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Parameters of Artificial Intelligence (AI) in Fatwa Issuance: A Jurisprudential and Technological Ethics Analysis

[i*]Ahmad Fikri Che Yusoff & [i]Mohd Harifadilah Rosidi

[i] Faculty of Shariah and Law, Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

*(Corresponding author) e-mail: ahmadfikri1017@gmail.com

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ABSTRACT

This study examines the parameters of Artificial Intelligence (AI) in *fatwa* issuance, exploring the intersection between technological development and the methodological, ethical, and jurisprudential requirements of Islamic legal deliberation. As technology advances through systematic innovation and data-driven refinement, AI technologies have emerged as influential socio-technical systems capable of simulating aspects of human reasoning, analysis, and decision-making. Although contemporary research highlights the potential of AI-assisted *fatwa* systems to enhance efficiency, automate knowledge retrieval, and support large-scale question-answering platforms, their introduction into Islamic jurisprudence raises critical concerns regarding authority, validity, and ethical limits. Islamic legal theory maintains that a *fatwa* is a *fatwa* act of *ijtihad* rooted in contextual awareness, moral accountability, and human intentionality, which are qualities that cannot be replicated autonomously by AI. Through multidisciplinary analysis that integrates technological studies, AI system design, *usul al-fiqh*, and institutional *fatwa* practices, this study identifies three core dimensions that shape the role of AI in *fatwa* issuance. First, foundational *fiqh* parameters emphasise that AI may function as an auxiliary expert tool for data organisation, precedent retrieval, and scenario analysis. At the same time, authoritative rulings must remain under human juristic supervision. Second, significant technological ethics risks, including algorithmic bias, data integrity issues, opacity, and automation bias, may compromise the reliability and *Shariah* validity of AI-generated outputs. Third, the study proposes an integrated *Shariah* technological framework that outlines governance structures, data standards, oversight mechanisms, and human-in-the-loop validation to ensure that AI tools operate within *Shariah*-compliant boundaries. Overall, the findings conclude that AI can enhance the accessibility, consistency, and efficiency of *fatwa* services, provided it is integrated within a principled framework that upholds *Maqasid al-Shari'ah*, ensures transparency, and safeguards the epistemic integrity of Islamic legal reasoning.

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ABSTRAK

Kajian ini meneliti parameter Kecerdasan Buatan (AI) dalam pengeluaran *fatwa* dengan menumpukan kepada integrasi antara perkembangan teknologi dengan keperluan metodologi, etika, dan perundangan *Islam* dalam proses penentuan hukum. Seiring kemajuan teknologi melalui inovasi sistematik dan pemurnian berasaskan data, teknologi AI telah muncul sebagai sistem sosio-teknikal yang berpengaruh dan mampu mensimulasikan unsur penaakulan, analisis, dan proses membuat keputusan manusia. Walaupun penyelidikan kontemporari menonjolkan potensi sistem *fatwa* berasaskan AI untuk meningkatkan kecekapan, mengautomasi pencarian maklumat, dan menyokong platform soal jawab berskala besar, pengaplikasiannya dalam bidang *fiqh* menimbulkan kebimbangan kritikal berkaitan autoriti, kesahihan, dan batasan etika. Teori perundangan *Islam* menegaskan bahawa *fatwa* merupakan suatu bentuk *ijtihad* yang bersandarkan kefahaman konteks, tanggungjawab moral, dan niat intelektual manusia iaitu ciri-ciri yang tidak dapat direplikasi secara autonomi oleh AI. Melalui analisis pelbagai disiplin yang menggabungkan kajian teknologi, reka bentuk sistem AI, *usul al-fiqh*, dan amalan institusi *fatwa*, kajian ini mengenal pasti tiga dimensi teras yang membentuk peranan AI dalam pengeluaran *fatwa*. Pertama, parameter *fiqh* asas menegaskan bahawa AI hanya boleh berfungsi sebagai alat pakar sokongan bagi pengurusan data, pencarian kes lepas, dan analisis senario, manakala keputusan hukum yang berautoriti mesti kekal di bawah penyeliaan *fuqaha*. Kedua, risiko etika teknologi seperti bias algoritma, isu integriti data, ketidakjelasan proses (*opacity*), dan kecenderungan automasi boleh menjejaskan kebolehpercayaan serta kesahihan *Shariah* terhadap output yang dijana oleh AI. Ketiga, kajian ini mencadangkan satu rangka kerja *Shariah* teknologi yang bersepadu merangkumi struktur tadbir urus, standard data, mekanisme pemantauan, dan pengesahan '*human-in-the-loop*' bagi memastikan alat AI beroperasi dalam batasan yang mematuhi *Shariah*. Secara keseluruhan, dapatan kajian menyimpulkan bahawa AI berpotensi mengukuhkan aksesibiliti, konsistensi, dan kecekapan perkhidmatan *fatwa*, namun hanya apabila ia dilaksanakan dalam rangka kerja berprinsip yang memelihara *maqasid al-shari'ah*, memastikan ketelusan, dan menjaga integriti epistemik dalam proses penaakulan hukum *Islam*.

Introduction

Technological advancement has long been recognised as a central element shaping human civilisation. Technology, in its broadest sense, has been defined as a structured body of practice comprising processes, methods, artefacts, and the knowledge required to achieve specific ends (Dosi & Nelson, 2013). Given its rapid development throughout the twentieth and twenty-first centuries, technology has consistently reshaped industries, values, and ethical expectations in modern society. However, as technology becomes more pervasive and sophisticated, its impact on ethically sensitive fields such as Islamic legal deliberation requires scrutiny (Rosidi et al., 2022).

Artificial Intelligence (AI) stands today as one of the most advanced products of technological evolution, widely defined as the capacity of machines to simulate human intelligence through reasoning, learning, and problem-solving, typically enabled by machine learning algorithms and autonomous data-driven processes (Morandín-Ahuerma, 2022). Since its introduction in 1956, AI has been understood as enabling machines to perform behaviours that would be considered intelligent if carried out by humans. Taken together, these multi-layered interpretations demonstrate that AI is not merely a computational system, but a complex socio-technical phenomenon deeply embedded within human environments (Hutson, 2017).

Alongside the rise of AI, the field of Islamic legal studies continues to rely on rigorous interpretive traditions. *Fatwa*, historically defined as a non-binding legal opinion issued by a qualified jurist (*mufti*), serves as an authoritative response to legal and ethical questions posed by the public (Idrisov & Ibragimov, 2023; Fathullah & Jasni, 2018; Rosidi, 2024). Classical scholarship

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outlines that the process of issuing a *fatwa* proceeds through four stages: *taswir*, *takyif*, *bayan al-hukm*, and *sadr al-fatwa*. Modern *fatwa* institutions are increasingly recognising the necessity of collective *ijtihad* involving experts from various disciplines to ensure contextual relevance and ethical responsibility, particularly in the face of complex contemporary issues (Nuruddien & Ismaeil, 2023; Rosidi et al., 2021).

Accordingly, this study seeks to address these emerging challenges by exploring the intersection between AI capabilities and Islamic legal frameworks. The objectives of this research are to analyse *fiqh* parameters and foundational principles relevant to the use of AI in *fatwa* issuance. It emphasises the importance of understanding technological ethical concerns, including algorithmic bias, data integrity, system transparency, and related issues that may influence the validity and reliability of AI-assisted legal rulings. Furthermore, the study aims to propose an integrated *Shariah*-technological parameter framework to guide the safe, ethical, and authoritative use of AI in the issuance of *fatwas*.

Literature Review

Technological Foundations and Development

Scholars generally view technology as a structured system of practices, processes, and artefacts designed to achieve specific purposes, supported by a shared body of professional knowledge (Dosi & Nelson, 2013). It is also commonly defined as a means for human survival, comfort, and societal functioning. Philosophically, we emphasise that technology is both a means to an end and a human activity, shaping how humans understand and engage with the world.

Technological evolution is driven by intentional innovation rather than random processes, with progress occurring through experimentation, error, and refinement. Significant advancements, such as space exploration, digital systems, and advanced automation, demonstrate how technology continuously reshapes human capabilities. These developments also raise new ethical considerations, as technological progress often influences societal values and behavioural patterns (Fibrianto & Yuniar, 2019).

Moreover, modern technology contributes to operational efficiency, sustainability, and the automation of complex tasks, significantly transforming organisational decision-making and management structures (Abirami et al., 2023). Because technology is deeply rooted in logical and scientific knowledge (Carroll, 2017), its rapid advancement provides the conceptual basis for understanding the emergence of artificial intelligence, which represents the next stage of technological sophistication.

Theoretical and Methodological Frameworks of Artificial Intelligence (AI)

Artificial intelligence (AI) is generally defined as the capacity of machines or computer systems to perform tasks that usually require human intelligence, such as reasoning, learning, and problem-solving. As a multidisciplinary field of computer science, AI integrates machine learning, deep learning, data analytics, and software engineering to create systems that learn from data and operate autonomously or semi-autonomously (Shrivastava et al., 2024).

Conceptually, AI systems are classified by their cognitive scope. Weak (narrow) AI is capable of performing specific tasks. At the same time, general AI aspires to human-level versatility and autonomy, encompassing reactive, deliberative, cognitive, or autonomous systems. Methodologically, contemporary AI relies on machine learning, deep learning, natural language

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processing, computer vision, and other techniques that enable complex pattern recognition and decision support (Morandín-Ahuerma, 2022).

Relationally, AI functions as a socio-technical ensemble where humans and machines jointly shape practices and outcomes, introducing dynamics of trust and uncertainty, particularly in high-stakes domains such as healthcare, finance, and legal advisory (Bearman & Ajjawi, 2024). These dimensions are crucial for understanding the potential role of AI in issuing *fatwas*.

Applications of Artificial Intelligence in Fatwa Issuance

The application of artificial intelligence to the generation of Islamic legal opinions (*fatwas*) represents a recent and significant development in addressing practical challenges within Islamic jurisprudence (Razi et al., 2025; Ramle et al., 2025). With over 1.9 billion Muslims globally and a growing volume of queries regarding Islamic religious rules, a supply-demand problem has emerged: qualified jurists (*muftis*) who undergo years of sophisticated education and certification to issue authentic *fatwas* cannot adequately meet the volume of requests, particularly during high seasons such as *Ramadan*, *Hajj*, and *Umrah* (Munshi et al., 2021; Munshi et al., 2022; Rosidi et al., 2021). This creates an urgent need for automation solutions to assist in the delivery of *fatwas* while maintaining authenticity and quality standards (Rosidi et al., 2021).

Recent research demonstrates that AI and Natural Language Processing (NLP) technologies can be leveraged to automate aspects of *fatwa* issuance through multiple approaches. Task-oriented chatbots and Question Answering (QA) systems can classify *fatwa* topics, such as prayer, fasting, financial matters, and pilgrimage, and route user inquiries to the appropriate specialists or retrieve relevant historical *fatwas*. Advanced NLP methodologies, including transfer learning with pre-trained language models such as AraBERT and sequence-to-sequence models, have demonstrated promising baseline accuracies (up to 70% for topic classification) in processing Arabic *fatwa* queries (Munshi et al., 2022).

However, critical limitations remain. Retrieval-based QA systems achieve high accuracy (96.4%) only when matching known questions, but fail with unseen queries, necessitating the use of generative models that can produce contextually appropriate answers. Most importantly, human expert involvement is essential throughout deployment to validate, authenticate, and verify answers before they are disseminated, ensuring that AI operates as a supportive tool rather than an autonomous decision-maker in this theologically sensitive domain (Munshi et al., 2021).

Methodology

This study employs a qualitative research design that integrates doctrinal-analytical and socio-technological approaches to examine the parameters governing the use of artificial intelligence (AI) in the issuance of *fatwas*. The doctrinal component involves analysing primary Islamic legal sources, including the *Qur'an*, the *Sunnah*, classical *fiqh* texts, and significant works of *usul al-fiqh*, to identify the jurisprudential principles that regulate authority, interpretation, and methodological rigour in *fatwa* production. Using *tahlil fiqhi* and *istinbat*, the study evaluates concepts such as epistemic authority, *maslahah*, *qawa'id fiqhiyyah*, and *Maqasid al-Shari'ah* to establish the limits within which AI may legitimately assist juristic reasoning.

Concurrently, the socio-technological component examines contemporary AI capabilities and ethical risks through literature on machine learning, algorithmic governance, and technology ethics, as well as empirical research on the automation of *fatwas*. These are complemented by international guidelines on responsible AI focusing on transparency, accountability, fairness, and data integrity to determine technological standards relevant to *Shariah*-compliant implementation.

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This enables a contextual assessment of how systems such as natural language processing models and automated *fatwa* classifiers interact with ethical expectations and institutional practices.

Data analysis proceeds through three stages: (i) doctrinal analysis to identify legal and ethical requirements for valid *fatwa* issuance; (ii) comparative analysis to assess alignment and potential tensions between Islamic jurisprudence and contemporary AI ethics; and (iii) normative *maqasidi* analysis to evaluate whether AI applications support the higher objectives of Islamic law, including reliability, harm prevention, justice, and preservation of religious authority. Through this methodology, the study formulates an integrated *Shariah*-technological parameter framework to guide the safe and authoritative use of AI in *fatwa* issuance.

Discussion

Fiqh Parameters and Foundational Principles for AI in Fatwa Issuance

The first significant outcome of this research is the articulation of a set of *fiqh* parameters and foundational principles that define the legitimate scope of Artificial Intelligence (AI) in *fatwa* issuance, clearly distinguishing between the tasks that AI may assist with and those that must remain the exclusive responsibility of qualified human jurists. Classical and contemporary *fiqh* literature describes a *fatwa* as a specialised form of *ijtihad* that translates general *Shariah* norms into context-specific rulings for real cases, grounded in mastery of the sources, a deep understanding of the *Maqasid al-Shari'ah*, and awareness of social realities. A *fatwa* is never a mechanical extraction of rules; rather, it is a normative judgement that carries moral accountability before Allah. This entails that a *mufti* must possess intellectual, ethical, and spiritual qualifications that cannot be reduced to computational procedures.

Accordingly, this study examines the traditional requirements of a *mufti*, such as a sound creed, upright character, knowledge of the *Qur'an*, *Sunnah*, *ijma'*, and *khilaf*, as well as familiarity with *madhhab* positions and competence in *usul al-fiqh* and *qawa'id fiqhiyyah*, as a benchmark for assessing any proposal to integrate AI into the *fatwa* process (Ismail et al., 2024). Literature on the history of *madhhab* development and the classification of *fiqh* sciences demonstrates that juristic authority has always been mediated through scholarly institutions and peer recognition rather than through mere access to information. This reinforces the argument that, regardless of how sophisticated its data-processing abilities may be, AI cannot be regarded as a *mujtahid* in its own right. At most, AI may serve as a tool that supports certain technical aspects of juristic work, while ultimate authority and decision-making remain with human scholars.

At the same time, contemporary discussions on progressive *fiqh* and *maqasid*-based approaches emphasise that Islamic jurisprudence must engage with new realities, including digital technologies, without compromising its foundational principles. Scholars note that increasing complexity in fields such as medicine, finance, and biotechnology necessitates collective *ijtihad* and structured collaboration between jurists and technical experts, ensuring that legal reasoning reflects both revealed knowledge and accurate empirical understanding. Building on this approach, the present study conceptualises AI as one category of "technical expert" within an interdisciplinary *fatwa* ecosystem: AI can assist jurists by identifying patterns in large corpora of *fatawa*, retrieving relevant precedents, classifying topics, and summarising complex data, but it cannot independently determine *hukm* without juristic validation.

Based on this framework, the study proposes specific *fiqh* parameters for each stage of *fatwa* work. At the level of *tasawwur al-mas'alah* (understanding the case), AI may assist by collecting factual information, clustering similar questions, and highlighting relevant contextual factors,

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provided that jurists review and correct any misinterpretations that may arise. During *tahqiq al-manat* and the assessment of *madhhab* views, AI may support the process by indexing classical and contemporary opinions, tracing historical treatments of similar issues, and mapping points of divergence; however, the weighting and *tarjih* of these views must be conducted solely by qualified scholars using recognised usul methodologies. In the final stage of *takhrij al-hukm* and formulating the answer, AI outputs must be treated as tentative suggestions or research notes. At the same time, the *mufti* retains full responsibility to adopt, modify, or reject them based on *dalil*, *maqasid*, and consideration of *maslahah* and *mafsadah*.

Grounding these proposals in literature on *fatwa* institutions, procedural guidelines, and the role of collective *ijtihad*, the study demonstrates that the use of AI does not inherently violate *shariah* principles. However, the parameters governing its use must be carefully defined. Existing *fatwa* guidelines require that rulings be based on *Qur'an*, *Sunnah*, *ijma'*, and accepted subsidiary evidences, while allowing expert consultation when appropriate. The research therefore produces a normative framework that links these procedural requirements to concrete recommendations concerning AI: identifying which algorithmic outputs may be treated as "expert inputs," determining the permissible extent of automation within internal *fatwa* workflows, and establishing clear boundaries to safeguard the integrity of *ifta'* as a religious function rather than a purely technical service (Abdullah et al., 2024).

Technological Ethical Concerns and Their Impact on AI-Assisted Fatwa Validity

The second major component of this research examines the ethical concerns embedded within technological systems and how these concerns directly influence the *Shariah* validity, reliability, and acceptability of AI-assisted *fatwa*. Instead of assuming that AI functions as a neutral tool, this study adopts insights from the technology-ethics literature, which demonstrates that digital systems inevitably encode assumptions, value judgements, and institutional priorities that can either intensify or mitigate potential harms. Research on digitisation and emerging technologies consistently identifies issues such as algorithmic bias, opacity, data privacy risks, security vulnerabilities, and diffused responsibility, all of which become particularly significant when technologies intervene in religious guidance and normative decision-making.

Algorithmic bias is among the most pressing concerns. Machine-learning models trained on historical *fatwa* datasets can absorb and exaggerate existing imbalances, including the over-representation of a particular *madhhab*, geographical context, linguistic style, or ideological orientation. When such models are used to retrieve or generate *fatwa*-like responses, they may unintentionally elevate certain opinions as the "default," while sidelining alternative but equally valid juristic views. This narrows the user's perception of legitimate disagreement (*khilaf mu'tabar*) and risks undermining the recognised pluralism within Islamic legal reasoning, especially when the system does not inform users that other valid positions exist.

Data integrity and provenance constitute another critical dimension. Studies of automated *fatwa* systems describe the construction of massive datasets scraped from diverse official and unofficial sources, containing hundreds of thousands of question-and-answer pairs. Although such a scale enables sophisticated statistical modelling, it also raises the danger that weak, unauthenticated, or highly context-specific opinions may be blended with rigorously vetted institutional *fatawa*. If an AI system cannot distinguish between these categories, it may mislead users by assigning equal weight to marginal views or even to responses never intended to serve as a formal *fatwa*. From a *shariah*-ethical standpoint, this compromises the *amanah* of *ifta'* and violates the expectation that *fatwa* institutions provide reliable, quality-controlled guidance.

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Transparency and explainability also play a decisive role. Technical literature on AI notes that advanced models often function as "black boxes," with internal reasoning processes that even experts cannot fully interpret. In the *fatwa* context, however, jurists must be able to assess why a system produced a specific answer, which sources it relied upon, and how different lines of reasoning were evaluated. Without this visibility, it becomes impossible to determine whether the output aligns with recognised usul methodologies and *maqasid*. Inadequate explainability also increases the risk of "automation bias," where users may trust system outputs merely because they appear efficient or sophisticated, even when the underlying reasoning is unsound.

The research further addresses concerns related to data protection, confidentiality, and institutional accountability. *Fatwa* institutions often receive sensitive personal, financial, and familial information from *mustaftis*. Integrating AI systems that store, transmit, or process such information heightens the risk of data breaches or misuse, particularly when external cloud services or third-party software components are involved. Any violation of privacy or mishandling of religiously sensitive data would conflict with *shariah* values such as *satr* (concealing private matters), *amanah*, and *hifz al-'ird*. It could severely undermine public trust in the *fatwa* institution. Furthermore, responsibility for errors becomes more complex when multiple actors, such as developers, data annotators, institutional administrators, and muftis, participate in the process, raising questions about liability in cases of harmful or inaccurate AI-assisted *fatwas*.

By integrating these observations, this part of the study demonstrates that technological ethics and *fiqh* validity are deeply interdependent. Issues frequently analysed under terms such as fairness, accountability, and transparency in AI correspond closely to *fiqh* concepts like '*adl*, *daman*, and *bayan*. These conceptual bridges provide a shared vocabulary through which jurists and technologists can jointly assess whether an AI implementation genuinely serves the *maqasid al-shari'ah* or whether it risks introducing new forms of *darar* (harm) and *zulm* (injustice). The expected outcome is an analytical framework that connects specific technical design choices and institutional practices to their likely effects on the soundness, reliability, and normative acceptability of AI-assisted *fatwa* (Prayogi et al., 2025).

An Integrated Shariah-Technological Parameter Framework for AI in Fatwa Issuance

The third significant outcome of this study is the development of an integrated *Shariah*-technological parameter framework that translates the previous two analytical components into actionable guidance for *fatwa* institutions and AI developers. From the *Shariah* perspective, the framework draws upon works on the renewal of *usul al-fiqh*, *maqasid*-based reform, and the modern institutionalisation of collective *ijtihad*. These sources emphasise that although legal forms may adapt to new circumstances, the higher objectives of the *Shariah*, preservation of religion, life, intellect, lineage, and wealth, must remain the guiding principles when responding to emerging technologies, including AI. Accordingly, the framework begins by reaffirming that any integration of AI into *fatwa* issuance must remain entirely subordinate to these objectives and that jurists bear the primary responsibility of ensuring such alignment.

Structurally, the framework recommends a clear separation of roles and the design of structured workflows within *fatwa* institutions. Jurists trained in *fiqh* and *usul* retain full authority to evaluate, approve, or reject any AI-generated suggestion. At the same time, technical experts are tasked with building, maintaining, and auditing AI systems within defined ethical and legal boundaries. Drawing on existing models in which *fatwa* bodies collaborate with medical or financial experts, the framework extends this interdisciplinary approach to include AI specialists as part of collective *ijtihad*, without granting them or the systems they design any direct or

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independent authority to issue *fatwas*. This arrangement mirrors the historical precedent in which technical expertise informs juristic reasoning without displacing it.

From a technological perspective, the framework outlines parameters across four domains: scope of AI use, data governance, model requirements, and oversight mechanisms. First, regarding scope, AI tools are limited to support functions such as document retrieval, topic classification, summarisation, linguistic assistance, pattern analysis, and internal knowledge management. The formulation of binding or official *fatwa* texts remains exclusively a human responsibility. Second, data governance standards require that training datasets be drawn primarily from authenticated and reputable *fatwa* institutions, with clear documentation of the source, date, *madhhab* affiliation, and contextual background, so that jurists can assess the relevance and evidentiary weight. Content that is noisy or user-generated may be used only for auxiliary tasks such as language modelling, not as direct legal evidence.

Third, the model-related parameters establish baseline expectations for accuracy, robustness, and explainability tailored to the *fatwa* domain. Technical literature indicates that different AI architectures and configurations possess distinct capabilities and limitations, suggesting that model selection should be tailored to the specific juristic tasks they are intended to support. The framework recommends integrating features that allow jurists to inspect the sources and patterns influencing a system's output, such as ranked reference lists, attention visualisations, or traceable reasoning paths, thereby enabling meaningful human assessment consistent with *usul* principles. Fourth, oversight mechanisms include periodic bias and error audits, logging of AI-related institutional interactions, and incident-response protocols for addressing harmful outputs, all of which correspond to *fiqh* concepts such as *hisbah*, *daman*, and institutional *amanah*.

The framework also addresses public communication. Because *fatwa* functions not only as a legal directive but also as a symbolic religious authority, the manner in which AI assistance is presented to *mustaftis* influences their perceptions and trust. Therefore, the framework requires institutions to explicitly clarify that AI serves only as a tool operating under scholarly supervision, not as a substitute for human judgment, and to disclose basic information regarding their AI policies, data practices, and oversight structures. Such transparency is essential, both ethically and jurisprudentially, to prevent *ghurur* (deception) and misplaced reliance on machines where the *Shariah* mandates reliance on qualified human judgement and divine guidance.

Taken together, this integrated framework operationalises the "parameters" referenced in your study's title: it translates abstract *fiqh* and ethical principles into practical constraints, standards, and procedures governing the use of AI in *fatwa* issuance. Through this operationalisation, the framework aims to ensure that AI enhances the efficiency, consistency, and accessibility of *fatwa* services while safeguarding the juristic values, *maqasid* orientation, and moral seriousness that characterise *ifta'* in the Islamic tradition (Rahim et al, 2025).

Conclusion

Artificial Intelligence stands today as one of the most defining forces of the modern technological landscape, reshaping how individuals, institutions, and global systems operate. As explored throughout this journal, AI's influence extends beyond the realm of computation and automation, intersecting deeply with ethics, governance, human identity, and societal responsibility. The rapid growth of AI illustrates both its remarkable potential and the urgent need to handle it with wisdom. When designed and utilised responsibly, AI can greatly enhance decision-making, elevate productivity, and solve issues that were once considered too complex.

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However, this same transformative capability presents risks when left unchecked, including algorithmic bias, erosion of privacy, and uncertainties surrounding accountability. This dual nature makes AI not merely a technological advancement but a phenomenon that demands continuous reflection and thoughtful oversight.

Given this reality, societies worldwide must cultivate a balanced and mature understanding of AI as it becomes increasingly integrated into daily life. Ethical considerations, transparent systems, and strong governance structures must serve as essential safeguards rather than optional components. The responsibility for guiding AI does not rest solely with developers; it requires collaboration among policymakers, educators, researchers, industry leaders, and everyday users. Each stakeholder contributes uniquely to shaping the principles, expectations, and boundaries that will govern the evolution of AI. Only through such collective responsibility can AI be aligned with values such as fairness, justice, and human dignity. Establishing these foundations is crucial to ensuring that technological progress does not overshadow the moral frameworks that preserve social harmony and protect public trust.

Ultimately, the advancement of AI marks a pivotal turning point in contemporary history. Its capabilities will continue to expand, but the accurate measure of progress lies in how effectively humanity can integrate innovation with moral clarity. This journal concludes that the future of AI should not be framed by fear or unchecked enthusiasm, but by guided intention—where technology remains a tool that strengthens human welfare rather than replaces human judgment. By prioritising ethical awareness, responsible development, and sustained dialogue across all levels of society, AI can evolve into a constructive and empowering force that supports sustainable development and enhances the quality of human life.

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