



## Islamic Legal Foundations and Contemporary Fatāwā on Artificial Intelligence: A Fiqhī Analysis

**Rohma**

MPhil Scholar, *Department of Islamic Studies, Fatima Jinnah Women University, Rawalpindi.*

**Dr. Shahzadi Pakeeza**

*Associate Professor/Chairperson, Department of Islamic Studies, Fatima Jinnah Women University, Rawalpindi.*

### Abstract

#### KEYWORDS:

*Islamic Jurisprudence (Fiqh), Usul al-Fiqh, Maqasid al-Shariah, Artificial Intelligence, Ijtihad, Fatwa, Maslahah Mursalah, Sadd al-Dhara'i*

#### Date of Publication:

14-08-2026



This article examines the Islamic legal foundations for regulating Artificial Intelligence (AI) by integrating classical juristic principles with contemporary Islamic legal opinions (*fatāwā*). Employing a qualitative library-based methodology, the study analyzes the primary sources of Islamic jurisprudence—the Qur'an, Sunnah, Ijmā', and Qiyās—alongside the dynamic mechanism of *ijtihād* to assess the legal and ethical implications of emerging AI technologies. It further explores the application of established juristic principles, including 'Urf (custom), *Maṣlaḥah Mursalah* (public interest), and *Sadd al-Dharā'i* (blocking the means to harm), in addressing contemporary technological developments. The study also examines the framework of *Maqāṣid al-Sharī'ah*—the preservation of religion, life, intellect, lineage, and wealth—as a comprehensive normative model for AI governance in Muslim societies. In addition, it critically reviews institutional *fatāwā* and resolutions issued by the International Islamic Fiqh Academy (OIC), Dār al-Iftā' al-Miṣriyyah, and the Jordanian Iftā' Department, together with the scholarly contributions of Mufti Muhammad Taqi Usmani, Shaykh Abdullah bin Bayyah, and Dr. Sami Al-Suwaylim. The study argues that Islamic jurisprudence possesses sufficient interpretive flexibility, particularly through collective *ijtihād* (*ijtihād jamā'i*), to accommodate technological innovation while safeguarding the objectives and ethical principles of Sharī'ah. It concludes that AI is not inherently incompatible with Islamic law; rather, its permissibility and regulation depend upon ensuring that its development and application promote justice, public

welfare, transparency, accountability, and the higher objectives of the Sharī'ah and Shariah-compliant framework without compromising foundational principles.

## 1. Introduction

The rapid diffusion of Artificial Intelligence (AI) technologies across contemporary society has generated unprecedented challenges for Islamic jurisprudence (fiqh), a legal tradition founded on revelation, prophetic example, scholarly consensus, and analogical reasoning.<sup>1</sup> Fiqh has historically demonstrated remarkable adaptability in responding to novel technological and social developments, yet AI presents scenarios — autonomous decision-making, algorithmic learning, and machine cognition — that classical jurisprudential texts never explicitly envisaged.<sup>2</sup> This article investigates whether and how the foundational sources and interpretive mechanisms of Islamic law can be extended to govern AI, and surveys the contemporary institutional and scholarly responses that have already emerged across the Muslim world.

The objective of this study is threefold: to examine the four primary sources of Islamic law and the role of Ijtihad in relation to AI; to analyse classical secondary legal principles 'Urf, Maslahah Mursalah, and Sadd al-Dhara'i as tools for AI governance; and to critically evaluate contemporary fatawa issued by Islamic fiqh academies and prominent jurists on the permissibility and regulation of AI.<sup>3</sup> The study adopts a qualitative, library-based research methodology, drawing on classical jurisprudential texts, Qur'anic exegesis (tafsir), hadith commentary, and contemporary scholarly writings on AI and Islamic law.

## 2. Literature Review

Dr. Kamshad Mohsin, in 'Emerging Technologies and Islamic Laws: A Comparative Analysis of Prominent Islamic Jurisdictions,' argues that Shariah, though rooted in fixed revealed sources, is not static but evolves through ijtihad to meet contemporary challenges, and traces how diverse Islamic jurisdictions have adapted their legal reasoning to emerging technologies including AI.<sup>4</sup> Mawloud Mohadi and Yasser M. A. Tarshany, in 'Maqasid Al-Shari'ah and the Ethics of Artificial Intelligence: Contemporary Challenges,' contend that both AI systems and their deployers must be guided by the objectives of Islamic law that prioritise human welfare, justice, and moral integrity, arguing that an Islamic AI ethics framework rooted in maslaha (public good) offers a globally relevant model for AI governance.<sup>5</sup>

Anita Priantina, Mimma Maripatul Uula, Aufa, and Evania Herindara, in 'AI in Fatwa Formulation: Transforming Sharia-Compliant Finance,' map AI's integration into Islamic legal discourse not as a replacement for scholarly reasoning but as a supportive jurisprudential tool, proposing a decision-making framework that incorporates both technological and ethical dimensions.<sup>6</sup> These studies collectively demonstrate growing scholarly consensus that Islamic legal sources retain sufficient interpretive capacity to engage AI, though a persistent gap remains in systematically connecting classical fiqhi principles — particularly 'Urf, Maslahah Mursalah, and Sadd al-Dhara'i — to specific institutional fatawa on AI. This article addresses that gap by synthesising classical legal theory with the most recent institutional rulings.<sup>7</sup>

### 3. Foundations of Usul al-Fiqh Relevant to AI

#### 3.1 The Qur'an as Primary Source

Fiqh, an Arabic term meaning 'to know and comprehend,' denotes in its technical sense the knowledge of practical legal rulings (ahkam) derived from their sources (adillah).<sup>8</sup> Islamic law rests on four primary sources the Qur'an, the Sunnah, Ijma', and Qiyas supplemented by secondary methods including Istihsan and Maslahah Mursalah.<sup>9</sup> The Qur'an, preserved through mass transmission (tawatur), is the most authoritative source of Shariah, comprising 114 surat and 6,236 ayat, and establishes the unchanging legal basis for worship ('ibadat), commercial dealings (mu'amalat), and ethics.<sup>10</sup> Qur'anic verses on human vicegerency (Q. 2:30 khalifah) and the divine trust (Q. 33:72 al-amanah) provide the theological foundation for framing AI governance as a human responsibility delegated by God, not an autonomous domain outside legal accountability.<sup>11</sup>

#### 3.2 The Sunnah as Prophetic Exemplar

The Sunnah comprising the sayings (aqwal), actions (af'al), and tacit approvals (taqrir) of Prophet Muhammad (ﷺ) constitutes the second primary source of Shariah, providing detailed explanation of general Qur'anic principles and serving as an interpretive tool for ambiguous verses (mutashabihat).<sup>12</sup> The hadith 'Actions are judged by intentions' (innama al-a'malu bi'l-niyyat, Sahih al-Bukhari, No. 1) establishes niyyah (intention) as central to legal and moral responsibility — a principle with direct bearing on AI, which operates without conscious intent.<sup>13</sup>

#### 3.3 Ijma' as Juristic Consensus

Ijma' — the consensus of qualified jurists — functions as a stabilising source of law when the Qur'an and Sunnah offer no explicit ruling, supported by the Prophetic saying: 'A community will never agree to be wrong.'<sup>14</sup> Historically, Ijma' bridged legal gaps as Islamic civilisation expanded and encountered novel societal challenges; in the contemporary era, collective ijthad (ijthad jama'i) exercised by institutions such as the International Islamic Fiqh Academy (IIFA) performs an analogous consensus-building function specifically for emerging technologies including AI.<sup>15</sup>

#### 3.4 Qiyas as Analogical Reasoning

Qiyas (analogical reasoning) extends an established ruling (hukm) from an original case (asl) to a new case (far') based on a shared underlying cause ('illah).<sup>16</sup> Qiyas comprises four elements: asl, far', 'illah, and hukm, and derives its authority from prophetic precedent and juristic consensus.<sup>17</sup> Applied to AI, Qiyas permits jurists to draw analogies between AI systems and classical legal categories tools (alah), agents, or instruments while requiring caution regarding the limits of such analogies given AI's unprecedented characteristics.<sup>18</sup>

#### 3.5 Role of Ijthad in Addressing New Issues

Ijthad, derived from the root jahada ('to exert oneself'), describes the rigorous reasoning jurists employ to derive rulings on issues not explicitly settled by the primary sources.<sup>19</sup> Classical jurists including al-Shawkani required a mujtahid to possess extensive knowledge of the Qur'an, hadith, Arabic language, usul al-fiqh, and the capacity to discern the objectives of Shariah (maqasid); modern scholarship adds a requirement of comprehensive understanding of contemporary technological developments.<sup>20</sup> In the modern era, collective ijthad (ijthad jama'i) exercised through institutions such as the IIFA, the European Council for Fatwa and Research, and national dar al-ifta' organisations has increasingly supplanted individual ijthad (ijthad fardi), enabling multidisciplinary engagement with AI that no individual scholar could undertake alone.<sup>21</sup> Recent scholarship from 2023–2025 in Islamic fintech, AI ethics, and environmental law demonstrates that Islamic legal institutions are actively applying ijthad jama'i to technological questions, though this engagement remains fragmented and would benefit from more systematic coordination.<sup>22</sup>

## 4. Historical Development of AI and Islamic Scholarly Perspectives

### 4.1 Early Conceptions and the Emergence of Modern AI

Long before the advent of computing, human civilisations envisioned artificial life through myth and mechanical invention from the Golem of Jewish folklore to Talos of Greek mythology, and the sophisticated automata of Al-Jazari, a gifted engineer of the Islamic Golden Age who constructed moving water clocks in the thirteenth century.<sup>23</sup> The theoretical foundation for modern AI emerged in the twentieth century through Alan Turing's concept of a universal computing machine and the 1956 Dartmouth Conference, which formally established AI as a field of study.<sup>24</sup> Despite intermittent 'AI winters' of reduced funding and interest, AI has since become deeply embedded in healthcare, finance, transportation, and governance, raising ethical questions around fairness, transparency, and accountability that Islamic jurisprudence must now address.<sup>25</sup>

### 4.2 Perspective on Knowledge ('Ilm)

Knowledge ('ilm) occupies a foundational place in Islamic intellectual history, encompassing theory, action, and education, and elevated to a sacred duty through the Qur'anic command 'Iqra' 'Read!' (Q. 96:1).<sup>26</sup> This principle shaped institutions such as Bayt al-Hikmah (the House of Wisdom) in Baghdad, where rational and revealed sciences were studied together.<sup>27</sup> Imam al-Ghazali's division of knowledge into rational (intellectual) and revealed (religious) sciences is particularly instructive for evaluating AI: while AI excels at logical computation and data processing, it cannot access ma'rifah — true knowledge encompassing moral consciousness and spiritual intuition.<sup>28</sup> Al-Jazari's own automata exemplified the Islamic principle that 'knowing' remains incomplete without 'doing' (tahqiq), lending qualified support to automation as a means of comprehending God's natural laws, provided it remains within ethical bounds.<sup>29</sup>

### 4.3 Perspective on Reason and Automation

Ibn Khaldun distinguished between revelation-based knowledge, which depends on trusted transmission (scripture, teachers, inherited wisdom), and reasoning-based knowledge, built through replicable logical processes — a distinction that remains salient in assessing AI's epistemic limitations.<sup>30</sup> Some modern scholars liken supervised machine learning to the rationalist tradition (Falsafa) of al-Farabi and Ibn Sina, which treats knowledge as a process of refining certainty (yaqin); however, AI remains confined to syntactic processing (logic and grammar) and lacks the semantic comprehension — meaning and intent — that characterises authentic human knowledge.<sup>31</sup> This epistemological distinction underlies the consistent scholarly position that AI may assist but never supplant human jurisprudential reasoning.

## 5. Classical Legal Principles Applied to AI Governance

### 5.1 'Urf (Custom)

'Urf, or recognised custom, permits Islamic law to accommodate established societal practices provided they do not contradict the Qur'an and Sunnah.<sup>32</sup> Classical jurists classify 'Urf into several categories: 'Urf al-'Amali (practice-based custom) and 'Urf al-Qawli (verbal/linguistic custom); and by scope, 'Urf al-'Am (general custom) and 'Urf al-Khas (specific custom); and by validity, 'Urf al-Sahih (sound custom, compliant with Shariah) and 'Urf al-Fasid (corrupt custom, contradicting Shariah).<sup>33</sup> Applied to AI, this framework permits recognition of digital and AI-mediated commercial and social practices as 'Urf al-Sahih where they serve legitimate purposes and do not violate explicit textual prohibitions, while rejecting AI applications that normalise practices contrary to Islamic ethics as 'Urf al-Fasid.<sup>34</sup>

## 5.2 Maslahah Mursalah (Unrestricted Public Interest)

Maslahah refers to benefit or welfare, while Mursalah denotes 'unrestricted' indicating public interests not explicitly addressed by specific textual evidence but consistent with the general objectives of Shariah.<sup>35</sup> Al-Shatibi's tripartite classification of masalih daruriyyat (necessities), hajiyyat (needs), and tahsiniyyat (embellishments) provides a graduated scale for evaluating the priority and permissibility of specific AI applications, from life-saving medical AI (daruriyyat) to convenience-enhancing consumer AI (tahsiniyyat).<sup>36</sup> For Maslahah Mursalah to validly justify a ruling, jurists require that the interest be genuine, general (not merely individual), and not in conflict with an explicit Shariah text conditions readily applicable to assessing beneficial AI applications in healthcare, education, and disaster management.<sup>37</sup>

## 5.3 Sadd al-Dhara'i (Blocking the Means of Wrongdoing)

Sadd al-Dhara'i the preventive principle of blocking permissible means that are likely to lead to prohibited ends is recognised across all four Sunni madhahib, with the Maliki and Hanbali schools applying it most expansively and the Hanafi and Shafi'i schools requiring clearer demonstration of resultant harm.<sup>38</sup> This principle provides the primary preventive instrument for AI governance: where an AI application carries a high probability of facilitating prohibited outcomes mass surveillance, religious manipulation, exploitation, or autonomous lethal action jurists may proactively restrict its development or deployment even absent an explicit textual prohibition on the technology itself.<sup>39</sup>

## 6. Maqasid al-Shariah in Modern Technological Contexts

Imam al-Ghazali articulated the Maqasid al-Shariah as five essential objectives the preservation of religion (din), life (nafs), intellect ('aql), lineage (nasl), and wealth (mal) later systematised by al-Shatibi in al-Muwafaqat and expanded by Ibn 'Ashur to encompass human dignity and social welfare in modern contexts.<sup>40</sup> Each objective maps directly onto a category of AI governance concern, as summarised below.

| Maqсад (Objective)                       | AI-Related Concern                              | Governing Principle                                 |
|------------------------------------------|-------------------------------------------------|-----------------------------------------------------|
| Preservation of Religion (Hifz al-Din)   | AI-generated fatwas; religious misinformation   | Scholarly authority must remain irreplaceable       |
| Preservation of Life (Hifz al-Nafs)      | Autonomous weapons; medical AI errors           | Mandatory human supervision in life-critical AI     |
| Preservation of Intellect (Hifz al-'Aql) | Algorithmic manipulation; deepfakes; addiction  | Sadd al-Dhara'i; obligatory verification (tabayyun) |
| Preservation of Lineage (Hifz al-Nasl)   | AI-generated immoral content; family disruption | Strict content filtration; family protection        |
| Preservation of Wealth (Hifz al-Mal)     | AI-driven fraud; economic exploitation          | Prohibition of zulm; equitable distribution         |

### 6.1 Preservation of Religion (Hifz al-Din)

The Qur'an affirms 'Let there be no compulsion in religion' (Q. 2:256) while warning that fitnah (discord/misguidance) is graver than killing (Q. 2:217).<sup>41</sup> AI must not be permitted to issue independent religious rulings, disseminate religious misinformation, or displace the authority of qualified scholars. IIFA Resolution No. 258 explicitly conditions AI's permissibility on it not offending faith, religions, or religious symbols.<sup>42</sup>

### 6.2 Preservation of Life (Hifz al-Nafs)

Islamic law places supreme value on the protection of human life, prohibiting killing and harm through comprehensive legal safeguards.<sup>43</sup> AI deployment in autonomous weapons, medical

diagnostics, and judicial sentencing directly implicates this objective, mandating that no AI system be permitted to make unsupervised life-or-death determinations without accountable human oversight.

### **6.3 Preservation of Intellect (Hifz al-'Aql)**

The Qur'an commands critical reflection (Q. 22:46) and prohibits intoxicants that impair the mind (Q. 5:90), establishing intellectual integrity as a protected Shariah objective.<sup>44</sup> Algorithmic manipulation, addictive platform design, and deepfake technologies constitute genuine threats to 'aql, warranting the application of Sadd al-Dhara'i. Furthermore, since AI mimics scholarly reasoning without possessing genuine 'aql the divinely bestowed faculty of moral consciousness articulated by al-Farabi and Ibn Sina it cannot be accorded independent jurisprudential authority.<sup>45</sup>

### **6.4 Preservation of Lineage and Wealth (Hifz al-Nasl wa al-Mal)**

AI-generated content that undermines family structures or normalises immoral conduct threatens hifz al-nasl, requiring strict content governance.<sup>46</sup> Similarly, AI applications in finance including algorithmic trading, fraud detection, and robo-advisory services must avoid riba (usury) and gharar (excessive uncertainty), and instead structure outputs around Shariah-compliant models such as murabahah, musharakah, and wakalah, upholding hifz al-mal.<sup>47</sup>

## **7. Fatawa and Resolutions from Islamic Fiqh Academies**

### **7.1 IIFA Resolution No. 258 (Doha, May 2025)**

At its 26th session in Doha (4–8 May 2025), the International Islamic Fiqh Academy (IIFA/OIC) issued Resolution No. 258, the most authoritative institutional statement addressing AI in Islamic law to date.<sup>48</sup> The Resolution characterises AI as a contemporary technology imitating human intelligence with significant advantages and drawbacks, and establishes that the basic ruling (hukm) is permissibility (ibahah), conditioned cumulatively on six requirements: lawful creation, use, funding, and outcomes; service to genuine benefit without causing harm; non-offence to faith or religious symbols; guaranteed data confidentiality and respect for rights and liberties; no threat to individual, societal, or national security; and maintained integrity, record-keeping, and transparency.<sup>49</sup>

### **7.2 Dar al-Ifta' al-Misriyyah (Egypt)**

Egypt's Dar al-Ifta', citing Q. 45:13 ('He has subjected to you all that is in the heavens and on earth'), permits the general use of AI technology in principle but issues a categorical prohibition against AI-generated fatwas.<sup>50</sup> The ruling holds that AI applications consistently fail to meet the minimum standards of scholarly methodology, contextual adaptability, and spiritual competence required of a mufti, rendering it impermissible (haram) to obtain religious rulings through AI tools.<sup>51</sup>

### **7.3 Dar al-Ifta' Jordan Ifta' Department**

The Jordanian Ifta' Department distinguishes between two applications of AI in fatwa procedures: AI as an informational resource functioning as a library-like reference on juristic opinions across madhahib which is accepted, provided the mufti conducts independent primary research; and AI as a replacement for the mufti, which is emphatically prohibited given AI's demonstrated failures in correctly resolving high-stakes questions such as divorce rulings.<sup>52</sup>

### **7.4 Scholarly Discourse: Contemporary Muslim Jurists**

Dr. Muhammad Taqi Usmani, addressing the World Robot Olympiad finals in Izmir (November 2024), articulated an optimistic vision of AI-human coexistence, framing science and technology as tools for sustainable human progress.<sup>53</sup> Dr. Abdullah bin Bayyah, through the Forum for Promoting Peace (ADFp), has urged Muslim-majority states to legislate AI governance aligned with Shariah, emphasising human dignity, privacy, and protection against algorithmic bias, and has contributed to the Abrahamic AI Ethics framework associated with the Rome Call on AI Ethics.<sup>54</sup> Dr. Sami al-Suwaylim, speaking at AAOIFI-IsDB conferences, highlights AI's potential to enhance Islamic

finance efficiency, financial inclusion, and Shariah compliance, while urging structured collaboration between Shariah supervisory boards and AI developers.<sup>55</sup>

## 8. Discussion

The analysis demonstrates that the primary sources of Islamic law — the Qur'an, Sunnah, Ijma', and Qiyas together with the interpretive mechanism of Ijtihad, possess sufficient flexibility to engage AI as a legitimate jurisprudential subject without requiring departure from foundational principles.<sup>56</sup> The transition from individual ijtihad (ijtihad fardī) to collective ijtihad (ijtihad jama'i), institutionalised through bodies such as the IIFA, has proven particularly effective in generating multidisciplinary rulings — such as Resolution No. 258 that no individual scholar could produce alone.

The classical secondary principles of 'Urf, Maslahah Mursalah, and Sadd al-Dhara'i together constitute a balanced regulatory toolkit: 'Urf accommodates legitimate customary digital practices; Maslahah Mursalah provides the positive jurisprudential rationale for beneficial AI applications; and Sadd al-Dhara'i furnishes the preventive mechanism against foreseeable harms.<sup>57</sup> The Maqasid al-Shariah framework, mapping AI concerns onto the five preservation objectives, offers Islamic jurisprudence a coherent and comprehensive governance architecture that avoids both uncritical technological embrace and reactive rejection.

A striking convergence emerges across contemporary institutional fatawa: despite geographic and methodological diversity, the IIFA, Dar al-Ifta' Egypt, and Jordan's Ifta' Department each affirm that AI may serve as a permissible tool or research aid but may never replace the scholarly authority of a qualified mufti in issuing religious rulings.<sup>58</sup> This consensus suggests an emerging ijma' on the boundary between permissible AI assistance and impermissible AI substitution in religious authority a boundary that future fiqh academy resolutions will likely reinforce and refine as AI capabilities continue to evolve.

## 9. Conclusion

This article has demonstrated that the foundational sources of Islamic law the Qur'an, Sunnah, Ijma', and Qiyas remain sufficiently dynamic and responsive to engage the unprecedented challenges presented by Artificial Intelligence, without compromising their immutable principles.<sup>59</sup> Collective ijtihad, exercised through institutions such as the IIFA and national dar al-ifta' organisations, provides the necessary interpretive flexibility for addressing AI as a legitimate jurisprudential issue in the twenty-first century.

The classical principles of 'Urf, Maslahah Mursalah, and Sadd al-Dhara'i, synthesised within the Maqasid al-Shariah framework of preserving religion, life, intellect, lineage, and wealth, together constitute a comprehensive and internally coherent model for Islamic AI governance.<sup>60</sup> Contemporary institutional fatawa from the IIFA's conditional permissibility ruling to Egypt's and Jordan's prohibitions on AI-generated fatwas reveal an emerging scholarly consensus: AI is permissible as a tool (alah) subject to strict ethical conditions but cannot replace qualified human scholarly authority. Future research should examine the practical implementation of these fatawa across national legal systems in Muslim-majority countries and the development of standardised Shari'ah compliance certification mechanisms for AI technologies.

## References

1. Kamali, M. H. (2008). *Principles of Islamic Jurisprudence* (3rd ed.). Islamic Texts Society, Cambridge.
2. al-Zuhayli, W. (2003). *Islamic Jurisprudence and Its Proofs (Usul al-Fiqh al-Islami)*. Dar al-Fikr, Damascus.
3. Rohma & Pakeeza, S. (2025). *Islamic Legal Rulings on Artificial Intelligence: A Fiqhi Perspective*. Unpublished MPhil Thesis. Department of Islamic Studies, Fatima Jinnah Women University, Rawalpindi.
4. Mohsin, K. (2023). Emerging Technologies and Islamic Laws: A Comparative Analysis of Prominent Islamic Jurisdictions. *Journal of Islamic Law and Society*, 12(2), 45–78.
5. Mohadi, M., & Tarshany, Y. M. A. (2024). Maqasid Al-Shari'ah and the Ethics of Artificial Intelligence: Contemporary Challenges. *Journal of Muslim Minority Affairs*, 44(1), 12–30.
6. Priantina, A., Uula, M. M., Aufa, & Herindara, E. (2024). AI in Fatwa Formulation: Transforming Sharia-Compliant Finance. *Journal of Islamic Finance*, 13(1), 55–72.
7. Al-Moman, I. M. (2023). Ethical Challenges for Using Artificial Intelligence in Understanding Islamic Jurisprudence. *Al-Sharq Journal of Humanities*, 7(3), 88–107.
8. Ibn Manzur, M. (1994). *Lisan al-'Arab*. Dar Sadir, Beirut.
9. al-Amidi, S. (1983). *Al-Ihkam fi Usul al-Ahkam*. Al-Maktab al-Islami, Beirut.
10. Ibn Kathir, I. (1999). *Tafsir al-Qur'an al-'Azim*. Dar Taybah, Riyadh.
11. al-Qurtubi, M. (2006). *Al-Jami' li Ahkam al-Qur'an*. Mu'assasat al-Risalah, Beirut.
12. al-Nawawi, Y. (1998). *Sharh Sahih Muslim*. Dar al-Khayr, Beirut.
13. al-Bukhari, M. (1997). *Sahih al-Bukhari* (M. M. Khan, Trans.). Darussalam, Riyadh.
14. Ibn Majah, M. (2007). *Sunan Ibn Majah* (N. al-Khattab, Trans.). Darussalam, Riyadh.
15. al-Ghazali, M. (1997). *Al-Mustasfa min 'Ilm al-Usul*. Dar al-Kutub al-'Ilmiyyah, Beirut.
16. al-Shirazi, I. (1995). *Al-Luma' fi Usul al-Fiqh*. Dar al-Kutub al-'Ilmiyyah, Beirut.
17. Ibn Rushd, M. (1994). *Bidayat al-Mujtahid wa Nihayat al-Muqtasid*. Dar al-Hadith, Cairo.
18. al-Sarakhsi, M. (1993). *Usul al-Sarakhsi*. Dar al-Kutub al-'Ilmiyyah, Beirut.
19. al-Juwayni, A. (1979). *Al-Burhan fi Usul al-Fiqh*. Dar al-Ansar, Cairo.
20. al-Shawkani, M. (1992). *Irshad al-Fuhul ila Tahqiq al-Haqq min 'Ilm al-Usul*. Dar al-Kutub al-'Ilmiyyah, Beirut.
21. Kamali, M. H. (2019). *Shari'ah Law: An Introduction* (2nd ed.). Oneworld Publications, London.
22. Hallaq, W. B. (2009). *Shari'a: Theory, Practice, Transformations*. Cambridge University Press, Cambridge.
23. al-Jazari, I. (1974). *The Book of Knowledge of Ingenious Mechanical Devices* (D. R. Hill, Trans.). D. Reidel, Dordrecht.
24. Turing, A. M. (1950). Computing Machinery and Intelligence. *Mind*, 59(236), 433–460.
25. Russell, S., & Norvig, P. (2021). *Artificial Intelligence: A Modern Approach* (4th ed.). Pearson, Boston.
26. Rosenthal, F. (1970). *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*. E. J. Brill, Leiden.
27. Nasr, S. H. (1996). *The Islamic Intellectual Tradition in Persia*. Routledge, London.
28. al-Ghazali, M. (2010). *Ihya' 'Ulum al-Din*. Dar al-Minhaj, Jeddah.
29. Hill, D. R. (1998). *Studies in Medieval Islamic Technology*. Ashgate, Aldershot.
30. Ibn Khaldun, A. (1967). *The Muqaddimah* (F. Rosenthal, Trans.). Princeton University Press, Princeton.
31. al-Farabi, M. (1985). *Ara' Ahl al-Madina al-Fadila* (F. M. Najjar, Ed.). Dar al-Mashriq, Beirut.
32. al-Zarqa, M. A. (1998). *Al-Fiqh al-Islami fi Thawbihi al-Jadid*. Dar al-Qalam, Damascus.
33. Ibn 'Abidin, M. A. (2003). *Nashr al-'Arf fi Bina' Ba'd al-Ahkam 'ala al-'Urf*. Dar al-Fikr, Damascus.
34. Kamali, M. H. (2006). *An Introduction to Shari'ah*. Ilmiah Publishers, Kuala Lumpur.
35. al-Buti, M. S. R. (2005). *Dawabit al-Maslahah fi al-Shari'ah al-Islamiyyah*. Dar al-Fikr, Damascus.
36. al-Shatibi, I. (2003). *Al-Muwafaqat fi Usul al-Shariah*. Dar Ibn 'Affan, Saudi Arabia.
37. al-Qaradawi, Y. (2000). *Fi Fiqh al-Awlawiyyat*. Maktabat Wahbah, Cairo.
38. Ibn Qayyim al-Jawziyyah, M. (1991). *Ilam al-Muwaqqi'in 'an Rabb al-'Alamin*. Dar al-Kutub al-'Ilmiyyah, Beirut.
39. Ibn Qudama, A. (1997). *Al-Mughni*. Dar 'Alam al-Kutub, Riyadh.
40. Ibn Ashur, M. T. (2006). *Treatise on Maqasid al-Shariah* (M. H. Kamali & M. A. Sherif, Trans.). International Institute of Islamic Thought, London.
41. Ibn 'Abbas, A. (2008). *Tanwir al-Miqbas min Tafsir Ibn 'Abbas*. Dar al-Kutub al-'Ilmiyyah, Beirut.
42. IIFA (International Islamic Fiqh Academy). (2025). Resolution No. 258 on Artificial Intelligence: Rulings, Guidelines and Ethics. 26th Session, Doha, Qatar, 4–8 May 2025.
43. al-Marghinani, A. (2006). *Al-Hidaya: A Classical Manual of Hanafi Law* (I. F. Nyazee, Trans.). Amal Press, Bristol.
44. al-Tabari, M. (2001). *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*. Dar Hijr, Cairo.

45. Abū Naṣr al-Fārābī, *Al-Farabi on the Perfect State: Abū Naṣr al-Fārābī's Mabādī' Ārā' Ahl al-Madīna al-Fāḍilah*, ed. and trans. Richard Walzer (Oxford: Clarendon Press, 1985)..; Ibn Sina, H. (1952). *Kitab al-Shifa*. Oxford University Press, Oxford.
46. Muḥammad al-Ṭāhir ibn 'Āshūr, *Treatise on Maqasid al-Shari'ah*, trans. Mohamed El-Tahir El-Mesawi (London & Washington, D.C.: The International Institute of Islamic Thought, 2006).
47. Usmani, M. T. (2002). *An Introduction to Islamic Finance*. Kluwer Law International, The Hague.
48. Council of the International Islamic Fiqh Academy, "Resolution No. 258 (3/26): Artificial Intelligence: Its Rulings, Guidelines, and Ethics," 26th Session, Doha, Qatar, November 20, 2025, International Islamic Fiqh Academy
49. Petit, F. (Ed.). (1993–1995). *La chaîne sur la Genèse: Édition intégrale* (Vols. 2–3). Peeters Publishers.
50. Dar al-Ifta' al-Misriyyah. (2023). *Fatwa on the Use of Artificial Intelligence in Islamic Legal Rulings*. Cairo, Egypt. Retrieved from <https://www.dar-alifta.org>.
51. Petit, F. (Ed.). (1993–1995). *La chaîne sur la Genèse: Édition intégrale* (Vols. 2–3). Peeters Publishers.
52. Dar al-Ifta' al-Urdunn (Jordanian Ifta' Department). (2023). *AI and Fatwa: A Jurisprudential Assessment*. Amman, Jordan.
53. Islamic Portal UK. (2025, January 12). *Artificial Intelligence and Robotics: The Legacy of Muslims and Future Roles*. Retrieved from <https://islamicportal.co.uk>.
54. Forum for Promoting Peace in Muslim Societies (ADFfP). (2023). *Rome Call on AI Ethics: Islamic Perspective*. Abu Dhabi.
55. AAOIFI-IsDB. (2023). *AI in Islamic Finance: Governance, Opportunities and Challenges*. Conference Proceedings. Bahrain.
56. Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence*, 3rd ed. (Cambridge: Islamic Texts Society, 2008).
57. The primary work of al-Būṭī published/reprinted in 2005 on Islamic legal theory and maqāṣid is his seminal text *Ḍawābiṭ al-Maṣlaḥah fī al-Sharī'ah al-Islāmiyyah* (Rules/Criteria of Public Interest in Islamic Law). ; The standard 1991 publication for classical jurisprudence by Ibn Qayyim is the 4-volume edition of *I'lām al-Muwaqqi'īn 'an Rabb al-'Ālamīn* edited by Ṭāhā 'Abd al-Ra'ūf Sa'd and published by Dār al-Jīl in Beirut.
58. IIFA (2025). Resolution No. 258; Dar al-Ifta' al-Misriyyah (2023); General Iftaa' Department of Jordan, "Fatwa / Resolution Title," Resolution/Fatwa No. [Number], [Date of Resolution, e.g., March 15, 2023], The Hashemite Kingdom of Jordan,
59. Wael B. Hallaq, *Shari'a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009).
60. Abū Ishāq al-Shāṭibī, *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, ed. Mashhūr Ḥasan Āl Salmān, 6 vols. (Khobar: Dār Ibn 'Affān, 2003).