


The Feasibility and Challenges of Achieving Strong Artificial Intelligence in Light of Qur'anic Teachings

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ABSTRACT:

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This research explores the arguments for and against the realization of strong artificial intelligence from the perspective of Qur'anic teachings. Opponents, citing verses from the Holy Qur'an, consider strong AI an instance of polytheism in creatorship, a tool for misguidance, human deification, alteration of divine creation, transgression into the divine domain, and a violation of human dignity and divine vicegerency. In contrast, proponents, by offering more precise interpretations of the same verses and applying principles of Islamic philosophy, demonstrate that strong AI is compatible with the teachings of the Qur'an. They argue that creation in the sense of innovation ex nihilo is exclusive to God, and what humans do is the manipulation of God's creations, which is not forbidden according to Qur'anic verses. In other cases, most of the opponents' arguments are based on limited interpretations or specific readings of Qur'anic verses. The research results indicate that there is no inherent conflict between strong AI

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and Qur'anic teachings; rather, this technology can be placed in the service of humanity within the framework of Islamic values.

KEYWORDS: The Qur'an and Science, Strong AI, Qur'anic Teachings, Divine Creatorship, Alteration of Creation, Human Dignity.

1. Introduction

The term "Artificial Intelligence" (AI) was first coined in 1956 at the Dartmouth Conference by John McCarthy and Marvin Minsky to name a specific branch of computer science (Tahmasbi 2006). According to Feigenbaum's definition, artificial intelligence is the part of computer science that deals with designing intelligent computer systems; that is, systems that exhibit characteristics associated with intelligence in human behavior, such as understanding language, learning, reasoning, problem-solving, and so on (Born 1987).

The debates in artificial intelligence mainly focus on the relationship between the mind and the computer, with two main questions: Is the mind like a computer (the functionalist view), and can a computer be like the mind? The second question is divided into three levels: (a) Can a computer perform intelligent actions? (b) Does it do so in a human-like way? (c) Does it possess mental properties such as consciousness and feeling? An affirmative answer to the first question leads to weak artificial intelligence (the engineering domain), an affirmative answer to the second question leads to advanced artificial intelligence (the cognitive psychology domain), and an affirmative answer to the third question leads to strong artificial intelligence (the philosophical domain) (Tahmasebi 2006), in which the machine, in addition to acting in a human-like way, also possesses psychological properties, meaning it has mental states and psychological qualities like consciousness and feeling (Lycan & Prinz 2008).

The primary objective of this research is to examine the relationship between advanced artificial intelligence and Qur'anic teachings. The ever-increasing expansion of AI applications in various aspects of human life has created numerous theoretical and practical challenges in different fields, including philosophy, ethics, and theology. Strong AI, which is based on creating systems with human-like understanding, thinking, and consciousness, has been criticized from various perspectives, raising the question of whether such technology is compatible with the Qur'an's view on the status of human, divine creatorship, and the system of creation.

The necessity of this research can be explained from several perspectives: First, given the rapid advancements in artificial intelligence,

clarifying its relationship with religious teachings is one of the most important issues at the intersection of science and religion in the contemporary era. Second, the Muslim community needs a clear and well-reasoned stance on this technology to be able to participate constructively in its development and guidance. Third, just as some scientific theories were previously mistakenly considered to be in conflict with religion, incorrect interpretations of religious texts may lead to a false conflict between artificial intelligence and Qur'anic teachings.

This research has been conducted using a descriptive-analytical method with a comparative approach. First, verses related to the topic have been extracted and categorized; then, their meanings and implications have been analyzed using reliable exegetical sources. In the next step, the arguments of proponents and opponents of strong AI based on these verses have been examined, and finally, the strengths and weaknesses of each argument have been assessed with a critical approach.

2. Literature Review

The relationship between artificial intelligence and Islamic teachings has attracted the attention of various researchers in recent years. Shoaib Ahmed Malik (2023) examines the challenges that AI poses to Islamic thought, especially concerning the linguistic inimitability of the Qur'an. Omar Shareef (2023), after examining views on the self and intellect, concludes that strong AI is possible from an Islamic perspective. Doko (2023) discusses the compatibility of strong AI with classical theism in Islam. Tashakori & Rajabi (2018) compare the capabilities of the human mind with those of artificial intelligence from the perspective of Qur'anic verses, highlighting how Qur'anic teachings reveal fundamental differences between natural and artificial intelligence. Additionally, Tarkhan & Musavi (2024) offer a futuristic perspective, examining the evolution of AI technology in light of the immutable divine traditions mentioned in the Qur'an, and provide a framework for predicting the limitations and possibilities of the evolution of strong AI.

The present research is innovative in several aspects: First, unlike previous studies that either did not discuss the topic from this perspective or mainly referred to some verses sporadically, this research has attempted to systematically categorize and analyze the collection of verses related to the subject. Second, by carefully examining the arguments of proponents and opponents, it provides a balanced picture of the relationship between strong AI and Qur'anic teachings. Third, instead of adopting a one-sided position, this study has tried to outline a framework for compatibility between strong

AI and Qur'anic teachings within the framework of Islamic principles and values. Fourth, it provides reasoned answers based on Qur'anic verses to new questions that have arisen for Muslim thinkers with the development of artificial intelligence. In summary, by providing a systematic and comprehensive analysis of the relationship between strong AI and Qur'anic teachings, this research aims to facilitate the active participation of Muslim thinkers in the global discourse on the future of artificial intelligence.

3. Qur'anic Arguments for and against the Realization of Strong AI

Numerous verses of the Qur'an can be cited as arguments against the realization of strong AI. In this paper, six of them are examined.

3.1. Polytheism in Creatorship

One reason some religious adherents oppose the possibility of artificial intelligence is the belief that, should robots attain human-like intelligence, they would be regarded as partners with God in creatorship—an idea that challenges core theological doctrines (Sadat Mansouri 2025, 126). The attempt to produce AI with cognitive, decision-making, and learning capacities comparable to those of humans can be interpreted as an implicit claim to creative power akin to divine creation. This objection is especially salient in the context of strong AI (SAI) or superintelligence, since such systems aim to replicate or even surpass human cognition; thereby, the project may be viewed as emulating divine creation, which is impossible:

Say, "Who is the Lord of the heavens and the earth?" Say, "Allah!" Say, "Have you then taken others besides Him for guardians, who have no control over their own benefit or harm?" Say, "Are the blind one and the seer equal? Or are the darkness and the light equal?" Have they set up for Allah partners who have created like His creation, so that the creations seemed confusable to them? Say, "Allah is the creator of all things, and He is the One, the All-paramount" (Q. 13:16).

Based on this verse and others (Q. 39:62; 40:62), God alone is the true creator (Rabbani Golpaygani 2014, 1: 78), and any claim of creation similar to divine creation is considered a form of polytheism.

3.1.1. Responses

In response to the aforementioned argument, the following answers can be provided:

First: Examining the lexical and Qur'anic meaning of *al-khalq* (creation) shows that *al-khalq* does not have a single meaning. Ibn Manẓūr (1994, 5: 139) says that *al-khalq* is the origination of something that had no precedent. He quotes Ibn al-Anbārī as saying that *al-khalq* has two meanings; the first is *al-inshā'* (origination), meaning innovation, and the other is *al-taqdīr* (proportioning). In the Qur'an, it is also stated: "*So blessed is Allah, the best of creators (aḥsan al-khāliqīn)*" (Q. 23:14), where the meaning of *aḥsan al-khāliqīn* is the best of proportioners (*al-muqaddirīn*). The word *al-khalq* is used in the Qur'an both in its verbal noun form (to bring into being and innovate) and as a passive participle (the created) (Ibn Fāris 1984, 2: 213). Some Qur'anic scholars have attributed several meanings to *al-khalq*:

- Innovation and origination; such as, "*He created the heavens and the earth*" (Q. 32:4).
- Creating something from something else; such as, "*He created you from a single soul*" (Q. 7:189) and "*He created man from a sperm-drop*" (Q. 16:4). *Al-khalq* in the sense of innovation and creation from nothingness is exclusive to God.
- Transformation and manipulation of something, such as, "*when you would create from clay the form of a bird, with My leave, and you would breathe into it and it would become a bird, with My leave*" (Q. 5:110).
- If *al-khalq* is used in relation to the general public, it has two meanings: one is proportioning, and the other is falsehood; such as, "*and you invent a falsehood*" (Q. 29:17) (al-Rāghib al-Iṣfahānī 1991, 157).

The most important lexical meaning of *al-khalq* is the innovation and creation of something from nothingness which, as al-Rāghib al-Iṣfahānī and others have stated, is a meaning specific to God: "*Is there any creator other than Allah?*" (Q.35:3). Artificial intelligence is a process and a manipulation of God's creations, because its foundation is materials made by God, not by human. It is also clear that creation in the sense of originating a thing does not apply to strong AI, and the Qur'an explicitly states: "*Indeed those whom you invoke besides Allah will never create [even] a fly even if they all rallied to do so!*" (Q. 22:73), which refers to innovation ex nihilo.

Second: According to Islamic philosophers, whatever the effect possesses is a manifestation and reflection of the perfections belonging to its cause; meaning that the effect manifests the perfections of the cause and has nothing of its own. Every ability seen in human existence belongs to God, and if a person makes something with their ability, they have done so

with God's ability, and that manufactured object is the effect and creation of God, not of the human (Şadr al-Dīn al-Shīrāzī 1981, 1: 206), as is explicitly stated: "*when Allah has created you and whatever you make*" (Q. 37:96).

Therefore, according to Qur'anic teachings and philosophical analyses, if one day human can produce a robot similar to a human, this act will not be polytheism in creatorship and will never contradict the monotheism of God's creatorship; thus, whatever human makes can be said to be, in a way, a creation of God (Sadat Mansouri 2025, 128).

3.2. A Tool for Misguidance and Weakening of Beliefs

Some may accept that matters like cloning and strong AI are not true creation and innovation, and that if all humans gathered their thoughts, forces, and resources, they would not be able to innovate even a small thing. However, they fear that people's misunderstanding in the domain of belief may lead to the misperception of these things as creation and innovation, and that they may gradually come to believe that there is a being alongside God who can create something (Awdah 2003). On this basis, they have declared artificial intelligence to be forbidden. On the other hand, verse Q. 4:119 quotes Satan as saying: "*and I will lead them astray and give them [false] hopes*" (Q. 4:119).

Opponents of artificial intelligence can say that this technology can be a tool for misleading and deceiving people; AI can distort the truth by producing false and misleading content (like deep fakes), it can distance human from independent thought and divine servitude by creating dependency on technology, and it can pervert human nature by promoting unethical and irreligious values. New tools can be a means for misleading people, and Satan uses these tools to misguide humans (Mesbah Yazdi 2012, 2: 195).

3.2.1. Responses

In response, the following answers can be provided:

First: No technology is inherently good or evil; rather, its use determines its nature. Allameh Jafari (2008, 304), in his book "Philosophy of Religion", emphasizes that tools and means are neutral, and it is the human with their intention and application who directs them towards good or evil. Science and technology can serve religious values and pave the way for human perfection (Golshani 2019, 112).

Second: Numerous verses in the Qur'an emphasize the importance of

reason, reflection, and the acquisition of knowledge; Islam is the religion of knowledge and cognition, and it encourages scientific progress as long as it is within the framework of ethical values (Beheshti 2001, 97).

Third: How can the prohibition of things like cloning and strong AI be justified by citing the weakening of people's religious beliefs? Religious rulings have their own specific foundations, and the method of deriving what is permissible and forbidden must be based on those foundations. Accepting such logic would lead us to ban many scientific achievements and leave Islamic societies behind in the caravan of scientific progress, an approach that is in clear contradiction with Islam's repeated emphasis on acquiring knowledge at any time, in any place, and from any source. Instead of imposing restrictions, it is better to raise society's religious awareness so that people view artificial intelligence and similar technologies as a testament to the Lord's greatness, base their beliefs on reason, and are freed from ignorance.

In today's world, where knowledge is spreading to the most remote corners of the globe, such restrictions will cause the backwardness of Islamic societies and the aversion of non-Muslims to Islam. Furthermore, the universality and finality of Islam require it to be responsive to all of humanity's needs, in such a way that truth-seeking researchers do not perceive it as conflicting with science—the same unfortunate event that happened to Christianity, where the conflict between science and religion shook the foundations of the Church (Maghami 2008).

3.3. Deification of the Human

The negation of God and the proposition of human's divinity on earth is an old idea that the Qur'an narrates from the mouths of some people of the past: "saying, 'I am your exalted lord!'" (Q. 79:24), and "Pharaoh said, 'O [members of the] elite! I do not know of any god that you may have other than me'" (Q. 28:38). Based on these verses, Pharaoh denies the God of Moses and presents himself as the lord. He claims that the same duties that the God of Moses performs for man are also within his power. Such a theory also exists among some Western philosophers; Nietzsche believed that the idea of God's existence should be removed from human life, and that man should be considered a god, and consequently, he should worship himself (Foroughi 1987, 3: 201).

In the field of artificial intelligence technology, humanity has achieved astonishing progress, to the extent that if humans succeed in creating an artificial superintelligence, they will have created a being that surpasses

human capabilities (Sokolovskaya 2021). Therefore, perhaps the same view of Pope John Paul II about the pioneers of cloning can be extended to researchers in the field of artificial intelligence: they probably, with undue pride, cultivate the idea that their plans for humanity are superior to the Creator's plan—an approach that leads to self-deification and going beyond human limitations and permissible boundaries (Islami 2005).

3.3.1. Responses

In response to this argument, the following answers can be provided:

First: Man, due to his special characteristics, knows no bounds when he attains a state of self-sufficiency and rides the steed of arrogance and selfishness. He transgresses and claims divinity, whether in artificial intelligence technology or in other technologies. As the Qur'an says: "*Indeed man becomes rebellious, when he considers himself without need*" (Q. 96:6-7). The state of feeling no need for God and being independent of Him can arise for a person in any condition and situation, just as when Pharaoh saw himself as the absolute ruler over the lives, property, and honor of the people, he claimed divinity. Therefore, it cannot be said that only artificial intelligence technology leads man into this valley of misguidance.

Second: Human, with the power of thought, can discover the laws governing creation and understand the details of human creation to be able to bring a human-like intelligence into existence. It may be that scientists, by observing the amazing structure of the human body, realize the greatness of Almighty God and humbly bow before the Owner of the dominion and the kingdom (Maghami 2008).

Third: Replacing man with God and denying the one Creator has never been among the goals of the creators of this technology. The fallacy (*shubhah*) of human divinity has been raised by theologians in connection with human artificial intelligence. Of course, it is possible that after every scientific discovery, abuses may occur, and artificial intelligence is no exception to this rule. However, one should not oppose such technology on the pretext of these abuses (Maghami 2008).

3.4. Alteration of Creation (*khalq Allah*)

Some Sunni jurists (Al-Qaradawi 2004, 219) have put forward the view that intentional alteration of divine creation is an instance of following Satan. In this view, the effort to create intelligent systems that mimic human cognitive functions can be seen as a transgression into the domain of divine creatorship. The Qur'an, in verses Q. 4:117–119, when speaking of the

polytheists, mentions Satan, who claimed he would mislead people and command them to alter God's creation: "*They invoke none but females besides Him, and invoke none but a froward Satan, whom Allah has cursed, and who said, 'I will surely take of Your servants a settled share, and I will lead them astray and give them [false] hopes, and prompt them to slit the ears of cattle, and I will prompt them to alter Allah's creation (khalq Allah)'. Whoever takes Satan as a guardian instead of Allah has certainly incurred a manifest loss*" (Q. 4:117–119).

Opponents of strong AI believe that this act is an alteration of God's creation (*khalq Allah*) and is therefore forbidden and illegitimate, because according to verse Q. 4:119, Satan vowed that he would severely mislead some people, drown them in distant hopes, and command them to cut the ears of animals and alter *khalq Allah*. They consider the creation of strong AI to be an instance of this alteration of *khalq Allah* and deem it forbidden. The focal point of this argument is the phrase "*I will prompt them to alter Allah's creation (khalq Allah).*" Based on this verse, Satan desired the alteration of *khalq Allah*. In verse 30 of Surah al-Rūm, the alteration of *khalq Allah* is also declared forbidden, stating: "*No change should there be in the creation of Allah (khalq Allah)*" (Q. 30:30). Thus, by combining these two verses, the prohibition of altering divine creation is inferred (Mazaheri & Ahmadkhan Beigi 2009).

3.4.1. Responses

In response to this argument, the following answers can be provided:

First: Some exegetes, such as al-ʿAyyāshī (1960, 1: 276), quoting Imam al-Bāqir, have stated that the meaning of *khalq Allah* is the religion and command of *Allah*. Al-Ṭūsī (2010, 3: 333), after citing various views on this matter, says that the strongest interpretation for the phrase "*No change should there be in the creation of Allah (khalq Allah)*" (Q. 30:30) is the religion of Allah. Some have interpreted *khalq Allah* as making the lawful unlawful and the unlawful lawful (al-Ṭabrisī 1993, 2: 112). Ibn Kathīr (1998, 1: 569) narrated from Ibn ʿAbbās, ʿIkrimah, and Mujāhid that they, citing verse Q. 30:30, interpreted *khalq Allah* as *dīn Allah* (the religion of Allah). According to some exegetes, the alteration of *khalq Allah* can be considered as deviating from the state of *fiṭrah* (innate disposition) and abandoning the upright religion (Tabatabaʿi 1996, 5: 87). Others say that they change the (pure) *khalq Allah*; they pollute the monotheistic *fiṭrah* with polytheism (Makarem Shirazi 1993, 4: 134). In the opinion of Rashīd Riḍa (n.d., 5: 424), changing and interfering in *khalq Allah* is a concept that includes both gender alteration like castration, etc., cutting and creating

abnormalities in human body parts, and also spiritual change (changing the religion and human nature that God has created).

Second: Strong AI cannot be considered an alteration of divine creation in a way that creates a unique being. This process is merely a replication of an existing human with the same previous characteristics, not the creation of a completely new and unprecedented being (Maghami 2008).

Third: If any alteration in God's creation were absolutely forbidden, then no kind of change and development in the cultivation and development of the earth and its resources should be permissible. This is while the development of the earth, the optimal use of its resources, and the discovery of the secrets of the universe are considered religious duties, which include things like improving housing, health, and clothing, modifying the body, face, plants, rivers, and other cases (Maghami 2008). There is no absolute proof for the prohibition of altering creation; if every change in creation were impermissible, then all manipulations of God's creations, such as digging canals, wells, planting trees and crops, cutting nails, and other changes, would have to be forbidden, which is not acceptable (Khoei 1998, 1:258). For example, the current method of chicken production has fundamental differences from its natural process and has undergone changes, yet all rational people in the world, Muslim and non-Muslim alike, have accepted it as a necessity of life, and no jurist has issued a fatwa for its prohibition (Maghami 2008).

In addition to the permissibility of changing, developing, and utilizing the earth and its contents from a religious perspective, exploration, research, and use of the heavens are also considered permissible, as the Qur'an says: *"And in the sky is your provision and what you are promised"* (Q. 51:22). This verse indicates that the provision of humans is in the heavens and celestial bodies, and obtaining this provision from celestial bodies will not be possible except by causing change and manipulation in them. A look at the Qur'an shows that the Creator says in another verse: *"He has subjected to you whatever is in the heavens and whatever is on the earth"* (Q. 45:13). The concept of subjecting something to human is nothing but thinking about, exploring, and bringing about change and transformation in it.

This theme is also reflected in Islamic narrations; it is narrated from the Holy Prophet (PBUH): *"Reflect on the creation, and do not reflect on the Creator, for you cannot comprehend His reality"* (al-Qurtubī 1985, 4: 314). He also said: *"Reflect on the blessings of Allah"* (al-Suyūfī 2000, 2: 381). One of the consequences of reflecting on God's blessings is to make better use of them. If humans can find more efficient ways to use God's blessings, they have acted upon this prophetic recommendation.

3.5. *Transgression into the Divine Domain*

Artificial intelligence is an attempt to create an intelligence similar to human intelligence, which can be considered a kind of attempt to create artificial life. Recent advances in AI, such as deep learning, natural language processing, and the ability to self-learn, have led to the creation of systems that seemingly exhibit behaviors similar to intelligent beings. The Qur'an points to the inability of anyone other than God to create a living being: "*O mankind! Listen to a parable that is being drawn: Indeed those whom you invoke besides Allah will never create [even] a fly even if they all rallied to do so! And if a fly should take away something from them, they cannot recover that from it. Feeble is the seeker and the sought!*" (Q. 22:73). The fly, as an example of a living creature, possesses life, which according to the verse, humans are incapable of creating; thus, creating an AI that claims to simulate or even surpass human intelligence is a matter beyond human capability and a form of transgression into the divine domain.

3.5.1. *Responses*

In response, the following answers can be provided:

First: In the verse used for the argument, when God says, "*even if they all gathered, they could not create a fly,*" He is describing a state of affairs, not issuing a prohibition. God is not saying that man should not create, but that man does not have the ability to create from nothing. It seems that humanity will never be able to create from nothingness, but changing the design of existing creatures does not conflict with these verses (Azad 2020). Verses 35 and 36 of Surah al-Ṭūr express the same concept: "*Were they created from nothing? Or are they [their own] creators? Did they create the heavens and the earth? Rather they have no certainty!*" (Q. 52:35–36).

Second: Artificial intelligence does not possess life in the real sense; rather, it is an algorithmic simulation of certain aspects of human intelligence. Some exegetes, in interpreting verse Q. 22:73, say that what is emphasized in this verse is human's inability to create life, not his inability to manufacture and produce artifacts (Fakhr al-Rāzī 1999, 23: 236). Al-Qurṭubī (1985, 12: 87), interprets this verse, emphasizing that the meaning of creation here is the creation of spirit and life, not merely forming a physical shape and external mold. Furthermore, in Islamic theology, real life requires having a soul, which is exclusively in the power of God (Tabataba'ī 1996, 13: 192), as stated: "*They question you concerning the Spirit. Say, 'The Spirit is of the command of my Lord'*" (Q. 17:85).

3.6. *Violation of Human Dignity and Divine Vicegerency*

Opponents of strong AI believe that advanced computers may, in the future, be able to compete with humans in the fields of thought and consciousness, and possibly surpass them. Such a hypothesis naturally implies that these computers will perform equally or even better than humans in using the material and natural resources of the environment. In other words, they too can conquer the earth and the sky and share in the status of dignity with humans. It is not difficult to imagine such a scenario, because man's ability to dominate and exploit nature is fundamentally rooted in his creative mental power and his capacity for thought; any other being endowed with this gift could achieve the same degree of dominance that man possesses (Tashakori & Rajabi 2018).

Some proponents of the strong AI approach have predicted that a time will come when robots will achieve such power and advancement that humans will wish to be accepted as pets in their homes (Karkon Beiragh 2008). These individuals paint a picture of the future of the world in which humanity, with its own hands, creates a machine that possesses all human characteristics and functions; from the viewpoint of these theorists, because these beings are machines, their errors are much fewer than humans, or do not exist at all. As a result, these machines gradually increase their learning capabilities, and given that human errors are more frequent, they will eventually reach a stage where they gain mental superiority over humans and dominate them (Shahriari 2018); these developments are in conflict with the concepts of human dignity, vicegerency, and nobility mentioned in the Qur'an.

According to Qur'anic verses, God has established human as His caliph (*khalīfah*) and vicegerent on earth (Q. 2:30; 38:26). This position of vicegerency is so valuable that the angels were commanded to prostrate to Adam (Q. 2:34; 7:11; 17:61; 18:50; 20:116; 15:29; 38:72). In the Qur'an, in addition to the position of divine vicegerency, there is also reference to God bestowing dignity upon all Children of Adam and preferring them over many of His creations: "*Certainly We have honored the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference*" (Q. 17: 70).

Furthermore, there are numerous verses in the Qur'an that refer to the subjugation of the sun, moon, stars, the alternation of night and day, seas, rivers, ships, and everything in the heavens and the earth for human (Q. 14:32–33; 16:12–14; 22:65; 31:20; 45:12–13). This subjugation of nature is also in line with this same position of vicegerency and serves the realization

of God's main purpose in creating human.

3.6.1. Responses

In response, human's inherent dignity is related to his spiritual and innate dimension, not merely his physical or mental abilities (Tabataba'i 1996, 13: 156). This inherent dignity cannot be stripped away by any tool or technology because it belongs to the divine spirit breathed into human. Javadi Amoli (1990) explains that human dignity originates from the "breathing of the divine spirit" (*nafkh al-rūh*), and this has two aspects: "existential dignity" (*karāmah takwīniyyah*), which is inherent and inalienable, and "acquired dignity" (*karāmah iktisābiyyah*), which is obtained through the cultivation of moral and spiritual virtues. From an epistemological perspective as well, scientists like John Searle (1980), have addressed the issue of consciousness and the inability of artificial intelligence to acquire semantic understanding. Searle believes that machines lack semantic understanding and merely manipulate symbols. This concept is known in Islamic theology as the soul (*al-rūh*). Therefore, no technological advancement can eliminate the existential dignity of man, because this dignity is embedded in his original creation. Artificial intelligence, no matter how advanced, is ultimately a tool designed by humans and serves human purposes. Superior technical abilities in a specific field do not necessarily mean inherent superiority, just as a calculator can perform calculations faster than a human, but this does not diminish human dignity. Human dignity is related to the human spiritual and moral dimension, which is beyond mere technical abilities (Tabataba'i 1996, 13: 156).

4. Conclusion

This research, aimed at examining the relationship between strong artificial intelligence and Qur'anic teachings, has analyzed the views of proponents and opponents. Opponents of strong AI, citing Qur'anic verses, have put forward arguments such as polytheism in creatorship, serving as a tool for misguidance, human deification, alteration of *khalq Allah*, transgression into the divine domain, and violation of human dignity and divine vicegerency. In contrast, proponents have countered these arguments with more nuanced interpretations of the same verses and applications of principles from Islamic philosophy.

The investigations conducted in this research show that most of the opponents' arguments are based on limited interpretations or specific readings of Qur'anic verses. For example, regarding the alteration of divine

creation, reputable Qur'anic exegeses indicate that the meaning of *khalq Allah* in the relevant verses primarily refers to the divine religion, not merely the physical structure of creatures. Additionally, various verses of the Qur'an encourage humans to think and reflect on creation, and to utilize their God-given talents to discover the laws of the universe and benefit from them. On the other hand, based on philosophical analyses, a distinction can be made between "creation from nothing" (*ex nihilo*), which is exclusive to God, and "manipulation of creations," which humans are also capable of. Strong artificial intelligence, even in its most advanced state, is not creation from nothing but rather a manipulation of the structures and laws that God has placed in existence.

By analyzing the collective arguments of both sides, it can be concluded that there is no inherent conflict between strong artificial intelligence and Qur'anic teachings. Rather, this technology can, within the framework of Islamic values and while observing ethical principles derived from divine teachings, serve human and societal excellence. The important point is that technological advancements must always be accompanied by critical thinking and ethical considerations, so that they do not become tools for undermining human dignity and transcendent values.

Ultimately, this research suggests that, rather than adopting a passive or confrontational approach to new technologies, Muslim thinkers should play a more proactive role in shaping the future of artificial intelligence by actively engaging in the global discourse on artificial intelligence and enriching it with moral and spiritual teachings derived from the Qur'an.

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