

# Artificial Intelligence in Deen

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## Abstract

Innovation improves exponentially consistently and turns out to be progressively mind boggling outside our ability to comprehend. Even without our realization, everything about ourselves can be found on the web from small everyday activities, for example, from our food inclinations to private issues, for example, personal saving records. To deal with these data, a man-made consciousness framework is required to defend, approve and even encourage our day to day assignments. Speculatively, these issues will prompt the formation of Artificial Intelligence (AI), machines that could effectively play out any intelligent assignment that a person can. Indeed, AI is deemed to be the focal segment to our futuristic social setup. As AI is perpetually advanced and getting enriched day by day, expecting a sight of completely automated android does not seem to be a distinctive prospect in developed urban communities. This is a typical scenario in sci-fi anecdotes and movies and is regularly talked about particularly in the west. Notwithstanding, this issue is seldom talked about from the Deen point of view. The paper has dialogued over its amalgamation with Deen's Al-Tauhid concept. It is acknowledged that AI golem or robot is like a human being, yet it can never be a real human being. This is the time when the process of development and use of AI has not completed yet, Moslem researchers should begin negotiations and debates about the conduct of Moslems and their lifestyles as indicated by Al-*Qur'an*, whereby complying to prospective futuristic improvements.

**Keywords:** Deen, Al-Tauhid, Artificial Intelligence, Golems.

## Introduction:

Although coined in 1956, the term artificial intelligence (AI) has turned out to be increasingly popular in the recent past due to growing data volumes, progress in computing storage and power, and unconventional algorithms. Also known as "machine intelligence", AI is the intelligence proven by machines, whereas natural intelligence is the one demonstrated by humans. AI lies in the domain of computer science that highlights the designing and making of intelligent machines which perform and respond like human beings. In fact, it is AI that enables machines to acquire learning from experience, modify according to different inputs and set rules to utilize information and arrive at specific conclusions<sup>1</sup>.

The notion of Artificial Intelligence is surrounding us in almost every domain of life. The physical encapsulations of specialists, robots and golems are generally being utilized more than expected. Golems are employed to investigate the seas and different universes, having the option to venture out in conditions severely cold to normal people. However, it is still not the situation, as was once anticipated, that golems are broadly utilized by family units. Master frameworks are employed by medical officers to assess the side effects that are difficult to analyze or to recommend medicines in situations where even human specialists experience issues.

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<sup>1</sup> Habeeb, Ahmed. "Introduction to Artificial Intelligence." *University of Mansoura* (2017).

Frameworks of AI are utilized in a wide range of businesses, from helping travel specialists in selecting appropriate occasions to empowering processing plants to timetable machines. AI is especially helpful in circumstances where conventional techniques would be fairly slow or hard to adopt. Numerous PC games have been structured depending on AI. It is likely that AI will turn out to be increasingly common in our general public. Furthermore, regardless of whether we in the end make an AI that is genuinely astute, we are likely to discover PCs, machines, and different articles seeming to turn out to be increasingly savvy at least regarding the manner in which they carry on.

Specialists and forward-thinkers imagined that AI would be portable implying that AI can be transformed in a material form, for example, some mechanical body to empower its capacities up to maximum extent<sup>2</sup>. There are a few writing on societal version of AI-human solidarity as far as modern peculiarity society, adjusting Christian culture and general religious society<sup>3</sup>. In any case, up to our best knowledge, no study is conducted examining AI-human link grounded within the biggest religion on planet, Deen Islam. This paper is intended to present perspectives on AI from the view of worldwide society and Deen.

#### **Development of AI Worldwide:**

One of the real effects of golems on worldwide human culture is the quick advancement of technology in the field of communication. AI correspondence applications have helped to improve modes of communication and give companionship among people round the world<sup>4</sup>. Online networking applications and tools have likewise given new avenues to individuals to know one another.

AI is a study of active collaboration among living organisms and machine. The phenomenon of Cybernetics is directly linked with Artificial Intelligence. Cybernetics being referred to as the vibrant interaction between living things and machine, includes the development of a flexible prosthetic arm by connecting human nerves with AI algorithm implanted in that prosthetic arm<sup>5</sup>. Since 2009, such parts have been embedded to a grown-up human body<sup>6</sup>. This has turned out to be most likely a constructive improvement for people without limbs and appendages. However, this improvement also opens door for crimes and wrongdoings in future. As posited by Goodman<sup>7</sup>, a specialist has counseled and checked the security of artificial intelligence wing and parts fitted through cybernetics, and concluded that these parts are more prone to hacking. This denotes an important situation where body of a human being doesn't completely belong to the one who owns it.

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<sup>2</sup> Kortenkamp, David, R. Peter Bonasso, and Robin Murphy. "Artificial intelligence and mobile robots: case studies of successful robot systems." MIT Press, 1998; Flynn, Anita M., Joseph L. Jones, and Bruce A. Seiger. "Mobile robots: Inspiration to implementation." AK Peters, Wellesley, Mass, 1993).

<sup>3</sup> Kurzweil, Ray. "The singularity is near." In *Ethics and emerging technologies*, (London: Palgrave Macmillan, 2014), 393-406.

<sup>4</sup> Kimura, Takeshi. "Robotics and AI in the sociology of religion: A human in imago roboticae." *Social Compass* 64, no. 1 (2017): 6-22

<sup>5</sup> Fifer, Matthew S., Soumyadipta Acharya, Heather L. Benz, Mohsen Mollazadeh, Nathan E. Crone, and Nitish V. Thakor. "Toward electrocorticographic control of a dexterous upper limb prosthesis: Building brain-machine interfaces." *IEEE pulse* 3, no. 1 (2012): 38-42.

<sup>6</sup> Dahlan, Hadi Akbar. "Future Interaction between Man and Robots from Islamic Perspective." *International Journal of Islamic Thought* 13, (2018): 44-51.

<sup>7</sup> Goodman, Marc. "Future Crimes A Journey To The Dark Side Of Technology-And How To Survive It." *3<sup>a</sup> ÉPOCA* (2015): 111.

Considerable amount of work is being focused on ethics and human interaction with robots<sup>8</sup>. Presently, there is an exploration that centers exclusively on robot linkage with improvement in children<sup>9</sup>. Human security has likewise turned out to be a standout amongst the most discussed subjects while examining on mechanical morals<sup>10</sup>. As an outline, current research is centered towards setting policy guidelines, developing civil rights and highlighting legitimate issues from both western and eastern perspectives. Therefore, an obvious gap exists in the present literature for considering this human-robotic interface from the viewpoint of religion.

Moslem group may be viewed as slow in their pace with regard to the talk on incorporation of AI technological innovations into Moslem lifestyle. In any case, eventually, AI innovation will make up for lost time and what will the Moslem world do? The impact may not be excessively detectable to start with, yet it is obvious that this innovation will influence the way of life of all human beings<sup>11</sup>. From the perspective of Deen, it is conceivable that the quantity of skeptic believers and adherents will essentially increment in conjunction with quantity of nonbelievers and agnostics in general public. Presence of religious conviction would without a doubt be the centre stage since individuals are in stupor of achieving a speculative singularitarianism. This is not a mere peripheral idea, rather it is a serious hypothetical belief about the future of life on Earth<sup>12</sup>. The movement of technological singularity encompassing idea of superintelligence creation that is most likely to occur in the medium future. There is dire need for deliberate actions that should be undertaken to confirm that singularity aids mankind. Therefore, such theoretical outlook ought to be considered as flag to start dialog on consideration of AI in everyday life of Moslems.

#### **Deen and AI:**

Moslem research scholars view scientific advancements and technological developments from different perspectives in the context of Deen<sup>13</sup>. Some Moslems embrace the thought that science is nonpartisan information, where advancement in science is autonomous from one's religion. While other Moslems dismiss science and thoroughly hold fast to religious lessons to the degree of scriptural peculiarity (at the end of the day, taking the significance of religious messages blindly and aimlessly, at the expense of dismissing all

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<sup>8</sup> Russell, Stuart, Daniel Dewey, and Max Tegmark. "Research priorities for robust and beneficial artificial intelligence." *Ai Magazine* 36, no. 4 (2015): 105-114.

<sup>9</sup> Tanaka, Fumihide, and Takeshi Kimura. "Care-receiving robot as a tool of teachers in child education." *Interaction Studies* 11, no. 2 (2010): 263.

<sup>10</sup> Veruggio, Gianmarco, Fiorella Operto, and George Bekey. "Roboethics: Social and ethical implications." In *Springer handbook of robotics*, (Springer, Cham, 2016), 2135-2160.

<sup>11</sup> Kurzweil, Ray. "The singularity is near." In *Ethics and emerging technologies*, (London: Palgrave Macmillan, 2014), 393-406.

<sup>12</sup> Geraci, Robert. "Technology and religion." *Handbook of science and technology convergence* (2014): 1-9.

<sup>13</sup> Nasr, Seyyed Hossein, and Giorgio De Santillana. *Science and civilization in Islam*. Vol. 16. Cambridge, MA: Harvard University Press, 1968; Golshani, Mehdi. "Islam can give a proper orientation to science and technology development." In *Islamic Perspectives on Science and Technology*, pp. 119-130. Springer, Singapore, 2016; Bakar, Osman. "Science and technology for mankind's benefit: islamic theories and practices—past, present, and future." In *Islamic Perspectives on Science and Technology*, pp. 17-33. Springer, Singapore, 2016.

learning that seems to negate it). Ahsan<sup>14</sup> strongly rejected this thinking because such believers, who solely examine religion in its literal sense, truly are not to be regarded as great Moslems. Deen intensely emphasizes the virtue and significance of “the progressive acquisition of new knowledge” as a true Moslem continuously strives to learn and educate oneself<sup>15</sup>.

With regards to Deen’s perspective, it implies that our capacity to comprehend scientific knowledge and express it to the world according to essential Islamic fundamentals, particularly Al-Tauhid. Our understanding of scientific technological advancements such as AI should pair up with our belief in Divine supremacy<sup>16</sup>. Deen’s perspective must be followed by all Moslems or we will face consequences of losing logical questioning and analytical abilities that may augment the degeneration of logical scientific comprehension in Moslem society. Thus, Moslem scholars should not only participate in and influence the development of AI but also actively discuss the conception, application and use of golems in our every day life.

### **Humanity and AI**

The topic surrounding the notion that whether golems be able to end up as being treated as human (Nas) or human-like is regularly examined from the western points of view. A group of the dialogues incorporate the ramifications of tolerating golems as human. This is one of the real issues that should be settled by Moslem researchers. In Deen, Qur’ān proclaimed that human beings must be made naturally from intercourse among man and woman<sup>17</sup>. Accordingly, AI golems cannot be entrusted human because of its man-made nature. Be that as it may, there are nonconformists who would censure sacredness of Al-Qur’ān and broadcast AI golems as human being or look-alike of human being.

For such a situation, a quiet way is to acknowledge their conviction that robot is human-like and yet, keeping up business as usual between the two substances. Moslems, in any case, ought to be well set up and prepared with the outcome of the declaration rather than the decree itself. Likelihood for viciousness is high this time because AI golems will confront the idea of human being and it will reduce every open door, for example, employment and living space for real and actual people.

### **Apprehension and AI:**

Apprehension is representing the fiqh of Deen. The underlying question here is related to the golem’s understanding of Deen. On the surface level, it may be argued that necessary cultural and religious values or norms can be programmed into golems. However, the main concern is that whether this programming will be sufficient for the golems to understand the fiqh of Deen. Let us consider a situation where a female golem works for her male manager, so the question is whether the female golem will cover herself in presence of the manager, given the golems are considered as humans. Notwithstanding, Qur’ān expressed that a lady is restricted to blood relatives and hirelings without physical needs<sup>18</sup>. Likewise, any fonder desire is considered to be illegal and prohibited, except for wedded couples. So the

<sup>14</sup> Ahsan, Zafar. "The Qur’an, basic scientific research and technology (perspective)." *Revelation and Science* 3, no. 01 (2013).

<sup>15</sup> Hassan, M. Kamal. "The necessity of studying the natural sciences from the Qur’anic worldview." In *Islamic Perspectives on Science and Technology*, pp. 35-56. Springer, Singapore, 2016.

<sup>16</sup> Dahlan, Hadi Akbar. "Future Interaction between Man and Robots from Islamic Perspective." *International Journal of Islamic Thought* 13, (2018): 44-51.

<sup>17</sup> *Al-Qur’an, Al-Muminun*: 12-16

<sup>18</sup> *Al-Qur’an, Al-Nur*: 31

argument is AI golems are not actual humans and are excluded from the class of the individuals who are allowed to see a lady. One possible solution is to restrict the employment of golems that have their identity based on gender appearance. Thus, it is essential for Moslem researchers to participate in the development procedures of golems. This will guarantee that Islamic point of view is reflected in process of robot generation.

A different form of golem utilization in terms of being human-like is termed as “companion robots”. Their use has become growingly popular in the modern western world, for instance, are being part of real humans’ lives as animal-robots and even children-like robots<sup>19</sup>. They are also being treated as “living family member” in some western societies<sup>20</sup>. Another implication of “companion robots” is the replacement of dead family members with these robots. However, supplanting a deceased relative with a robot does not reverberate with Islamic instructing. Qur’ān has portrayed that every single living thing will be come back to Almighty<sup>21</sup>. This could likewise prompt an epicurean way of life since one doesn't fully comprehend the holiness of life given by Almighty. Along these lines, it is entrusted to highlight this issue in a way to deduce that it isn't right for an individual to supplant the nearness of expired friends and family with sidekick golems<sup>22</sup>.

In any case, there are yet uncertain issues with respect to sidekick golems. Partner golems are not only considered as a substitution for expired people but also as perfect life-partners or even as buddies. Every single of these issues ought to be examined specifically and widely later on. We believe that the Fiqh issues relating to golems ought to be examined seriously. This is on the grounds that unguided debates in a Moslem society, could prompt changes in underlying central notion, of whether the golems are human-like or humans, have to be examined once more.

#### **Examination and AI:**

The phenomenon of examination here depicts the “tabayyun” concept of Deen. Presently, golems are used up to a far greater extent in high-tech manufacturing sectors as compared to the services industries. However, their use is expected to be dramatically enhanced in services industries in the future. It is assumed that AI golems will deliver an outstandingly great quality when it comes to fault-free provision of services. Still, the issue we face as Moslems is that whether AI golems can be trusted to deliver services according to our religious guidelines and requirements?

Moreover being Moslems, food and nutrition sectors are of utmost importance from the perspective of “halal food”. It is perceived that food and nutrition industry will realize full computerization framework in terms of using golems in production processes. Likewise, AI golems will also be used in administration areas in the future. Foremost and widely spread issue here is the halal issue; more specifically related to procedure of slaughter. Will you accept only a robot's judgment of “halal food” especially when there is no real person involved in the process to oversee quality control? It is conceived that AI golems can

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<sup>19</sup> Tanaka, Fumihide, KyosukeIsshiki, Fumiki Takahashi, Manabu Uekusa, Rumiko Sei, and Kaname Hayashi. "Pepper learns together with children: Development of an educational application." In 2015 IEEE-RAS 15th International Conference on Humanoid Robots (Humanoids), IEEE, 2015, 270-275.

<sup>20</sup> Kovac, I., & Jousan, J. “Man's best friend.” *NHK Inside Lens*, Japan: NHK World. 2016.

<sup>21</sup> *Al-Qur'an, As-Sajda*:11

<sup>22</sup> Dahlan, Hadi Akbar. "Future Interaction between Man and Robots from Islamic Perspective." *International Journal of Islamic Thought* 13, (2018): 44-51.

accomplish high productivity without human intermediation; thus real human workforce will not be required for the plant. So, the question is whether the meat coming from mechanical and automatic butcher with zero human involvement will be entrusted as being “halal”? This dilemma must be debated and examined to assure tabayyun.

The halal issue, in future, will be focused more on morals and virtues. Are people going to permit overseeing, dealing with and handling of cattle done by AI golems? Is it accurate to say that we are prepared to acknowledge the judgment of a robot about quality control of being halal? Researchers earnestly trust that acknowledgment of automated slaughter by Moslem social setup would be a forerunner for forthcoming non-human “halal food” generation framework. By accepting this, we are expelling one of the fundamental systems in livestock processing which is cattle supervision by people. The remainder of the nourishment handling methods can be (and even right now have been) supplanted with a computerization framework.

Moreover, taking Allah’s name at the initiation of slaughter is another fundamental requirement of Deen. It is feared that future Moslem jurists may withdraw their verdict on this condition. This does not suggest that Deen’s regulations will become fragile in future. However it is conceived that Moslems then will be expected to go after the beliefs or opinions of majority rather than fulfilling the requirements of Deen because AI golems in future will be abundantly and essentially used around the globe.

### **Conclusion**

Qur’ān has given standards, aides and models for Moslems' lifestyle. In any case, there are certainly upcoming and prospective advancements in human beings progress which would confront doctrine of the Al-Qur’ān. As Moslems, we should begin considering the Moslems' lifestyle as per the Al-Qur’ān for future advancements. It is imperative because if we as Moslem researchers do not initiate this debate related to our role in the development and adoption of technological advancements like Artificial Intelligence, then we will fail to keep pace with others. This will lead to an impeding Moslem social setup and make us ill-equipped when real time approaches nearby. This paper analyzed a collaboration of AI golems along with Moslems via three extensions of Deen: Nas (humanity), trailed by Fiqh (apprehension) and ultimately Tabayyun (examination). For the concluding remarks, it may be acknowledged that AI robot is like a human being, yet it can never be a real human being. This is based on the grounds that no one can make a living thing superior to Almighty Allah S.W.T. Notwithstanding, as we acknowledge this reality, fiqh and tabayyun would turn into a topic of concern. Some main concerns put forwarded are about the acceptance of supplanting our deceased near and dear ones with “companion robots”, using buddy golems as members of family, and preparation of Moslems to devour “halal food” delivered by AI golems. It is earnestly believed that this paper will start further dialogues among Moslem researchers. This is the time when the process of development and use of AI has not completed yet, Moslem researchers should begin negotiations and debates about the conduct of Moslems and their lifestyles as indicated by Al-Qur’ān, whereby complying to prospective futuristic improvements.