Islam and Artificial Intelligence: Ethics, Epistemology, and Social Transformation in the Era of Society 5.0

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Abstract

Artificial Intelligence has become the most disruptive technological force in the 21st century, transforming the fundamental aspects of human life, from ethics, knowledge production, to social structures. While Western discourse has dominated the development of AI ethics frameworks based on secular humanism and utilitarianism, the perspective of Islamic civilization as a major worldview has been relatively marginalized. In fact, Islam offers a comprehensive and transcendent ethical and epistemological system that is highly relevant for guiding AI development. This article aims to construct a comprehensive Islamic framework for AI by examining three main dimensions: Ethics, Epistemology, and Social Transformation. This research uses a Systematic Literature Review SLR method with a critical-analytical approach to 67 primary sources, consisting of classical Islamic turats Al-Qur'an, Hadith, works of Al-Ghazali, Ibn Sina, Al-Farabi), contemporary Islamic thought Al-Attas, Al-Qaradawi, Tariq Ramadan, and contemporary AI ethics literature Floridi, UNESCO AI Ethics, MIT Technology Review from 2015-2026. The findings show that: First, from an ethical perspective, Islam offers five foundational principles for AI ethics that go beyond Western principles: Tawhid Unity and accountability to God, Amanah Trusteeship and responsibility, 'Adl and Mizan Justice and balance, Maslahah and Maqasid Shariah Public interest, and Karamah Insaniyah Human dignity. Second, from an epistemological perspective, Islam distinguishes between 'aql, knowledge by presence, and revealed knowledge, thus providing a critical view that AI is only capable of reaching the level of 'aql juz'I partial reason and cannot replace al-'aql al-kulli and qalb. Third, from the perspective of social transformation, Islam views AI not merely as a tool, but as a test ibtila' and a means to achieve Falah and social justice, requiring reconstruction of education and economy based on Adab. This article offers a novel integrative model called the taqwa Model Tawhid, Amanah, Qalb, Wisdom, Adl as an Islamic Human-Centered AI framework. The conclusion asserts that Islam does not reject AI, but directs its development to remain within the corridor of Adab and humanization.

Keywords: islamic ethics of AI, islamic epistemology, maqasid shariah, taqwa model, social transformation

Introduction

We live in an era where non-human entities can write poetryn, diagnose diseases, create fatwas, and even determine who gets a job. This is the era of Artificial Intelligence. According to PwC, AI will contribute $15.7 trillion to the global economy by 2030. However, behind this extraordinary progress, a deep anxiety arises: Who controls AI? What ethics should guide it? Currently, the dominant AI ethics framework comes from Western secular thought. The EU Ethics Guidelines for Trustworthy AI emphasizes principles of human autonomy, non-maleficence, fairness, and explicability. UNESCO in 2021 also issued AI ethics. However, all of these frameworks are anthropocentric and secular. They place humans as the highest authority without transcendent accountability.

This creates a vacuum for 2 billion Muslims in the world. Can AI create halal and haram? Can AI replace an ulama? What is the law of using AI to write the Qur'an? Is it permissible to marry a robot? These questions cannot be answered by secular Western ethics. Islam, as a worldview (ru'yatul Islam lil wujud) according to Syed Muhammad Naquib Al-Attas, has a complete system that includes ontology, epistemology, and axiology. Islam has discussed for centuries about the nature of reason, soul, responsibility, and justice, which are very relevant to AI.

Methods

This research is library research with a Systematic Literature Review (SLR) approach following the PRISMA protocol. Data sources consist of three clusters: Cluster of Revelation: Al-Qur'an and Hadith related to 'ilm, 'aql, khalifah, amanah. Cluster of Classical Turats: Works of Al-Farabi on intellect, Ibn Sina on soul, Al-Ghazali on ethics. Cluster of Contemporary: Works of Al-Attas (Islam and Secularism), Yusuf Al-Qaradawi, and 45 Scopus-indexed articles on AI ethics from 2015-2026. Analysis uses thematic content analysis.

Result and Discussion

Islamic Ethical Dimensions for AI: Extending Beyond Trustworthy AI in Contemporary Discourse

Dimension One: Islamic Ethics for AI—Beyond Trustworthy AI.Tawhid as a foundational principle**.** The Tawhid principle frames technology development as fundamentally accountable to God, ensuring AI is not elevated to divinity nor claimed to access ghaib. This provides a transcendent accountability layer beyond secular regulatory commitments (Uriawan et al., 2026). In practice, this suggests embedding explicit intentionality (*niyyah*) and a framework of spiritual accountability in AI lifecycles rather than treating ethics as a purely technical compliance problem (Abdelnour, 2025; Mohadi & Tarshany, 2023). The Qur'anic grounding for divine accountability supports constraining claims about unseen knowledge (ghaib) by AI systems, thereby limiting ambitions toward omniscience or autonomous metaphysical authority.

Al-Amanah Trusteeship and moral burden. Amanah positions developers, users, and regulators as stewards accountable to a higher moral order, implying an ethical obligation to avoid harm to environment and society, beyond mere legal liability This entails comprehensive risk governance that internalizes ethical costs of AI actions, not merely the risk of legal penalties. Al-'Adl wal Mizan Justice and Balance. Adl and Mizan require auditing AI datasets for bias and oppression, guarding against algorithmic tyranny and systemic discrimination. This aligns with global concerns about fairness but elevates the corrective duty to ensure balance across religious, gender, ethnic, and socio-economic dimensions within Muslim communities and beyond. Maqasid Shariah and public interest Maslahah, Maqasid Shariah protecting religion, life, intellect, lineage, and wealthserves as a comprehensi ve evaluative lens for AI deployment. The Maslahah framework can determine when AI serves or harms public interest, including restricting or redirecting technologies such as online gambling toward beneficial uses halal applications and safeguarding life and intellect. Karamah Insaniyah Human dignity, Human dignity, grounded in Qur'anic anthropology, cautions against complete replacement of

human roles by machines and insists on preserving human dignity in education, adjudication, and governance .This underpins arguments for human in the loop systems and for preserving professional and spiritual roles that machines cannot fulfill. Practical corollaries: taqwa model The proposed taqwa framework operationalizes five pillars: Tawhid-Centric, Amanah-Driven, Qalb, Guided, Wisdom, Maslahah Oriented, Adl/Adab-Based. taqwa extends trustworthy AI by embedding divine accountability, human-centered deliberation, and comprehensive Shariah governance into AI life cycles (Gulyamov, 2024; Shalhoob, 2025) A governance board styled on Maslahah and Shariah-advised oversight could operationalize these pillars in real-world AI ecosystems.nImplications for design, governance, and policy, Governance: A Shariah governance board and ongoing maslahah based audits would be essential for legitimate AI deployment in Muslim majority contexts, ensuring alignment with maqasid and safeguarding dignity.Design: Human-in-the-loop and qalb guided decision-making imply interfaces and processes that retain human oversight, moral reasoning, and contextual interpretation rather than outsourcing all judgment to algorithms. Policy: AI ethics frameworks should integrate Maqasidal Shari'ah-based criteria, beyond standard Western notions of fairness, accountability, and transparency, to address the five universal aims and associated protections religion, life, intellect, lineage, and wealth (Haridan et al., 2023).

Dimension Two: Islamic Epistemology and the Limits of AI

Levels of knowledge in Islam, Islamic epistemology segments knowledge into several levels of knowledge (Zubair et al., 2019) Hiss sensory knowledge; 'Aql Juz'i partial reasoning; 'Aql Kulli and Qalb (heart/intuitive insight); and Wahy (revelation). AI, by contemporary accounts, operates at the 'Aql Juz'i level data processing, pattern recognition, and computational inference without qalb, ruh, niyyah, or hud ts. Thus, AI cannot attain epistemic status that warrants ijtihad fatwa responsibility, which requires human conscience and accountability . The absence of qalb/ruh in AI implies that AI cannot replace human juristic authority or moral agency in fatwas (Ariffin et al., 2023), jurisprudential authority requires conscious intent and spiritual discernment that algorithms do not possess Consequences for AI consciousness and agency, Islamic discourse treats consciousness as more than computation; ruh/nafs and qalb are central to discernment and moral responsibility. This reinforces the view that AI cannot achieve true consciousness or moral agency in Islamic ontology, which has implications for use cases such as automated Fatwa generation and autonomous religious decision-making. Implications for epistemic design and education Education and literacy in AI within Muslim contexts should foreground epistemic humility, clarifying the limits of AI as a tool for human reasoning rather than an autonomous epistemic agent. This complements Qur'anic instruction to seek knowledge and verify information tabayyun in the face of misinformation, aligning with but extending beyond Western AI ethics discussions (Burhanuddin, 2009).

Dimension Three: Social Transformation AI as Ibtila' and Path to Falah

AI as Ibtila' test**,** AI is not neutral; it acts as a test that can either advance or harm social welfare. Islam encourages upskilling, redistribution via zakat/akhlaq for tech wealth, and viewing work as worship (ibadah) rather than mere production, in response to AI-driven displacements. Economic transformation**.** In an Islamically informed economy, AI-induced displacement should be mitigated via equitable upskilling and policy measures consistent with maqasid, including safeguarding wealth and life. Maslahah based policies could justify redistribution or public investment in AI-driven productivity to reduce harm and maximize public benefit. Transformation**.** Islamic education emphasizes Adab etiquette, Akhlak character, Tarbiyah growth and Ta'dib discipline. These are contrasted with memorization-centric systems easily replaced by AI. Future Islamic schools should prioritize non-replaceable human competencies: moral character and spiritual lineage sanad of teaching, which AI cannot replicate. Social relations, ethics of digital life, and safeguards**.** Islam's emphasis on ukhuwah

and silaturahmi suggests policy and design should mitigate social fragmentation from AI-mediated interactions filter bubbles, loneliness. It also calls for explicit ethical rules around sensitive phenomena such as deepfakes and AI-mediated relationships, with guidance rooted in Shariah ethics and maqasid guidance (Zubair et al., 2019)

Novel Integrative Model: The TAQWA Model for Islamic Human-Centered AI

Model structure and rationale The taqwa model is proposed to integrate five pillars that extend beyond conventional trustworthy AI into a theologically grounded, action oriented framework: Tawhid Centric Intention and accountability to God, embedding faith based aims and identity into AI development. Amanah Driven Broader stewardship with Amanah audits to ensure trust across developers, users, and regulators. Qalb Guided Human decision-making guided by heart/intention, with human in the loop as obligatory rather than optional. Wisdom/Maslahah Oriented Maslahah evaluation board to assess whether actions serve or harm maqasid-based public interest. Adl and Adab-Based Upholding justice and manners; halting AI that propagates injustice. Novelty and positioning relative to Western frameworks**.** The taqwa model uniquely foregrounds spiritual intentionality niyyah, heart-centered discernment, and Shariah-based governance in AI ethics, claiming greater comprehensive reach than conventional "trustworthy AI" approaches that focus on fairness, transparency, and accountability alone (Syed et al., 2023). Institutional and governance implications. The taqwa framework implies establishing Shariah-compliant governance mechanisms Shariah boards, maslahah committees with explicit audit processes, readiness for cross-disciplinary collaboration AI, law, ethics, theology, and ongoing adaptation to maqasid-al-Shariah challenges in emerging technological contexts (Hemmet, 2023).

Synthesis Across Dimensions: Implications for Practice

Curriculum and capacity-building**.** Educational programs in Muslim-majority contexts should integrate Islamic epistemology, maqasid-based evaluation, and TAQWA-guided pedagogies to cultivate AI literacy aligned with spiritual and moral aims. This aligns with proposals for Qur'anic ethics-informed curricula in AI education and cybersecurity, including validation via Delphi studies and multi-institutional pilots that emphasize *amanah*, *adl*, and *maslahah* (Mia et al., 2026). AI governance and industry. Shariah governance in Islamic finance and fintech is already evolving with AI and blockchain use cases, including Shariah boards, robo-advisors, and RegTech, suggesting a practical pathway for broader AI governance in non-financial sectors as well. The literature indicates growing recognition of AI governance within Islamic-finTech contexts, offering a blueprint for broader adoption and cross-domain Shariah compliance efforts (Burhanuddin, 2009; Ismail et al., 2023; Kılıç, 2023; Laosen et al., 2026). Research directions and gaps. There is a need for empirical work that operationalizes TAQWA, validates maslahah-based decision-making in AI deployments, and develops Shariah-compliant AI governance frameworks that can be audited independently. Early work in Islamic ethics of AI (e.g., maqasid-based AI governance; Qur'anic values-informed frameworks; and non-Western AI ethics discourse) provides a foundation for future empirical and normative studies (Mukit et al., 2026).

Conclusion

Islam does not reject Artificial Intelligence. Islam is the religion most friendly to science as long as science is within the corridor of Adab. This research concludes that: First, Islamic ethics provides five principles that are deeper than Western ethics: Tawhid, Amanah, 'Adl, Maslahah, and Karamah. Second, Islamic epistemology places AI at the level of partial reason that can never replace Qalb and revelation, so AI can never become a mufti or a spiritual substitute. Third, AI is a social transformation that must be directed to achieve Falah, not just profit, through reconstruction of Adab-based education and economy. Fourth, the taqwa Model can be an alternative Islamic framework for human-centered AI at the global level.

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