological disputes but also unity within the Islamic *ummah* (Rashidi & Rizapoor, 2023). This misuse fosters divisiveness and undermines efforts to cultivate unity among Muslims. Addressing this requires a detailed understanding of diverse interpretations of Islam and a concerted effort to promote an inclusive approach that respects doctrinal differences. Navigating myriad theological, digital, cultural, and political landscapes to mitigate the divisiveness engendered by the misuse of *takfīr* will foster Islamic community harmony.

Reevaluating Excommunication Criteria in the Digital Sphere: Impact on Social Harmony

The Al-Azhar Institution upholds a conservative approach to excommunication. It advocates for reserving *takfīr* for clear-cut cases of apostasy, as determined through a judicial process grounded in solid evidence. It aims to prevent the societal discord that unfounded accusations of apostasy can precipitate (Al-Azhar Discourses on Islamic Jurisprudence, n.d.).

Prophetic teachings illuminate the significance of the heart in spiritual evaluations. The Prophet Muhammad (peace be upon him) noted, “Indeed, there exists in the body a morsel of flesh which, if it remains sound, ensures the soundness of the entire body, and if it is corrupt, the entire body becomes corrupted. Verily, it is the heart” (Ṣaḥīḥ Bukhārī, n.d.; Ṣaḥīḥ Muslim, n.d.). Another passage underscores the divine’s dominion over human intentions and the inherent limitations of human judgment in matters of faith: “The hearts of the children of Adam are as one heart between the fingers of the Merciful, turning them as He wills” (Ṣaḥīḥ Muslim, n.d.).

An incident where Osama bin Zaid’s reluctance to accept the *shahādah* of a combatant who feared for his life illustrates the Prophet’s emphasis on the sanctity of life and the need for caution in declaring disbelief. Such narratives underscore the complexity of assessing belief and remind believers not to be too quick to question others’ faith online (Sunan Abī Dawūd, n.d.).

Navigating the Challenges of Digital Fatwas: Theological Implications and Social Cohesion

The rapid digitization of religious decrees has spawned intricate quandaries regarding the administration of apostasy declarations. A pressing concern is online jurists hastily judging

individuals who ostensibly adhere to Islamic doctrines as having renounced the faith. This poses substantial theological conundrums and prompts probing into the premises by which such determinations are formed.

The propagation of extremist interpretations of *takfīr* through electronic platforms risks distorting Islamic legal maxims and disrupting social amity by implicitly sanctioning brutality and discord—actions fundamentally antagonistic to the Islamic values of compassion and community cohesion. Extremists’ misuse of exegesis contradicts the core tenets of Islam and has profound consequences for social solidarity in the digital era, as illuminated in recent discussions published in the *Journal of Contemporary Islamic Studies*.

The Prophet Muhammad’s statement, “I was sent with the easy *Hanifite* tradition,” ([al-Mu’jam al-Kabīr by Tabarānī, n.d.](#); [Musnad Imām Aḥmad, n.d.](#)) highlights the intrinsic values of mercy and inclusivity that facilitated Islam’s acceptance. These ethical guidelines, built on righteousness and goodwill, are important to addressing modern online religious discourse ([Prophetic Traditions and Contemporary Interpretations, n.d.](#)).

Al-Zarqānī highlighted in *Sources of Understanding in Quranic Sciences* the importance of varied perspectives within Islam and a hermeneutic approach that stresses harmony and inclusiveness ([al-Zarqānī, n.d.](#); [al-Zarqānī, 1943](#)). The Prophet’s example provides a framework for engaging differing communities in a way that fosters reform in society and preserves compassion, peace, and human dignity. His measured reaction to hypocrisy, favoring communal cohesion over punishment, reflects the Quran’s advocacy for preserving life and cultivating a caring society ([Quranic Exegesis; al-Mā’idah, n.d.](#)).

The rise of online religious edicts necessitates reexamining excommunication doctrines through a hermeneutic lens that shows both empathy and inclusiveness. Such an in-depth view is pivotal for maintaining the integrity of Islamic teachings and ensuring that they still encourage harmony and mutual understanding in an increasingly digital era.

Digital Extremism and the Distortion of Islamic Jurisprudence: The Tragic Death of Muath Al-Kasasbeh

On the 24th of December, 2015, Lieutenant Muath Al-Kasasbeh, a Jordanian pilot, was captured by militant ISIS forces. Garnering worldwide condemnation, they burned him alive. Their actions flagrantly violated the honorable traditions of Islamic jurisprudence that advocate for the dignified and humane treatment of all people, regardless of their combat role, as well as international guidelines for dealing with prisoners of war ([McCoy & Taylor, 2015](#)). By attempting to justify their heinous act through radical misinterpretations of our faith’s sacred texts spread over digital platforms, they highlighted the challenges that online religious edicts can pose to social cohesion and established humanitarian principles ([Radio Free Europe/Radio Liberty, 2023](#); [Amnesty International, 2015](#)). This tragic event underscores the need for scholarly examination of how extremist decrees are digitally disseminated and the impacts on understanding and applying Islamic law in modern war scenarios.

Islamic jurisprudence, as understood throughout history and today, maintains that mercy, reciprocity, and preserving human worth must govern how we deal with detainees during conflicts. These principles encourage practices such as conditional release, prisoner exchanges, and ransoming, aligned with our Prophet’s example and Quranic instructions promoting compassion ([Fowler, 2018](#)). Al-Kasasbeh’s brutal execution, condemned explicitly in our scripture, stands as a disturbing anomaly against applying these legal principles.

The spreading of online decrees justifying such acts complicates the landscape of Islamic jurisprudence. These pronouncements challenge traditional scholarly authority and undermine social cohesion between Muslims. Lacking a rigorous foundation, they exploit

digital platforms' accessibility and reach to propagate extremist ideologies that distort our faith's essence and fuel division (Fowler, 2018).

The case of al-Kasasbeh highlights the urgent need for a comprehensive understanding of Islamic legal frameworks and robust mechanisms to counter the proliferation of interpretations threatening social bonds and contradicting Islamic and global humanitarian standards. Scholars must use traditional Islamic and international law to address challenges to our jurisprudence's integrity and principles of dignity and mercy, core to our faith and universal human rights.

Digital Fatwas and Societal Integration: Navigating the Challenges

The dissemination of religious fatwas through digital technologies has introduced novel complexities to conventional Islamic jurisprudence processes. These perplexing difficulties necessitate deep consideration of their consequences for societal harmony. The immediacy and extensive reach of online media can heighten the impact of religious rulings, specifically those that diverge from mainstream Islamic agreement. On digital platforms, issues of anomalous religious decrees can harness visual and symbolic signals to generate an appearance of authenticity for their doctrinal judgments.

The rapid digital propagation of information across the globe has enabled religious edicts to spread virtually unrestrained, their interpretations as changeable and diverse as the varied backgrounds of their proponents. The spread of fatwas far beyond their points of origin can produce public ambiguity and disrupt societal harmony. Given the absence of traditional vetting processes in the digital realm, individuals without proper training or authority can promulgate extremist interpretations, thereby eroding public trust in established theological scholarship (Hasan, 2014). Moreover, fatwas, stripped of their context, can be misinterpreted. Misinterpretations create opportunities for the public to ridicule religious doctrines and decrees that should be respected (Holbrook, 2010).

The geopolitical implications of manipulating fatwas for political or territorial objectives additionally cannot be understated. Such manipulations with potentially global influence pose considerable risks of geopolitical instability, domestic unrest, and international discord. Furthermore, the misinterpretation or misuse of sacred texts to justify actions that violate the sanctity of life represents a grave departure from Islam's core teachings and leads to far-reaching temporal and spiritual consequences (Tahir-ul-Qadri, 2010).

The propagation of fatwas that exacerbate sectarian divisions threatens to undermine societal unity. Additionally, the issuance of fatwas concerning modern economic practices, for which no direct precedent may exist in traditional religious texts, can discourage believers from participating in contemporary economic systems and hamper economic progress (Awad & Kamal, 2021).

Muslims worldwide must adopt a prudent and thoughtful approach to producing and disseminating fatwas in the digital era. Scholars, online platforms, and the broader community must collaborate to ensure that the digital spread of fatwas positively contributes to communal well-being, fosters social harmony, and upholds the integrity of Islamic jurisprudence (al-Qāsimī, 1986; Badawi, 2015; Ibn Qayyim al-Jawziyah, 1997).

Integrative Strategies for Digital Fatwa Dissemination in Islamic Jurisprudence

The advent of digital platforms has transformed how fatwas are shared, demanding innovative solutions to uphold scholarship while engaging online. Muftis require education balancing tradition and modern issues, training them to issue informed, timely guidance that respects societal contexts. Strengthening oversight and including digital ethics in curricula

empowers scholars to navigate technologies constructively. Properly trained, muftis can use platforms to extend traditional engagement and discourse (al-Dukhīl, 2007; ‘Alī, 2024).

Strengthening electronic observation mechanisms and integrating electronic literacy and ethics into educational curricula are crucial steps to empower devout scholars to effectively navigate and participate in digital environments. Adequately prepared muftis can use digital platforms as extensions of traditional media for scholarly engagement and devout constructive discourse (al-‘Azīm Abādī, AH 1415; al-Baghdādī, 1421).

Regulatory frameworks are pivotal to establishing the authenticity of digital fatwas, curbing unauthorized issuance, and fostering transparency in religious guidance. Establishing verified online portals and academic journals accessible to the public for disseminating fatwas would supply resources for dependable devout guidance (al-Jundī, 2015; al-Nawāwī, 1392, AH, 1408; al-Rāzī, 1995). Such measures bolster fatwas’ doctrinal solidity and uphold their sanctity (‘Abd al-Jabbār, 2024). Devout scholars have increasingly deliberated together on fatwas to ensure that they are well-balanced, informed by diverse scholarly insights, and applicable to contemporary issues (al-‘Asqalānī, 1406). Discouraging muftis from affiliating themselves with distinct political or devout factions would also enhance the impartiality and integrity of fatwas and confirm that they are anchored in the principles of Islamic law.

An integrative approach to navigating the complexities of issuing fatwas in the digital age necessitates educational reforms, regulatory frameworks, collaborative deliberation, and digital engagement strategies. This approach would tackle the difficulties presented by the digital landscape and cultivate a harmonious and informed societal discourse that upholds the sanctity of Islamic jurisprudence while embracing the opportunities of the digital age (Hasan, 2014; Holbrook, 2010).

Conclusion

Our examination of virtual edicts has yielded meaningful discernments into the essence of, implications of, and potential remedies for the difficulties that they pose. These discoveries illuminate the advancing scene of spiritual judgments in the digital age and their societal effects.

This inquiry has exposed noteworthy findings regarding the characteristics and impacts of online religious responses in modern Muslim culture. Virtual edicts symbolize legal counsel furnished through electronic pathways. They are rooted in conventional textual evidence and tailored to recent questions. Furthermore, we detected that responses that deviate from established Islamic lawful ideas, scholarly accord, and the higher aims of sacred law can misguide the devout and smear Islam’s image.

When rapidly shared through digital platforms, these fatwas can misguide the Muslim people, advance unlawful behavior, and add to negative portrayals of Islam around the world. This can diminish trust in spiritual experts, split groups, and exacerbate violence, sectarian pressures, and socio-financial instability among the Muslim people.

The examination recognized several interconnected elements that contributed to the emergence of divergent responses, including the pervasiveness of digital media, constrained comprehension of Islamic jurisprudence, the pursuit of personal notoriety, ideological connections, external impacts, and a lack of scholarly rigor in issuing edicts. These components work within a complex ecosystem of digital religious authority, creating challenges for traditional scholarly verification mechanisms.

A comprehensive strategy is critical for addressing the issues currently associated with digital edicts and harnessing the opportunities that they present. This strategy should include enhancing mufti training programs (e.g., providing digital literacy training), promoting

jurisprudential collaboration, implementing regulatory measures against unauthorized edict issuance, and establishing official platforms for disseminating authentic edicts.

Future research should further investigate digital edicts' effects on social cohesion, explore innovative approaches to mufti education that incorporate digital literacy, and examine the effectiveness of regulatory frameworks in various Islamic jurisprudential contexts. Additionally, studies should investigate whether authoritative digital platforms effectively counter anomalous edicts and the media's role in shaping public perceptions of Islamic jurisprudence in the digital era.

Through rigorous academic inquiry, scholars can develop effective methods for safeguarding the Muslim community's integrity and unity and ensuring that digital religious guidance supports believers in an ever-changing world. Such work would both enhance scholars' understanding of the digital religious landscape and reinforce communal bonds within the Muslim *ummah*, fostering a harmonious integration of traditional jurisprudence with contemporary digital practices.

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