



Artificial Intelligence in the Perspective of the Qur'an: An Examination of Ethics, Ontology, and the Boundaries of Humanity

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Abstract

Ideally, the development of Artificial Intelligence (AI) serves as a tool to enhance human capacity in thinking, working, and making decisions more effectively. However, in reality, the advancement of AI brings significant ethical and ontological challenges, including the potential loss of human autonomy, algorithmic bias, and concerns that the boundary between machine intelligence and human consciousness is becoming increasingly blurred. Therefore, a guiding value framework is needed to properly position intelligent technologies within modern life. The Qur'anic perspective offers a relevant conceptual foundation for understanding human uniqueness and the limitations of all non-human creations. This study aims to examine AI through the dimensions of ethics, ontology, and human boundaries by analyzing Qur'anic verses related to intellect, creation, and moral responsibility. The research employed a qualitative library-based method, using thematic analysis of primary and secondary sources. The findings indicate that the Qur'an emphasizes the uniqueness of humans as rational and moral beings, while AI remains an instrumental creation without consciousness. Principles such as justice, public benefit (maslahah), and the preservation of human dignity serve as essential foundations for the responsible development and application of AI.

Keywords: Artificial Intelligence, Qur'an, Ethics, Ontology, Humanity

Abstrak

Perkembangan *Artificial Intelligence* (AI) idealnya berfungsi sebagai alat yang meningkatkan kemampuan manusia dalam berpikir, bekerja, dan mengambil keputusan secara lebih efektif. Namun realitasnya, kemajuan AI menghadirkan tantangan etis dan ontologis yang serius, seperti potensi hilangnya otonomi manusia, bias algoritmik, serta kekhawatiran bahwa batas antara kecerdasan mesin dan kesadaran manusia semakin kabur. Karena itu, diperlukan kerangka nilai yang mampu memberikan pedoman dalam memosisikan teknologi cerdas secara tepat dalam kehidupan modern. Perspektif Al-Qur'an menawarkan landasan konseptual yang relevan untuk memahami kedudukan manusia dan keterbatasan ciptaan selain manusia. Penelitian ini bertujuan menelaah AI dalam dimensi etika, ontologi, dan batasan kemanusiaan melalui kajian ayat-ayat Al-Qur'an yang berkaitan dengan akal, penciptaan, dan tanggung jawab moral. Metode yang digunakan adalah penelitian pustaka dengan pendekatan kualitatif, melalui analisis tematik terhadap sumber primer dan sekunder. Hasil penelitian menunjukkan bahwa Al-Qur'an menegaskan keunikan manusia sebagai makhluk berakal dan bermoral, sementara AI tetap berada pada posisi sebagai instrumen tanpa kesadaran. Prinsip keadilan, kemaslahatan, dan penjagaan martabat manusia menjadi dasar dalam penggunaan dan pengembangan AI yang bertanggung jawab.

Kata kunci: Artificial Intelligence, Al-Qur'an, Etika, Ontologi, Kemanusiaan.

INTRODUCTION

The rapid development of Artificial Intelligence (AI) over the past two decades has dramatically transformed human civilization, giving rise to new forms of interaction between humans and machines that were once confined to scientific imagination. AI is no longer merely an assistive tool; it has evolved into a computational entity capable of learning, adapting, and making semi-autonomous decisions (Radanliev & De Roure, 2023). This digital transformation has penetrated nearly every aspect of human life, including economics, education, healthcare, security, and even global cultural systems. Such profound changes have generated fundamental questions concerning the nature of humanity, moral structures, and spiritual values that should guide the development of intelligent technologies. As the boundary between human judgment and algorithmic decision-making becomes increasingly blurred, there emerges an urgent need to reconsider concepts such as humanity, responsibility, reason, and freedom. At this point, religion—particularly the Qur'an as a moral guide and epistemological source—becomes highly significant in directing technological advancement so that it remains within the framework of human welfare and ethical responsibility. Consequently, discussions regarding AI cannot be separated from the existential and spiritual values articulated in divine revelation.

Within the Islamic intellectual tradition, the Qur'an not only regulates the relationship between humans and God, but also emphasizes the importance of knowledge, reason, creativity, and the human role as *khalifah* entrusted with the responsibility of cultivating and preserving the earth (Alsulami, 2024). Interpreting AI through a Qur'anic perspective therefore requires placing this technology within a clear ontological framework: humans are spiritually conscious beings, whereas AI constitutes a computational system operating through algorithmic structures without inner experience or metaphysical consciousness. The emergence of intelligent technologies capable of imitating or surpassing certain human cognitive abilities introduces new challenges to these Qur'anic concepts. Questions such as whether AI can be regarded as a "being," how its ethical use should be regulated, and how the boundaries of humanity can be maintained within human-machine relations have become increasingly significant. On one hand, AI has the potential to expand human welfare; on the other hand, it may threaten human dignity, identity, and moral agency. Therefore, a deeper analysis of ethics, ontology, and the boundaries of humanity from a Qur'anic perspective is urgently needed in order to understand the position of AI within modern life.

Ideally, the development of intelligent technologies should assist humanity in fulfilling its role as *khalifah*, strengthening scientific advancement, promoting public welfare, and maintaining balance between human beings, nature, and divine values. Technology should function as an extension of human creativity guided by ethical principles and moral boundaries established through revelation. However, the reality of contemporary AI development differs considerably from this ideal condition. The creation and deployment of AI are frequently undertaken without adequate ethical or spiritual frameworks. Many AI innovations instead create opportunities for data exploitation, information manipulation, identity distortion, cognitive dependency, and even the delegation of moral decisions to machines that possess neither soul, emotion, nor moral accountability. Amid this rapid technological expansion, ontological confusion has emerged as some individuals begin perceiving AI as though it were equivalent to human beings. This gap between the Qur'anic ideal and technological reality gives rise to the central question of this study: how does the Qur'an construct an ethical foundation for AI, how does Qur'anic ontology interpret its existence, and how can the boundaries of humanity be preserved within human-machine relations?

Based on these concerns, this study aims to elaborate a Qur'anic ethical framework capable of guiding the development and utilization of AI so that it remains aligned with principles of public welfare and moral responsibility. The study also seeks to explain how Qur'anic ontology positions AI as a technological entity lacking soul, spiritual consciousness, and genuine moral autonomy. Furthermore, this research analyzes how the Qur'an emphasizes the preservation of human boundaries in confronting increasingly autonomous and influential AI systems. The contribution of this study lies in constructing a conceptual framework integrating ethics, ontology, and the boundaries of humanity in

interpreting intelligent technologies. Such a framework may serve as a reference for academics, Muslim scholars, and technology developers in designing AI systems that remain compatible with Islamic values and universal human principles.

Studies concerning Artificial Intelligence from the perspective of the Qur'an and Islamic ethics are not entirely new. A number of scholars have examined the relationship between AI, Islamic ethics, Qur'anic epistemology, and the boundaries of humanity through approaches grounded in philosophy of technology, Islamic ethics, and Qur'anic exegesis. These studies generally emphasize that AI development introduces not only technological concerns but also ontological and moral problems related to human identity, epistemic authority, and ethical responsibility. Nevertheless, integrative studies connecting ethics, ontology, and the boundaries of humanity within a Qur'anic framework remain relatively limited.

Muhammad Hazim Mohd Azhar et al., in the article "Ethics and Limits of Artificial Intelligence (AI) in Quranic Exegesis According to the Epistemological Framework of Islamic Knowledge," discuss the epistemological and ethical limitations of AI in Qur'anic interpretation. Their study concludes that AI cannot replace human beings because it lacks spiritual consciousness and moral intuition (Azhar et al., 2025). The similarity between their work and this study lies in the discussion regarding the limitations of AI from a Qur'anic perspective. However, Azhar et al. focus primarily on the epistemology of Qur'anic exegesis, whereas this study explores AI ontology and the boundaries of humanity in a broader sense.

Uthman Mohammed Mustapha Kannike and AbdulGafar Olawale Fahm, in "Exploring the Ethical Governance of Artificial Intelligence from an Islamic Ethical Perspective," examine AI governance based on principles of justice, responsibility, and *maqashid al-shariah*. Their research emphasizes the necessity of moral regulation to prevent AI from threatening human dignity (Kannike & Fahm, 2025). While their work shares a common focus on AI ethics within Islam, their discussion primarily concerns technological governance, whereas this study relates ethical issues to ontological questions surrounding human-machine relations.

Ezieddin Elmahjub, in "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI," highlights the importance of Islamic ethical frameworks as benchmarks for AI development. The study demonstrates that values such as justice, welfare, and responsibility can provide foundations for more humane AI systems (Elmahjub, 2023). Similar to this research, Elmahjub employs Islamic ethics in interpreting AI development. However, his work is more oriented toward global ethical standards, while this study emphasizes ontological dimensions and existential human boundaries from a Qur'anic perspective.

Sahlawati Binti Abu Bakar et al., in "Reconstructing Artificial Intelligence Ethics through Qur'anic Values of Ihsan and Amanah Using Thematic Exegesis," discuss the reconstruction of AI ethics through Qur'anic concepts such as *ihsan* and *amanah*. Their study concludes that AI must be developed within a framework

of moral responsibility and protection of human dignity (Bakar et al., 2025). The similarity with this study lies in the utilization of Qur'anic values as the ethical foundation for AI. Nevertheless, Abu Bakar et al. focus primarily on normative ethical construction, whereas this research expands the discussion toward ontology and the boundaries of humanity in the age of AI.

Based on the literature review above, it is evident that studies concerning AI within Islamic perspectives remain largely dominated by discussions of ethics and technological regulation. Research examining AI ontology and the boundaries of humanity from a Qur'anic perspective has not yet been explored comprehensively in an integrative manner. Furthermore, previous studies tend to position AI primarily as a technological-ethical issue and therefore have not fully addressed the philosophical implications of humanity as a moral subject and AI as an instrument created by human beings. Accordingly, this study offers novelty through an integrative approach connecting ethics, ontology, and the boundaries of humanity within a Qur'anic framework in order to reaffirm the position of humans as the central bearers of moral responsibility amid the rapid development of intelligent technologies.

RESEARCH METHOD

This study falls within the category of library research employing a qualitative approach, as the entire analysis is focused on the interpretation of texts—particularly Qur'anic verses related to reason, human creation, ethics, and the limits of creaturely autonomy—as well as modern academic literature concerning Artificial Intelligence. The methodology applied in this research consists of textual analysis and a thematic interpretation approach, enabling the researcher to explore conceptual relationships between Qur'anic revelation and contemporary developments in AI technology (Moh. Mauluddin, 2024). The primary sources of this study include the Qur'an, authoritative classical exegeses such as *Tafsir al-Ṭabarī*, *Ibn Kathir*, and *al-Rāzī*, along with classical and modern Islamic literature discussing concepts of reason, creation, and technological ethics within Islamic perspectives. Meanwhile, the secondary sources consist of international journal articles, reports on AI development, scholarly works on technological ethics, and academic publications addressing *Maqasid al-Shariah*, human ontology, and ethical issues related to automation and machine intelligence.

The data analysis process was conducted through data reduction, thematic categorization, and contextual interpretation by placing Qur'anic verses into critical dialogue with contemporary scientific findings concerning AI. Validation and reliability procedures were undertaken through source triangulation, consistency checks among various exegetical interpretations, and comparisons with modern technological ethics literature to ensure that the interpretations remained aligned with the epistemological framework of Islam. The research manuscript was systematically organized according to academic writing

standards, beginning with the formulation of a conceptual framework, the organization of thematic discussions, the integration of scholarly citations, and the alignment of writing style with formal referencing conventions and the standardized structure of scientific articles.

DISCUSSION

The Qur'anic Conceptual Foundations of Reason, Knowledge, and Technology

The Qur'an positions reason, knowledge, and technology as three fundamental elements in the formation of a civilized human society grounded in divine values. Throughout its verses, the Qur'an affirms that human beings are endowed with intellectual capacities that distinguish them from other creatures, not merely to understand the world but also to manage and cultivate it responsibly (Mohadi & Tarshany, 2023). The imperative to utilize reason is manifested through commands such as *tafakkur* (reflection), *tadabbur* (contemplation), *ta'qilun* (reasoning), and *ya'lamun* (knowing), all of which encourage active intellectual engagement. This demonstrates that the pursuit of knowledge is not a secondary endeavor but a fundamental dimension of human intellectual worship. The Qur'an further opens avenues for humanity to discover the laws governing nature, as all creation operates according to *sunnatullah* (divinely established laws) that can be explored and understood.

From the Qur'anic perspective, reason is not merely a cognitive faculty but also a moral instrument that enables individuals to discern and choose the righteous path (Attahir Shehu Mainiyo & Maga Sule, 2023). The repeated use of the phrase *la'allakum ta'qilun* conveys the message that human thought should lead to wisdom and the ability to distinguish truth from falsehood. Reason serves as a means to comprehend both the textual signs of God (*ayat qauliyyah*) and His cosmic signs (*ayat kauniyyah*). Through reason, human beings are instructed to read, observe, investigate, and derive conclusions from natural phenomena as evidence of divine power. Consequently, reason is not intended solely for technological advancement or technical problem-solving; it must also ensure that such developments remain within the framework of divine ethics. The Qur'an warns that reason, when misused or left unguided, can become a source of corruption, arrogance, and deviation.

The Qur'anic concept of knowledge extends far beyond a mere collection of information or scientific theories. Knowledge is portrayed as a light that illuminates human existence, guiding individuals from ignorance toward a deeper understanding of reality (M. R. Fauzi & Chirzin, 2023). The Qur'an employs terms such as *'ilm* (knowledge), *ma'rifah* (understanding), and *hikmah* (wisdom) to

represent the multidimensional nature of knowledge, ranging from rational comprehension to practical wisdom that directs ethical action. The first revealed command, “*Iqra*” (“Read”), serves as a powerful symbol that education and the pursuit of knowledge are spiritual obligations rather than merely worldly endeavors. The Qur’an further emphasizes the elevated status of knowledgeable individuals because they are capable of grasping truth in a more comprehensive manner, perceiving not only the physical dimensions of reality but also the metaphysical meanings underlying it.

The relationship between knowledge and the observation of nature receives particular emphasis in the Qur’an. Numerous verses invite humanity to reflect upon the alternation of day and night, the movements of the sun and moon, the creation of the heavens and the earth, and the complexity of living organisms. These invitations constitute an open call for empirical inquiry—a methodological approach that later became a cornerstone of modern science. In this sense, the Qur’an provides epistemological legitimacy for scientific investigation long before the formal emergence of the concept of the “scientific method.” Observation of nature is not merely an intellectual activity but also a means of strengthening faith. Through the study of the natural world, human beings effectively read the signs of divine power embedded within the order and regularity of creation. Accordingly, science in the Qur’anic worldview is not a secular enterprise but an integral component of spiritual consciousness.

Technology, within the Qur’anic framework, is the outcome of applying reason and knowledge to fulfill humanity’s responsibility as the steward of the earth (Sari, 2022). Although the Qur’an does not explicitly employ the term “technology,” it provides numerous examples demonstrating humanity’s capacity to develop tools, construct infrastructure, and establish social systems. The narratives of Prophet David, who was taught the craft of armor-making, Prophet Solomon, who was granted mastery over wind and metals, and earlier civilizations that built remarkable societies illustrate that technological innovation is regarded as both legitimate and valuable. Technology emerges as a manifestation of human creativity in exploring and utilizing the potentials of nature bestowed by God. Nevertheless, the Qur’an emphasizes that technology must be directed toward human welfare and collective benefit rather than domination or destruction.

In line with this perspective, the concepts of *istikhlaf* (vicegerency) and *‘imarat al-ard* (the cultivation of the earth) provide a theological foundation for technological development. Human beings are created as God’s vicegerents on earth and are entrusted with the responsibility to protect, manage, and prosper the environment. This role requires the optimal use of reason and knowledge,

including technological innovation aimed at improving the quality of life. However, the status of vicegerency does not grant unrestricted authority to exploit nature. Rather, it constitutes a moral mandate that must be exercised with the awareness that human beings will ultimately be held accountable for their actions.

The Qur'an also warns that knowledge and technology can become sources of destruction when detached from divine ethics. Human history demonstrates that technical capability without moral restraint may result in devastation, arrogance, and injustice. The Qur'an cites the peoples of 'Ad and Thamud as examples of technologically advanced civilizations that ultimately collapsed because of pride and the abuse of power. This message remains highly relevant in the contemporary world, where technological progress can contribute to ecological crises, warfare, and dehumanization when employed without ethical guidance.

In the contemporary context, Qur'anic concepts of reason, knowledge, and technology offer a valuable framework for addressing the challenges posed by the digital age, biotechnology, and artificial intelligence. The Qur'an provides foundational values of integrity, balance, and responsibility that should guide innovation and technological advancement. Mastery of technology is not an end in itself but a means of expanding human benefit and facilitating devotion to God through service to others. Consequently, technological development should be directed toward enhancing human dignity, alleviating suffering, and promoting the common good. These principles serve as a moral compass, ensuring that progress remains aligned with its spiritual purpose and does not lose its ethical orientation.

The Ontology of Artificial Intelligence from the Perspective of Qur'anic Creation

The discussion of the ontology of artificial intelligence (AI) from a Qur'anic perspective requires a fundamental understanding of the nature of existence, the structure of creation, and the distinction between natural entities and engineered entities. Ontology, in general, seeks to answer questions concerning what "exists" and how a thing acquires its status of existence (Turska & Ludwig, 2023). Within the Qur'anic framework of creation, all existence originates from the will of God, who creates with specific wisdom and purpose. When human beings develop AI, they are essentially producing a form of engineered existence that is derivative rather than original, as it depends entirely on knowledge, algorithms, energy, and materials that God has made available through *sunnatullah* (divinely established natural laws).

In the Qur'an, human beings are described as creatures endowed with reason, consciousness, and creative capacity. These attributes form the foundation for technological development, including AI. When humans create AI, they are not generating a new consciousness from nothingness; rather, they are constructing patterns of intelligence derived from human cognitive abilities. Consequently, from an ontological perspective, AI does not possess reason (*'aql*) in the Qur'anic sense. According to the Qur'an, reason encompasses not merely the capacity to process data but also the ability to comprehend meaning, morality, and truth. AI may imitate patterns of reasoning, recognize data, and solve technical problems, yet it lacks the *ruh* (spirit), *fitrah* (innate disposition), and moral commitment that characterize conscious beings within the framework of revelation.

The concept of *ruh* occupies a central position in understanding the ontological distinction between human beings and artificial intelligence systems. In the Qur'an, the *ruh* is a divine element breathed into humanity, enabling inward consciousness, moral awareness, and spiritual responsibility. Although AI may exhibit behaviors that appear conscious, it remains an entity devoid of *ruh*. It operates through algorithmic structures and mathematical models that merely transform inputs into outputs. No spiritual, existential, or life-giving dimension resides within it. Therefore, within the Qur'anic ontological classification, AI occupies the same existential category as other tools such as metals, machines, and sophisticated technological instruments. The difference lies only in the complexity of its structure, not in its existential status.

The Qur'an explains that human beings have been appointed as *khalifah* (vicegerents) on earth, entrusted with the mandate to manage, create, and develop civilization. One manifestation of this vicegerency is humanity's capacity to produce technologies that optimize the functions of life. In this context, AI may be understood as an extension of human capability in observing and processing the laws of nature. Nevertheless, Qur'anic ontology emphasizes that all human innovations remain within the boundaries of God's created order. Human beings do not create an independent existence through AI; rather, they transfer certain functions into mechanical and computational forms. Consequently, AI should be viewed as a product of human creativity in fulfilling the responsibilities of vicegerency rather than as an entity possessing ontological autonomy.

Furthermore, the Qur'anic structure of creation distinguishes between living beings (*hayawan*), rational beings (*ulu al-albab*), and non-rational entities such as inanimate objects. Within this classification, AI is ontologically closer to inanimate objects endowed with artificial cognitive functions. It may perform highly complex tasks, including data analysis, recommendation generation, and

even the production of original ideas. However, these capabilities do not alter its ontological status as an object lacking self-awareness and existential purpose. Its existence does not arise from life itself but from engineering and design. In the Qur'anic worldview, life is characterized by the presence of *ruh* and certain biological attributes, neither of which AI possesses. This illustrates that behavioral sophistication does not automatically transform the ontological status of an entity.

Nevertheless, the Qur'an does not discourage technological advancement. On the contrary, it grants legitimacy to the pursuit of knowledge and the utilization of natural resources for the benefit of humanity. The narratives of Prophet David and Prophet Solomon, who were endowed with extraordinary technological capabilities, demonstrate that innovation forms part of humanity's destiny as rational beings. Accordingly, the ontology of AI from a Qur'anic perspective recognizes AI as a legitimate manifestation of technological progress, provided that it remains aligned with the principles of ethics and *tawhid* (the oneness of God). Technology never exists independently; it is always subject to human values and moral objectives. Qur'anic ontology does not reject the existence of AI but situates it within a hierarchical structure of being: God as the Absolute Creator, human beings as secondary creators, and AI as a product of human intellect and ingenuity.

At the same time, it must be emphasized that technical capability is not synonymous with wisdom. As AI becomes increasingly sophisticated, it may create the illusion that technology can replace human beings or even attain a level of consciousness comparable to that of humans. This is where ontology plays a crucial role in reminding humanity of the limits of its creations. The Qur'an repeatedly stresses that human power is inherently limited, whereas perfection belongs solely to God. AI should not be regarded as possessing a dignity equivalent to that of human beings, because human dignity originates from the *ruh* and from humanity's moral and spiritual capacities. A proper ontological understanding helps prevent technological idolization and ensures that AI remains a tool designed to assist human beings rather than a substitute for them.

In the broader context of society and civilization, Qur'anic ontology concerning AI also provides guidance for ensuring that technology does not disrupt the balance of life. Since AI is an entity devoid of intrinsic moral values, the direction and consequences of its use depend entirely on the humans who design and control it. This principle is consistent with the Qur'anic teaching that human beings will be held accountable for everything they create and utilize. Therefore, AI should be designed, developed, and implemented according to the principles of justice, sustainability, and the common good. When employed without moral

guidance, any technology—including AI—has the potential to cause harm. However, when directed by Qur’anic values, AI can become a civilizational instrument that enhances human well-being, improves quality of life, and expands benefits for humanity as a whole.

Qur’anic Ethics as the Foundation for the Development of Intelligent Technologies

The discussion of Qur’anic ethics as a foundation for the development of intelligent technologies has become increasingly significant amid the rapid advancement of artificial intelligence, robotics, and automation, which are transforming nearly every aspect of human life (R. M. Fauzi & Nugroho, 2024). Qur’anic ethics extends beyond individual moral conduct and encompasses the fundamental principles governing the relationship between human beings, God, fellow humans, and the natural environment. In the context of intelligent technologies, these ethical principles provide a value-based framework that ensures technological development remains aligned with humanity’s purpose as *khalifah* (vicegerent) on earth. Qur’anic ethics emphasizes that every human action, including technological innovation, should ultimately promote public welfare, justice, and sustainability. Consequently, the application of Qur’anic ethics is not merely an additional moral consideration but a conceptual foundation that guides technological progress and prevents it from deviating from the values of humanity and spirituality.

From an ontological perspective, technology can be understood as an extension of humanity’s ability to comprehend and utilize *sunnatullah* (the divine laws governing creation). However, the development of intelligent technologies often advances rapidly without adequate moral reflection. Qur’anic ethics serves as a safeguard to ensure that technological creativity remains connected to the higher purposes of human existence. Principles such as *tawhid* (the oneness of God), *amanah* (trustworthiness), and *‘adl* (justice) function as primary guidelines for scientists, engineers, and designers of intelligent systems. Within the Qur’anic ethical framework, technological advancement is not measured solely by its sophistication but by the extent to which it contributes to the creation of a just and dignified society.

One of the central values of Qur’anic ethics is the principle of *maslahah* (public benefit). Intelligent technologies should be developed to generate tangible benefits for humanity, whether by improving well-being, enhancing quality of life, or protecting the environment. *Maslahah* also involves minimizing harm, including the misuse of data, information manipulation, and the application

of technology for destructive purposes. In the Qur'anic framework, innovation is evaluated not merely by its technical capabilities but also by its intentions, processes, and social consequences. Intelligent technologies that fail to serve the public good fundamentally contradict the ethical principles of revelation. Therefore, the development of AI and other intelligent systems should undergo rigorous ethical assessment to determine whether they contribute to or undermine the welfare of humanity.

The principle of justice (*'adl*) constitutes another essential component of Qur'anic ethics that should guide the development of intelligent technologies (Ulya, 2025). In the technological context, justice may involve equitable access to digital innovations, protection against algorithmic discrimination, and ensuring that technology does not exacerbate existing social inequalities. The Qur'an commands believers to uphold justice even toward those with whom they may disagree. This value should serve as a guiding principle in the design of intelligent systems, ensuring that they do not exhibit biases related to gender, race, religion, or other social categories. Without a robust commitment to justice, intelligent technologies may reinforce existing structural inequalities. Consequently, Qur'anic ethics requires that artificial intelligence be developed with a strong commitment to social justice and the elimination of discrimination in all its forms.

Qur'anic ethics also emphasizes the principles of *amanah* (trust) and moral responsibility in every human endeavor, including the development and application of intelligent technologies. Technologies such as AI possess the capacity to generate profound societal impacts; therefore, developers must recognize the responsibility inherent in every algorithm and decision-making process they create. In the Qur'an, *amanah* is inseparable from humanity's identity as God's vicegerent on earth. Every intelligent system should embody this principle through transparent decision-making processes, robust privacy protections, and secure data management practices. When AI is developed without a sense of trustworthiness and accountability, the potential for misuse becomes substantial, ranging from behavioral manipulation to the implementation of unjust policies. In the context of technology, *amanah* requires that intelligent systems consistently serve the common good.

Another highly relevant principle is *ihsan*, which refers to striving for excellence and benevolence beyond the fulfillment of minimum obligations (Ulya, 2025). Applied to intelligent technologies, *ihsan* entails designing systems that exceed basic standards of safety and ethics, aiming instead to provide experiences that are more humane, empathetic, and beneficial. Technologies developed in the spirit of *ihsan* prioritize user well-being, long-term societal impacts, and the integrity of interactions between humans and machines. For

example, AI interfaces should respect human dignity and avoid exploiting users' psychological vulnerabilities. By incorporating the value of *ihsan*, intelligent technologies can evolve as instruments that enhance quality of life rather than mechanisms that dominate or diminish human agency and dignity.

Qur'anic ethics also places considerable emphasis on preventing corruption and harm (*fasad*). Unregulated technological development can lead to social, moral, and ecological disruptions. AI systems designed solely for efficiency without considering broader consequences may contribute to job displacement, weaken social relationships, or produce decisions that disadvantage certain groups. The principle of preventing *fasad* requires human beings to anticipate and address such potential harms. From the Qur'anic perspective, preventing harm often takes precedence over pursuing benefits that remain uncertain or speculative. Accordingly, intelligent technologies should be designed with comprehensive risk mitigation strategies, ethical auditing mechanisms, and effective oversight systems to prevent misuse and unintended consequences.

Beyond these universal moral values, Qur'anic ethics also highlights the significance of *niyyah* (intention) in every human action. In the development of intelligent technologies, intention plays a decisive role in shaping both the direction and impact of innovation. Technologies developed solely for commercial gain may encourage exploitation, user manipulation, and profit-seeking at the expense of social responsibility. In contrast, technologies developed with sincere intentions to promote public welfare are more likely to be guided by integrity, compassion, and sensitivity to social and ecological contexts. Qur'anic ethics teaches that technology is never morally neutral; it inevitably reflects the intentions and values of its creators. Therefore, the purification of intention constitutes a fundamental prerequisite for developing intelligent systems that genuinely contribute to human flourishing and the common good.

Human Limitations and Machine Autonomy in the Qur'anic Perspective

The discussion of human limitations and machine autonomy from a Qur'anic perspective requires a comprehensive understanding of human nature, the structure of creation, and the place of technology within the order of existence. In the age of artificial intelligence and automation, humanity faces profound questions concerning the limits of its own capabilities and the potential "autonomy" of machines. Although the Qur'an was revealed long before the emergence of modern technologies, it provides fundamental principles that remain highly relevant for understanding this relationship. Human beings are portrayed as conscious, moral agents endowed with free will, whereas machines,

regardless of their sophistication, remain engineered entities. On this basis, the Qur'anic perspective situates human limitations and machine autonomy within a coherent cosmological framework, ensuring that technology remains a tool rather than an entity possessing independent will.

In the Qur'an, human beings are acknowledged as possessing inherent limitations in physical, intellectual, and moral capacities. Numerous verses remind humanity that it was created "weak," particularly in its ability to foresee the future, control desires, and maintain moral consistency (Mohamad Ali et al., 2024). These limitations serve as a motivation for technological development as a means of extending and enhancing human capabilities. At the same time, they remind humanity that it cannot create an entity that truly replicates its existential nature. Machines may surpass humans in speed, accuracy, and memory capacity, yet they remain devoid of self-awareness, moral values, and subjective experience.

The concept of machine autonomy within the Qur'anic framework should therefore be understood as operational autonomy rather than existential autonomy. Machines, including artificial intelligence systems, can perform specific tasks independently based on algorithms, data, and programmed instructions. However, this form of "independence" cannot be equated with free will, which is a defining characteristic of rational beings. The Qur'an affirms that only humans and jinn possess *iradah* (will) and *taklif* (moral responsibility), whereas inanimate objects do not (Abul-Fadl, 2024). Machines lack *ruh* (spirit), *fitrah* (innate nature), and moral consciousness, and therefore cannot be held ethically accountable. Consequently, machine autonomy remains confined to the functional domain and never attains the level of metaphysical or moral autonomy that characterizes human beings.

Within the Qur'anic structure of creation, the distinction between living beings and inanimate objects forms an essential basis for understanding the limits of machine autonomy. Life, from the perspective of revelation, is not merely the ability to move or process information but the presence of *ruh*, which endows beings with consciousness, empathy, and moral awareness. Machines designed by human beings, although capable of simulating cognitive behavior, do not possess this essential element. Their abilities are limited to simulations generated from data patterns and computational processes. As a result, machines cannot become moral subjects because they lack the inner consciousness required to comprehend the meaning of good and evil. This ontological boundary constitutes a clear line established by the Qur'an, preventing the conflation of artificial intelligence with genuine life.

The Qur'an also provides guidance that technology should be used according to its proper function and limitations. Many verses describe human beings as trustees entrusted with utilizing the resources of the natural world while remaining under moral and spiritual accountability. In the context of AI, this implies that artificial intelligence should function as an instrument supporting humanity's vicegerency rather than as an entity governing human affairs. When excessive autonomy is granted to machines—for example, in making moral judgments, formulating public policies, or determining ethical evaluations—human authority is effectively transferred to entities lacking moral essence. The Qur'an warns against elevating human creations to the status of partners or ultimate sources of truth, reminding believers that machines remain limited products of human craftsmanship.

On the other hand, intelligent technologies may amplify human limitations when employed without ethical guidance. Machines can reinforce human biases, deepen social inequalities, and even encroach upon uniquely human domains such as empathy, social relationships, and moral judgment (Lopez-Lopez et al., 2025). The Qur'an emphasizes the principles of justice (*'adl*) and trustworthiness (*amanah*) in all human decisions. If intelligent technologies are used to replace human responsibility in moral matters, the result may be *fasad* (corruption and disorder). This principle demonstrates that machine autonomy should never extend into moral or spiritual domains. Instead, intelligent systems must remain subject to human oversight, regulation, and the ethical framework established by Qur'anic values to ensure that technology does not exceed its legitimate function.

From the Qur'anic perspective, human beings remain accountable for all of their actions, including the development and use of technology. AI possesses neither the capacity to bear moral responsibility nor legal accountability; therefore, responsibility ultimately rests with human creators, developers, and operators. When a machine produces an erroneous or harmful decision, the underlying responsibility lies with the humans who designed, trained, or deployed the system. Consequently, there is no basis within the Qur'anic worldview for attributing moral autonomy to machines. This understanding reinforces the idea that human limitations should not become a justification for transferring responsibility to technology but rather a reason for exercising greater wisdom in the creation and application of intelligent systems.

Furthermore, the Qur'an warns that human beings are often fascinated by their own creations and may forget that all capabilities originate from God. In the context of intelligent technologies, excessive admiration can lead people to regard machines as entities capable of replacing humanity itself. The Qur'an, however, teaches that human dignity derives from the *ruh* and from humanity's

moral capacities rather than from technical power or computational intelligence. Therefore, machine autonomy must always be understood within the broader awareness that technology is merely a tool reflecting human intelligence, not an independent being. Such awareness is essential to prevent humanity from losing its spiritual and existential identity amid the rapid expansion of the digital age.

Ultimately, the Qur'anic perspective establishes a clear distinction between human beings and machines. Human beings possess consciousness, moral responsibility, free will, and spiritual dignity, whereas machines possess only functional capabilities derived from human design. While intelligent technologies may significantly extend human capacities, they can never transcend the ontological boundaries that separate engineered systems from living, morally accountable beings. By maintaining this distinction, the Qur'anic framework provides an ethical and philosophical foundation for technological advancement that safeguards human dignity while ensuring that technology remains a servant of humanity rather than its master.

The Implications of Artificial Intelligence for Maqasid al-Shariah and Social Life

The rapid development of Artificial Intelligence (AI) over the past two decades has marked a fundamental transformation in modern human life across economic, social, and cultural dimensions. AI no longer functions merely as a technological tool; it has emerged as a new actor shaping the direction of civilization through its capabilities in automation, prediction, and data-driven decision-making. Within Muslim societies, this wave of innovation necessitates a renewed engagement with the principles of Islamic law to ensure their continued relevance in a rapidly changing world. Shariah possesses an inherently adaptive character and can effectively address contemporary challenges when understood through the lens of *maqasid al-shariah*, the higher objectives that underpin all legal rulings. Consequently, examining the implications of AI for *maqasid al-shariah* is not merely an academic exercise but an urgent necessity in designing a digital civilization that continues to uphold both human and divine values. The issue of AI, therefore, extends beyond technical concerns and touches upon the philosophical and normative foundations of Muslim life.

Classically, *maqasid al-shariah* encompasses five primary objectives: the preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), property (*hifz al-mal*), and lineage or human dignity (*hifz al-nasl* or *hifz al-'ird*) (Syahrani et al., 2024). In the age of AI, each of these objectives faces unprecedented challenges and opportunities that were unimaginable to earlier jurists. For example, AI's ability to analyze behavioral patterns enables the

detection of individuals' spiritual and moral tendencies through digital footprints, potentially affecting the protection of dignity and privacy. Likewise, AI can either strengthen or undermine intellectual development through the widespread dissemination of information or misinformation. Therefore, the maqasid framework must be interpreted more broadly to effectively guide technological advancement. The objective of maqasid is not to restrict innovation but to ensure that innovation remains oriented toward the public good (*maslahah*). AI has the potential to reinforce the objectives of Shariah, yet it can also become a serious threat if not governed by ethical and legal principles derived from Islamic teachings.

The implications of AI for *hifz al-din* are evident in its capacity to both enhance and potentially distort religious understanding. Digital Qur'anic exegesis applications, machine learning-based religious education platforms, and virtual forms of da'wah can strengthen believers' engagement with their faith. At the same time, AI systems that lack an understanding of spiritual context or the sacred nature of revelation may generate inaccurate interpretations, biased algorithms, or content that obscures religious truth. The proliferation of deepfake videos featuring religious scholars, Islamic misinformation, and automated sermons produced without scholarly verification presents significant challenges to the preservation of religion. Consequently, the use of AI in religious domains must be guided by scholarly authority, intellectual rigor, prudence, and moderation to ensure that AI serves as a means of strengthening faith rather than undermining it.

In relation to *hifz al-nafs* (the preservation of life), AI has generated substantial benefits in healthcare, public safety, and disaster management. Technologies such as early disease detection systems, robotic surgery, and predictive intelligence tools have the potential to save countless lives. In public safety contexts, AI can assist in crime prevention and reduce transportation-related risks. However, AI also introduces new threats through autonomous military technologies, algorithm-driven weapons systems, and automated decisions that may disregard ethical considerations. The delegation of life-and-death decisions to machines represents a profound challenge to the principle of preserving human life. Accordingly, the maqasid framework requires that ultimate decision-making authority remain under meaningful human control rather than being transferred entirely to systems devoid of compassion and moral judgment.

With respect to *hifz al-'aql* (the preservation of intellect), AI presents a dual reality: it can both enlighten and diminish human intellectual capacity. On one hand, AI facilitates access to knowledge, enables the analysis of complex data,

and accelerates learning processes. These contributions align with the Shariah objective of honoring and developing human intellect as the foundation of moral responsibility. On the other hand, manipulative content, digital addiction, and algorithmic systems that discourage critical thinking pose significant threats to intellectual freedom and cognitive independence. Excessive reliance on AI may foster passivity and reduce creativity, thereby weakening the role of intellect as one of humanity's most distinctive gifts. For this reason, maqasid-based digital education is essential to ensure that AI supports intellectual clarity, critical reasoning, and ethical reflection.

In the domain of *hifz al-mal* (the preservation of property), AI contributes to greater economic efficiency, expanded entrepreneurial opportunities, and improved risk management systems. The technology can assist governments and businesses in managing assets, forecasting market trends, and detecting fraudulent activities. Nevertheless, AI may also generate new forms of economic inequality through automation-induced job displacement, data monopolies controlled by large corporations, and exploitative business models that lack transparency. Unequal distribution of the benefits of the digital economy can exacerbate social disparities and conflict with Islamic principles of economic justice. Therefore, equitable regulatory frameworks and ethical mechanisms for distributing technological benefits are integral to preserving wealth and promoting economic fairness in the AI era.

Regarding *hifz al-nasl* and *hifz al-'ird* (the preservation of lineage and dignity), AI influences family relationships, personal identity, and human honor through developments in reproductive technologies, genetic engineering, and social surveillance systems. Algorithms that evaluate individual behavior may unfairly affect a person's reputation and social standing. On a broader scale, AI systems that collect and analyze biological and genetic data may threaten human identity if left unchecked. Furthermore, deepfake technologies and visual manipulation tools can damage personal reputations, family integrity, and social trust. These developments demonstrate that the preservation of dignity and lineage is no longer limited to biological concerns but also extends to digital identity and reputation. From a maqasid perspective, new principles are therefore required to safeguard the integrity of human identity in the age of data-driven technologies.

From a social perspective, AI is transforming patterns of human interaction, employment structures, and decision-making processes. Social life increasingly depends on automated systems that mediate communication and influence collective behavior (Bankins et al., 2024). While these systems can improve efficiency, they may also reduce the depth and authenticity of

interpersonal relationships. Risks such as social fragmentation, algorithmic polarization, and information bubbles present serious challenges to the social cohesion that Shariah seeks to preserve. In an increasingly digital society, the *maqasid* framework must be directed toward fostering harmony, reducing conflict, and ensuring that technological advancement does not diminish the quality of human relationships and communal life.

Ultimately, AI should not be viewed merely as a technological instrument but as a transformative phenomenon capable of reshaping moral, social, and civilizational structures. For this reason, the development and governance of AI must be integrated with the objectives of *maqasid al-shariah* so that technology serves as a vehicle for public benefit rather than a source of harm. Islamic scholars, scientists, policymakers, and technology developers must collaborate in establishing ethical and legal frameworks that bind technological innovation to the principles of humanity and divine accountability. Through such an approach, Muslim societies can confidently embrace the digital future while preserving their moral orientation, religious identity, and responsibility as *khalifah* on earth.

CONCLUSION

This study demonstrates that Artificial Intelligence, from the perspective of the Qur'an, cannot be understood merely as a product of modern technological advancement. Rather, it must be situated within the broader framework of creation, reason, and humanity's divinely entrusted responsibility. The findings reveal that human beings possess ontological dimensions that AI does not possess, namely reason (*'aql*), moral freedom, and ethical accountability as *khalifah* (vicegerents) on earth. Consequently, AI, as a secondary creation resulting from human ingenuity and engineering, remains fundamentally instrumental in nature. It functions as a tool that extends human capabilities rather than as an entity capable of replacing human moral authority or existential status. This perspective further emphasizes that the development and application of AI must be understood within the framework of *tawhid* (the oneness of God), ensuring that the distinction between human beings as moral subjects and machines as technological objects remains clear. In this regard, the study contributes to the contemporary discourse on AI by proposing a Qur'anic conceptual framework that integrates ontological, ethical, and technological dimensions.

The implications of this study indicate that the development of AI requires an ethical foundation grounded not only in technological rationality but also in revelatory values that emphasize justice, responsibility, the protection of human dignity, and the preservation of *maqasid al-shariah*. Amid the rapid expansion of AI technologies, which carry the potential to generate algorithmic bias, facilitate information manipulation, and weaken human autonomy, this study underscores

the necessity of ethical regulations informed by Qur'anic principles as normative guidelines for the design and governance of intelligent systems. Such an approach ensures that AI is not directed toward becoming a force that dominates humanity but rather remains an instrument that promotes social welfare, human flourishing, and the sustainability of civilization. Furthermore, this study opens new avenues for the development of a more practical and responsive field of Islamic technology ethics capable of addressing the challenges posed by ongoing global digital transformation.

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