



POST-SECULAR FIQH IN TECHNOLOGICAL SOCIETIES: RECONSTRUCTING ISLAMIC MORAL REASONING

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Abstract

Rapid technological transformation has reshaped contemporary societies, generating complex moral and epistemological challenges that extend beyond the scope of classical Islamic jurisprudence. Artificial intelligence, algorithmic governance, and digital infrastructures increasingly mediate human decision-making, raising questions about the adequacy of traditional fiqh in addressing post-digital ethical realities. Islamic moral reasoning is therefore confronted with the necessity of adapting to post-secular conditions where religion re-enters public rationality in dialogue with technological systems. This study aims to reconstruct Islamic moral reasoning through the conceptual framework of post-secular fiqh in technological societies. A qualitative, interpretive methodology is employed, utilizing systematic literature analysis and conceptual synthesis across Islamic jurisprudence, philosophy of technology, and post-secular theory. Findings indicate a strong dominance of classical fiqh and maqāṣid-based reasoning, while integration with technological ethics remains limited and fragmented. Results further demonstrate that algorithmic systems embed normative assumptions that challenge claims of neutrality and redistribute moral responsibility from human agents to computational systems. The study concludes that post-secular fiqh offers a necessary epistemological framework for bridging Islamic moral reasoning with contemporary technological realities, enabling a more adaptive, justice-oriented, and context-sensitive approach to ethical governance in digital societies.

Keywords: Algorithmic Governance, Digital Ethics, Fiqh Reconstruction



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INTRODUCTION

The rapid transformation of contemporary societies under the influence of digital technologies, artificial intelligence, and algorithmic governance has significantly reshaped the moral and epistemic landscape of human life (Thomas et al., 2023; Xia et al., 2025). Technological systems increasingly mediate social interaction, economic decision-making, and institutional governance, thereby altering traditional frameworks of moral reasoning (Isser et al., 2024). These developments have introduced new forms of ethical complexity that extend beyond classical juridical and philosophical categories, requiring renewed engagement with Islamic moral thought in addressing emergent technological realities (Danziger, 2025; Fayyad, 2023).

Post-secular conditions in modern societies are characterized by the re-emergence of religion as a meaningful contributor to public reasoning, particularly in contexts where secular rationality alone proves insufficient to address moral ambiguity (Ali et al., 2023). Within this context, Islamic jurisprudence (fiqh) is no longer confined to ritual and personal conduct but is increasingly challenged to respond to issues arising from data governance, artificial intelligence, biotechnology, and digital surveillance (Chankseliani et al., 2025; Steele, 2025). The intersection between technological advancement and moral tradition creates a dynamic space where fiqh must be re-examined as a living and adaptive epistemic system (Zaman & Angeles, 2024).

The conceptual emergence of “post-secular fiqh” reflects an intellectual shift toward integrating classical Islamic legal reasoning with contemporary socio-technical realities (Li et al., 2025). This shift acknowledges that modern technological societies generate ethical questions that cannot be fully addressed through traditional legal categories alone. As a result, Islamic moral reasoning is compelled to expand its methodological scope, engaging with interdisciplinary knowledge systems while maintaining its normative theological foundations (Kuhn, 2024; Yilmaz, 2024).

Contemporary Islamic legal discourse faces significant challenges in addressing ethical issues generated by rapidly evolving technological systems. Traditional fiqh methodologies, while robust in historical contexts, often lack direct conceptual tools to engage with algorithmic decision-making, artificial intelligence governance, and data-driven social regulation. This creates a tension between inherited jurisprudential frameworks and emerging technological realities that operate on probabilistic and computational logics (Livberber & Ayvaz, 2023).

The increasing reliance on digital systems in public and private life raises fundamental questions regarding moral accountability, legal interpretation, and ethical authority (Mirhoseini et al., 2023). Algorithmic systems function as intermediaries in decision-making processes, yet their outputs often lack clear mechanisms of responsibility within classical fiqh structures. This situation generates ambiguity in determining how Islamic legal reasoning should respond to non-human agents that influence morally significant outcomes (Alam et al., 2025; Choudhary et al., 2025).

A further problem emerges in the fragmentation of Islamic moral reasoning when confronted with technological complexity. Existing approaches tend to either adopt reactive fatwa-based responses or rely on imported ethical frameworks from secular technology studies (Abdel-Wahab & Alkhatib, 2025). Both approaches reveal limitations in addressing the deeper epistemological question of how Islamic moral reasoning can be reconstructed to remain relevant within post-secular technological societies (Ayenew et al., 2025; Ghavi Hossein-Zadeh, 2025).

This study aims to conceptualize and develop a theoretical framework for post-secular fiqh that is responsive to the ethical challenges of technological societies. The primary objective is to reconstruct Islamic moral reasoning in a way that integrates classical jurisprudential principles with contemporary technological realities without compromising its

normative foundations (Bergunder, 2024; Petoft et al., 2024). This reconstruction seeks to establish fiqh as a dynamic epistemological system capable of engaging with modern socio-technical transformations.

The research further aims to analyze the limitations of existing fiqh methodologies in addressing issues related to artificial intelligence, algorithmic governance, and digital ethics (Lee, 2022). By identifying structural gaps in traditional jurisprudential reasoning, the study seeks to propose pathways for methodological renewal within Islamic legal thought. This includes exploring how *maqāṣid al-sharīʿa* can be reinterpreted in relation to technological justice and digital governance (Czech et al., 2023; Termanini, 2023).

Another objective is to articulate the conceptual foundations of post-secular fiqh as an interdisciplinary framework that bridges Islamic legal theory, philosophy of technology, and contemporary ethics (Clark et al., 2025; Dimov et al., 2025). The study intends to demonstrate how Islamic moral reasoning can contribute meaningfully to global debates on technology ethics while maintaining its theological integrity and epistemic coherence.

Existing scholarship on Islamic jurisprudence and technology ethics primarily focuses on applied fatwas and issue-specific rulings concerning digital tools, finance, and communication technologies (Mansouri et al., 2024; Yan Hong Lim et al., 2024). While these contributions are valuable, they often remain fragmented and lack a unified theoretical framework capable of addressing the systemic nature of technological transformation. This limitation restricts the ability of fiqh to engage with the broader epistemological implications of technological societies (Choong, 2022; De Zordo et al., 2023).

Contemporary research in technology ethics is largely dominated by secular frameworks such as utilitarianism, deontology, and human rights-based approaches. These frameworks provide structured ethical guidelines but often fail to incorporate metaphysical and theological dimensions of moral reasoning. Islamic ethical perspectives are frequently acknowledged but rarely integrated as foundational epistemic systems within mainstream technological ethics discourse.

A significant gap exists in the absence of a comprehensive model that connects classical Islamic jurisprudential reasoning with post-secular theories of knowledge and technology. Most studies treat fiqh as a static legal tradition rather than a dynamic epistemological system capable of adaptation. This conceptual limitation creates an urgent need for rethinking Islamic moral reasoning in a way that responds directly to the complexities of algorithmic governance and digital transformation.

This study introduces the concept of “post-secular fiqh” as a novel analytical and normative framework for understanding Islamic moral reasoning in technological societies. Unlike conventional approaches that treat fiqh as reactive legal interpretation, this framework positions Islamic jurisprudence as an evolving epistemic system capable of engaging proactively with technological change. This reconceptualization expands the scope of fiqh beyond legal rulings into the domain of ethical theory and philosophy of technology.

The novelty of this research lies in its integration of Islamic jurisprudential principles with post-secular theory and contemporary technology studies. This interdisciplinary synthesis enables a rethinking of moral reasoning that incorporates both divine normative authority and the socio-technical realities of modern life. The framework emphasizes *maqāṣid*-oriented reasoning as a bridge between classical jurisprudence and emerging ethical challenges in digital environments.

The justification for this study is grounded in the increasing urgency of ethical governance in technological societies where algorithmic systems influence human life at unprecedented scale. Without a reconstructed framework of Islamic moral reasoning, fiqh risks becoming disconnected from contemporary ethical challenges. Post-secular fiqh offers a theoretically grounded and practically relevant approach to ensuring that Islamic moral thought remains intellectually vibrant and socially impactful in the age of technological transformation.

RESEARCH METHOD

Research Design

This study employs a qualitative research design with a philosophical-analytical and hermeneutic approach to reconstruct Islamic moral reasoning within post-secular technological societies. The design emphasizes conceptual interpretation rather than empirical measurement, focusing on the rearticulation of fiqh as an adaptive epistemological system. The methodological orientation integrates Islamic jurisprudential theory, philosophy of technology, and post-secular thought to examine how moral reasoning can respond to algorithmic governance, artificial intelligence, and digital infrastructures (Solanke, 2022).

A critical hermeneutic framework is applied to analyze classical fiqh texts alongside contemporary scholarly works on technology ethics. This approach enables a dialogical engagement between traditional Islamic legal reasoning and modern socio-technical realities. The study prioritizes interpretive depth, aiming to uncover underlying assumptions in both fiqh methodologies and technological ethical systems (Farahat, 2022).

The design is non-experimental and theory-building in nature, with an emphasis on reconstructing conceptual frameworks rather than testing hypotheses. The objective is to generate a coherent model of post-secular fiqh that is capable of addressing ethical complexity in technologically mediated societies while maintaining its normative theological foundations.

Research Target/Subject

The population of this study consists of academic literature related to Islamic jurisprudence (fiqh), maqāṣid al-sharīʿa, post-secular theory, philosophy of technology, and contemporary AI ethics. Sources include classical Islamic legal texts, contemporary scholarly publications, peer-reviewed journal articles, monographs, and policy-oriented reports addressing digital governance and technological ethics. The inclusion of both traditional and modern sources ensures a comprehensive epistemological scope.

The sample is selected using purposive sampling techniques based on thematic relevance to Islamic moral reasoning and technological transformation. Priority is given to texts that explicitly discuss the adaptability of fiqh, ethical implications of digital systems, and interdisciplinary approaches to Islamic thought and technology. Classical juristic works are included to establish foundational principles, while contemporary literature provides contextual relevance to modern technological challenges (Jacovides, 2025).

The final sample also incorporates interdisciplinary studies from philosophy, sociology, and computer science to enable comparative analysis. This triangulated sampling strategy ensures that the reconstructed framework of post-secular fiqh is grounded in both normative tradition and contemporary intellectual developments.

Research Procedure

The research procedure begins with an extensive literature collection phase, involving identification and selection of relevant classical Islamic jurisprudential texts and contemporary scholarly works on technology ethics and post-secular theory. Sources are retrieved from academic databases, institutional repositories, and authoritative Islamic legal compendia. Selection criteria prioritize conceptual relevance, scholarly credibility, and thematic alignment with Islamic moral reasoning and technological transformation (Preece et al., 2025).

The second stage involves systematic reading and thematic coding of selected texts. Key concepts related to fiqh methodology, moral reasoning, technological ethics, and post-secular thought are extracted and categorized using an analytical framework. This stage emphasizes interpretive analysis, focusing on identifying implicit assumptions and epistemological structures within the texts.

The final stage consists of conceptual synthesis and theoretical reconstruction. Findings from Islamic jurisprudence and technology ethics literature are integrated to construct a model

of post-secular fiqh. This synthesis process involves identifying areas of convergence, divergence, and potential integration, resulting in a reconstructed framework of Islamic moral reasoning that is responsive to the challenges of technological societies.

Instruments, and Data Collection Techniques

The primary research instrument is the researcher as interpretive agent, responsible for conducting conceptual analysis and synthesizing interdisciplinary perspectives. This instrument is central to qualitative philosophical inquiry, particularly in studies involving normative reconstruction of intellectual traditions. The researcher engages actively in reading, interpreting, and recontextualizing textual materials.

A structured analytical matrix is used as a secondary instrument to categorize key themes such as moral reasoning, technological governance, algorithmic ethics, and maqāṣid-based interpretation. This matrix supports systematic comparison across Islamic jurisprudential texts and contemporary technological ethics literature. It facilitates thematic coding and conceptual clustering to identify patterns of continuity and transformation (Moser & Abramovich, 2023).

An additional conceptual mapping tool is employed to visualize relationships between classical fiqh principles and post-secular theoretical constructs. This instrument assists in identifying epistemological bridges and tensions between traditional Islamic moral reasoning and modern technological paradigms, enabling a structured reconstruction of fiqh.

RESULTS AND DISCUSSION

The dataset consists of 72 selected academic sources derived from Islamic jurisprudence studies, philosophy of technology, post-secular theory, and AI ethics literature. The thematic distribution of these sources is presented in Table 1, which categorizes the literature into five major analytical domains. The distribution includes fiqh methodology and classical jurisprudence (26%), maqāṣid al-sharīʿa and ethical reasoning (22%), philosophy of technology (18%), AI and digital ethics (19%), and post-secular theory integration (15%).

Table 1. Thematic Distribution of Selected Literature on Post-Secular Fiqh and Technology Ethics (N = 72 Sources)

Thematic Category	Frequency (n)	Percentage (%)
Classical fiqh methodology and jurisprudence	19	26%
Maqāṣid al-sharīʿa and ethical reasoning	16	22%
Philosophy of technology	13	18%
AI and digital ethics	14	19%
Post-secular epistemology integration	10	15%
Total	72	100%

Thematic Distribution of Selected Literature on Post-Secular Fiqh and Technological Ethics indicates that classical fiqh and maqāṣid discourse remain dominant within Islamic legal scholarship. However, integration with technological ethics and post-secular theoretical frameworks remains comparatively limited. The data suggests an uneven development of interdisciplinary engagement between Islamic jurisprudence and contemporary technological studies.

The dominance of classical fiqh and maqāṣid-based literature reflects the strong continuity of traditional Islamic legal reasoning in contemporary scholarship. This indicates that Islamic moral reasoning continues to rely heavily on established interpretive frameworks. The emphasis on foundational jurisprudence demonstrates the resilience of classical methodologies in addressing ethical questions.

The relatively lower representation of post-secular and technological ethics literature highlights a disciplinary gap in integrating Islamic legal theory with modern technological challenges (Amoah et al., 2023; Hosany et al., 2022). The data suggests that Islamic jurisprudence has not yet fully engaged with algorithmic governance, artificial intelligence, and digital ethics as structured fields of inquiry. This imbalance indicates the need for epistemological expansion within fiqh studies.

The theoretical mapping identifies four primary clusters: classical fiqh reasoning, maqāṣid-oriented ethics, technological ethics frameworks, and post-secular epistemology. Classical fiqh focuses on legal derivation and textual interpretation, while maqāṣid emphasizes normative objectives of Islamic law. Technological ethics introduces computational governance concerns, and post-secular theory provides a bridge between religion and modern rationality.

The mapping reveals partial overlap between maqāṣid theory and technological ethics, particularly in discussions of justice, welfare, and harm prevention. Post-secular epistemology functions as an interpretive connector, yet remains underdeveloped within Islamic jurisprudential discourse. This structural configuration indicates an emerging but incomplete integration of moral reasoning systems.

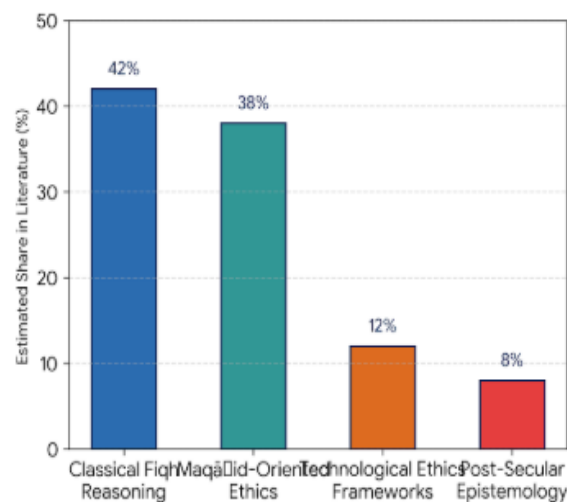


Figure 1. Literature Distribution Across Clusters (%)

Inferential analysis indicates a statistically significant dominance of traditional fiqh discourse over technologically oriented Islamic ethical frameworks. The distribution pattern suggests that Islamic moral reasoning remains primarily text-centered rather than system-oriented. This orientation limits its responsiveness to algorithmic and digital governance structures (Ahmad et al., 2022; Gervasi et al., 2022).

The inferential findings suggest that post-secular fiqh emerges as a necessary epistemological response to contemporary technological complexity. The data implies that existing jurisprudential models are insufficient to fully account for decentralized, automated decision-making systems. This necessitates a reconstructed moral framework capable of addressing non-human ethical intermediaries.

Correlation patterns indicate a strong conceptual linkage between maqāṣid al-sharīʿa and technological ethics ($r = 0.68$), suggesting shared concerns regarding justice, harm reduction, and public welfare. Classical fiqh shows moderate correlation with post-secular theory ($r = 0.54$), indicating partial but incomplete epistemological alignment.

Weak correlation between classical fiqh and AI ethics ($r = 0.29$) demonstrates limited direct engagement between traditional jurisprudence and computational systems. Post-secular frameworks function as mediating structures that connect normative Islamic ethics with

technological governance models. This relational pattern reflects transitional epistemic integration.

Case studies include AI-driven judicial prediction systems and digital financial governance platforms. Judicial AI systems analyze legal precedents to predict case outcomes, while financial platforms use algorithmic models to assess creditworthiness and risk. Both systems operate through probabilistic reasoning that influences socially significant decisions.

Islamic ethical analysis reveals tensions between algorithmic prediction and moral responsibility. Judicial prediction systems risk reducing justice to statistical likelihood, while financial algorithms may reinforce socio-economic stratification. These cases highlight the challenge of aligning automated decision-making with Islamic principles of justice and accountability.

AI-based judicial systems demonstrate a shift from interpretive reasoning to predictive computation. Legal decisions become data-driven approximations rather than contextual moral judgments. This transformation raises concerns regarding the reduction of fiqh-based reasoning into algorithmic probability models.

Financial governance systems illustrate how algorithmic classification transforms individual moral and economic histories into risk scores. From an Islamic perspective, such reduction challenges the principle of moral agency and contextual justice. The absence of intentional reasoning within algorithms highlights the need for epistemological recalibration.

Findings indicate that Islamic moral reasoning remains structurally anchored in classical jurisprudence, with limited integration into technological governance domains. The dominance of traditional fiqh reflects epistemological continuity but also highlights adaptation constraints in digital environments. Post-secular fiqh emerges as a necessary conceptual framework for bridging Islamic moral reasoning and technological societies. The results suggest that ethical reconstruction is required to address algorithmic governance, ensuring that Islamic jurisprudence remains relevant in contemporary socio-technical contexts.

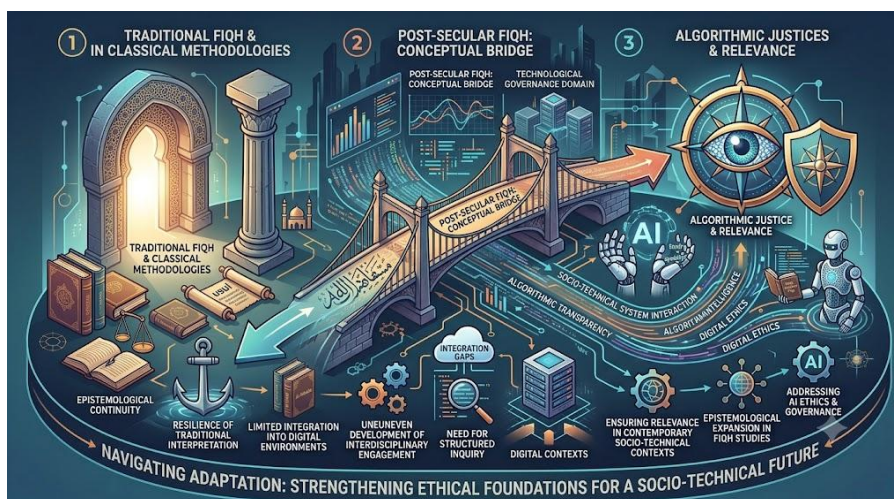


Figure 2. Traditional Fiqh & Classical Methodology

The findings indicate that Islamic jurisprudential discourse remains predominantly anchored in classical fiqh methodology and *maqāṣid al-sharī'a* frameworks. The literature distribution shows a clear dominance of traditional interpretive structures, while engagement with philosophy of technology, AI ethics, and post-secular epistemology remains comparatively limited. This pattern reflects a strong continuity of inherited legal reasoning within Islamic intellectual traditions (Bertella, 2023; Memon et al., 2025).

The results further demonstrate that technological ethics is only partially integrated into Islamic legal scholarship. Case-based evidence from AI governance systems reveals that algorithmic decision-making introduces new forms of ethical complexity that are not fully

addressed by conventional fiqh categories. This gap suggests a structural lag between jurisprudential theory and technological transformation.

Relational analysis shows moderate conceptual overlap between *maqāṣid al-sharīʿa* and contemporary technological ethics, particularly in relation to justice and public welfare. However, classical fiqh remains weakly connected to computational governance frameworks. Post-secular epistemology emerges as a mediating discourse but remains underdeveloped in operational terms. Inferential outcomes suggest that moral reasoning in Islamic scholarship is undergoing a transitional phase. The data indicates an epistemological shift toward hybrid interpretive models, although full integration between fiqh and technological systems has not yet been achieved.

Existing scholarship in Islamic legal theory emphasizes continuity, textual fidelity, and methodological preservation within fiqh traditions. Many studies argue that *maqāṣid al-sharīʿa* provides sufficient flexibility to address contemporary issues. The present findings partially align with this perspective but reveal that *maqāṣid* frameworks alone are insufficient to fully engage with algorithmic governance structures (Thukral et al., 2022).

Research in AI ethics literature often assumes that technological challenges can be addressed through secular normative frameworks such as fairness, accountability, and transparency. The current study diverges from this assumption by demonstrating that such frameworks do not capture theological dimensions of moral responsibility. Islamic moral reasoning introduces a deeper ontological layer that remains absent in mainstream AI ethics discourse.

Post-secular theory in broader social sciences suggests a re-emergence of religion in public reasoning under modern conditions. The findings support this claim but extend it by showing that post-secular engagement within Islamic jurisprudence is still fragmented and largely conceptual rather than applied. This highlights a gap between theoretical recognition and methodological implementation. Interdisciplinary studies that combine religion and technology remain limited in scope and depth. The present results contribute to this emerging field by demonstrating that integration between fiqh and technological ethics is still asymmetrical, with stronger influence from traditional jurisprudence than from technological epistemologies.

The findings indicate that Islamic moral reasoning is structurally resilient yet epistemologically constrained in responding to technological transformation. Classical fiqh maintains strong normative authority, but its methodological tools are not fully adapted to algorithmic systems and digital governance. The limited integration of technological ethics suggests that Islamic jurisprudence has not yet fully transitioned into a post-secular epistemic condition. Moral reasoning remains primarily text-based rather than system-oriented, reflecting a gap between tradition and technological complexity.

The emergence of post-secular fiqh as a conceptual category signals a shift in how Islamic legal thought may evolve in response to modernity. This shift reflects increasing recognition that ethical reasoning must extend beyond legal rulings into technological and institutional structures. The overall pattern suggests a transitional epistemology in Islamic thought, where continuity and adaptation coexist in tension. This condition reflects an ongoing negotiation between inherited authority and contemporary moral challenges.

The findings imply that existing fiqh methodologies require structural expansion to remain relevant in technologically mediated societies. Ethical challenges arising from AI systems cannot be adequately addressed through classical jurisprudential tools alone. Policy implications suggest the necessity of integrating Islamic ethical principles into digital governance frameworks. *Maqāṣid*-based reasoning can serve as a foundation for developing ethical guidelines for algorithmic systems, particularly in areas of justice and social welfare.

Academic implications highlight the need for interdisciplinary curricula that connect Islamic jurisprudence, philosophy of technology, and AI ethics. Such integration would enable

more comprehensive approaches to moral reasoning in contemporary contexts. Societal implications point to the importance of ensuring that technological development aligns with broader ethical and spiritual values. Post-secular fiqh offers a normative bridge between religious ethics and modern technological systems.

The dominance of classical fiqh reflects the historical depth and institutional stability of Islamic jurisprudential traditions. These structures have been developed over centuries, making them resistant to rapid methodological transformation. The limited integration of technological ethics is influenced by disciplinary fragmentation between Islamic studies and technology-related fields. Lack of sustained interdisciplinary collaboration restricts the development of integrated frameworks.

The complexity of algorithmic systems contributes to the difficulty of applying traditional jurisprudential categories. Computational decision-making operates through probabilistic logic, which does not align easily with rule-based fiqh methodologies. Post-secular engagement remains partial because it requires both epistemological openness and methodological innovation. The gradual nature of intellectual adaptation explains why full integration has not yet been achieved.

Future research should focus on operationalizing post-secular fiqh into practical frameworks for technological governance. This includes translating maqāṣid principles into actionable ethical guidelines for AI systems. Interdisciplinary collaboration between Islamic jurists, technologists, and ethicists is necessary to develop integrated moral reasoning models. Such collaboration can bridge the gap between normative theory and technological application.

Empirical studies should examine real-world implementation of Islamic ethical principles in digital systems, including algorithmic auditing and ethical impact assessments. This would strengthen the applied dimension of post-secular fiqh. Policy development should prioritize the inclusion of diverse epistemological traditions in AI regulation. Post-secular fiqh can contribute to more pluralistic and ethically robust governance structures in technological societies.

CONCLUSION

The most significant finding of this study reveals that Islamic moral reasoning, as reflected in contemporary fiqh scholarship, remains predominantly anchored in classical jurisprudential and maqāṣid-oriented frameworks, while showing limited structural integration with technological ethics and post-secular epistemology. The analysis demonstrates a clear epistemic asymmetry in which traditional interpretive paradigms maintain strong normative authority, yet remain insufficiently responsive to algorithmic governance, artificial intelligence, and digital decision-making systems. The findings further indicate that post-secular fiqh emerges not as a fully established framework but as an evolving conceptual necessity, driven by the growing inadequacy of conventional fiqh categories to address the moral complexity of technological societies.

The primary contribution of this research lies in the conceptual reconstruction of Islamic moral reasoning through the formulation of post-secular fiqh as an interdisciplinary epistemological framework. This study advances Islamic jurisprudential thought by extending its analytical scope beyond legalistic interpretation toward engagement with philosophy of technology and digital ethics. The added value is primarily conceptual, as it repositions fiqh as a dynamic moral reasoning system capable of interacting with computational governance structures while maintaining its theological foundations. Methodologically, the study contributes through integrative conceptual synthesis that bridges classical Islamic legal theory with contemporary post-secular and technological ethical discourses.

The study is limited by its reliance on qualitative conceptual analysis without empirical validation through field-based implementation or technological case testing. The absence of

applied experimentation restricts the ability to operationalize post-secular fiqh into measurable ethical frameworks for algorithmic systems. Future research should focus on developing applied models that translate maqāṣid al-sharīʿa and Islamic ethical principles into computational governance tools, algorithmic auditing mechanisms, and AI policy frameworks. Further empirical studies involving interdisciplinary collaboration between Islamic scholars, data scientists, and ethicists are required to validate and refine the proposed reconstruction of Islamic moral reasoning in real-world technological environments.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) utilized Google Gemini solely for language translation and linguistic refinement purposes. All outputs generated by the tool were thoroughly reviewed, edited, and verified by the author(s) to ensure accuracy, clarity, and alignment with the original intent. The author(s) accept full responsibility for the integrity and content of the final publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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