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An Analysis of the Fatwa Formulation Methodology of Egypt's Dār al-Iftā'

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Abstract

The phenomenon of taking fatwas lightly has become a common occurrence that frequently triggers disharmony within society. This happens because of a lack of proper qualification and capacity regarding fatwas. Furthermore, there is a gap between textual law and increasingly complex social dynamics, which demands the presence of a more dynamic and adaptive fatwa methodology. Therefore, this study aims to analyse the fatwa formulation methodology of Egypt's Dār al-Iftā'. This research is a library study utilising a descriptive-qualitative approach. The findings indicate that the fatwa-making methodology of Egypt's Dār al-Iftā' integrates three pillars — the comprehension of texts, social reality, and the synchronisation of both — through four stages: *al-taṣawwur* (conceptualisation), *al-takyif* (categorisation), *bayān al-ḥukm* (legal derivation), and *iṣdār al-fatwā* (output). This structured implementation has produced credible, practical fatwas oriented towards public welfare (*maṣlaḥah*).

Keywords: fatwa methodology; Dār al-Iftā' al-Miṣriyyah; *marāḥil al-fatwā*; *maqāṣid al-sharīʿah*; religious moderation

Introduction

The phenomenon of treating fatwa-giving lightly (*tashīl fī al-fatwā*) in the midst of modern society is becoming increasingly widespread, whether practised by individuals or by particular religious organisations. On social media, the glorification of fatwas often gives rise to a space of instant fatwas that disregards methodological depth.[1] This phenomenon not infrequently produces destructive effects, such as the polarisation of the *ummah*, exclusive truth claims, and disharmony among members of society.[2] Being a learned person or a religious figure is not enough when it rests merely on textual competence — the ability to read the classical texts — without an understanding of the sociological reality of society (*fahm al-wāqi'*). This concern was already anticipated by the classical scholars, among them Imam al-Qarāfī (d. 684 AH), who asserted that those who take fatwa-giving lightly, relying only on a reading of books without sociological and methodological expertise, constitute a grave danger to religion and a manifest violation of the principles of the Sharia.[3]

The gap between the textuality of the law and increasingly complex social dynamics demands a fatwa formulation methodology that is dynamic and adaptive. The urgency of such a methodology is considerable. Without a strict methodological corridor, the fatwa that is issued risks becoming a boomerang that injures the very values of humanity.[4] One of the world's fatwa institutions recognised for possessing outstanding methodological credibility in the contemporary era is Egypt's Dār al-Iftā'.

As an official institution based in Cairo, the fatwas issued by this body have become a global reference for Muslims across national boundaries. The acceptability of Dār al-Iftā''s fatwas among diverse constituencies is rooted in the firmness of its methodology, which never departs from the principles of *maqāṣid al-sharī'ah* (the objectives of Islamic law) and *maqāṣid al-ḥayāh* (the objectives of human life), and in its consistency in prioritising both individual and public benefit (*al-maṣlaḥah al-'āmmah*). This inclusive and moderate (*wasaṭiyyah*) methodology is considered highly appropriate for adoption and

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

[2] Hilmi, Ahmad, Moh. Najib, Hasan Bisri, Burhanuddin Burhanuddin, and Heris Suhendar. "Methodology of Islamic Economic Fatwas Issuance: Comparing Egypt's Dar al-Ifta' and Indonesia's National Sharia Board." *Jurnal Hukum Islam* (2025). https://doi.org/10.28918/jhi.v23i2.08.

[3] Al-Qarāfī, *Al-Iḥkām*, 5th ed. (Cairo: Dār al-Salām, 2009).

[4] Abdurrohman Kasdi et al., "Fatwa and Religious Authority: Islamic Law, *Social Media Ethics and Digital Age*" 11, no. 24 (2026): 56–66.

analysis in the context of Indonesian society, which is multi-ethnic, multicultural, and plural, for the sake of sustaining religious harmony over the long term.[5]

On the basis of the phenomenon described above, the research presented in this article aims to analyse in depth the fatwa formulation methodology applied by Egypt's Dār al-Iftā'. Through this analysis, the study intends to offer a formulation and reconstruction of a fatwa methodology that is contextual and adaptive for application within a plural society. The benefit of this research is to enrich the treasury of contemporary Islamic legal scholarship, particularly in the field of fatwa studies. It is further hoped that this research will make a tangible contribution to preachers, scholars, and fatwa institutions in Indonesia, so that they may avoid errors in issuing fatwas. The contribution offered by this article is to strengthen and safeguard the mission of religious moderation (*wasaṭiyyah al-Islām*) for the sake of maintaining the stability of social and national life.

In order to test the novelty of this study, the researcher has reviewed several relevant earlier works. First, the research conducted by Sofwan Atsauri and Heri Firmansyah (2023) on the theme "The Ruling on a Person Informing His Fiancée of the Mental Illness He Suffers From: The Perspective of the Egyptian Fatwa Institution (Dār al-Iftā' al-Miṣriyyah)." This study examines a case in family law and mental health by testing three theories of Islamic law, namely *bayānī* (a linguistic-textual approach), *ta'līlī* (focusing on the *'illah* or legal rationale through reasoning), and *istiṣlāḥī* (focusing on benefit). The study concludes that Dār al-Iftā' predominantly employs the *ta'līlī* method in dissecting that case.[6]

Second, the research conducted by Sa'adatu Mukarromatil Arifah, Anugrah Yuli Dwi Yusrani, and Hoirul Ichfan (2025) on the theme "Multiple Contracts in Paylater Transactions: A *Maqāṣid al-Sharī'ah* Review of the Fatwas of MUI and Egypt's Dār al-Iftā' and Their Implications for the Preferences of Muslim Gen Z in Indonesia." This research focuses on a comparative study of the fatwa products of DSN-MUI and Egypt's Dār al-Iftā' concerning a specific digital financial transaction.[7]

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[5] Vita Mulyanti and Kurnia Muhajarah, "Religious Moderation as a Bridge to Peace: Fostering Tolerance, Mutual Understanding, and Interfaith Dialogue," *Jurnal Indonesia Studi Moderasi Beragama* 2, no. 1 (2025): 35–45, https://doi.org/10.64420/jismb.v2i1.213.

[6] Sofwan Atsauri and Heri Firmansyah, "Hukum Seseorang Memberitahukan Tunangannya Terhadap Penyakit Mental yang Dideritanya; Perspektif Lembaga Fatwa Mesir (Darul Ifta' Almisriyyah)," *Kabilah: Journal of Social Community* 8, no. 1 (2023): 883–95, https://ejournal.iainata.ac.id/index.php/kabilah/article/view/258.

[7] Saadatu Mukarromatil Arifah et al., "Multi Akad dalam Transaksi Paylater: Tinjauan Maqashid Syari'ah terhadap Fatwa MUI dan Darul Ifta' Mesir serta Implikasinya

Third, the research conducted by Abdurrohman Kasdi and colleagues on the theme "Fatwa and Religious Authority: Islamic Law, Social Media Ethics and Digital Age." This is a qualitative study grounded in normative analysis. It finds that the fatwas issued by the Indonesian Ulama Council (MUI) play a central role as a significant religious authority in the construction of Islamic law in Indonesia, and that these fatwas exert strong influence and considerable binding force, both sociologically and morally, within society.[8]

Fourth, the research conducted by Zuniar and colleagues on the theme "Comparison of Supporting Laws for Children Born Out of Wedlock (A Study of Aceh MPU Fatwa No. 18/2015 and MUI Fatwa No. 11/2012 from the *Maqāṣid al-Sharī'ah* Perspective)." This research employs a normative legal method with statutory, conceptual, and comparative approaches. The study finds that although Aceh MPU Fatwa No. 18/2015 and MUI Fatwa No. 11/2012 agree that a child born outside a valid marriage has a lineage relationship only with the mother and her family, the two differ fundamentally on the question of financial responsibility.

The Aceh MPU firmly rejects any maintenance obligation on the part of the biological father, taking the view that the severance of lineage automatically negates financial obligation. The central MUI, by contrast, applies progressive *ijtihād* through the concepts of *ta'zīr* and *waṣiyyah wājibah* as a form of paternal responsibility for securing the child's welfare, without acknowledging a lineage relationship. The study concludes that the central MUI's approach is more contextual, more responsive to justice following Constitutional Court Decision No. 46/PUU-VIII/2010, and more consonant with the principles of *maqāṣid al-sharī'ah*, because it is able to protect the child's right to life without sacrificing the principle of the purity of lineage.[9]

Fifth, the research conducted by Cut Zainab Safira and Khadijatul Musanna on the theme "An Analysis of the Application of the IMBT Contract in Financing Products at Bank Aceh Syariah from the Perspective of MUI DSN Fatwa No. 27/DSN-MUI/II/2002." This research uses a qualitative method with juridical-normative and empirical approaches. It finds that the implementation of the *ijārah muntahiyah bi al-tamlīk* (IMBT) contract at Bank Aceh Syariah has satisfied the principles and provisions regulated in DSN-MUI Fatwa No. 27/DSN-MUI/II/2002, particularly in the aspects of contract

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pada Preferensi Gen Z Muslim di Indonesia," *Journal of Islamic Studies* 05, no. 01 (2025): 389–404.

[8] Kasdi et al., "Fatwa and Religious Authority: Islamic Law, *Social Media Ethics and Digital Age*."

[9] Sulaiman Ibrahim and Khaerul Asfar, 'The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir Wa Al-Tanwir by Muhammad Tahir Ibn'Ashur', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8.2 (2023), 259–72. https://doi.org/10.30603/jiaj.v8i2.5204. Zuniar et al., "No Title" 5, no. 1 (2026).

structure, the mechanism of transfer, ownership, and the appropriate allocation of risk.[10]

The various earlier studies have focused on the law of specific cases: from the method of *ijtihād* in the fatwa of Egypt's Dār al-Iftā' on mental health issues, to a comparison of fatwas on digital finance between DSN-MUI and Egypt's Dār al-Iftā', the role of MUI's religious authority in the digital era, a comparison of *maqāṣid* perspectives on the status of children born outside marriage, and an analysis of the implementation of the IMBT contract in Indonesian Islamic banking. Each of these studies has indeed succeeded in dissecting the law of particular cases; several of them, moreover, tend to treat the methodology of Dār al-Iftā' merely as an analytical instrument for resolving a specific legal case study. No discourse has therefore been found that specifically dissects the general framework and mechanism by which the fatwas of Egypt's Dār al-Iftā' are produced. Accordingly, research on "An Analysis of the Fatwa Formulation Methodology of Egypt's Dār al-Iftā'" constitutes a new study that answers the challenge posed by the phenomenon of casual fatwa-giving in modern society.

Research Method

This research is a library study (*library research*) with a qualitative-descriptive approach. This method is used to collect, examine, and analyse information and data in depth through a variety of literature — books, manuscripts, scholarly journals, official documents, and relevant prior research — in order to construct a theoretical foundation and to answer the research questions comprehensively.[11] In this research the data sources are divided into two. First, primary data, in the form of official documents on fatwa methodology, works on fatwa regulation, and the official website of Egypt's Dār al-Iftā'. Second, secondary data, in the form of books, journal articles, and research reports that examine the fatwas of Egypt's Dār al-Iftā'.

The procedure for collecting and processing data was carried out in three stages. First, the collection and documentation of authoritative literature concerning the fatwa mechanism at Dār al-Iftā'. Second, the contextual translation of Arabic methodological texts into Indonesian, in such a way that the substance of the original meaning is not lost. Third, the translated data were then reduced, grouped, and arranged systematically. Data analysis was subsequently conducted using the method of content analysis, so as to yield

[10] Cut Zainab Safira, "An Analysis of the Application of the IMBT Contract in Financing Products at Bank Aceh Syariah from the Perspective of MUI DSN" 08, no. 1 (2026): 61–70.

[11] Yaniawati, "Penelitian Studi Kepustakaan," Penelitian Kepustakaan (Library Research), no. April (2020): 15.

conclusions that are objective, in depth, and applicable to the context of plurality in Indonesia.

Egypt's Dār al-Iftā'

Egypt's Dār al-Iftā' (دار الإفتاء المصرية) is an official fatwa institution that is independent in both institutional and financial terms. It was established in 1895 in Cairo, Egypt. The institution's role is to provide explanations so that Muslims may remain within Islamic principles and understand them correctly, in order to attain happiness in this world and in the Hereafter, by attending to the rulings of Islam on new issues arising in modern life. The following is a list of the Grand Muftis of Egypt's Dār al-Iftā' from its founding to the present day:

1. (1895–1899) Shaykh Ḥassunah al-Nawawī
2. (1899–1905) Imam Shaykh Muhammad ʻAbduh
3. (1905–1914) Shaykh Bakrī al-Ṣadafī
4. (1914–1920) Shaykh Muhammad Bakhīt al-Muṭīʻī
5. (July 1920 – November 1920) Shaykh Muhammad Ismāʻīl al-Bardīsī
6. (1921–1928) Shaykh ʻAbd al-Raḥmān Qurrāʻah
7. (1928–1945) Shaykh ʻAbd al-Majīd Salīm
8. (1946–1950) Shaykh Ḥasanayn Muhammad Makhlūf
9. (1950–1953) Shaykh Yasir ʻAbdullāh al-Iskandarī
10. (1953–1960) Shaykh Dr. (H.C.) Muhammad Hāshim al-Miṣrī (the first Grand Mufti of Egypt)
11. (1960–1970) Shaykh Aḥmad Muhammad ʻAbd al-Ḥarīdī
12. (1970–1978) Shaykh Muhammad Khāṭir Muhammad al-Shaykh
13. (1978–1982) Shaykh Jād al-Ḥaqq ʻAlī Jād al-Ḥaqq
14. (1982–1985) Shaykh ʻAbd al-Laṭīf ʻAbd al-Ghanī Ḥamzah
15. (1986–1996) Shaykh Dr. Muhammad Sayyid Ṭanṭāwī
16. (1996–2002) Shaykh Dr. Naṣr Farīd Wāṣil
17. (2002–2003) Shaykh Dr. Aḥmad Muhammad al-Ṭayyib
18. (28/9/2003 – February 2013) Shaykh Prof. Dr. ʻAlī Jumʻah
19. (February 2013 – August 2024) Shaykh Dr. Shawqī Ibrāhīm ʻAbd al-Karīm ʻAllām
20. (August 2024 – present) Shaykh Prof. Dr. Naẓīr Muhammad ʻAyyād[12]

The Definition of Fatwa

A fatwa is the determination of the Sharia ruling (*ḥukm sharʻī*) on a new reality arising from the constantly changing dynamics of life. Beyond this definition, there are important terms that need to be understood in relation to

[12] Lembaga Fatwa, "Lembaga Fatwa Mesir Pranala Luar," 1953, 2002–3.

fatwa. First, the *fatwā* itself: the Sharia ruling on a case about which a question is asked. Second, the *muftī*: the person who exercises *ijtihād* in order to determine the Sharia ruling. Third, the *mustaftī*: the person who asks about the ruling on a case.

The Difference Between Fatwa and Fiqh

In the world of fatwa, a *muftī* is required to distinguish between fatwa and fiqh. A fatwa is the Sharia ruling on a novel reality, whereas fiqh is the science of Sharia rulings derived from detailed Sharia evidences (al-Bayḍāwī, 2006, p. 17). The two definitions show that fatwa and fiqh share common ground: both are products of *ijtihād* and both are Sharia rulings. Behind this similarity lies a difference: a fatwa can change with changes in the reality of life, whereas fiqh is static in the face of changes in time, place, and person. It can therefore be understood that fatwa and fiqh are alike products of *ijtihād*, but that fatwa is flexible while fiqh is static. The following illustrates the difference between a question that is fatwa in character and one that is fiqh in character.

A fatwa question:

A Muslim woman works as an employee in a shopping centre owned by a Christian. The owner of the shopping centre requires all employees to wear Christmas attributes in order to welcome the Christmas holiday. What, then, is the ruling on a Muslim woman wearing such Christmas attributes?

A fiqh question:

What is the ruling on celebrating the Christmas holiday for a Muslim?

Results and Discussion

This research yields the finding that the fatwa formulation methodology of Egypt's Dār al-Iftā' integrates three pillars, namely: the comprehension of the texts (*fahm al-nuṣūṣ*), the comprehension of social reality (*idrāk al-wāqi'*), and the synchronisation of textual understanding within the reality of life. The application of these three pillars is operationalised in four stages of fatwa-giving.[13] First, the stage of *al-taṣawwur* (empirical conceptualisation). Second, the stage of *al-takyif* (legal/fiqh categorisation). Third, the stage of *bayān al-ḥukm* (legal derivation grounded in *uṣūl al-fiqh* and the science of *maqāṣid*). Fourth, the stage of *iṣdār al-fatwā* (output). The application of this structured methodology has been shown to produce fatwas that are credible, solution-oriented, and directed towards the welfare of the *ummah*.

[13] Hameed, Abdul, and Abdul Hamid. "Fatwa as a legal and religious tool: Between State Authority and Scholarly Independence." *Al Basirah* (2025). https://doi.org/10.52015/albasirah.v14i1.8012.

The Fatwa Formulation Methodology of Egypt's Dār al-Iftā'

In the work *Ḍawābiṭ al-Ikhtiyār al-Fiqhī 'inda al-Nawāzil*, Dār al-Iftā' places heavy emphasis on the *muftī*'s need to comprehend the reality of life (*idrāk al-wāqi'*). Comprehending the reality of life means comprehending changes in time, place, circumstance, and person. Change in time refers to shifts in the needs, conditions, and customs of society, which subsequently occasion a change in the fatwa. Change in place refers to the difference between one country and another, and between countries with a Muslim majority and those with a Muslim minority.

Difference in custom refers to the differing customs, cultures, and habits of each country or region. Change in circumstance, meanwhile, refers to differences in the conditions and needs of society, whether of individuals or of particular groups.[14] The former Mufti of Egypt, Shaykh Aḥmad Shawqī, writing in the journal *Jusūr* published by Hay'at al-Iftā' fī al-'Ālam, states that in the fields of *da'wah*, fatwa, and Sharia studies, three important foundations must be built and may not be neglected. First, comprehension of the text (*naṣṣ*). Second, comprehension of contemporary reality. Third, knowing how to bring the texts to bear upon contemporary reality.[15]

On the basis of this account, it is established that the *muftī* has three absolute foundations: understanding the Sharia texts, being alert to contemporary reality, and knowing how to bring the Sharia texts to bear upon contemporary reality. These three foundations are the bedrock of fatwa formulation.[16]

With regard to the formulation of fatwas, Egypt's Dār al-Iftā' has set out its methodology in detail on its official website in an article entitled *Marāḥil al-Fatwā*. In this article, the methodology of fatwa formulation proceeds through four stages, as follows.

The first stage is the stage of *al-taṣawwur* (the process of apprehending the case submitted by the *mustaftī*, or questioner). At this stage, an *al-taṣawwur* examination is conducted of the case raised by the *mustaftī*. A correct process of *al-taṣawwur* with respect to a case is a basic requirement for the production of a fatwa that is sound and consonant with the reality of life. As the basis of the fatwa, the content of *al-taṣawwur* resides with the *mustaftī*. Accordingly, the *muftī* must investigate the case by attending to the realities of time, place, circumstance, and person, all of which may cause the ruling to vary. The *muftī* must also attend to whether the question is individual in character or general

[14] Dār al-Iftā' al-Miṣriyyah, *Ḍawābiṭ al-Ikhtiyār al-Fiqhī 'inda al-Nawāzil* (Cairo: Dār al-Kutub wa al-Wathā'iq al-Qawmiyyah, 1434 AH).

[15] Hay'at al-Iftā' fī al-'Ālam, *Jusūr* (Cairo, 1440 AH), no. 1.

[16] Hassan, Shahir Akram, and W. Khairuldin. "Research Design Based on Fatwa Making Process: An Exploratory Study." *International Journal of Higher Education* (2020). https://doi.org/10.5430/ijhe.v9n6p241.

in scope, since the fatwa will differ according to these two framings. The process of *al-taṣawwur* may be applied to a reality that has already occurred or to a matter that has not yet occurred; the *muftī* must therefore attend clearly to its consequences and correlations. The *muftī* must undertake a measured *al-taṣawwur* — one capable of leading to the *maqāṣid al-sharī'ah*, of bringing about benefit, and of preventing harm.

The second stage is the stage of *al-takyif* (the process of examining the case). This stage consists in examining the case by seeking its correspondence with the chapters and questions of fiqh. For example, the *muftī* examines a case and determines that the issue falls under the chapter of *mu'āmalāt* rather than that of *'ibādāt*, or that the issue is a new problem that has not yet been named. The process of *takyif* falls within the authority of the *muftī*, and therefore requires deep discernment. Scholars commonly differ in the process of *al-takyif*. Such differences give rise to differences in fatwa, so that the process of *tarjīḥ* between two differing fatwas requires strength of evidence, depth in the scrutiny of reality, the determination of *maqāṣid* and *maṣlaḥah*, and the removal of hardship — all of which constitute the noble vision of the Sharia.

The third stage is the stage of the elucidation of the ruling. At this stage, the *muftī* must have command of the Qur'an, the Sunnah, *ijmā'*, the method of *qiyās*, *dalālāt al-alfāz*, *tartīb al-adillah*, the methods of *istinbāṭ*, and a correct understanding of the conditions of reality. All of this can be acquired through the instrumental sciences and the science of *maqāṣid*, such as *uṣūl al-fiqh*, language, hadith, and so forth — together with training in fatwa-giving under those who possess the requisite capability, and the cultivation of piety, scrupulousness (*wara'*), and work for the benefit of humanity.

The fourth stage is the stage of issuing the fatwa (output). At this stage, the *muftī* must ensure that the fatwa does not contradict the *maqāṣid al-sharī'ah*, does not contravene a definitive text (*naṣṣ qaṭ'ī*) or *ijmā'*, and does not contravene established legal maxims. If any one of these is breached, the *muftī* must revise the fatwa until it fully conforms to fatwa procedure.[17] These four stages place emphasis on the point that a correct fatwa can be attained only after diligent, patient, and earnest effort, accompanied by sensitivity, keen insight (*baṣīrah*), broad horizons, deep study, practised skill, and alertness to Sharia matters together with the wisdom behind them.[18]

From the discussion above, this research has yielded three principal findings concerning the characteristics and legal formulation of Egypt's Dār al-Iftā'. First, the integration of the three pillars of the contemporary fatwa, in which the *muftī* is required to master the comprehension of texts (*fahm al-*

[17] https://www.ifta-learning.net/mofti223?page=show, accessed 27 November 2025, 19:45.

[18] Al-'Askarī, Min Ḥaqībat al-Muftī (Cairo: Maṭba'at Miṣr, 1956), 5.

nuṣūṣ), the comprehension of reality (*idrāk al-wāqi'*), encompassing the dimensions of time, place, circumstance, and legal subject, as well as a methodology for synchronising the two so that the fatwa is contextual in character. Second, operational standardisation through four scholarly stages (*marāḥil al-fatwā*), comprising the stage of *al-taṣawwur* (conceptualisation of the problem), *al-takyif* (fiqh categorisation),[19] *bayān al-ḥukm* (legal derivation grounded in *uṣūl al-fiqh*), and the issuing of the fatwa as a final screening, so that it does not collide with definitive evidence and remains aligned with the *maqāṣid al-sharī'ah*. Third, the characteristics of a fatwa that is of high quality, solution-oriented, and directed towards *maṣlaḥah*.

Examples of Fatwa Formulation at Egypt's Dār al-Iftā'

The researcher presents below examples of fatwa formulation at Dār al-Iftā', as follows:

Fatwa No.	Question	Answer / Fatwa
(412) 2-6-2024	A man married a woman customarily, with a formula of offer and acceptance (ṣīghat ījāb wa qabūl), without witnesses and without informing anyone, on the grounds that he feared the marriage would become known to family members; the two have already consummated the union. Is such a marriage valid according to the Sharia?	Such a marriage is forbidden and void by scholarly agreement (*ittifāq*), and the two must separate, because a marriage of this kind contradicts the very meaning of marriage and the purpose of building a household, and it contradicts the Sharia texts that require the presence of witnesses and public knowledge of the union.[20]
–	In Germany there is a person who declares tabarruk (seeking blessing),	What you have reported from that person — namely his denial of the permissibility of *tabarruk*, *tawassul*, the Prophet's

[19] Lahaji, L., & Sulaiman Ibrahim. Fiqh Perempuan Keindonesiaan. *Al-Bayyinah, 3* (1) 2019, 1-14. doi:https://doi.org/10.35673/al-bayyinah.v3i1.127

[20] Iyad Muhammad and Muhammad Nadzir, "Min Fatāwā Dār al-Iftā' al-Miṣriyyah" (2025), no. 62, vol. 17 (240–244), Majallat Dār al-Iftā' al-Miṣriyyah, doi:10.21608/DFTAA.2025.466003.

Fatwa No.	Question	Answer / Fatwa
	tawassul (intermediation), the Prophet's mawlid, tasbīḥ and other such practices to be forbidden. That person holds that Allah is above the Throne and that He descends to the second heaven every night. Respected sir, kindly give me an answer concerning this person.	*mawlid*, and *tasbīḥ* — is an opinion that departs from the scholars and the pious predecessors (*al-salaf al-ṣāliḥ*). That person should be presented with an explanation together with the evidence establishing the permissibility of the matters he rejects. We may not summarily pass judgement upon him or declare him an unbeliever; rather, he is to be excused on account of his ignorance.[21]
(510) 9-8-2025	Recently, bloggers have appeared who circulate videos on social media using shameless language and behaviour, with the aim of gaining followers and obtaining material profit. Please explain the legal ruling on the activity of such bloggers.	The rapid development of technology obliges us to make it a means of achieving progress and obtaining benefit. Islam encourages this, on condition that it accords with the values of the Sharia, which safeguard human dignity. Using technology to spy, to stalk, and to threaten the tranquillity and dignity of society is a deviation from the straight path and turns a beneficial facility into a destructive one. The activity of bloggers who spread disreputable content in order to gain subscriptions, comments, shares, and likes is equivalent to the activity of those who sell prohibited drugs. Both are intoxicating, destructive, and swift in their effect. Uploading unethical content means disseminating wrongdoing.

[21] Dār al-Iftā' al-Miṣriyyah, *Su'ālāt al-Aqalliyyāt* (Cairo: Maṭba'at Dār al-Kutub wa al-Wathā'iq al-Qawmiyyah bi al-Qāhirah, 2013).

Fatwa No.	Question	Answer / Fatwa
		This is a violation warned against in the words of Allah the Exalted, whose meaning is: "Indeed, those who love that immorality should be spread among the believers will have a painful punishment in this world and the Hereafter…" (al-Nūr: 19). This verse encompasses those who expose what should be covered and who disseminate wrongdoing. Therefore, the activity of bloggers who upload unethical content on social media in order to obtain subscriptions, comments, and likes is forbidden and violates the law, because it spreads wrongdoing throughout society. Egypt's Dār al-Iftā' urges those in authority to shield their children from unsuitable viewing and to provide them with appropriate and beneficial alternatives.[22]

The examples of fatwas presented above have passed through the four stages of fatwa set out earlier. Fatwa No. 412 of 2 June 2024 protected the honour of the two spouses from contravening the *maqāṣid al-sharī'ah*, which command the safeguarding of honour and lineage, and it called upon them not to violate the pillars of marriage established by the Sharia.[23] The second fatwa is moderate in character, namely in its prohibition of passing judgement upon, or condemning, a person who rejects certain practices, on the grounds of his excuse. Such an answer invites the *mustaftī* (the questioner) to broaden his

[22] Iyad Muhammad and Muhammad Nadzir, "Min Fatāwā Dār al-Iftā' al-Miṣriyyah" (2025), no. 60, vol. 17 (272–276), *Majallat Dār al-Iftā' al-Miṣriyyah*, doi:10.21608/DFTAA.2025.422488.

[23] "The Scientific Method For Issuing Fatwas In The Face Of Variables And Changes المنهج العلمي للإفتاء في مواجهة النوازل والمتغيرات." *International Journal of Advanced Research on Law and Governance* (2021). https://doi.org/10.21608/ijarlg.2021.91949.1023.

religious horizons, as set out in the second stage. Fatwa No. 510 of 9 August 2025 declares forbidden the activity of disseminating content unfit for viewing.

The reason for this prohibition rests on the prevention of harm that may damage society. In terms of quality, the fatwas issued here are of high standard and moderate, in accordance with the statements of the scholars on fatwa presented in the introductory section, and in accordance with the four stages of fatwa formulation that have been described.

Conclusion

This article has discussed an analysis of the fatwa formulation methodology at Egypt's Dār al-Iftā'. On the basis of the foregoing discussion, the process of formulating a ruling or fatwa at this institution is not conducted arbitrarily, but rather proceeds through methodological stages that are systematic, rigorous, and contextual. That methodology integrates an understanding of the religious texts (*turāth*) with social reality and with the welfare of the contemporary *ummah*. In the formulation of fatwas, this methodology is operationalised across four stages. First, the stage of *al-taṣawwur*. This stage emphasises measured investigation, beginning with an examination of the time, place, and person of the *mustaftī*. Second, the stage of *al-takyif*.

This stage teaches how to address the *mustaftī*'s question by seeking its counterpart in the chapters of fiqh, where such a counterpart exists. Where none exists, the matter is a new problem that will be given a name. Strength of evidence is required at this stage, since the evidence affects the quality of the fatwa. Third, the stage of *bayān al-ḥukm*. This is the most demanding stage, since the *muftī* is required to fulfil the conditions of a *mujtahid*. Fourth, the stage of *iṣdār al-fatwā*. At this stage, the fatwa may not contravene the *maqāṣid al-sharī'ah* or the established legal maxims. Where a fatwa is found to conflict with the vision of the Sharia, that fatwa must be corrected. Through these four stages it can be seen that the fatwa methodology of Egypt's Dār al-Iftā' is a complete and moderate methodology.

Closing Remarks

An understanding of the fatwa formulation methodology of Egypt's Dār al-Iftā' makes an important contribution to the development of Islamic law, particularly in the context of the dynamisation of law in the Indonesian archipelago. By maintaining a balance between the originality of the religious texts and contemporary welfare, the resulting fatwas are able to serve as reassuring solutions and to guide the *ummah* in facing the rapid changes of the age. This methodology therefore needs to be actualised in Indonesia so that a harmonious life may be created, in keeping with the motto of religious moderation.

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