

AI FROM AN ISLAMIC PERSPECTIVE

MOHAMAD FAUZAN NOORDIN¹, SITI NUR SYAMIMI ZAILAN^{2*}

^{1,2}*Department of Information Systems, Kulliyah of Information and Communication Technology, International Islamic University Malaysia (IIUM), Gombak, Malaysia*

**Corresponding author: syamimizailan@gmail.com*

ABSTRACT: This paper explores Artificial Intelligence (AI) from an Islamic ethical perspective by drawing upon the Qur'an, classical tafsir, and contemporary scholarship. Rather than treating AI solely as a technological or theological issue, the paper highlights how Islamic principles—justice, accountability, remembrance (dhikr), reflection (fikir), and gratitude (shukr)—can guide the ethical development and use of AI. Using a descriptive research design, the study synthesizes global concerns about AI, including bias, manipulation, and autonomy, with Islamic teachings on morality, responsibility, and societal well-being. The objective is to propose a framework that integrates AI ethics with Islamic epistemology, offering guidance for Muslims and contributing to broader discussions on responsible AI.

KEY WORDS: *Artificial Intelligence, Islamic perspective, Muslim society*

1. INTRODUCTION

Artificial Intelligence (AI) is a technology that is constantly encountered in our lives, and it is a force that we should actively engage with rather than disregard. As a widespread influence, AI has the potential to significantly impact various sectors of our lives, including the economy, politics, society, education, and future generations. As Muslims and members of Muslim society, we must prepare for these changes. We should understand how AI will shape our world. This chapter will discuss how the teachings of the Quran can guide us in navigating the complexities of AI. It is our responsibility to manage and control AI, not just for the betterment of humanity in general but also to bring us closer to Allah. This sentiment is also echoed by secular institutions, with the European Union recently introducing legislation to regulate and manage AI. This study therefore focuses on the ethical dimension of AI, examining how Islamic sources provide a framework to navigate its challenges. The objectives are threefold: (1) to analyze contemporary global concerns about AI; (2) to critically examine Islamic principles from the Qur'an and classical tafsir that relate to knowledge, ethics, and responsibility; and (3) to integrate these insights into a practical ethical framework for AI from an Islamic perspective.

2. PROBLEM STATEMENTS

As mentioned in the book, "Muslim Societies in Post-normal Times," with the introduction of social media, communication and information sharing between North and South and East and West have become more accessible thanks to sites like Facebook, WhatsApp, Twitter, and many more. In addition to uniting individuals,

social media also separates and shatters them. Artificial Intelligence (AI) starts as process automation, which is commonly observed in retail and industry. However, it can potentially become a crucial component of finance, manufacturing, advanced medical technology, and even warfare.

As Artificial Intelligence (AI) becomes more advanced, more issues and problems will occasionally occur. There's also AI in social media. If we do not handle social media correctly, it will take us to a dangerous zone. Tristan Harris, a former Google ethical designer, says during his interview for the Documentary on Netflix, "The Social Dilemma," "If something is a tool, it's just sitting there, waiting patiently." If something isn't a tool, it expects something from you. It tempts you, manipulates you, and desires things from you. We have progressed from a tool-based technological environment to a technical environment utilized for addiction and manipulation. Social media is not a technology waiting to be used. The media serves a purpose and has its own way of manipulating your psychology" (The Social Dilemma, 2020).

According to Stephen Hawking, we are about to enter a more hazardous era in human history. He was worried about the potentially dangerous effects of brilliant artificial Intelligence (AI). Thus, it is imperative that each individual, community, and nation—develop a sense of direction, including knowing where we are going, being aware of the possible outcomes of the actions we take right now, and appreciating the financial and environmental costs of the decisions we make. In the Muslim world, arguably, social justice issues, economic inequality, unemployment, the environment, and technological and cultural upheaval are more pressing and urgent than elsewhere (Hawking et al., 2014).

Geoffrey Hinton, generally regarded as the "godfather of AI," has resigned from Google and plans to warn the public about the perils of the technology he has long backed. Hinton argues that computer intelligence can amass far more knowledge than any one biological agent. He intends to warn the world about the possible threat of artificial Intelligence, which he believes is approaching faster than anticipated. According to The New York Times, Hinton resigned from Google to publicly communicate his concerns about artificial Intelligence's perils. He added that he finds solace in the conventional justification that someone else would if he did not do it.

Elon Musk warns about Metaverse/AI. He shares some of the significant concerns related to Artificial Intelligence (AI). The development of Artificial Intelligence (AI) must be monitored so that it is safe to use. Otherwise, Artificial Intelligence (AI) would be far more dangerous than nuclear war. There should be rules and regulations regarding such advanced systems due to the potential threats that may arise. Professor of AI, Prof Stuart Russell, said, "AI does good things, but allowing AI to choose to kill humans will be devastating to our security and freedom. We have an opportunity to prevent the future from becoming dangerous, but the window to act is closing fast."

According to the article "The Clash of Artificial and Natural Intelligences: Will It Impoverish Wisdom?" by Prof Osman Bakar, other than AI, there are Natural Intelligence (NI) and Prophetic Intelligence (PI). Natural Intelligence (NI) refers to the aspect of a human being that encompasses all cognitive faculties, both physical and non-physical, along with their functions and activities in gathering and

organizing information to process knowledge and understand the complexities of human language. In Islamic civilization, this concept of NI is represented by the term 'aql,' typically translated as intellect or reason. Meanwhile, Prophetic Intelligence (PI) represents the highest level of Intelligence achievable by the human mind. Al-Farabi, a Muslim philosopher from 870 CE–950 CE, equates this extraordinary Intelligence with the group of individuals historically referred to as prophets. Within Islam, the term used for a prophet is “nabiy.”

While global voices such as Stephen Hawking, Geoffrey Hinton, and Elon Musk highlight the existential and ethical risks of AI, these concerns resonate with Islamic teachings that emphasize accountability, justice, and the safeguarding of humanity. Rather than treating these as two separate discourses, this paper positions Islamic perspectives as complementary to, and sometimes corrective of, secular AI ethics.

3. DESCRIPTIVE RESEARCH

This study adopts a descriptive research design, which focuses on systematically portraying a phenomenon as it exists, rather than manipulating variables or testing causal relationships. According to Creswell (2014), descriptive research is particularly valuable in studies that aim to understand current practices, issues, or contexts without altering them. Its purpose is to provide a clear picture of a situation through qualitative and interpretive accounts.

This paper adopts a qualitative descriptive research design based on library research. Primary sources include the Qur'an, tafsir literature (e.g., Ibn Kathir, Al-Tabari, Al-Qurtubi), and classical Islamic scholarship. Secondary sources consist of contemporary AI ethics literature, policy reports, and peer-reviewed studies. The analysis employs thematic mapping: identifying major AI concerns (e.g., manipulation, bias, militarization, autonomy) and examining how Islamic principles provide ethical guidance. This interpretive approach enables a holistic framework that integrates modern AI debates with Islamic epistemology.

3.1. AI Issues and Global Concerns

Descriptive research allows us to highlight pressing ethical, social, and economic concerns raised by AI. Scholars and scientists have consistently warned about the potential dangers of AI if left uncontrolled. Stephen Hawking argued that humanity is entering a more hazardous era due to the unpredictable consequences of advanced AI systems (Hawking et al., 2014). Geoffrey Hinton, often called the “godfather of AI,” also resigned from Google to publicly voice concerns about the uncontrolled growth of AI (The New York Times, 2023, as cited in Noordin & Zailan, 2023). Similarly, Elon Musk has described AI as potentially more dangerous than nuclear weapons if not properly regulated (Russell, 2019).

These warnings highlight the urgent need for ethical frameworks that go beyond secular regulations such as the European Union's AI legislation. Descriptive research is well-suited to documenting these concerns while simultaneously contrasting them with Islamic principles that emphasize justice, mercy, and moral responsibility.

3.2. Methodology

This study employs a qualitative descriptive research design to explore the intersection between Artificial Intelligence (AI) and Islamic teachings. The

descriptive approach is appropriate for this study because the objective is not to test a hypothesis or measure variables but to provide a detailed account of existing issues and perspectives related to AI from an Islamic worldview (Creswell, 2014).

Research Design

The research is conceptual in nature and relies on descriptive and interpretive methods. It seeks to synthesize contemporary concerns about AI with ethical and spiritual insights derived from the Qur'an, Sunnah, and Islamic scholarship. The methodology is rooted in library-based research, where primary and secondary sources are systematically reviewed, analyzed, and integrated.

3.2.1. Sources of Data

The study draws upon two main categories of sources:

1. **Islamic Sources:** The Qur'an, tafsir literature (e.g., Ibn Kathir, Al-Tabari, Al-Qurtubi), and writings of classical and contemporary Muslim scholars such as Al-Ghazali, Al-Attas, and Al-Faruqi. These sources provide ethical, spiritual, and epistemological principles relevant to technology and knowledge.
2. **Contemporary Literature:** Works by scientists, ethicists, and policymakers addressing the risks and opportunities of AI, including warnings from Stephen Hawking, Geoffrey Hinton, and Elon Musk, as well as regulatory efforts such as those from the European Union. Academic literature on AI ethics and postnormal times (e.g., Sardar, 2019) also informs this study.

3.3. Analytical Approach

The analysis follows a thematic descriptive method, where issues identified in the contemporary discourse on AI (e.g., ethical risks, manipulation, social disruption, warfare) are mapped against corresponding Islamic concepts. Qur'anic narratives, such as Prophet Sulaiman's understanding of the languages of birds and ants (Surah An-Naml 27:16–19), are interpreted as ethical metaphors that provide guidance for developing AI responsibly.

The study also applies the principles of zikir (remembrance), fikir (reflection), and syukur (gratitude) as overarching themes for evaluating the use of AI. By applying these themes, the research ensures that technological development remains aligned with Islamic values of justice, mercy, and moral responsibility.

3.4. Quranic Approach between 'Aqli and Spiritual

(Surah Aal-e-Imran, Verses 190 & 191)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose; glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

1. **Dhikr**, characterized by 'Ulul Albab. Encouraging to think about the relationship between the physical world and its Creator.
2. **Fikr**, Cognitive skills are needed to understand the nature of the subject. Questioning thought-provoking questions about behavior, laws, systems, and others that lead to the recognition of the greatness of God.
3. **Shukr**. Syukur to Allah and his surroundings. Think positively about using science by subjecting its application to the protection of religious human life.

3.4.1. Mind & Thinking

In the Qur'an:

1. The word 'aql is mentioned in the Qur'an 49 times.
2. The word "Afala Ta'qilun" (don't you use your mind?) 24 times;
3. The word "Afala Ya'qilun" (do they not use their intellect?) 22 times;
4. The word "Afala Ta'lamun" (don't you know?) 36 times;
5. The word "Afala Ya'lamun" (do they not know?) 91 times;
6. The word "Afala Tatafakkarun" (don't you think?) 3 times;
7. The word "Afala yatafakkarun" (do they not think) 91 times;
8. The word "Afala Tadrusun" (did you not learn) twice.

Source: Article "Agama dan kehidupan manusia modern" by muddasir dasir

3.5. Artificial Intelligence and Quranic Approach

3.5.1. Artificial Intelligence: Pure and Safe

From Surah An-Naml, Verse 1:

طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ

Ta-Sin. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. These are the Verses of the Quran, and (it is) a Book (that makes things) clear. (English- Mohsin Khan)

"Tha-sin" is a combination of letters that appears at the beginning of several Surahs (chapters) in the Quran. Many scholars of Tafsir (Quranic exegesis) have concluded that "only Allah knows its meaning, as it is not possible for there to be words in the Quran that have no meaning, even if they consist of letters without apparent significance." However, some scholars have attributed meanings to it. They suggest that the letter "Tha" signifies "Thayyib" or "Thaher," which means excellent and pure, respectively. The letter "Siin" is seen as an indication of the phrase "Salim," which means safe or complete. With these letters, our Prophet

Muhammad (peace be upon him) is called “the one who is good, pure, and safe.” This is mentioned in the Quran, which is a clear book. (Tafsir Al Azhar)

The Artificial Intelligence that we want should be pure and safe for humanity. It is not going to be harmful to the Muslim ummah in particular and humanity in general.

3.5.2. Artificial Intelligent and Language of Bird

In Surah An-Naml, Verse 16:

وَوَرَّثَ سُلَيْمَانَ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مِنْ مَنطِقِ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: “O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah).” (English - Mohsin Khan)

Allah s.w.t asked us to learn the language of birds. The way in which the bird can fly long distances with the aerodynamic pattern is known as Intelligence, which leads the bird flock. In Surah An-Naml (27:16), Prophet Sulaiman is described as understanding the “language of birds.” Classical tafsir (Ibn Kathir, Al-Tabari) interprets this as a divine gift symbolizing wisdom, communication, and knowledge of creation. While not referring to technology in a literal sense, this narrative highlights the importance of learning from nature and expanding human understanding responsibly. In the AI context, it can be seen as a metaphor for developing technologies that enhance communication and knowledge-sharing without violating ethical boundaries.

3.5.3. Artificial Intelligent and Language of Ant

Surah An-Naml, Verse 18 & 19:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

And when they came across a valley of ants, an ant warned, “O ants! Go quickly into your homes so Solomon and his armies do not crush you unknowingly.” So he [Sulaiman (Solomon)] smiled, amused at her speech, and said: “My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You and admit me by Your Mercy among Your righteous slaves. (English - Mohsin Khan)

Artificial intelligence also existed among the ants, such as when the servant of the ant could bring the food to the queen, how the ants made the underground tunnel, and how they could find the food everywhere they communicated. And here in Surah An-Naml verses 18 and 19, Prophet Muhammad SAW understood the conversation between the leader of Ant and others Ant.

3.5.4. Artificial Intelligence: Observation and Data Collection

Surah An-Naml, Verse 22:

فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ

But the hoopoe stayed not long; he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped, and I have come to you from Saba' (Sheba) with trustworthy news. (English - Mohsin Khan)

In the Story of hoopoe or Hud-hud, the birds are flying from Baitul Muqaddis or Jerusalem to South country, which is Yaman; the bird managed to observe another country with another leader so the capabilities of Hoppoe or Hud-hud recognized by Allah s.w.t and the birds itself communicate with Prophet Sulaiman A.S and Prophet understand it brings another dimension of other countries and the story continue with how Prophet Sulaiman AS deals with the Queen Balqis.

In Surah An-Naml (27:22), the Qur'an describes how the hoopoe (Hudhud) returned to Prophet Sulaiman with news from the land of Sheba. Classical tafsir, such as Al-Qurtubi and Al-Razi, highlight that the bird did not simply deliver information but brought naba' yaqīn—certain and trustworthy news. The emphasis here is on careful observation, verification, and the delivery of accurate knowledge.

Applied to AI ethics, this episode serves as a metaphor for data collection and information integrity. Just as the hoopoe was valued for providing reliable intelligence, AI systems must ensure accuracy, transparency, and accountability in the way they process and disseminate information. In an era of misinformation and data manipulation, this Qur'anic lesson underscores the ethical imperative of amanah (trustworthiness) in the design and use of AI.

3.5.5. Artificial Intelligence: In the Name of Allah, the Most Beneficent, the Most Merciful

Surah An-Naml, Verse 30:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful; (English - Mohsin Khan)

The theme of Surah An-Naml talks about Artificial Intelligence, when Prophet Sulaiman sent a letter to the Queen of Sheba, it began with the phrase *Bismillāh al-Raḥmān al-Raḥīm* (Surah An-Naml, 27:30). Classical tafsir, including Ibn Kathir, emphasize that opening with the Divine Names of mercy and compassion sets the tone for justice, peace, and ethical engagement. This reflects the Qur'anic principle that all actions should be rooted in mercy.

From an AI perspective, this serves as a guiding principle that technological systems must prioritize compassion, social good, and the well-being of humanity. Just as Sulaiman's leadership was framed by mercy, AI development should be guided by values of empathy, inclusivity, and protection of the vulnerable. In doing so, Islamic ethics extend contemporary AI principles (such as fairness and

accountability) by grounding them in a transcendent moral order that emphasizes divine compassion.

3.5.6. Artificial Intelligence: Knowledge from Allah

Surah An-Naml, Verse 42:

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the same." And [Sulaiman (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)." (English - Mohsin Khan)

Allah is the one who created all Intelligence of other beings, human beings, and animals. All knowledge is from Allah s.w.t. We discover the knowledge of Allah s.w.t. The main Creator of Knowledge is Allah s.w.t. The Queen of Sheba's recognition of Sulaiman's wisdom leads her to acknowledge that knowledge was bestowed upon him before her arrival. Tafsir works highlight that this verse underscores Allah as the ultimate source of knowledge.

In the AI context, this narrative serves as a reminder that all human discoveries, including technological innovations, are ultimately gifts from Allah. Ethical AI development must therefore be accompanied by humility and acknowledgment of divine providence. This perspective challenges secular narratives of human mastery, reorienting technology as a trust (*amanah*) rather than a possession.

3.5.7. Artificial Intelligence: Virtual Reality, Augmented Reality, And Mixed Reality

Surah An-Naml, Verse 44:

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaiman (Solomon) said: "Verily, it is Sarh [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaiman (Solomon), to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)." (English - Mohsin Khan)

When Balqis entered the throne of Sulaiman, she thought it was water, so she tucked up her clothes to avoid getting wet. It is not water; it is just a technology that, like virtual reality or mixed reality or maybe augmented reality, existed during that time. If not technology, to be safe, we called it mukjizat. But if technology were implemented during Prophet Sulaiman AS, it would already be more advanced than what we have now.

3.5.8. Artificial Intelligence: Syukur Not Kufur

Surah an-Naml verses 39 and 40:

قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (40)

“Said an ‘frit of the Jinns: “I will bring it to thee before thou rise from thy council: I have full strength for the purpose and may be trusted. One who knew the book: “I will bring it to thee within the twinkling of an eye!” Then, when (Solomon) saw it placed firmly before him, he said: “This is by the Grace of my Lord! - To test whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!”

Allah tells us that technology should be utilized to syukur to Him, not for disobedience or unbelief. Allah describes the account of Prophet Sulaiman, who used technology to bring the throne of Balqis to him in Surah Al-Qalam. According to the Quran, an Ifrit from the Jinn brought the throne before Prophet Sulaiman could even stand up, whereas a person believing in the Book (Kitab) could bring it quickly. This demonstrates that a faithful human being’s technology is superior to the Jinn’s. Human capacities result from faith in Allah and obedience to the book’s teachings.

As a result, the goal of technology like Artificial Intelligence should not be solely to increase commercialization or financial gain. Instead, they should be used to draw us closer to Allah, convey thanks, and avoid disobedience. All our endeavors are built on the Book (Kitab). The concept of Maqasid Tech (technological goals) is based on thankfulness (Syukur), not unbelief (Kufur). By incorporating technology that aligns with Taqwa, we can harness its potential to promote positive behavior and enhance our relationship with Allah.

4. AI AND ISLAMIC PERSPECTIVE

From an Islamic worldview, Artificial Intelligence (AI) integration must be guided by ethical, spiritual, and epistemological principles rooted in the Qur’an and Sunnah. The development and application of AI should not merely serve utilitarian or material purposes but must align with higher objectives of human well-being, divine consciousness, and moral responsibility.

Firstly, AI systems and their usage should reflect the holistic Islamic values of Zikir (remembrance), Fikir (reflection), and Syukur (gratitude). These three elements are deeply intertwined in Surah Al-Imran (3:190–191), where believers are praised for reflecting on the creation of the heavens and the earth while remembering Allah and expressing gratitude. According to Tafsir Ibn Kathir, these verses emphasize the integration of intellectual reflection (fikir) with spiritual remembrance (zikir) and thankfulness (syukur) as signs of proper understanding and piety (Ibn Kathir, 2003).

Secondly, the ethical foundation of AI in Islam can be linked to the concept of Thasiin, drawn from Surah An-Naml (27:1), where the mysterious letters “Ṭā Sīn” open the surah. Some scholars, like Al-Razi and Al-Qurtubi, interpret such letters as signs pointing to the miraculous nature of the Qur’an and the importance of purity and guidance. By extension, AI should be Thayyib (good), Thaher (pure), and Salim (safe)—qualities that promote ethical use and ensure societal benefit (Al-Qurtubi, Tafsir al-Jami’ li Ahkam al-Qur’an). Moreover, the story of Prophet Sulaiman in

Surah An-Naml (27:16, 22) demonstrates an advanced understanding of the languages of birds and ants. This signifies the value Islam places on inter-species communication and knowledge. Contemporary scholars such as Al-Attas (1995) have emphasized that all knowledge must lead to the recognition of divine purpose. AI, similarly, should be designed to bridge communication gaps across disciplines, systems, and beings in ways that reflect tawhidic knowledge.

In addition, AI must aim to promote righteousness and good deeds, in line with Surah An-Naml (27:19), where Prophet Sulaiman supplicates for the ability to perform righteous actions pleasing to Allah. As mentioned in Tafsir Al-Mazhari, this reflects the Prophet's deep sense of responsibility and desire to use his power for good. AI should reflect this ethos by being a tool that fosters ethical conduct and communal well-being.

The attribute of care and compassion is also central, as seen in Surah An-Naml (27:30), where Prophet Sulaiman's letter begins with "Bismillahirrahmanirrahim"—invoking Allah's names of mercy and compassion. Al-Ghazali (1997) emphasized that divine names such as Ar-Rahman and Ar-Rahim guide ethical behavior. Thus, AI systems must be constructed to reflect mercy, empathy, and social responsibility values. Moreover, the Qur'an acknowledges the efficiency and dynamism in task execution through the servant who swiftly brought the Queen's throne (27:40–42). Classical scholars like Al-Tabari describe this event as a manifestation of knowledge and speed used for righteous objectives. Similarly, AI should be fast and efficient but grounded in wisdom and ethical limits.

In economic and social contexts, the Qur'an reminds us that Allah is the ultimate provider (Surah Al-Jumu'ah, 62:11). This teaches humility and warns against an over-reliance on technological systems. As emphasized by Nasr (1993), Islamic epistemology always centers on the Creator as the source of sustenance and knowledge. AI must also aim to guide humanity toward gratitude (*syukur*) and away from ingratitude (*kufr*), as highlighted in Surah An-Naml (27:14). According to Tafsir Ibn Ashur, the verse criticizes the arrogance of those who deny truth despite recognizing it, which can be seen in the blind pursuit of power and technology. AI should be a means to recognize the signs of Allah, not obscure them.

Finally, the story of the Queen of Sheba's submission in Surah An-Naml (27:44) reminds us that all knowledge must lead to submission to Allah (*rabbil-'alamin*). After witnessing a sign, her recognition of the divine truth demonstrates that technological marvels should point to more profound spiritual truths. As Al-Faruqi (1982) argued, Islamic knowledge must ultimately lead to transformation and submission (Islamization of Knowledge). In summary, an Islamic perspective on AI envisions a model that is ethically grounded, spiritually conscious, and oriented towards the betterment of humanity. Such an approach ensures that AI becomes a means of enhancing not just Intelligence but also *iman* (faith), *'amal* (action), and *Ihsan* (excellence).

Artificial intelligence raises complex ethical questions concerning justice, accountability, and human well-being. While contemporary frameworks such as UNESCO's Recommendation on the Ethics of AI (2021) and IEEE's Ethically Aligned Design (2020) stress fairness, transparency, and accountability, Islamic teachings offer a complementary and transcendent ethical foundation.

Islamic ethics are rooted in the Qur'an, Sunnah, and the objectives of the Shari'ah (*maqasid al-shari'ah*), which emphasize the preservation of religion, life, intellect, lineage, and property. These principles align with and enrich global AI ethics by grounding them in divine accountability and human dignity. For example, the principle of 'adl (justice) resonates with fairness in AI systems, while amanah (trustworthiness) corresponds to accountability and reliability in data-driven technologies. Similarly, rahmah (compassion) calls for designing AI that safeguards the vulnerable and promotes social good.

By integrating these values, Islamic ethics move beyond technical guidelines to offer a holistic vision of AI as a trust (*amanah*) that must serve humanity responsibly. This perspective ensures that technological advancement is not divorced from moral reflection but is guided by humility, gratitude, and accountability before God. In this way, Islam contributes to shaping a balanced framework for AI ethics—one that combines modern principles of transparency and inclusivity with spiritual and moral guidance that upholds truth, justice, and mercy.

5. CONCLUSION

This study has explored artificial intelligence through the lens of Qur'anic narratives, classical tafsir, and Islamic ethical principles. By examining global AI concerns alongside Islamic teachings, it becomes evident that both traditions share common values such as justice, accountability, and compassion. However, Islam enriches the discussion by grounding ethics in *maqasid al-shari'ah* and the recognition of divine accountability.

To move from abstract ideals to practical application, we propose the following Islamic Ethical Guidelines for AI:

1. **Non-Maleficence (*la darar wa la dirar*)**

AI must not inflict harm, directly or indirectly. Systems should be evaluated for potential misuse, bias, or unintended consequences that may endanger individuals or communities.

2. **Justice ('*adl*)**

AI design and deployment must ensure fairness, inclusivity, and the protection of human dignity. Bias and discrimination must be actively identified and mitigated.

3. **Trustworthiness (*amanah*)**

As with the Qur'anic hoopoe that delivered reliable information, AI must maintain integrity in data handling, decision-making, and accountability mechanisms.

4. **Transparency and Truth (*haqq*)**

Reflecting the lesson of Sulaiman's palace of glass, AI systems must avoid deception. They should provide explainable outcomes that allow users to distinguish perception from reality.

5. **Compassion and Mercy (*rahmah*)**

Inspired by the invocation of *Bismillāh al-Raḥmān al-Raḥīm*, AI development must prioritize human well-being, especially protect vulnerable groups and promoting social good.

6. Gratitude and Humility (*shukr, tawadu'*)

Like Sulaiman's gratitude for the throne's miraculous transfer, developers and users must approach AI with humility, recognizing it as a trust from Allah and resisting arrogance or misuse of power.

Taken together, these guidelines provide a holistic framework that complements contemporary AI ethics while offering unique insights rooted in Islamic values. They call for technological progress that is not only innovative but also responsible, transparent, and compassionate. By integrating *maqasid al-shari'ah* into global AI discourse, Islamic ethics contribute to shaping a future where AI serves as a means for justice, mercy, and human flourishing.

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