ISSN E: 2709-8273
ISSN P:2709-8265
JOURNAL OF APPLIED LINGUISTICS AND TESOL
JALT

ARTIFICIAL INTELLIGENCE, BIOETHICS, AND ISLAMIC LAW: A CROSS-DISCIPLINARY STUDY FOR THE MODERN AGE

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Abstract
In the contemporary era, artificial intelligence (AI) has emerged as a transformative force, influencing various domains such as healthcare, biotechnology, data management, autonomous systems, and human cognition. These developments, while offering numerous benefits, also present critical ethical dilemmas and legal uncertainties. This article offers a comprehensive cross-disciplinary analysis of AI through the integrated lens of bioethics and Islamic law. It critically examines how core bioethical principles such as autonomy, beneficence, non-maleficence, and justice intersect with Islamic moral philosophy and legal rulings. The paper delves into the role of maqāṣid al-sharīʿah *(objectives of Islamic law) in assessing the permissibility and ethical boundaries of AI applications, particularly in sensitive areas like genetic editing, AI-driven medical diagnostics, end-of-life decisions, surveillance technologies, and machine learning algorithms that impact human agency and privacy.Furthermore, the study engages with classical jurisprudential tools such as* qiyās *(analogical reasoning),* istiḥsān *(juristic preference), and* maslaḥah *(public interest) to frame a principled Islamic response to emerging AI challenges. By drawing parallels between global bioethical standards and Islamic legal methodology, this research seeks to construct an ethically coherent and culturally sensitive framework for the governance and responsible use of AI. It concludes with practical recommendations for scholars, policymakers, and technology developers in Muslim-majority societies to collaborate in ensuring that AI innovations align with both ethical integrity and Islamic legal norms, safeguarding human dignity and promoting social justice in the digital age.*

Keywords
Artificial Intelligence, Islamic Law, Bioethics,Data Privacy, , Islamic Bioethics, Halal AI, Shariah-Compliant Innovation, Autonomous Systems

1.Introduction

In the contemporary age of technological revolution, Artificial Intelligence (AI) is no longer a speculative concept confined to science fictionit has become a disruptive force embedded in the very fabric of modern life. From predictive healthcare algorithms to autonomous surgical robots and from AI-generated genetic mapping to decision-making systems, artificial intelligence is redefining the meaning of human agency, responsibility, and ethics. This transformation brings with it not only technical and operational challenges, but also profound moral, legal, and spiritual dilemmas.One of the most sensitive domains where this intersection unfolds is bioethics the field concerned with the moral implications of life sciences and medical practices. As AI increasingly governs decisions involving life and death, consent, autonomy, and medical justice, classical ethical frameworks both religious and secular are being tested to their limits. While Western secular bioethics has evolved through Enlightenment philosophy and postmodern liberalism, its capacity to fully address emerging AI complexities remains contested.

In contrast, Islamic law (Shariah) as a comprehensive moral-legal system grounded in divine revelation and rational interpretive tools offers a unique paradigm for confronting these challenges. Rooted in the Qur'an, Sunnah, ijma' (consensus), qiyas (analogical reasoning), and

ISSN E: 2709-8273
ISSN P:2709-8265
JOURNAL OF APPLIED LINGUISTICS AND TESOL
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maqasid al-shariah (objectives of Islamic law), the Islamic tradition provides not only rules but also an ethical vision of human life: one in which every action is anchored in purpose (niyyah), accountability (hisab), and submission to divine will (tawheed).This paper aims to explore the interface between Artificial Intelligence, contemporary bioethical debates, and Islamic jurisprudence, seeking to answer a critical question of our time: How can the ethical and legal resources of Islam respond to, critique, and guide the rise of AI in medicine and biotechnology?To this end, the article adopts a cross-disciplinary methodology that draws from multiple sources: classical Islamic jurisprudence, Qur'anic hermeneutics, modern bioethical principles, and AI research. It critically evaluates:

- How Islamic legal principles and moral philosophy interpret the use of AI in biomedical contexts.
- Whether current applications of AI in medicine align with or challenge Islamic values such as karamah (human dignity), 'adl (justice), and maslahah (public good).
- How tools like ijtihad (independent reasoning) and qawa'id fiqhiyyah (juristic maxims) may facilitate the formulation of contemporary Islamic perspectives on AI.

By engaging in this interdisciplinary dialogue, the article will demonstrate that Islamic law is not static or pre-modern, but dynamic and deeply relevant to the ethical governance of new technologies. Far from resisting modernity, Islamic legal thought—when properly interpreted—can offer a principled, morally coherent, and spiritually grounded response to the AI revolution.

This research is significant for policymakers, medical ethicists, Islamic scholars, and technologists alike, offering a framework for ethical engagement with AI that respects both divine revelation and scientific progress.

2. Understanding Artificial Intelligence: A Conceptual Overview

Artificial Intelligence (AI) refers to the simulation of human intelligence processes by machines, particularly computer systems. These processes include learning (acquiring information and rules for using it), reasoning (using the rules to reach approximate or definite conclusions), and self-correction. AI systems are increasingly embedded in diverse fields such as healthcare, finance, law, education, and national security. While its origins trace back to classical logic and computational theory, AI has now evolved into a dynamic field that incorporates machine learning, neural networks, robotics, and natural language processing.From an Islamic epistemological perspective, intelligence ('aql) is a divine gift that distinguishes humans from other creatures and enables moral responsibility (taklif). The Qur'an repeatedly emphasizes the use of intellect as a means to attain guidance and recognize divine truth:

> "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day are signs for those of understanding[1]".

The Arabic word 'aql (intellect) is not only a cognitive faculty but a moral compass, one that binds human decision-making with accountability. In contrast, artificial intelligence operates without inherent morality or spirituality; it mimics cognition but lacks niyyah (intention), taqwa (God-consciousness), and fitrah (natural moral disposition). Therefore, from the Islamic viewpoint, while AI may achieve functional precision, it does not possess the existential essence of 'aql.

Imam Fakhr al-Din al-Razi, in his Tafsir al-Kabir, explains that the intellect is a light (nur) through which truth is distinguished from falsehood, and its misuse leads to deviation:

"العقل نور يهتدي به الإنسان، فإذا استُعمل في غير ما خُلق له صار حجاباً

[1] Qur'an, Al-Imran 3:190

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> "Intellect is a light by which man is guided; but if misused, it becomes a veil[2]".

In the modern context, AI systems can outperform human capacity in certain domains, such as pattern recognition or data processing, but they remain devoid of intentionality and moral consciousness, both of which are essential in the Islamic understanding of knowledge and ethics.

Furthermore, the Prophetic tradition sheds light on the significance of niyyah (intention), a dimension that AI cannot possess:

> "Actions are judged only by intentions, and every person shall have only what they intended[3]".

This Hadith reinforces the Islamic axiom that moral worth lies not merely in action but in purpose. AI, however, functions in an ethically neutral zone unless value-laden principles are encoded by its developers.

Modern scholars such as Dr. Joseph Weizenbaum, a pioneer in computer science, cautioned that AI must never be mistaken for a moral agent:

> “There are simply some decisions that should not be delegated to machines[4]”.

Thus, while AI presents powerful tools for human progress, Islamic epistemology insists on retaining the primacy of human ‘aql, guided by revelation (wahy) and intention (niyyah), over machine intelligence devoid of metaphysical awareness.

3. The Emergence and Scope of Bioethics in the Modern Age

Bioethics, as a formal academic discipline, emerged in the mid-20th century in response to rapid developments in biomedical science, including organ transplantation, genetic engineering, assisted reproduction, and end-of-life care. Rooted in Western philosophical traditions particularly Kantian ethics, utilitarianism, and principlism modern bioethics attempts to provide moral guidance for complex medical decisions, especially in light of advancing technologies such as Artificial Intelligence (AI), robotics, and genome editing.

The foundational principles of contemporary bioethics are often encapsulated in four core values: autonomy, beneficence, non-maleficence, and justice. These were formalized in the seminal work Principles of Biomedical Ethics by Tom L. Beauchamp and James F. Childress (Oxford University Press, 1979). These principles are widely used in Western bioethical discourse and institutional review boards, guiding patient rights, informed consent, and research ethics.

However, from an Islamic perspective, these principles require reinterpretation within a theocentric worldview where human beings are not merely autonomous agents but trustees (khulafa') of divine will. In Islam, ethical deliberation is grounded not only in rational analysis but also in revelation (wahy), maqasid al-shari‘ah (objectives of the Shari‘ah), and prophetic tradition.

The Qur’an declares:

> "Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man undertook to bear it. Indeed, he was unjust and ignorant[5]".

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[2] Fakhr al-Din al-Razi, Tafsir al-Kabir, Dar Ihya al-Turath al-‘Arabi, 2000, Vol. 2, p. 215.

[3] Sahih al-Bukhari, Hadith No. 1

[4] Joseph Weizenbaum, Computer Power and Human Reason, W.H. Freeman, 1976, p. 232.

[5] Qur’an, Al-Ahzab 33:72

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This verse illustrates the Islamic belief that humans are bearers of divine trust (amanah), which limits absolute autonomy. Every ethical decision, particularly in matters of life and death, must therefore be aligned with divine injunctions and higher moral purposes.

Classical Islamic scholars, such as Imam al-Ghazali, viewed medical ethics as a subset of fiqh al-nafs (jurisprudence of the self), emphasizing that health, treatment, and care must be pursued not only for utility but also for spiritual well-being:

"العقل هو أساس التكليف، والصحة نعمة ينبغي شكرها، ولا يُستعان بها إلا في طاعة الله."

> "The intellect is the basis of moral responsibility, health is a blessing that must be thanked for, and it should be used only in obedience to Allah[6]".

Islamic bioethics thus goes beyond secular medical ethics by integrating the metaphysical purpose of life (maqasid al-hayah), the sanctity of life (hurmat al-nafs), and the afterlife (akhirah) into every judgment. While beneficence and non-maleficence are also Islamic concerns, their interpretation differs when grounded in taqwa (God-consciousness) rather than humanistic autonomy.

Moreover, the concept of maslahah (public interest) plays a pivotal role in Islamic bioethical reasoning. Derived from the juristic principles of Usul al-Fiqh, maslahah allows scholars to navigate novel biomedical challenges such as AI in organ allocation, embryo selection, and neuro-enhancement, while safeguarding the ethical values of Islam.

In essence, bioethics in the Islamic tradition is not simply about ethical codes but about cultivating a moral-spiritual orientation towards life, death, and medical innovation an orientation that necessitates the integration of modern science with revelation-based ethics.

4. Foundations of Islamic Law and Ethical Reasoning

Islamic law (Shari‘ah) is not merely a set of ritualistic or legalistic commands; it is a comprehensive ethical and legal system derived from divine revelation and rational principles aimed at promoting human welfare in both the material and spiritual domains. In addressing the ethical implications of emerging technologies such as Artificial Intelligence (AI), Islamic legal theory provides powerful tools to evaluate innovation in light of immutable divine values and changing human contexts.

4.1Primary Sources of Islamic Law

The two foundational sources of Islamic law are the Qur’an and the Sunnah (prophetic tradition), supported by secondary methods such as Ijma‘ (consensus), Qiyas (analogical reasoning), and Ijtihad (independent juristic reasoning). These sources offer not only legal rulings but an ethical worldview rooted in tawhid (monotheism), ‘adl (justice), and rahmah (mercy).

The Qur’an states:

> "And We have not sent you “O Prophet”, except as a mercy to all the worlds[7]".

This verse highlights that Islamic law, at its core, is driven by mercy and compassion an ethos that must be present in all ethical and technological deliberations.

4.2The Objectives of Shari‘ah (Maqasid al-Shari‘ah)

The Maqasid al-Shari‘ah, or higher objectives of Islamic law, serve as a framework for assessing the morality of actions and policies. According to Imam al-Shatibi, the five essential objectives are:

1. Preservation of faith (hifz al-din)

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[6] Al-Ghazali, Ihya’ ‘Ulum al-Din, Dar al-Ma‘rifah, 2005, Vol. 4, p. 200.

[7] Qur’an, Al-Anbiya 21:107

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2. Preservation of life (hifz al-nafs)
3. Preservation of intellect (hifz al-‘aql)
4. Preservation of lineage (hifz al-nasl)
5. Preservation of property (hifz al-mal)

Any biomedical or AI intervention must be evaluated in light of these maqasid. For instance, if AI threatens human dignity or autonomy in medical settings, it may violate hifz al-nafs or hifz al-‘aql.

Imam al-Shatibi wrote:

مقاصد الشريعة هي المصالح التي تقوم عليها حياة الناس في العاجل والآجل."

"The objectives of Shari‘ah are the benefits upon which human life in both this world and the Hereafter depends[8]".

This teleological perspective ensures that Islamic ethics remains purpose-oriented, focusing not just on technical legality but also on moral and spiritual consequences.

4.3Ijtihad and Ethical Adaptation

The principle of Ijtihad, or juristic reasoning, is crucial for the application of Islamic law to new situations not explicitly addressed in the primary texts. Islamic scholars have historically used ijtihad to address scientific and technological changes—from paper currency to organ transplantation. In the age of AI, ijtihad enables scholars to draw analogies and extrapolate rulings in ways that are both faithful to revelation and responsive to contemporary needs.

The Prophet Muhammad ﷺ said:

"If a judge uses his reason and reaches the correct conclusion, he will have two rewards; if he errs, he will have one[9]".

This hadith affirms the legitimacy of scholarly reasoning, even in uncertain terrains, provided the effort is sincere and grounded in divine guidance.

4.4Legal Maxims (Qawā‘id Fiqhiyyah)

Islamic jurists also developed universal legal maxims that summarize broad legal principles applicable across various issues. Some of the most relevant for AI ethics include:

- "Al-Ḍararu Yuzāl" Harm must be eliminated.
- "Al-Mashaqqah Tajlib al-Taysīr" Hardship begets ease.
- "Al-Umūr bi Maqāṣidiha" Matters are judged by their objectives.
- "Lā Ḍarar wa Lā Ḍirār" Neither harm nor reciprocating harm is permitted.

These maxims serve as ethical touchstones for evaluating emerging bioethical questions. For example, if AI systems used in diagnosis cause greater psychological distress or violate consent norms, they may contradict the maxim Al-Ḍararu Yuzāl.

5.AI and Healthcare Ethics: Promises and Perils

The integration of Artificial Intelligence (AI) in healthcare has revolutionized medical diagnosis, prognosis, and treatment. Machine learning algorithms can now detect diseases such as cancer, retinal disorders, and cardiovascular anomalies with a degree of accuracy that sometimes exceeds human specialists. AI is also used in robotic-assisted surgeries, virtual health assistants, personalized treatment plans, and predictive analytics in public health.

These developments offer tremendous promise: quicker diagnoses, cost efficiency, reduction of human error, and expanded access to medical services. However, they also introduce serious ethical dilemmas, particularly regarding privacy, consent, accountability, and dehumanization of care.

5.1Ethical Challenges in AI-Powered Healthcare

[8] Al-Shatibi, Al-Muwafaqat fi Usul al-Shari‘ah, Dar Ibn Hazm, 1997, Vol. 2, p. 8
[9] Sahih al-Bukhari, Hadith No. 7352

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One major concern is the opacity of decision-making in AI systems, often referred to as the "black box" problem—where even developers cannot fully explain how a particular algorithm arrived at a conclusion. This raises the issue of accountability: who is responsible when an AI system misdiagnoses a condition or recommends a harmful course of action?

From an Islamic perspective, moral responsibility (taklīf) is tied to conscious intention (niyyah) and understanding ('ilm). The Qur'an states:

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart about all thos one will be questioned[10]".

This verse underscores the Islamic demand for epistemic transparency and informed judgment values that are challenged when AI operates in opaque or data-biased environments. Another ethical issue is autonomy and informed consent. In Islamic bioethics, patient autonomy is respected within the boundaries of divine law, and no procedure may proceed without consent unless in extreme necessity (ḍarūrah). The Prophet Muhammad ﷺ said:

"No harm shall be inflicted or reciprocated in Islam[11]".

This hadith forms the basis of the legal maxim "Lā ḍarar wa lā ḍirār" no harm and no reciprocation of harman essential guideline when considering the risks of algorithmic biases, misjudgments, or discriminatory data inputs in AI systems.

Moreover, dehumanization in AI-mediated care such as replacing human caregivers with machines may violate the Islamic principle of rahmah (compassion), which is central to medical ethics. Imam Ibn Qayyim al-Jawziyyah emphasized that the core of Shari'ah is justice, mercy, wisdom, and public benefit:

> الشريعة مبناها وأساسها على الحكم ومصالح العباد في المعاش والمعاد. هي عدل كلها، ورحمة كلها، ومصالح كلها.
>
> "The foundation of Shari'ah is wisdom and the welfare of humanity in this life and the next. It is entirely justice, mercy, and benefit[12]".

If AI systems cause emotional alienation, increase patient vulnerability, or prioritize efficiency over compassion, they contradict these principles. An Islamic ethical model would therefore necessitate a balance: using AI as a tool, not a replacement for human moral agency.

5.2The Principle of Maslahah and AI in Healthcare

Islamic legal theory allows room for technological advancement under the doctrine of maslahah (public interest), provided it does not contravene the fundamental objectives of Shari'ah (maqasid al-shari'ah). AI in healthcare may be embraced when it promotes hifz al-nafs (preservation of life) and hifz al-'aql (preservation of reason), but it must be regulated to prevent harms like misinformation, loss of confidentiality, and unjust access disparities.

In conclusion, while AI offers transformative benefits to healthcare, Islamic bioethics insists that these tools must be governed by moral intention, transparency, compassion, and justice. These criteria serve as safeguards to ensure that technological power does not override human dignity and divine values.

6.Autonomy and Decision-Making in the Age of AI

Autonomy the capacity of an individual to make informed, uncoerced decisions is a foundational principle in modern bioethics. In the era of Artificial Intelligence (AI), this principle is under new scrutiny, especially as AI systems increasingly shape decisions in healthcare, legal judgments, employment, and even military contexts. These systems are not

[10] Qur'an, Al-Isra 17:36

[11] Ibn Majah, Sunan Ibn Majah, Dar al-Risalah al-'Alamiyyah, 2009, Vol. 2, p. 529.

[12] Ibn Qayyim, I'lam al-Muwaqqi'in, Dar Ibn al-Jawzi, 2003, Vol. 3, p. 11.

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only recommending options but, in many cases, determining outcomes, thereby challenging the boundaries of human agency and moral responsibility.

6.1Redefining Autonomy in Technological Contexts

In Western secular ethics, autonomy is often interpreted as individual sovereignty the right to choose one's path based on personal values and preferences. However, in Islam, autonomy is not absolute; it is morally situated within the framework of submission to the Divine will (Islam) and guided by the principles of accountability (hisāb), intent (niyyah), and taqwā (God-consciousness).

The Qur'an emphasizes that while human beings are endowed with the freedom to choose, they are also accountable for their decisions:

> "Whoever does righteousness it is for his own soul; and whoever does evil against it. And your Lord is not unjust to His servants[13]".

This verse affirms moral agency and accountability, two concepts that are foundational to Islamic ethics but difficult to apply to AI systems, which lack intention, conscience, and understanding.

6.2The Threat of Algorithmic Determinism

One of the primary ethical concerns in AI ethics is algorithmic determinism the idea that machine decisions, derived from vast but impersonal datasets, may override or manipulate human choices. AI-powered recommendation engines and decision-support systems may subtly guide patients, consumers, or citizens toward certain behaviors or choices without their full awareness. This covert influence challenges the authenticity of consent and the freedom of the will.

From an Islamic ethical viewpoint, such manipulation can be seen as undermining ikhtiyār (free choice), which is essential to the moral life. Imam Al-Ghazali emphasized that true worship and moral excellence are only possible when a person exercises their freedom within the limits of divine law:

> الحرية الحقيقية هي أن يتحرر الإنسان من الهوى لا من الشريعة
>
> "True freedom is to be liberated from base desires, not from divine law[14]".

Thus, when AI systems begin to influence decisions based on behavioral data rather than wisdom, ethics, or truth they risk reducing human beings to predictable data subjects, stripping them of their spiritual and moral essence.

6.3Informed Consent and the Ethics of Disclosure

Another critical issue is informed consent, which becomes problematic when the workings of AI systems are not fully understandable by either the patient or even the practitioner. In Islam, consent is only valid when it is conscious, informed, and free from coercion. The Prophet Muhammad ﷺ said:

> "A Muslim must not sell to another what is defective except that he clarifies it[15]".

The ethical implication of this hadith is that truthful disclosure is obligatory in all dealings including medical and technological ones. Therefore, deploying opaque AI systems without full disclosure violates the Islamic duty of honesty and transparency.

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[13] Qur'an, Fussilat 41:46

[14] Al-Ghazali, Ihya' 'Ulum al-Din, Dar al-Ma'rifah, 2005, Vol. 3, p. 111.

[15] Muslim ibn al-Hajjaj, Sahih Muslim, Dar al-Kutub al-'Ilmiyyah, 2000, Vol. 3, p. 115.

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6.4Human Oversight and Moral Agency

Islamic legal thought stresses the importance of human deliberation and moral intention in all actions. The deployment of AI in life-critical decisions—such as withdrawing life support, prioritizing patients for organ transplants, or allocating scarce medical resources must involve human judgment guided by sharī‘ah principles. AI can assist but cannot replace the human intellect (‘aql) and heart (qalb) in ethical reasoning.

The Prophet ﷺ declared:

> "Truly, Allah does not look at your bodies or your appearances,
> but He looks at your hearts and your deeds[16]".

This hadith encapsulates the Islamic concept that morality is rooted in inner consciousness, not merely outward behavior—a quality AI cannot possess. Hence, reliance on AI without moral oversight could lead to ethically void decision-making.

7. AI in Genetic Engineering and Bioenhancement: An Islamic Ethical Assessment

The integration of Artificial Intelligence (AI) with genetic engineering and human bioenhancement represents one of the most ethically charged frontiers in biomedical science. AI accelerates genetic data analysis, predicts hereditary disorders, optimizes CRISPR-based gene editing, and enables predictive modeling in embryonic selection. While these advancements hold therapeutic potential, they also raise fundamental ethical and metaphysical questions—particularly concerning the limits of human intervention, alteration of creation, and dignity of the human being.

7.1The Promise and Power of AI-Driven Genetic Intervention

AI has empowered researchers to decode complex genomic structures, identify pathogenic mutations, and explore gene-environment interactions at unprecedented speed. In healthcare, this translates into personalized medicine, targeted therapies, and the ability to eliminate hereditary diseases. However, it also opens the door to non-therapeutic enhancements such as increased intelligence, designer babies, or altered physical features—raising the question: where should ethical boundaries be drawn?

From an Islamic perspective, the distinction between treatment (ʿilāj) and tampering (taghyīr) is critical. The Qur’an sternly warns against altering the creation of Allah out of vanity or rebellion:

"And I will command them so they will change the creation of Allah[17]".

Classical exegetes such as Ibn Kathir interpret this verse as a condemnation of unnecessary, harmful, or pride-driven modifications to the natural form (fitrah) bestowed by Allah:

> يعني تغيير ما خلقه الله من دين أو خلقة، إلا ما كان للعلاج أو الضرورة
>
> "It refers to altering what Allah has created, in religion or physical form, except where there is treatment or necessity[18]".

Therefore, gene editing for therapeutic purposes may be permitted under necessity (ḍarūrah), while enhancements for aesthetic or competitive superiority would contravene the principle of submission to divine design (tawqīf).

7.2Human Dignity and the Limits of Enhancement

Islamic anthropology places human dignity (karāmah) at the center of its moral framework. The Qur’an affirms:

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[16] Sahih Muslim, Hadith No. 2564

[17] Qur’an, An-Nisa 4:119

[18] Ibn Kathir, Tafsir al-Qur’an al-‘Azim, Dar Tayyibah, 1999, Vol. 1, p. 573.

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"And We have certainly honored the children of Adam[19]"...
Tampering with the human genome, particularly for enhancement rather than healing, risks reducing human beings to objects of manipulation, evaluated by efficiency, perfection, or desirability rather than spiritual worth. Islamic ethics rejects any framework that commodifies life or treats it as a technological product.
Imam Al-Raghib al-Isfahani wrote:

الكرامة الحقيقية هي طاعة الله، لا في الخِلقة، فإنها مشتركة بين الناس والدواب.

"True dignity lies in obedience to God, not in physical form, for that is shared between humans and animals[20]".

This view challenges any enhancement that prioritizes external features or biological perfection over ethical and spiritual excellence.

7.3Maqasid al-Shari‘ah and Genetic Technologies

As previously discussed, the objectives of Islamic law (maqasid al-shari‘ah) provide a valuable framework for assessing new biomedical technologies. Gene therapy intended to preserve life (hifz al-nafs) and intellect (hifz al-ʿaql) aligns with these objectives, particularly when no other treatment exists. However, any procedure that leads to social injustice, eugenics, or discrimination violates the principle of ‘adl (justice) and must be prohibited.

For example, AI-driven embryo selection based on intelligence, gender, or physical attributes promotes genetic elitism, which contradicts the Prophetic teaching:

"Indeed, Allah does not look at your appearance or wealth, but rather He looks at your hearts and your deeds[21]".

This hadith affirms the inviolable worth of every individual, regardless of biological traits rendering discriminatory selection based on AI algorithms ethically invalid from an Islamic standpoint.

8.Toward an Islamic Ethical Framework for AI Governance

As Artificial Intelligence (AI) technologies become increasingly embedded in medical, legal, and financial systems, the urgency to develop a value-based ethical governance framework intensifies. While secular models of AI ethics focus on utility, accountability, and transparency, an Islamic framework must be rooted in divine revelation (wahy), prophetic guidance (sunnah), and the higher objectives of Shari‘ah (maqasid al-shari‘ah).

8.1The Need for Value-Oriented AI Governance

Current secular efforts toward AI ethics such as the European Commission’s “Ethics Guidelines for Trustworthy AI” or UNESCO’s “Recommendation on the Ethics of Artificial Intelligence”promote values like human dignity, freedom, privacy, and non-discrimination. However, these values are often contextually fluid, detached from metaphysical accountability, and vulnerable to state or corporate manipulation.
In contrast, Islamic ethics derive not from consensus or utility but from the objective moral order defined by Allah. The Qur’an states:
"Indeed, this Qur'an guides to that which is most upright[22]"...

Thus, AI governance must align not just with global standards, but with the moral telos (purpose) of creation as established in Islam namely justice (ʿadl), mercy (rahmah), wisdom (hikmah), and benefit (maslahah).

8.2Pillars of an Islamic AI Governance Model

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[19] Qur’an, Al-Isra 17:70
[20] Al-Raghib al-Isfahani, Al-Dhari‘ah ila Makarim al-Shari‘ah, Dar al-Kutub al-‘Ilmiyyah, 2002, p. 91.
[21] Sahih Muslim, Hadith No. 2564
[22] Qur’an, Al-Isra 17:9

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An Islamic framework for AI governance should rest on five interlocking pillars:

1. Tawḥīd (Unity of God): All ethical and legal considerations begin with acknowledging divine sovereignty. This reminds humans that technology is a trust (amanah), not a tool of dominion.
2. Maqāṣid al-Sharī‘ah (Higher Objectives of the Law): As discussed earlier, these include the preservation of religion, life, intellect, lineage, and property. AI must be regulated to serve not subvert these purposes.
3. Shūrā (Consultative Decision-Making): Islamic governance emphasizes participatory ethics, especially in decisions with far-reaching societal impact. AI policy should be formed through interdisciplinary ijmāʿ (consensus) involving theologians, ethicists, scientists, and public voices.
4. Masʾūliyyah (Moral Responsibility): AI systems must be governed by human accountability. A machine cannot bear sin or moral liabilityhumans remain answerable before Allah:

   "Every soul is held in pledge for what it has earned[23]".
5. Ḥisbah (Moral Oversight and Regulation): A mechanism of ethical oversight rooted in Islamic history, ḥisbah allows for monitoring and rectifying social injustices. AI development must be under ethical surveillance to prevent harm (mafsadah).

8.3Institutional Proposals for Islamic AI Ethics

Islamic institutions such as Islamic Fiqh Councils, Dar al-Ifta’, and Shariah advisory boards must establish dedicated AI ethics committees. These should:

- Issue fatwas on specific AI applications (e.g., in organ allocation, criminal justice, surveillance).
- Collaborate with technologists to embed Islamic values in algorithm design.
- Guide Muslim-majority states in legislation that aligns AI use with Shari‘ah.

Contemporary scholars like Sheikh Abdallah bin Bayyah have emphasized the need for "fiqh al-waqiʿ"—jurisprudence that understands contemporary realities—in issuing rulings on technological advancements.

لابد للفقه أن يتنزل على الواقع المعاش، في ضوء المقاصد الشرعية لا في غيابها.

"Fiqh must respond to the lived reality, in the light of the Shari‘ah’s objectives—not in their absence[24]".

8.4Global Relevance and Spiritual Contribution

An Islamic AI framework offers not only a model for Muslim societies but a spiritual and ethical contribution to global discourse. In a world where technological power often lacks ethical restraint, Islam’s holistic view of the human being as a moral, rational, and spiritual entity can re-center AI discourse on human dignity, humility, and responsibility before God.

Conclusion

The rapid evolution of Artificial Intelligence (AI) and its integration into healthcare, genetic sciences, and public governance represent both an opportunity and a moral challenge for the modern world. While AI offers remarkable efficiency, accuracy, and convenience, it also threatens to erode human agency, privacy, and spiritual integrity if not ethically grounded. In this context, Islamic ethics rooted in Qur’anic guidance, Prophetic tradition, and the objectives of Shari‘ah (maqāṣid al-sharī‘ah) offers a comprehensive and spiritually centered framework for navigating these complex realities.

Throughout this study, it has been demonstrated that Islamic law does not oppose technological advancement; rather, it seeks to align innovation with moral responsibility,

[23] Qur’an, Al-Muddaththir 74:38

[24] Abdallah bin Bayyah, Sunan al-Tanazul, Majlis al-Imarat li’l Ifta’, 2018, p. 71.

ISSN E: 2709-8273
ISSN P:2709-8265
JOURNAL OF APPLIED LINGUISTICS AND TESOL
JALT

divine will, and the holistic well-being of humanity. Key concepts such as tawḥīd, khilāfah, ‘adl, maslahah, and taqwā enable a dynamic engagement with AI, one that prioritizes human dignity, justice, and accountability.Unlike many secular models, which lack metaphysical depth or are vulnerable to market interests, Islamic ethics envisions AI as a trust (amanah) to be governed, not just used. This worldview insists that true progress is not only technical efficiency, but also spiritual and moral integrity.

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