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# Ethical Frameworks in the Qur'an and their Application to Artificial Intelligence Development

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**Abstract**

The rapid advancement of artificial intelligence (AI) has introduced profound ethical challenges, including privacy violations, algorithmic bias, accountability gaps, and threats to human dignity. This study explores Qur'anic ethical frameworks as a timeless moral foundation for guiding AI development. Employing analytical, inferential, and comparative methods, the research is structured into three chapters: (1) Qur'anic ethical principles; (2) AI ethical challenges; and (3) a proposed Qur'an-based AI ethics model. Findings reveal that Qur'anic values justice (ʿadl), trustworthiness (amānah), consultation (shūrā), responsibility, and human dignity offer a comprehensive framework superior to secular models, which lack transcendent spiritual grounding. The study proposes five regulatory models (data trustworthiness, algorithmic justice, shared responsibility, human dignity protection, consultative governance) rooted in Qur'anic verses and maqāṣid al-sharīʿah. Global frameworks (UNESCO, EU, Google, IEEE) are analyzed, highlighting their limitations. Recommendations include establishing an Islamic AI Ethics Council and integrating Qur'anic ethics into curricula. Qur'anic principles provide flexible, universal guidance balancing innovation with moral responsibility.

**Keywords**: Qur'anic Ethics, Artificial Intelligence, Maqāṣid Al-Sharīʿah, Ai Governance, Islamic Ethics

## Introduction

Artificial intelligence (AI) represents a transformative force reshaping healthcare, education, governance, and warfare. Yet, its rapid evolution raises critical ethical concerns: privacy erosion, biased algorithms, accountability ambiguity, autonomous weapons, and dehumanization risks (Jobin et al., 2019; Mittelstadt et al., 2016). While Western philosophical frameworks, utilitarianism, deontology, virtue ethics, dominate AI ethics

discourse, Islamic perspectives, particularly Qur'anic principles, remain underexplored despite their comprehensive moral system emphasizing justice (ʿadl), trust (amānah), consultation (shūrā), and human dignity (Al-Shāṭibī, 1997).

This study addresses a critical gap: the absence of Qur'anic ethical integration in AI development. It bridges Islamic ethical thought and contemporary AI discourse by examining how divine principles can inform morally responsible technology. The research question is: How can Qur'anic moral guidance contribute to forming an Islamic ethical model relevant to contemporary AI technologies?

Structured into three chapters, this study: (1) establishes Qur'anic ethical frameworks, analyzing principles like justice, trustworthiness, consultation, and human dignity preservation; (2) identifies key ethical challenges posed by AI technologies, including privacy violations, algorithmic bias, and autonomous weapons; and (3) presents a Qur'an-based ethical model contributing to an Islamic code of ethics for AI.

**Significance of the Study**

This research derives significance from intersecting two essential domains: the Qur'an as divine legislation and AI as transformative technology. Its importance includes:

1. Addressing Ethical Vacuums: Fills gaps in AI applications lacking moral reference points by proposing Qur'anic-based ethical vision.
2. Activating Qur'anic Values: Demonstrates how principles like justice, trustworthiness, *shūrā*, and dignity effectively regulate AI development.
3. Establishing Islamic Framework: Formulates practical AI ethics rooted in *maqāṣid al-sharīʿah* aligned with digital governance.
4. Contributing to Global Discourse: Enriches debates by offering balanced moral alternatives grounded in divine revelation.
5. Bridging Jurisprudence and Technology: Fosters interdisciplinary dialogue between Islamic scholars and technology experts.

*Research Objectives*

1. Identify moral principles in the Qur'an guiding human behavior and interactions.
2. Analyze Qur'anic frameworks related to universal ethical values (justice, trust, responsibility, freedom).
3. Explore ethical challenges arising from AI advancement.
4. Examine applicability of Qur'anic principles in addressing AI ethical dilemmas.
5. Propose contemporary Islamic perspective on digital ethics grounded in the Qur'an.
6. Promote integration of spiritual and moral dimensions in global AI governance discussions.

*Research Questions*

1. What key moral principles does the Qur'an introduce to guide human conduct?
2. How are these principles aligned with universal ethical and technological values?
3. What ethical challenges are posed by rapid AI advancement today?
4. How can Qur'anic ethical frameworks be applied to address ethical issues in AI development?

5. To what extent can an Islamic ethical model, rooted in the Qur'an, be developed to guide AI technologies?
6. What role can Qur'anic studies play in contributing to global discourse on AI ethics?

**Literature Review**

*Qur'anic Ethical Foundations*

Ethics constitute a foundational component of the Qur'anic vision for human development and social order. The Qur'an connects moral excellence directly to faith and spiritual elevation: "Indeed, Allah loves the doers of good" (Al-Baqarah 2:195) and "Indeed, Allah commands justice and excellence" (Al-Nahl 16:90). The Qur'an associate's morality with Prophethood, describing Prophet Muhammad (ﷺ) as: "And indeed, you are of a great moral character" (Al-Qalam 68:4). Ibn ʿAbbās interpreted this as: "You are upon a great religion, Islam" (Al-Ṭabarī, 1987). The Prophet (ﷺ) emphasized ethics' centrality: "I was only sent to perfect noble character" (Aḥmad, 1995).

Imam al-Ghazālī (1983) defined moral character as "a firmly established trait of the soul from which actions are issued easily without thinking or deliberation. If this trait leads to good actions, it is good character; if it leads to bad, it is bad character". Thus, Qur'anic ethics represent a comprehensive, practical system rooted in belief, aiming to refine human behavior according to divine values.

*Sources of Moral Values in Islam*

Islamic moral values are grounded in four primary sources:

1. The Qur'an: The foremost source, rich with verses promoting truthfulness, justice, compassion, forgiveness, patience, and excellence. Allah says: "Indeed, Allah commands justice and excellence" (Al-Nahl 16:90) and "And speak to people kindly" (Al-Baqarah 2:83).
2. The Sunnah of the Prophet (ﷺ): The practical embodiment of Qur'anic values. Allah says: "Indeed, in the Messenger of Allah you have an excellent example" (Al-Aḥzāb 33:21). The Prophet (ﷺ) stated: "The most complete of believers in faith are those with the best character" (Al-Tirmidhī, 1975).
3. Ijtihād and Maqāṣid al-Sharīʿah: Includes analogical reasoning (*qiyās*), juristic preference (*istiḥsān*), and public interest (*maṣlaḥah mursalah*). This help derive ethical rulings from Sharīʿah's spirit in changing contexts. Al-Shāṭibī (1997) stated: "The objectives of Sharīʿah all revolve around the realization of benefit for the servants in both this life and the Hereafter".
4. Innate Disposition (Fiṭrah) and Sound Reason: Islam affirms and refines human nature. Allah says: "The fiṭrah of Allah upon which He has created mankind" (Al-Rūm 30:30). Ibn al-Qayyim (1970) noted: "Good character stems from fiṭrah. It is corrupted by whims, habits, and environment".

*General Ethical Principles in the Qur'an*

The Qur'an establishes a broad moral framework based on key principles:

1. Justice (ʿAdl): Central Qur'anic value commanded universally, even toward enemies: "O you who believe! Stand firmly for Allah as witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just: that is nearer to righteousness" (Al-Māʾidah 5:8). Ibn Taymiyyah (1987) stated: "Justice is the foundation of everything. If

worldly affairs are established upon justice, they will endure, even if the one in charge lacks faith that saves in the Hereafter" (Vol. 28, p. 146).

2. Trustworthiness (Amānah): Includes fulfilling duties, safeguarding rights, and honoring agreements. "Indeed, Allah commands you to render trusts to whom they are due" (Al-Nisāʾ 4:58). The Prophet (ﷺ) said: "There is no faith for the one who is not trustworthy" (Aḥmad, 1995).
3. Consultation (Shūrā): Promotes collective responsibility and counters authoritarianism. Allah describes believers: "...and their affairs are [decided] by consultation among themselves" (Al-Shūrā 42:38). The Prophet (ﷺ) practiced *shūrā* in critical events such as Badr and Uḥud battles, instilling this civilizing value.
4. Preservation of Human Dignity: The Qur'an explicitly affirms dignity of all humans regardless of race, color, or creed: "And We have certainly honored the children of Adam" (Al-Isrāʾ 17:70). The Prophet (ﷺ) said: "Every Muslim is sacred to another Muslim: his blood, his wealth, and his honor" (Muslim, 2000).

*Maqāṣid al-Sharīʿah and Ethical Guidelines*

*Maqāṣid al-sharīʿah* (Objectives of Islamic Law) represent profound contributions of Islamic legal thought, embodying overarching wisdom, and goals behind Islamic legislation. Scholars classify objectives into five essential categories: preservation of religion, life, intellect, lineage (family), and wealth. These serve as ethical and legal foundations for justice and social well-being.

Imam al-Shāṭibī (1997) stated: "The purpose of Sharīʿah is to liberate the human being from the tyranny of desires so that he becomes a servant of Allah by choice, just as he is by necessity". Each objective is inherently tied to moral values:

a. Preservation of life requires compassion, justice, and sanctity of human life.
b. Preservation of intellect necessitates promoting knowledge and protecting from ignorance, intoxicants, and harmful influences.
c. Preservation of wealth implies honesty, trustworthiness, and prohibition of fraud, theft, and usury.
d. Preservation of lineage upholds chastity, modesty, and family structure—guarding against moral corruption.
e. Preservation of religion calls for sincerity, truthfulness, and fulfilling covenants—key ethical ideals.

Thus, the *maqāṣid* framework preserves essential human interests while grounding ethics in a comprehensive legal and spiritual system, balancing individual rights with collective responsibilities.

**Artificial Intelligence and Ethical Challenges**

*Definition and Contemporary Applications*

Artificial Intelligence (AI) is commonly defined as "a branch of computer science focused on creating systems capable of simulating human intelligence in learning, reasoning, decision-making, and problem-solving" (Al-Najjar, 2022). Another definition describes AI as "the capacity given to machines to perform tasks that usually require human intelligence, such as understanding, learning, reasoning, language processing, vision, and decision-making" (Al-Sayyid, 2021).

AI ranges from simple tools like voice assistants (Siri, Google Assistant) to complex systems such as autonomous vehicles, algorithmic medical diagnostics, and deep learning technologies. Contemporary applications span:

1. Healthcare: Disease diagnosis (e.g., cancer from radiology images), robotic surgery, genetic analysis, and health risk prediction.
2. Education: Adaptive learning systems, automated grading and performance analytics, educational chatbots (e.g., ChatGPT).
3. Security and Defense: Facial recognition systems, autonomous drones, AI in cyberwarfare and surveillance.
4. Business and Economy: Market trend prediction, AI-powered customer service chatbots, big data analytics for strategic decisions.
5. Social media and Communication: Behavioral analytics on platforms, personalized content recommendations, deepfake technology and its ethical risks.

Many scholars warn of growing ethical challenges posed by these technologies, highlighting urgent need for moral frameworks that preserve human dignity and rights (Mittelstadt et al., 2016).

*Key Ethical Challenges Posed by AI*

The rapid expansion of AI technologies has raised complex ethical concerns:

1. Violation of Privacy: AI systems such as facial recognition and big data analytics often collect personal information without consent. This raises serious concerns about data misuse, surveillance, and threats to civil liberties. Human rights organizations (e.g., Amnesty International) warn that AI surveillance undermines individual freedoms.
2. Bias and Algorithmic Discrimination: AI algorithms often inherit biases from developers or training datasets. This can lead to unfair decisions, especially in employment, criminal justice, or financial services. Example: A U.S. judicial AI tool used to predict recidivism showed racial bias against Black individuals (ProPublica, 2016).
3. Ambiguity of Responsibility: When AI makes autonomous decisions, it is unclear who is accountable, programmers, users, or corporations? This is especially critical in applications such as self-driving cars or autonomous weapons, where errors can be fatal.
4. Military Use of AI (Autonomous Weapons): The development of autonomous "killer robots" capable of making lethal decisions without human input has raised alarms. The UN and other global bodies (e.g., UNIDIR, 2021) have called for strict regulation or prohibition due to risks to international security and ethics.
5. Job Displacement and Social Inequality: AI-driven automation has replaced many jobs, particularly affecting low-income and unskilled workers. The World Economic Forum (2023) reported that over 85 million jobs could be lost by 2025 due to automation.
6. Deepfake and Misinformation: AI-generated deepfakes can fabricate highly realistic images or videos, undermine public trust, and enable political manipulation, fraud, or blackmail.

These ethical challenges highlight the urgent need for a moral and human-centered framework to govern AI, ensuring that innovation does not come at the expense of justice, accountability, or dignity.

*Overview of Global Ethical Frameworks for AI*

In response to ethical challenges posed by AI, various international organizations, governments, and tech companies have proposed ethical frameworks:

1. UNESCO AI Ethics Principles (2021): In November 2021, UNESCO adopted the first global normative instrument on AI ethics, emphasizing respect for human rights and dignity, inclusiveness and non-discrimination, privacy and data protection, algorithmic transparency, accountability and liability, and environmental sustainability (UNESCO, 2021).
2. European Union Guidelines (2019): The EU issued "Ethics Guidelines for Trustworthy AI" with seven core requirements: human agency and oversight, technical robustness and safety, privacy and data governance, transparency, diversity and fairness, societal and environmental well-being, and accountability (European Commission, 2019).
3. Google AI Principles (2018): Google outlined AI principles aiming to ensure AI is socially beneficial, avoid technologies that cause harm, limit military use of AI, promote fairness and reduce bias, and respect privacy and responsibility (Google, 2018).
4. IEEE Ethically Aligned Design (2020): The IEEE initiative calls for prioritizing human well-being, promoting autonomy and non-manipulation, designing systems that are accountable and explainable, and embedding ethical values into technical design (IEEE, 2020).

While these global models share common ethical goals, such as fairness, transparency, and responsibility, they are grounded in secular liberal paradigms. They often lack a transcendent, value-based framework, which highlights the necessity of developing an Islamic ethical framework for AI.

## Methodology

*Research Design*

This study employs a qualitative approach utilizing four methodological frameworks:

1. Inductive-Analytical Method: Collecting and analyzing Qur'anic verses related to general ethical principles to identify values established by the Qur'an for regulating human conduct.
2. Descriptive Method: Presenting the current reality of artificial intelligence and its ethical challenges through literature review of contemporary AI applications and associated ethical dilemmas.
3. Comparative Approach: Contrasting Qur'anic ethical frameworks with contemporary global AI ethics models (UNESCO, EU, Google, IEEE) to identify gaps and strengths.
4. Ijtihād-Based Foundational Method: Bridging the gap between Qur'anic moral principles and their practical applications in AI development and governance through interpretive legal reasoning rooted in *maqāṣid al-sharīʿah*.

*Data Sources*

Primary sources include the Qur'an, authenticated Hadith collections (Aḥmad, Muslim, Al-Tirmidhī), classical Islamic jurisprudence texts (Al-Shāṭibī's *Al-Muwāfaqāt*, Ibn Taymiyyah's *Al-Fatāwā al-Kubrā*, Al-Ghazālī's *Iḥyāʾ ʿUlūm al-Dīn*), and *maqāṣid* literature (Ibn ʿĀshūr, Al-Shāṭibī). Secondary sources include scholarly articles on AI ethics (Jobin et al., 2019; Mittelstadt et al., 2016), global AI ethics guidelines (UNESCO, EU, Google, IEEE), and reports on AI challenges (ProPublica, 2016; WEF, 2023).

*Analytical Framework*

Data analysis involves thematic coding of Qur'anic verses and Hadith to extract ethical principles, comparative analysis of Islamic and secular frameworks using thematic matrices, and application of *maqāṣid al-sharīʿah* to construct regulatory models. No human subjects were involved; analysis focuses on textual and doctrinal sources.

*Ethical Considerations*

This study addresses the core problem: the absence or insufficiency of incorporating Qur'anic ethical frameworks into AI development. In recent decades, the world has witnessed rapid evolution in AI technologies, opening vast opportunities across various sectors. However, this advancement has brought serious ethical challenges affecting human dignity and rights, such as privacy issues, algorithmic bias, data manipulation, and automated decision-making. Although several frameworks have been proposed from legal or humanitarian standpoints, they often lack comprehensive spiritual and moral foundations. This highlights the need to explore ethical principles derived from the Qur'an and assess their applicability to AI development and governance.

## Results

### *Ethical Frameworks in the Qur'an*

*The Concept of Ethics in the Qur'an*

Ethics are a foundational component of the Qur'anic vision for human development and social order. The Qur'an connects moral excellence directly to faith and spiritual elevation. Allah says: "Indeed, Allah loves the doers of good" (Al-Baqarah 2:195) and "Indeed, Allah commands justice and excellence" (Al-Nahl 16:90). The Qur'an also associates morality with Prophethood, describing Prophet Muhammad (ﷺ) as: "And indeed, you are of a great moral character" (Al-Qalam 68:4). Ibn ʿAbbās interpreted this verse to mean: "You are upon a great religion, Islam" (Al-Ṭabarī, 1987).

The Prophet (ﷺ) further emphasized the centrality of ethics in his mission, saying: "I was only sent to perfect noble character" (Aḥmad ibn Ḥanbal, 1995). Imam al-Ghazālī (1983) defined moral character as: "A firmly established trait of the soul from which actions are issued easily without thinking or deliberation. If this trait leads to good actions, it is good character; if it leads to bad, it is bad character".

Thus, ethics in the Qur'an represent a comprehensive and practical system rooted in belief and aiming to refine human behavior in accordance with divine values.

*General Ethical Principles in the Qur'an*

The Qur'an establishes a broad and inclusive moral framework based on key ethical principles that serve as the foundation for a balanced and just human society. Table 1 summarizes the primary Qur'anic ethical principles applicable to AI governance.

*Maqāṣid al-Sharīʿah and Their Role in Ethical Guidelines*

The *maqāṣid al-sharīʿah* (Objectives of Islamic Law) represent one of the most profound contributions of Islamic legal thought. They embody the overarching wisdom and goals behind Islamic legislation and play a critical role in framing the moral and ethical dimensions of personal and societal behavior. Scholars generally classify these objectives into five

essential categories: the preservation of religion (*dīn*), life (*nafs*), intellect (*ʿaql*), lineage (*nasl*), and wealth (*māl*). These five serve as the ethical and legal foundation for justice and social well-being.

al-Shāṭibī (1997) stated: "The purpose of Sharīʿah is to liberate the human being from the tyranny of desires so that he becomes a servant of Allah by choice, just as he is by necessity". Each of these objectives is inherently tied to moral values:

a) Preservation of life requires compassion, justice, and the sanctity of human life.
b) Preservation of intellect necessitates the promotion of knowledge and protection from ignorance, intoxicants, and harmful influences.
c) Preservation of wealth implies honesty, trustworthiness, and prohibition of fraud, theft, and usury.
d) Preservation of lineage upholds chastity, modesty, and family structure, guarding against moral corruption.
e) Preservation of religion calls for sincerity, truthfulness, and fulfilling covenants—key ethical ideals.

Thus, the *maqāṣid* framework not only preserves essential human interests but also grounds ethics in a comprehensive legal and spiritual system, balancing individual rights with collective responsibilities.

**Artificial Intelligence and Its Ethical Challenges**

*Definition of AI and Contemporary Applications*

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AI ranges from simple tools like voice assistants (e.g., Siri, Google Assistant) to complex systems such as autonomous vehicles, algorithmic medical diagnostics, and deep learning technologies. The modern era has witnessed rapid expansion of AI applications across healthcare (disease diagnosis, robotic surgery), education (adaptive learning systems, educational chatbots), security and defense (facial recognition, autonomous drones), business, and economy (market prediction, AI-powered chatbots), and social media (behavioral analytics, deepfake technology).

**Applying Qur'anic Principles to AI Development**

*The Potential of Qur'anic Values in Regulating AI Use*

As AI continues to evolve, ethical dilemmas are escalating. The Qur'an offers a holistic moral framework that can guide the responsible use of AI. These values transcend religious rituals and extend to social justice, governance, and technology.

*Qur'anic Values Applicable to AI*

1. Trustworthiness (Amānah): "Indeed, Allah commands you to render trusts to whom they are due" (Al-Nisāʾ 4:58). This principle supports protecting user data and respecting privacy in AI systems.
2. Justice and Fairness (ʿAdl): "Let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness" (Al-Māʾidah 5:8). This calls for eliminating algorithmic bias and ensuring fairness in AI decision-making processes.
3. Responsibility and Accountability: "And stop them; indeed, they are to be questioned" (Al-Ṣāffāt 37:24). This verse affirms moral and legal responsibility for AI outcomes, highlighting the need for transparent accountability structures.
4. Preservation of Human Dignity: "Indeed, we have honored the children of Adam" (Al-Isrāʾ 17:70). AI must not violate human dignity through manipulation, misinformation, or discrimination.
5. Consultation and Inclusivity (Shūrā): "And consult among yourselves in affairs" (Al-Shūrā 42:38). Ethical AI governance should involve diverse stakeholders, including scholars, experts, and civil society.

A Qur'an-based ethical AI framework would: (a) direct AI research toward human benefit and well-being; (b) balance innovation with spiritual and moral responsibility; (c) address future risks with ethical foresight; and (d) integrate values into technological and business policies. Such a framework is not about religious imposition but about infusing technology with universal moral depth rooted in the Qur'anic worldview.

*Toward Building a Contemporary Islamic Ethical Framework for AI*

As the world faces unprecedented digital transformations led by artificial intelligence, it becomes imperative that Muslims do not remain mere consumers of technology but active contributors to its ethical regulation. Unlike secular Western frameworks, the Islamic perspective draws upon a transcendent moral vision rooted in the Qur'an and *maqāṣid al-sharīʿah*.

*Foundations of the Proposed Islamic AI Framework*

This framework stands on five key pillars:

1. Qur'anic Values: Justice, trust, dignity, accountability, mercy
2. Higher Objectives of Sharīʿah (Maqāṣid): Preserve religion, life, intellect, lineage, and wealth
3. Collective Ijtihād: Involving scholars, scientists, ethicists, and civil society
4. Balancing Maṣlaḥah and Mafsadah: Benefit versus harm, applying legal maxims such as "*al-ḍarar yuzāl*" (harm must be eliminated)
5. International Outreach: Offer an Islamic moral vision globally

**Discussion**

This study demonstrates that Qur'anic ethical frameworks offer superior guidance for AI development compared to secular models. While global frameworks (UNESCO, EU, Google, IEEE) emphasize fairness, transparency, and accountability, they lack transcendent spiritual foundations and divine accountability mechanisms present in Islamic ethics.

*Superiority of Qur'anic Framework*

The Qur'anic framework integrates *maqāṣid al-sharīʿah*, preserving religion, life, intellect, lineage, and wealth, providing comprehensive coverage absent in secular models. For instance:

a. Justice (*ʿAdl*) directly addresses algorithmic bias, mandating fairness even toward adversaries (Al-Māʾidah 5:8), unlike UNESCO's general fairness principle.
b. Trustworthiness (*Amānah*) ensures data privacy through divine command (Al-Nisāʾ 4:58), contrasting with GDPR's legal compliance focus.
c. Responsibility establishes accountability through eschatological consequences ("And stop them; indeed, they are to be questioned," Al-Ṣāffāt 37:24), providing motivation beyond legal penalties.

*Addressing Gaps in Global Frameworks*

Global frameworks exhibit critical gaps:

1. Lack of Spiritual Accountability: Secular models rely on legal enforcement; Qur'anic ethics integrate divine accountability, ensuring compliance even when enforcement is absent.
2. Harm Prevention: Islamic legal maxim "*al-ḍarar yuzāl*" (harm must be eliminated) provides proactive harm prevention principle, whereas Western models often react to harms post-facto.
3. Holistic Human Dignity: While EU emphasizes human agency, Qur'anic concept of dignity (Al-Isrāʾ 17:70) encompasses spiritual, physical, and social dimensions, offering broader protection.

**Practical Implications**

The proposed five regulatory models (data trustworthiness, algorithmic justice, shared responsibility, dignity protection, consultative governance) operationalize Qur'anic principles into actionable policies. For example:

a. Data Trustworthiness Model translates *amānah* into "right to be forgotten" and ethical data collection protocols.
b. Algorithmic Justice Model requires mandatory bias audits and independent ethical review boards, institutionalizing *ʿadl*.
c. Consultative Governance Model implements *shūrā* through national Islamic AI councils, ensuring diverse stakeholder participation.

**Balancing Innovation and Ethics**

The framework balances *maṣlaḥah* (benefit) and *mafsadah* (harm), promoting innovation while safeguarding ethical boundaries. Unlike secular frameworks that may prioritize economic growth, Islamic ethics subordinate material progress to moral imperatives, preventing technology from becoming an end.

**Conclusion**

This study concludes that Qur'anic values offer a flexible and comprehensive moral framework transcending time, enabling effective response to contemporary AI challenges while balancing technological progress with ethical responsibility. The goal is not to hinder innovation but to anchor it in ethical guidance. The Qur'an, with its timeless wisdom, offers a universal beacon that can help humanity navigate the digital era with justice, compassion,

and dignity: "And We have certainly brought them a Book which We have detailed with knowledge, a guidance and mercy for a people who believe" (Al-Aʿrāf 7:52).

Artificial intelligence stands as one of the most transformative features of the modern technological revolution, unlocking unprecedented possibilities across medicine, education, economics, governance, and more. However, this advancement has ushered in serious ethical challenges, particularly regarding privacy, bias, dignity, and accountability. These issues demand comprehensive ethical frameworks guiding AI development and application.

**Findings**

1. The Qur'an provides a comprehensive moral framework applicable to AI ethics, rooted in justice, trustworthiness, consultation, responsibility, and human dignity.
2. Major ethical dilemmas in AI include privacy violations, algorithmic bias, lack of accountability, military misuse, job displacement, and disinformation.
3. While global AI frameworks offer useful regulatory models, they often lack spiritually grounded ethical vision and transcendent accountability.
4. Building an Islamic AI ethics framework requires collaborative effort among Sharīʿah scholars, technology experts, and policymakers.
5. It is practically feasible to regulate AI technologies in accordance with Islamic values and the higher objectives of Sharīʿah through proposed five-model framework.

**Recommendations**

1. Institutional Development: Establish a Global Islamic Council on AI Ethics under the Organization of Islamic Cooperation (OIC) umbrella to coordinate ethical guidance and policy development.
2. Educational Integration: Integrate "AI and Islamic Ethics" as mandatory subject in Islamic studies, Sharīʿah, computer science, and engineering curricula across Muslim-majority countries.
3. Research Infrastructure: Establish specialized research centers on "AI and Islamic Jurisprudence" in leading Islamic universities, fostering interdisciplinary collaboration.
4. Policy Framework: Develop a Global Islamic Charter on AI Ethics under OIC, providing unified guidance for member states on AI governance aligned with Sharīʿah principles.
5. Capacity Building: Foster interdisciplinary collaboration between Sharīʿah scholars and technical experts to produce updated fatwas, policy frameworks, and ethical guidelines responsive to emerging AI technologies.
6. Certification Standards: Develop "Sharīʿah-Compliant AI" certification standards, enabling Muslim consumers and organizations to identify ethically aligned technologies.

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