

**THE MUSLIM UMMAH IN THE ERA OF ARTIFICIAL  
INTELLIGENCE (AI): CHALLENGES, PROSPECTS AND  
EXPECTED RESPONSIBILITIES**

**Maisuna Mustapha Yahya PhD**

*Faculty of Arts, Department of Islamic Studies,*

*University of Abuja, Nigeria.*

[yasminmaisuna06@gmail.com](mailto:yasminmaisuna06@gmail.com)

[mustapha.maisuna@uniabuja.edu.ng](mailto:mustapha.maisuna@uniabuja.edu.ng)

**ABSTRACT**

The continuous growing of Artificial intelligence (AI) has begged for transformative changes around the globe piercing into education, ethics, law, governance, socio-economic development and knowledge in general. This paper examines critically the challenges, opportunities and expected responsibilities it accrues, especially among Muslims in the global world. The paper therefore, majorly focuses on four scaled analysis: education, governance, ethics and socio-economic development as it emphasizes two objectives of Maqasid al-Shari'ah (Trust-Amanah, and Justice, Adl). Methodology: The paper therefore, adopts qualitative method, using relevant literature works while the base of discussion remains the sources of Islam. The study implores Muslims to navigate AI diligently and as well maintain and preserve the orthodox knowledge of Islam. Objective: The study aims that Muslim Ummah must not relent on passive consumption of AI and other technological systems but rather be the researcher of the knowledge from the origin. Conclusion: The paper concludes: AI is a contacting point but not the originality of knowledge. Recommendations: Integration of knowledge, maintenance of Islamic moral and ethics and avoidance of unsubstantiated dogmatism.

**KEYWORDS:** Muslim Ummah, Artificial Intelligence (AI), Ethics, Maqasid Al-Shari'ah, Education.

**INTRODUCTION**

Artificial intelligence (AI) in the 21st Century has influenced virtually all facets of sectors: education, religion, governance, health, finance or economic both positively and negatively. Such a technological development demands a special attention in order not to be at a cross with ethical values and its teachings. Considering its civilizational force in reshaping humans, in knowledge production, human agency and hence its decision making process influences bias, and is not able to take responsibility for flaws and noticeable errors. Despite the above, AI produces some plausible advantages, no doubt such as producing fast and available response, personalization of knowledge, an easy opportunity to increase one's knowledge through puzzling and questioning, all which Muslim Ummah is encourage to do:

(43 - ال نحل) تَعْلَمُونَ لَا كُنْتُمْ إِنْ الذِّكْرَ أَهْلَ فَاسْأَلُوا ۖ إِلَيْهِمْ نُوحِي رَجَالًا إِلَّا قَبْلِكَ مِنْ أَرْسَلْنَا وَمَا

*And we sent not before you except men to whom We revealed (Our message). So, ask the people of the message, if you do not know (Q 16:43)*

In this paper, Muslims are therefore enjoined to tap from its rich intellectualism as a positive innovation within the circle of Islamic epistemology and still maintain the

ethics of Islamic thought as obtained its originality.

## CONCEPTUAL FRAMEWORK

### Artificial intelligence (AI)

Artificial intelligence (AI) is the science and engineering of making intelligent machines, especially intelligent computer programmes (McCarthy n.p). Critically speaking, there is certainly, according to Malu (2023) a profound re-examination of the relationship between humans, knowledge, and technology in Islamic tradition as a profound requirement. Rituraj conceptualised AI as the study of how human brains think, learn, decide and work as it tries to solve problems as a means of intelligent information performance as it connects to human knowledge. Maisuna, & Maishanu (2026) reiterated that Artificial intelligence (AI) has tremendously increased humans' decision making and methods of reasoning, writing speaking and presentation in public speaking or writing events, as it has profoundly transformed humans' lives: economically, socially, intellectually, legally, educationally, in governance and business-wise.

### Theoretical Framework

Islam is a pivotal to search for any useful positive knowledge to humans and their environments. It encourages or motivates every male and female Muslim; and a continuous process from cradle to grave as found in a popular Islamic maxim. The Prophet (PBUH) said:

*Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Paradise (Muslim, no. 2699)*

### Al-Ijtihād

The word Al-ijtihād literally connotes an effort or exercise (made) to arrive at one's own judgement (Doi 1404 AH/1984). It is usually embarked on by an individual learned Muslim scholar of which must possess interpretation of the Qur'an the critical assessment of the authenticity of the Prophet Ahādith (Doi 1404 AH/1984) through, basically independent legal reasoning in Islamic jurisprudence, sometimes by a group (Mujtahidūn) during the exercise, Qur'ān and Sunnah must be the first source of contact. Conditionally, the Mujtahid or mujtahiduun must be versed in the knowledge of the Islamic primary source (Qur'ān and Sunnah); the mastery of Arabic language and its grammatical rules, the understanding of the principles of Usul al-Fiqh, i.e Islamic Jurisprudence and be conversant with the verdicts of the four scholars (Imāms: Abu Hanifah, Malik, Shafi'i and Ahmad bn Hambal), including the difference of their opinions (Doi 1984). Ahmed & Kamaldeen (2021) conceptualized that it is a legislative tool, plays pivotal role in the enhancement of dynamism of Shari'ah to issues not definitely captured by primary sources.

### Consensus of Opinions of Islamic Scholars (Ijm'ā)

Under Islamic law (Shari'ah), aside the first two primary sources of Shari'ah (Qur'ān and Sunnah), the secondary sources are: Consensus of opinions of qualified scholars of Islam or the jurists, known as Ijma while the other is known as Analogical deduction. Ijma is in tandem with the current artificial intelligence (AI) hence a group of scholars are involved.

### Maqāsid al-Sharī'ah: Objectives of Sharī'ah

The objectives of Sharī'ah are behind the application to the generality of real

human life (Ahmed & Kamali, 53) upon which any human's lives are based, as Mujtahid in Imām al-Ghazālī, the five ḍarūriyyah objectives of Sharī'ah aimed at achieving the protection of the Islamic religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and property (māl).

Of the researcher's concern in this paper are: religion and intellect (dīn and 'aql) and are pertinent to the discussion. Islam as the only universal religion advocates that Muslims must protect the religion and no alternative be chosen in lieu of it.

نُفَاتِهِ حَقَّ اللَّهُ اتَّقُوا الَّذِينَ آمَنُوا الَّذِينَ آتَيْنَاهُمْ  
مُسْلِمُونَ وَأَنْتُمْ إِلَّا تَتَمُودُ وَلَا  
(عمران آل: 102)

*O you who have believed, fear Allah as He should be feared and do not die except as Muslims (Q3:102)*

Furthermore to the above Q19:12 says:

اصْبِرْ الْحُكْمَ وَاتَّبِعْهُ بِقُوَّةٍ الْكِتَابِ خُذِ الْيُسْرَى  
(مريم: 12)

*O Yahya, take the Scripture with determination and We gave him wisdom while yet a boy (Q19:12)*

### Authority for the use of AI

The Prophet Hadith buttresses the extent to which knowledge, wisdom and positive intellect can be tapped, on a general note.

(ص) الله الرسول قال  
وجدته في حديث المؤمن، ضالة الحكمة  
(2687) العلم ك تاب هوية، أبي رواه بها أحق

*Wisdom is the lost property of the believer, wherever he finds it, he has the most right to it. (Abu Hurayrah, Book of knowledge, no. 2687)*

In corroborating the above Hadith, Muslims are enjoined to search for knowledge by questioning or asking those who know better,

(114 : طه) عما زددني رب وقال

*And say: My Lord, increase me in knowledge*

In addition to the above, (Q39:9) stipulates thus:

لمون يع الذين يسد توي هي قل  
ي تذكر إزماي علمون لا والذين  
(9 : الزمر) الأ باب أولو

*Say: Are those who know equal to those who do not know?*

It can be evidently said that in order to protect one's deen (Islam), additional and adequate knowledge must be sought, in which AI can assist in achieving such a goal.

### Trust and Justice

Irrespective of advocacy for search of knowledge and wisdom, trust and justice must be acquired during the course for search, especially if sought through technologies like AI. Boulkhar (2025) is exacerbated that Islamic ethical engagement with AI must be grounded in core values such as trust (amānah) and justice ('adl), public interest (maslahah) and preservation of human dignity, ensuring that AI systems are developed and deployed in ways that prevent harm, promote fairness and align with the objectives of Sharī'ah (maqāsid al-Sharī'ah).

In an agreement with Boulkhar (2025): If Islamic ethics are missing in the use of AI, that may invite devaluation of Islamic morale, distort the originality of Islamic knowledge and trust may be unpalatable to the next generations of Muslims, as

individuals may start to claim monopoly of knowledge which may trigger to distortions whims and caprices and may result to distortion of the basis of knowledge and ethical values.

### **Education**

Protection geology of human intellect is of great paramount. The third daruriyyah according to Imam Al-Ghazali in Kamali & Mohlikneth (2011), is the protection of intellectual faculty of mankind. Human beings are given reasoning faculty to think, muse, ponder over His creation. Adeyemo & Maisuna (2021) very constantly - and great positive thoughts are a sign of Allah's creation. (Q30:21)

In view of the above, natural thinking by humans is more appreciable, durable, authentic and reliable than the thoughts made by technologies, AI for example as that can amount to fallibility, error, mistake inconsistency, falacies and biased or sentimental positions. Learners and students in general need to know that AI is computer algorithms that imitate human intelligence such as Chat GPT, Asu GPT, Pilot Gemini etc Inkani, Ibrahim and Kabir (2024). AI indeed, transforms learning via personalised adoptive tools by collaborating and complementing human efforts in learning system, as it aids both students and teachers in their pedagogical processes, giving instant, accurate but precisely concise outcomes. Aniella & Gabriel (2025) argued that the integration of AI in education has transformed academic learning, offering both opportunities and challenges for student's development. As AI evolved, Artificial intelligence in Education (AIED) evolved, intelligent tutoring system, educational robots, human computer etc. interactions have demonstrated significant potentials for enhancing teaching and learning (Chen et al 2020).

### **Challenges on Education**

Islam has its codified laws, the laws which are not flexible to human maneuvers, inflections and individual's personal thoughts; especially when such thoughts are not in concomitant with what is obtained in the primary and secondary sources.

It drastically reduces human interactions and encourages academic dishonesty, laziness and critical thinking;

AI can produce inadequate information as human nuances are greatly lacking;

It may encourage plagiarism and other forms of academic theft: copying from the tools, examination malpractice, bringing into the hall already answered questions etc.

Misinformation and bias opinions may be formed as incorrect or hallucinated responses are generated

Consumption of large amounts of data usages and may lead to other societal ethical challenges e.g stealing, telling lies to parents to get more money for the purchase of data.

Maintenance culture of AI is very expensive as financial bills meant for other purposes may be diverted to the educational needs.

It gets truncated as calls get in, making the researcher (student) to start all over.

### **Governance and AI**

AI may produce a systemic way of governance of a society as it enhances societal welfare opportunities (Maslaha); however, ethics in Islam proffers that qualities like: honesty, sincerity, trustworthiness, sympathy, empathy, leniency and preservation of human dignity must be maintained since.

AI is not considered as morally accountable (Muskallaf) in which the protection

of religion, life, intellect, progeny and wealth must be maintained while technological manipulative, deceptive and frivolities must be avoided; It is obvious that AI cannot manifest humans proportionately the way it can be done humanly.

### **Advantages of AI in Governance**

Short and timely fatwa Islamic verdicts can be given,  
The precise and concise answers can be very swift and used for immediate purpose.  
Functionalities for instant moderation can be generated by AI (Noy Feezah & Nurul Izzah (2023))

### **Disadvantages**

It cannot absorb practical questions except theory;  
Network failure may serve as hinderance

### **Opportunities/Prospects of AI**

AI since its year in the field of religious studies especially Islamic studies and Arabic, has powered educational platform. In addition, its technological development, especially AI contributes to the broader discourse in religious studies by proposing frameworks that can be adapted for various religious contexts (Muhammad, Imran and Muhammad (2024)).

AI tool gives considerable opportunity for adoption of Islamic knowledge and jurisprudential discussions thereby promoting Islamic Studies' AI integration model (ISAIIM) as proposed by an article written by Muhammad et al 2024).

Research work has been made easy especially when searching for Verses and chapters from the Qur'an, or when demanding for the title of Ahadith, volume, chapter and numbers of such Ahadith. Research conducted by Khan (2022) demonstrates the significant improvements in the accuracy of Arabic text processing particularly in handling classical Arabic scripts and complex linguistic structures. AI is seen to offer meticulous and immeasurable opportunities for advancing and improving knowledge as it assists in learning Tajweed in the recitation of Qur'an. In addition, Islamic history's heritage of the past prophets, messengers, companions of the prophets and appropriate dates are scholarly preserved.

In food industry, the supply chains, detection of non-legal (Halal) elements and compliance in financial dealings are strengthened. Also, assistive technology to aid individuals with disabilities and Qur'anic principles of care are administered.

### **AI and Muslim Ummah's responsibilities (11)**

As observed by Muhammad Iqbal's concepts in Mumtansar et al (2025) Muslim ummah should not be based on racial, ethnic or territorial entity but as a spiritual and ideological community grounded in Islamic faith and shared morals.

### **CONCLUSION/SUMMARY**

The presence of Artificial Intelligence presents both prospects or opportunities hand-in-hand with challenges for Muslim Ummah. AI's potential to transform education, governance, socio-economic system, health etc. On the other hand, while ethical challenges are raised as well. Until Muslim Scholars rise, as early as now to the unexpected ethical challenges, so as to avoid corruption of some religious ethical issues. Therefore, holding the bull by the horn is a required exercise as early as now.

### **RECOMMENDATIONS**

Based on the discussion in this paper, the following recommendations are made:

*Muslim Ummah must contribute immensely to the global development of AI, give consideration to the ethics of Islam as available in the primary sources of Islam.*

*The use of AI should not allow Muslims to derail from the traditional culture of learning and search for knowledge.*

*The principles of Maqasid al-Shari'ah must be well incorporated into AI systems: trust, justice, theology, Maslaha etc.*

*Most importantly, the Ummah must establish Shari'ah compliant AI systems for: data use, algorithm on decision making, surveillance and restrict other means of computing systems.*

*Collaboration with the global AI by the Ummah will enhance Islamic sectors like: financial, health, governance, agriculture etc. so as to leverage the pressing issue on unemployment, insecurity and other social challenges.*

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