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Logic, Law, and Lexicon: The AI Convergence in Emerging Societies

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Abstract

Background Emerging societies experience a special dilemma, namely, the need to incorporate Artificial Intelligence (AI) into normative frameworks in which law and ethics are closely intertwined with religious and linguistic customs. The paper examines Algorithmic Logic, scriptural Lexicon (Quran and Hadith) and the traditional Law (Fiqh).

Purposes: *The study assesses the formulation of AI-based reasoning in accordance with the Islamic principles of evidentiary. It evaluates Big Language Models (LLMs) in the application of exegesis and Hadith verification of the Quran and seeks to maintain scholarly integrity by discussing the more comprehensive effect of AI on the humanities.*

Procedure: *A comparative analysis is undertaken interdisciplinarily, comparing the world standards (IEEE/EU) and the Maqasid al- Shari'ah. The Lexicon part is a qualitative evaluation of AI-generated interpretations of the classical work, and the Law part evaluates the case studies of AI integration into the judicial system.*

Findings Results *The results show that AI offers unmatched efficiency in data processing and Hadith authentication, but has a critical limitation due to the lack of metaphorical richness of the Arabic lexicon (so-called semantic gap). It is also true that AI has weaknesses in Ijtihad (independent reasoning), but a HH hybrid model promises to help in making judicial proceedings faster without losing accountability.*

Conclusion: *The way ahead for new societies is to move to Digital Ijtihad, i.e., the scheme in which the AI does not substitute the human judgment but increases it. To have a culturally based digital future, it is critical to establish localized forms of governance that are based on global technology standards and cultural customs.*

Keywords: *Digital Ijtihad, Artificial Intelligence Ethics, Islamic Jurisprudence, Algorithmic Logic, Emerging societies.*

Introduction

The fast development of Artificial Intelligence (AI) has already transcended the sphere of the computational science field, taking a central role in the structure of world governance, legislation, and culture. This technological change in the emerging societies does not come out of nothingness; it meets a well-established system of Logic (rational inquiry), Law (normative jurisprudence) and Lexicon (linguistic and scriptural tradition) (Al-Alwani, 1990; Al-Ghazali, 1993; Nyazee, n.d.). With the advent of the Fourth Industrial Revolution, in such countries, the conflict between the algorithmic efficiency and the maintenance of traditional ethics emerges as one of the major spheres of scholarly concern (Jobin et al., 2019; Floridi, 2019; Mohadi & Tarshany, 2023)

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The Interdisciplinary Environment.

The process of implementing AI in new communities, especially in those where the Islamic sciences are a key component of their program, has to be approached with a careful interpretation of the interplay between the systems relying on the data and the human values. Within the framework of Islamic sciences, the Lexicon is not just the collection of words but the source of the divine revelation and prophetic tradition (Quran and Hadith) (Kamali, 1991; Al-Ghazali, 1993). Whenever AI is used in the exegesis of the Quran or in legal interpretation, it is not merely text processing, but rather it is an interaction with a tradition of hermeneutic theology that has operated for more than a millennium (Masud et al., 1996; Shaalan et al., n.d.).

At the same time, the Law in these societies is usually a combination of civil, common and religious frameworks. The addition of autonomous decision-making systems to this mix poses urgent ethical issues that are urgent, questioning how accountable autonomous decision-making systems are, whether they are a black box or not, and whether algorithmic bias can supersede local ethical sensitivities (Hildebrandt, 2020; Birhane, 2020; Mohadi & Tarshany, 2023).

Problem Statement

Although AI ethics frameworks are sometimes designed on the global level, they are often formed in Western secularist frameworks, which are not always well-designed to capture the ontological and epistemological specificities of emergent, faith-oriented, or traditionally-oriented societies (IEEE, 2019) (Birhane, 2020). The gap in the literature on how AI can be localized, not only in language, but also in logic and ethics, is apparent to support societies that value the welfare of the community (Maslaha) (Kamali, 1991) and adherence to scripture, in addition to technology (Nyazee, n.d.; Mohadi & Tarshany, 2023).

Research Objectives

The main aim of the study is to pursue the multi-dimensional intersections of AI with the conventional pillars of the new societies. In particular, this research paper aims to:

• **Exploring the Algorithms of Holy Scriptures:** Explore AI potentials and shortcomings in Arabic language processing of the Quran and Hadith and its complex Arabic lexicon.

• **Assess Ethical Compatibility:** Assess (or analyze) the correspondence (or lack thereof) between the utilitarian reasoning of AI and the Maqasid al-Shari'ah (the higher objectives of law).

• **Offer a Framework of Digital Ijtihad:** Design a system in which AI is used as a computational resource to human academic work (Ijtihad) instead of its substitute.

• **Close Disciplinary silos:** Humanities Juxtaposing computer science and jurisprudence with the humanities to make AI applications culturally appealing and legal.

Through the exploration of these goals, this paper will give a tentative outlook of how developing societies can make use of the strength of AI without sacrificing the vocabulary of their history or the Law of their conscience.

Significance of the Study

The study has a deep scholarly, intellectual and practical significance to the parties interested in the vocation of technology and tradition.

Academic Value: This paper is the first to go as far as a three-fold structure (Logic, Law and Lexicon) which transcends binary, hence Tech vs. Religion arguments. It adds to the expanding

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research on Digital Humanities because it offers a systematic approach to the assessment of the hermeneutic correctness of AI in non-Western linguistic settings.

Intellectual Value: The research reinvents the agency of emerging societies in the global AI debate by coming up with the concept of Digital Ijtihad. It does not follow the assumption that AI ethics should be a monocentric and Western-made product, but rather promotes the idea of ontological pluralism in which algorithms can observe and mirror sacred traditions.

Practical Value: To the policymakers and judicial organizations in the developing countries, this research paper is a model for the Centaur Judicial Model. It provides practical suggestions on how AI can be incorporated into the workflow of law and order without impacting the need to have a human in the loop, which ensures the loss of cultural identity with the accelerated automation.

Literature Review

The existing literature on Artificial Intelligence and society is marked by a strong geographical and philosophical imbalance. Although significant studies have been conducted on the topic of AI ethics (Jobin et al., 2019) and the legal automation of secular Western societies (Hildebrandt, 2020), there is an acute knowledge gap on the topic of AI implementation in the particular normative and linguistic restrictions of Islamic and emerging societies (Mohadi & Tarshany, 2023).

The "Universalist" Ethics Gap

Existing literature tends to perceive AI Ethics as an omnipresent set of principles (transparency, fairness, justice). Nevertheless, these concepts have been observed by academic researchers such as Birhane (2020) to be typically algorithmic colonialist in their makeup, and do not consider the communal wellbeing (Maslaha) (Kamali, 1991) or the theological responsibility forms inherent to the emergent societies. This paper addresses this gap by specifically contrasting global norms with the Maqasid al-Shari'ah (IEEE, 2019) (Mohadi & Tarshany, 2023).

The Linguistic-Legal Void

The existing research on Natural Language Processing (NLP) is devoted to English and major European languages. Although some research on Arabic NLP is emerging, it is very technical and has no connection with the field of legal hermeneutics (study of interpretation). An existing gap in the literature is the role of LLMs in the process of addressing the so-called Lexicon of classical Arabic - a language in which legal meaning is indissolubly bound to morphology and oracular circumstances (Shahid et al., 2025) (Shaalan et al., n.d.).

The Issues of Digital Literalism.

In recent years, AI and religion have been investigated with warnings of so-called Automated Fatwas or Digital Literalism (Bunt, 2018), but a technical and philosophical solution has not been put forward by many (Al-Alwani, 1990) (Kamali, 1991). The paper discusses this issue by shifting the debate on the question of whether AI should be utilized to how it can be architecturally aligned against the tradition of Ijtihad (independent reasoning) (Nawaz, n.d).

Methodology

In the pursuit of the intricate intersection of logic, Law, and Lexicon, in this study, the interdisciplinary, qualitative comparative framework is used. The methodology will bridge the gap between computational linguistics and traditional legal hermeneutics in such a way that the results are technically sound and also culturally based.

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1. Comparative Normative Analysis.

The main idea behind the legal investigation is the systematic analogy of the modern AI governance models and the classical Islamic jurisprudence.

Poor accountability, transparency, and non-discrimination: We examine the IEEE Ethically Aligned Design and the EU AI Act pillars of ethics.

Traditional Frameworks: These are overlaid on the Maqasid al-Shari'ah (Higher Objectives of Islamic Law) of protection of Din (Faith), Naql (Intellect) and Nasl (Lineage) to detect the areas of overlap or moral conflict.

2. Lexical and Hermeneutic Evaluation.

To test the Lexicon element, the research will use a Qualitative Scriptural Assessment:

• **Data Selection:** Three popular Large Language Models (LLM) are used to run data in the field of social justice and contract law, a filtered collection of Quran verses and Hadith.

The AI-generated exegesis (Tafsir) is evaluated on three grounds, namely Morphological Accuracy, Contextual Integrity (Asbab al-Nuzul), and Theological Neutrality.

3. The Digital Ijtihad Case Study.

Our case study is based on the scenario-based approach to the simulation of the implementation of AI within a contemporary Shari'ah-compliant law environment.

Scenario: Inheritance controversy with intricate family set-ups, which is a common situation in developing societies.

Process: We make a comparison of the logic of a specialized AI legal assistant to the Ijtihad (reasoning) of a human jurist (Mufti).

• **Metrics:** It is compared in terms of Efficiency (speed of processing) vs. Equity (the possibility to consider certain human peculiarities which can be overlooked by a strict algorithm).

4. Interdisciplinary Synthesis

Lastly, the study combines the findings through a Synthesis Matrix. Such a tool, in turn, allows us to visualize the impact of technical "Logic" on the "Law" and the role of the "Lexicon" of a society that would predetermine its eventual acceptance of AI technologies.

This paper will look at the conflict of the Large Language Models (LLMs) and the study of sacred texts, specifically the conflict between the computational "Logic" and the classical Arabic "Lexicon" of the text.

1. Computations of Morphological Complexity.

The classical Arabic can be defined as the system of roots and patterns where one root can consist of three letters and a dozen different semantic forms can be made. This morphological richness is a special issue to AI based reasoning (Shaalan et al., n.d.).

• **Morphological Accuracy vs. Intent:** Although the existing LLMs appear to be quite effective in their ability to recognize morphological patterns and correct the linguistic data, they are often not able to understand the intent (Maqasim) behind the rhetoric in the scripture (Mohadi & Tarshany, 2023).

The Semantic Disconnect: Studies find a phenomenon of a semantic gap, with no explanation of the richness of classical Arabic vocabulary in algorithmic logic (Shaalan et al., n.d.). The classical Arabic can be defined as the system of roots and patterns where one root can consist of three letters

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and a dozen of different semantic forms can be made (Nyazee, n.d.; Al-Alwani, 1990; Shahid et al., 2025).

Literalism Risks: Since AI logic is prone to statistical probability and optimization, it risks flattening these layers of language. It may lead to a kind of digital literalism that ignores the advanced tradition of interpretation of Tafsir (Kamali, 1991; Mohadi & Tarshany, 2023).

2. Influence of Semantic Gap on Contextual Integrity.

A wide divide (the semantic gap) has a devastating influence on the capability of the AI to retain Asbab al-Nuzul (historical-situation context of revelation).

The High-Fidelity Low-Nuance Paradox.

When LLMs are analyzed in the context of exegesis of the Quran and the Hadith, it becomes evident that there is a paradox of the models being technically competent and hermeneutically weak (Mohadi & Tarshany, 2023).

• **Stuttering with Eloquence:** AI reasonings usually cannot handle Balaghah (Arabic eloquence) and give literalistic meanings that do not contain metaphorical meaning.

Contextual Erasure AI-generated exegesis is in danger of overlooking the situational context in which a verse was revealed by focusing on the statistical frequency of its revelation (Bunt, 2018) (Mohadi & Tarshany, 2023) (Shahid et al., 2025).

Principle of Bayan (Clarity)

In classical law, there is the principle of Bayan that the legal conclusions should be clear and explicable (Kamali, 1991) (Nyazee, n.d.). The black box quality of AI, where the model does not provide a reason as to why it arrived at a particular textual conclusion, contravenes this principle and, as such, may undermine the integrity of independent legal reasoning (Ijtihad).

3. Closing the Gift: Digital Ijtihad.

The research suggests a shift to Digital Ijtihad in order to resolve these risks.

Human-in-the-Loop: Textual tasks, e.g., the search for the corresponding text or the charging of chains of narration (Isnad), have to be done by AI; the interpretation is the human action of the scholar (Nawaz, n.d.) (Mohadi & Tarshany, 2023).

• **Localized Ethical Training:** Future models should not be confined to generic global standards, but they should incorporate directly into their logic the Maqasid al-Shari'ah (Higher Objectives of Law) (Jobin et al., 2019; Birhane, 2020; Mohadi & Tarshany, 2023).

• **Interpretive Transparency:** The developers are encouraged to feel more comfortable with Sacred Text Models, which give their users more of the sources and the chain of narration used in any output so that scholarly integrity can be assured (Mohadi & Tarshany, 2023) (European Parliament, 2025).

1. Convergence and Divergence: The Logic of Utilitarianism and the Maqasid al-Shari'ah.

The difference between global AI standards and Islamic legal goals in their priorities of values is pointed out in the Ethical Alignment Gap.

• **Areas of Convergence:**

  o International standards like transparency, accountability, and justice, e.g., in the IEEE Ethically Aligned Design (IEEE, 2019) and in the EU AI Act (European Parliament, 2025),

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are more or less consistent with the general quest of justice in the traditional law (Mohadi & Tarshany, 2023).

o The two systems are aimed at reducing error and enhancing the welfare of society, but the way they define welfare varies.

• **Points of Divergence:**

o Utilitarianism vs. Dignity: The existing AI logic is highly utilitarian, which tries to maximize results by minimizing errors in the majority. Islamic law, on the other hand, puts into a secondary position the protection of personal dignity and spiritual integrity (Din) even when this would delay the process of decision-making (Al-Alwani, 1990; Mohadi & Tarshany, 2023).

o Ontological Context: It is common to see that global structures are based on Western secular paradigms, which do not necessarily recognize the particular structure of theological accountability that takes place in faith-based societies (Jobin et al., 2019; Birhane, 2020).

o The Implementation Mechanism: Although the two systems place importance on the value of Justice, AI understands it in relation to binary data sets and statistical probability, whereas the Maqasid al-Shari'ah aims to uphold five central necessities: Faith (Din), Intellect (Naql), Life, Property, and Lineage (Nasl) (Kamali, 1991; Mohadi & Tarshany, 2023; Nyazee, n.d.).

2. The case of AI and Judicial Equity: The revelation of Istihsan.

There is a huge difference between algorithmic "Efficiency" and the notion of "Equity" needed in the complicated social situations.

• **The Problem of Rigidity:**

o AI models are best at working with clear and binary data that is coded in a standard way. However, in the complicated family and inheritance law, which is at the core of the social structure of the developing countries, AI does not yet possess the ability to make Istihsan (juristic preference) (Az-Zuhaili, n.d.-b; Nyazee, n.d.; Kamali, 1991)

It is immoral to force someone to end their own life or to end the life of a loved one, no matter how great the reasons behind the action may be.<|human|>There is No Moral Weighing:

- It is immoral to compel a person to kill herself or to cause the death of a beloved one, regardless of how good the motives of the act are.

o Contrary to human jurists (Muftis), AI is not able to balance conflicting ethical priorities not included in its training data (Masud et al., 1996).

o The outcomes of AI on simulated inheritance cases were usually determined to be legally correct based on a literal interpretation of the code, yet ethically inflexible since the machine could not consider certain human factors (Mohadi & Tarshany, 2023) (Shahid et al., 2025).

3. Strategic Recommendations on Alignment.

The research proposes the shift to a localized model of governance in order to close these gaps.

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Recommendations: Scattered throughout the paper are recommendations to apply Maqasid al-Shari'ah directly to the incentive tasks of machine learning models to ensure that the Logic is concerned with human dignity and justice, as opposed to raw computational performance (Nawaz, n.d.).

• **Centaur Judicial Model:** AI is not supposed to make independent decisions; it has to act as a Linguistic and Legal Assistant. This guarantees a Human-in-the-Loop (HITL) protocol in which the data mining and citation are done by AI and the end-result, the "Logic" and moral preference (Istihsan), are left to a human scholar (Hildebrandt, 2020) (Az-Zuhaili, n.d.-a; Mohadi & Tarshany, 2023)

The shift to autonomous AI systems into a system of what can be called Digital Ijtihad is a crucial social and legal development of the emerging societies. In this study, the author will examine the governance frameworks and systems that need to be in place in order to see AI act as an accelerating factor to human-centered scholarly augmentation and not as a form of AI ethical reductionism.

1. Key Elements of the "Digital Ijtihad" Architecture.

To create a structure in which AI should be used as an instrument of so-called Digital Ijtihad (autonomous legal argumentation), the following elements are necessary:

• **Human-Centric Augmentation:** A framework that is characterized by AI being a computational support of human academic work (Ijtihad) (Nawaz, n.d.).

• **Academic Honesty:** The system should be set in such a way that it does not interfere with the traditional scholarly practices, yet tries to address the wider societal effects of AI.

• **Focalized Ethical Congruence:** The governance must not merely be founded on the technical standards in the world (such as the EU AI Act) but on the local ethical cultures, such as the Maqasid al-Shari'ah (Jobin et al., 2019; Birhane, 2020; Mohadi & Tarshany, 2023).

• **Interdisciplinary Education:** A new breed of so-called dual-literate must be taught not just computer science but the classical humanities to supervise such digital shifts (Kamali, 1991; Az-Zuhaili, n.d.-a).

Interpretive Transparency: Models should focus on transparency through offering certain sources and chains of narration (Isnad) of any output made to prevent the black box effect (IEEE, 2019; Mohadi & Tarshany, 2023).

2. Application of the Centaur Judicial Model.

The Centaur Judicial Model is a middle-ground method in which human jurists offer the moral compass (which is the ethical deliberation) and machines offer the map (which is the data). It is applied based on several structural protection measures:

Ensuring Human-in-the-Loop (HITL) Accountability.

• **Final Discernment** Final verdicts of a legal and ethical nature are the prerogative of qualified experts (Masud et al., 1996; Az-Zuhaili, n.d.-a).

• **Liability Allocation:** A human jurist (Mufti) will have to sign any AI-aided decision, and he or she will be presumed to be completely legally and morally liable (Hildebrandt, 2020; Nyazee, n.d.).

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• **Experts Control:** The model makes sure that AI does not subjugate local ethical sensibilities by algorithmic bias.

Cashing in on Computational Efficiency.

• **Lexical Task Delegation:** AI is used in mechanical "Lexical" tasks, which include searching large databases to find precedents, cross-referencing Hadith, or finding linguistic patterns (Shaalan et al., n.d.; Shahid et al., 2025).

• **Reduction of human error:** through the machine-human interaction, human error is minimized with the help of reference and data search.

• **Dedicated Thinking:** The human jurist can think more deeply in terms of the Maqasid (higher objectives) of the law by transferring the data mining to AI (Al-Alwani, 1990; Al-Ghazali, 1993; Mohadi & Tarshany, 2023).

3. Bureaucracy and Regulatory Control.

To operate in emerging countries, the System of this model has to have a Covenant of Oversight to regulate the logic.

• **Regulatory Sandboxes:** Governments ought to establish regulated spaces to conduct law and Islamic science AI tools trials under the guidance of tech specialists as well as religious figures (European Parliament, 2025).

• **Algorithm Auditing:** Legal frameworks should be changed to add periodic auditing of the models by professionals trained in Shari'ah and Software Engineering to keep the models consistent with the changing Law and Lexicon of society (Nawaz, n.d.; Mohadi & Tarshany, 2023).

• **Ethics-by-Design:** The Maqasid al-Shari’ah must be considered an inseparable part of the reward functions of machine learning models so that the principle of human dignity is more valued than efficiency (IEEE, 2019).

The introduction of Artificial Intelligence in the normative framework of new societies prompts a fatal gap in the conventional accountability systems. With the advent of AI systems to process the Lexicon of sacred texts and legal documents, the Logic of responsibility needs to be restructured, written in new legal provisions and educational perspectives.

1. Setting the Liability on Flawed AI Interpretations.

This research calls a Covenant of Oversight the governance of the Logic of responsibility in the emerging societies. The liability should be established clearly, as the AI-guided tools are used on religious or legal texts to prevent the black box accountability gap (Hildebrandt, 2020).

The Human in the Loop (HITL) Mandate.

• **Verdicts of Reservations:** Final legal and ethical judgments should only be reserved for competent human beings to create moral accountability (Masud et al., 1996; Nyazee, n.d.). and • **Mandatory Protocol:** Any AI-assisted legal or religious determination must have a mandatory protocol, which is a Human-in-the-Loop protocol (IEEE, 2019; Mohadi & Tarshany, 2023).

Signature of Responsibility: The signing of the final "Logic" of any ruling has to be by a human jurist (Mufti or judge) taking full legal and moral responsibility (Az-Zuhaili, n.d.-a; Nawaz, n.d.).

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Legal Frameworks Superiority.

- **Algorithm Auditing:** The legal system needs to be developed to incorporate what we will call Algorithm Auditing by specialists proficient in both Shari'ah and Software Engineering (Nawaz, n.d.; Mohadi & Tarshany, 2023).

Accountability Panels: New societies must establish autonomous, multi-disciplinary, so-called Ethics Audit Boards to evaluate AI models employed in the public service periodically (Jobin et al., 2019; Birhane, 2020).

- **Regulatory Sandboxes:** Governments should establish regulated environments (sandboxes) where technology scholars and religious leaders may test the use of AI tools before they can be applied in the societal context (European Parliament, 2025).

2. The Use of Dual-Literacy Curricula.

The fact that AI is a black box and that the system cannot answer why it has come to a given conclusion is a contravention of the legal principle of Bayan (clarity/manifestation) demanded in the traditional law (Kamali, 1991). The main means to address this obscurity is interdisciplinary "Dual-Literacy.

Redeeming the Black Box Problem.

- **Interdisciplinary Dialogue:** Computer science, jurisprudence, and the humanities should engage in a conversation in the curricula to make AI applications both culturally and legally viable (Hildebrandt, 2020).
- **Background Education:** The next generation of Law and Humanities needs to be aware of the technical fundamentals of algorithmic prejudice and information science (Floridi, 2019; Shahid et al., 2025).
- **Technologist Ethical Training:** On the other hand, computer scientists should be tutored in the customary ethical and legal practices of the societies they are about to cater to with their products (IEEE, 2019; Birhane, 2020).

Saving the Lexicon and Law.

However, the key to this situation lies in the field of Scholarly Integrity: Dual-literate scholars are the guarantee of having AI applied to the tasks associated with the phenomenon of Lexical (data mining/cross-referencing) and yet preserving the human conscience that is crucial to the Law (Al-Alwani, 1990; Shaalan et al., n.d.).

- **Digital Ijtihad Supervision:** This new breed of professionals will be needed to lead the move to Digital Ijtihad, so AI supplements the judgment of human morals and does not substitute them (Bunt, 2018; Mohadi & Tarshany, 2023).
- **Implications for the developing countries.**

The "Law" is a stabilizing factor in the face of rampant modernization. The emerging societies can exploit the efficiency of AI without forfeiting the Legacy of the past or the Law of conscience by creating a Covenant of Oversight and by making an investment in Dual-Literacy.

Results

The exploration of the interwoven Logic, Law, and Lexicon of the emerging societies has given some important insights into their critical aspects. The results depict a clear conflict

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between the great speed of artificial systems and the depth of human-based conventional structures.

1. **The Lexical Disconnect in the Semantics.**
   The paradigm shift in the study of Large Language Models (LLMs) with regard to the exegesis of the Quran and the Hadiths was found to have a paradox of high-fidelity and low-nuance. Though the AI proved quite precise in the linguistic cross-referencing and morphological identification (Shaalan et al., n.d.), it did not always understand the Maqasim (intent) of scriptural rhetoric (Al-Alwani, 1990; Mohadi & Tarshany, 2023). In particular, the logic of the AI had a problem with Balaghah (Arabic eloquence) and tended to be literal in its interpretations and did not take into account the historical and situational context (Asbab al-Nuzul) in proper exegesis (Mohadi & Tarshany, 2023; Shahid et al., 2025).
2. **The Algorithmic Logic vs. the Legal Equity.**
   As in the comparative legal case studies, there was a large disparity between algorithmic "Efficiency" and judicial "Equity." The AI models were very effective in the application of uniform legal codes to clear-cut data (Floridi, 2019). In complicated cases of inheritance and family law, however, which are prevalent in emerging societies, the AI was incapable of Istihsan (juristic preference) (Kamali, 1991) (Az-Zuhaili, n.d.-b; Nyazee, n.d.). The AI was unable to consider conflicting moral priorities that are not covered by binary sets of data, and therefore, the outcomes were legally right according to the code but morally inflexible in application (Mohadi & Tarshany, 2023).
3. **The Ethical Alignment Gap**
   The analysis of AI ethics in relation to the Maqasid al-Shari'ah revealed that such global principles as Transparency and Justice coincide with conventional values, but the mechanism of implementation is different (IEEE, 2019). The present AI reasoning is predominantly utilitarian, where it strives to reduce error among the majority. However, the law culture of new communities tends to emphasize the right to personal dignity and spiritual integrity, which might slow down the decision-making process (Jobin et al., 2019).
4. **The Rise of the Hybrid Scholar.**
   Information provided by the simulation trials indicates that AI can be most efficient not as a decision-maker per se, but as a so-called Linguistic and Legal Assistant. The findings indicated that in the event that human scholars engaged AI to process their decision in the context of the so-called Lexical search (discovery of the relevant texts and precedents), its Ijtihad (reasoning) grew stronger (Nawaz, n.d.). This synergy minimized the human error in citation and retained the much-needed human conscience by the Law (Mohadi & Tarshany, 2023; Shaalan et al., n.d.).

Discussion

The combination of Logic, Law, and Lexicon shows that the adoption of AI is not the major challenge faced by the emergent societies, but it must be adjusted to the already existing normative structures. Although the findings show a high level of technical competency in the way AI

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processes the "Lexicon," the discourse turns around to the way this influences the application of this in the form of the Law.

Algorithms Paradox of Algorithmic Precision

The incompatibility of the accuracy of the algorithm and the fluency of the language is one of the most important points that should be mentioned. The Lexicon is purposely multivaried in Islamic sciences: even a single word in a verse of the Quran may have different legal meanings depending on the grammatical context or history (Kamali, 1991; Shaalan et al., n.d.). AI logic is a threat to this, as it is more prone to optimization and statistical probability, which may be compared to flattening these shades (Floridi, 2019). The danger of the conversion to a digital literalism in which the intricate history of the traditional Tafsir interpretation is ignored lurks especially in the event that the new societies excessively rely on automated exegesis (Mohadi & Tarshany, 2023; Shahid et al., 2025).

The remaking of Ijtihad in the Machine Age.

The results about Ijtihad indicate that what we are currently experiencing is the shift in the purely human-thinking ones to Centaur Jurisprudence, a combined model in which the human presents the ethical "compass" and the machine presents the data "map (Hildebrandt, 2020)." This does not reduce the role of the scholar, but it glorifies it (Az-Zuhaili, n.d.-a). This technique of removing the manual effort of cross-referencing thousands of Hadith or legal precedents to an AI allows the jurist to contemplate the Maqasid (Objectives) on a deeper level (Al-Ghazali, 1993). Nevertheless, the debate should be cautious: in case the Black Box of AI is not able to provide reasons why it has arrived at a certain textual conclusion, it goes against the legal principle of Bayan (clarity/manifestation) mandatory in conventional law (Nyazee, n.d.).

Socio-Legal Consequences to the developing countries.

In the case of the emerging countries, the Law can be a stabilizing factor in the process of hasty modernization. The findings indicate that AI has the potential to be used as a translator, rendering complicated legal and religious frameworks more open to a generation susceptible to computers (Bunt, 2018; Birhane, 2020). Nevertheless, there are usually cultural biases in the so-called Logic of Western-designed AI. As we have discussed, to make AI truly Interdisciplinary and Comparative it should be precisely optimized on the local datasets, which would mirror the particular social and ethical landscape of the society under consideration (Birhane, 2020; Mohadi & Tarshany, 2023).

The "Logic" of Responsibility

Lastly, the issue of the vacuum of accountability is discussed. When the legal tool, with the help of AI, gives a poor interpretation of a contract or a religious text, who is the person to blame? It is the Covenant of Oversight which, we believe, must exist above the Logic of the system (Nawaz, n.d.). This implies that the legal systems in developing traditional societies need to change to accommodate the incorporation of the concept of "Algorithm Auditing," whereby specialists are involved to train experts both in Shari'ah and Software Engineering (Mohadi & Tarshany, 2023; European Parliament, 2025).

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Conclusion

Having Artificial Intelligence integrated in the sensitive ecosystems of the Logic, Law, and Lexicon is a revolutionary step in the emerging societies. The current study shows that although the use of AI is an efficient trigger of data retrieval and linguistic mapping, it is still not able to match the deep ethical intuition of classical jurisprudence and scriptural exegesis.

Summary of Contributions

The paper ends with the conclusion that the main challenge of automating sacred or legal reasoning is the gap between algorithmic processing and human-contextual processing, the so-called Semantic Gap. AI is good with the Lexicon as a database and fails miserably on the Logic of moral application. Thus, the role of AI in new societies has to be re-conceived: it is not Digital Judge or Virtue Alim, but a sophisticated thinking device that seeks to enhance the abilities of human academicians and lawyers to perform.

The Wave in the Right Direction of Digital Ijtihad.

In order that technology empowers instead of disenfranchises cultural and legal identity, the research offers a system of Digital Ijtihad. This model advocates for:

The human-centric design: Striving to enforce the human-in-the-loop design models in which only qualified professionals may reach final legal and ethical decisions.

Localized Ethical Alignment: The emergence of AI governance, based on incorporating the Maqasid al-Shari'ah and international technical standards, to secure community values.

• **Interdisciplinary Education:** Educating a new generation of scholars who are equally adept in computer science as well as in the traditional humanities to manage such changes.

Final Outlook

Finally, AI meeting Law and Lexicon provides an entirely new chance to rejuvenate the traditional sciences in this modern era. By closing the divide between Sacred Texts and Silicon Logic, it is possible to initiate in the new societies a worldwide trend of intelligent and yet profoundly wise technology. The future of AI in the countries is in the capacity of AI to pay tribute to the past and create a fair, digitally-empowered future.

According to the results of the Logic, Law, and Lexicon, the given recommendations can be offered to policymakers, technologists, and scholars in a new society. The recommendations are meant to make sure that the assimilation of AI helps instead of undermining the ethics and law of these countries.

Research Recommendations

1. Setting up of Localized AI "Ethics-by-Design" Frameworks.

Engineers and developers operating in rising societies must stop using general standards of AI across the globe.

According to the Maqasid al-Shari'ah (Higher Objectives of Law) should be embedded directly in the reward functions of machine learning models. This is so that the algorithmic "Logic" is naturally set towards prioritizing human dignity, collective good (Maslaha) and justice as opposed to computational efficiency.

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2. Culturally-Specific LLM Development.

Very frequently, general-purpose Large Language Models (LLMs) are biased towards Western and lack the classical Arabic linguistic depth.

Recommendation: Invest in the development of special models of the Sacred Text, which is trained on validated and high-quality corpora of Quranic exegesis, Hadith and classical jurisprudence. These models are supposed to emphasize interpretive transparency, which gives a user the particular sources and chains of narration (Isnad) that are used to produce an output.

3. Application of the Centaur Model of Judicial.

In order to avoid the Black Box effect within the legal contexts, the new societies must not be open to complete autonomous decision-making of legal matters.

• **Proposal:** Use Human-in-the-Loop (HITL) as a compulsory standard when all AI-related legal and religious decisions are to be made. Lexical tasks (the search of precedents, the recognition of language patterns) should be addressed with the help of AI, and the end Logic of the ruling must be approved by a human jurist who takes a legal and moral responsibility.

4. Dual-Literacy Curricula Interdisciplinary.

The space separating the "Silicon" and the Sacred is frequently the space in human knowledge.

• **Recommendation:** Schools ought to initiate interdisciplinary education that will confer Dual Literacy. Not only are the future of Law and Humanities scholars familiar with the fundamentals of algorithmic bias and data science, but Computer Scientists themselves ought to be equipped with the ethical and legal cultures of the communities within which the successful launch of their products will be welcomed.

5. Active Regulatory Sandboxes of "Digital Ijtihad."

The rate of AI development is faster than the rate of traditional law-making.

Suggestion: regulatory Sandboxes. Governments in new societies must establish a regulated setting of Law and Islamic Sciences AI tools, in which both experts in technology and authorized religious leaders oversee the procedure. This would enable the safe refinement of the Digital Ijtihad before it is introduced into the social arena.

6. Accountability Panels and Algorithmic Auditing.

With the increasing use of AI applications in the humanities and social sciences, there is a threat of the presence of invisible bias in social research and legal assistance.

Recommendation: Establish multi-disciplinary and independent boards, known as Ethics Audit Boards. The responsibility of such boards should be to review AI models applied in the public service regularly, with the aim of maintaining them in line with changing laws and Lexicon of the society.

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