

When Technology Becomes a Partner in Education: An Evaluative Study of the Impact of Intelligent Systems on the Islamic Values of Children.

Dalila Abderrahmane

Ibn Khaldoun University of Tiaret (Algeria).

Laboratory of Linguistic Studies Between Heritage and Modernity.

Ali Boussakra

Mohamed Lamine Debaghine Setif 2 University (Algeria).

Position: Associate Professor A.

Laboratory: The Development of Philosophical Discourse and Cultural and Social Development in Algeria.

Email: a.boussakra@univ-setif2.dz

Ammar Trabelsi

Mohamed Lamine Debaghine Setif 2 University (Algeria).

Position: Associate Professor B.

Laboratory: The Development of Philosophical Discourse and Cultural and Social Development in Algeria.

Email: a.trabelsi@univ-setif2.dz

Received: 05/06/2026

Accepted: 01/09/2026

Published: 06/10/2026

Abstract:

Values represent the essence of human identity and the guiding foundation of human behavior. However, technological dominance and accelerated digitalization have profoundly disrupted the moral balance, leading to human alienation and the decline of rationality in favor of digital consumption. The intensity of this challenge has increased for the Muslim child, as early upbringing based on values constitutes the fundamental safeguard for preserving their innate disposition and protecting them from intellectual and behavioral deviation.

This paper addresses a central question: Are we educating the Muslim child to use technology, or has technology with its algorithmic worlds and artificial intelligence become an actual partner that competes with parents and institutions in raising the child and shaping their values? The study adopts an academic analytical approach to examine the mechanisms of interaction between the child and technology, moving beyond the impractical option of digital isolation toward proposing a model of “rational digital education.” The paper also examines the nature of algorithms and the extent to which technology designers take into consideration the developmental and ethical characteristics of children, amid the dominance of the attention economy and companies’ efforts to activate mechanisms of digital addiction.

The study concludes that confronting this challenge does not lie in prohibition, but rather in the ethical regulation of technology and the rationalization of digital presence, by transforming technology from a parallel educational authority that shapes awareness into merely a tool serving identity, thereby ensuring the restoration of the family’s original role in value-based upbringing and the preservation of sound human nature.

Keywords: Digitalization, child, education, Islam, challenges.

Introduction

When we speak of digitalization, we are speaking of the scientific and technological revolutions that are considered among the most important revolutions that have had a significant impact on the life of contemporary human beings. Indeed, these digital revolutions have contributed greatly to moving human beings from a less developed civilizational stage to a more developed one. All of this is due to the tremendous development of technology, which has made our lives radically different from the life experienced by human beings in the modern era and before the modern era. Perhaps the most prominent field of technological development is artificial intelligence, which has today, without dispute, become the new threshold separating the stages of development of the human mind. The diversity of its uses in various and different fields has made it the most important means in our current era for serving human life. Artificial intelligence has become the first and most important tool that facilitates human work and interaction, learning and understanding, as well as communication with others. All these characteristics have made artificial intelligence one of the essential elements upon which human beings have come to rely in reshaping the world. Thanks to the ability of artificial intelligence and its technologies and systems to perform tasks that require human intelligence, its ability to make decisions, and its speed in solving outstanding problems that previously required humans a great deal of time, all of this has made artificial intelligence a refuge for contemporary human beings, as it is one of the most important outcomes of the technological revolution that has turned the scales upside down.

All these advantages, some of which we have mentioned, have made artificial intelligence the talk of the hour and the subject (phenomenon) receiving the greatest attention from researchers and thinkers. Perhaps the reason, as we mentioned in previous lines, is that artificial intelligence has greatly changed the way we live and the way we learn, while also developing and facilitating the way we work. Above all, it has made our way of communicating more flexible and smooth than before, especially with the development of technological tools such as computers, robots, virtual platforms, and facial recognition technology. All these matters have placed artificial intelligence at the forefront, as it dominates our daily lives, whether we like it or not, because if we reject it as an inevitability, we must accept it as a necessity.

Between the inevitability and necessity of digitalization, everyone agrees on the great importance and tremendous benefits that digitalization in general and artificial intelligence in particular have provided, which are countless, in serving human beings in their lives. However, what may be subject to disagreement is the negative uses of a number of digital technologies as well as artificial intelligence, and the various threats that these technologies may pose to human life and future in general, and to human values in particular. In light of the strong confrontation between humans and machines, many questions have been raised, especially those related to the impact of machines on human values. Has the tremendous development of machines produced a positive or negative impact on human values? And on the child, as the human being of the future? Is it possible to establish compatibility between the child and digital artificial intelligence technologies? A digital child? Can values regulate these technologies to ensure

their use in a positive manner that serves human beings and humanity as a whole? Can human beings, based on the principles of Islam, formulate an ethical policy that ensures the proper use of artificial intelligence and digitalization technologies? Do Islamic values also have a role in how artificial intelligence is designed, adopted, and implemented? How can we regulate artificial intelligence technologies to make them fair and unbiased, and ensure equality between the Muslim and non-Muslim child? Can digitalization educate the child?

The purpose of the issue we have raised was to identify the aspects of good and evil within digitalization. Therefore, it was necessary for us to shed light on digitalization, its concept and characteristics, while defining some of its capabilities and potential, with greater emphasis on the effects it produces in the field of human values and ethics, particularly the morals and behaviors of children. On this basis, the problem addressed in our paper is formulated as follows: Does digitalization carry human ethical values? What are the advantages and disadvantages of digitalization? What are the ethical and legal safeguards or guiding principles that can limit the negative effects of digitalization on children? Particularly since the Muslim child in the era of digitalization and its growing dominance is exposed to multiple cognitive and cultural currents, which imposes major challenges on families and educators in establishing Islamic values and developing a balanced personality in the child in general and the Muslim child in particular. This article reviews the concept of digital education, analyzes the challenges and obstacles that hinder its achievement in the Islamic environment, and proposes some solutions.

2. The Concept of Digitalization

Our present era is witnessing changes in various aspects of life, one of the most important of which is the introduction of digitalization into the field of scientific research. Rapid technological developments and advances in communication and information technology have significantly changed the way of conducting research and training. All of this has imposed on societies the necessity of keeping pace with this development in order to achieve knowledge and progress. All societies seek to modernize and develop their curricula and teaching methods to meet the requirements of the digital age. Algerian society today is working to modernize scientific research methods to make them more effective. As a result of digitalization, Muslim societies have been affected, which has compelled them to change their structures and practices, particularly when it comes to educating children digitally, as this constitutes the foundation. It is precisely here that these societies have faced several challenges, such as ensuring appropriate digital infrastructure; redesigning educational curricula to make them more interactive and suitable for the digital environment, and compatible with the environment of Muslim human beings in general and children in particular; and developing the skills of teaching staff to use technology effectively in the process of educating these children, etc. All these challenges have caused Muslim societies to face major obstacles amid the digital revolution. At the same time, however, significant opportunities are available to them to achieve development and improvement through investment in technology, developing infrastructure, and developing educational curricula. The term digitalization is generally associated with many concepts, and below we will address the definition of digitalization, the nature of digital education, and then the relationship between digitalization and the Muslim child.

Digitalization refers to “the representation of non-digital or physical objects in a digital format using electronic means, which in turn help reduce time and effort. Through the process of digitalization, all traditional paper-based formats are uploaded and converted into digital formats that can be read by a computer”¹

Digitalization also aims to achieve development in all fields, develop all sectors, and increase the knowledge capacities of students and teachers. This technology aims to disseminate information through advanced technological means, with the purpose of achieving development and progress.²

3. The Concept of Digital Education:

Digital education refers to the process of developing children’s skills in dealing with technological and digital media with awareness and maturity, and guiding their use of digital tools in light of Islamic values and principles. Digital education includes the development of ethical, social, and behavioral skills that help children interact safely and responsibly with the digital environment, including the conscious use of the Internet, understanding privacy, and avoiding harmful content.³

Digital education is considered an essential tool for protecting the Muslim child from the negative effects of electronic content and guiding them toward the beneficial use of technological media in education, communication, and purposeful entertainment, while preserving Islamic identity and moral values. Researchers have emphasized that digital education is not limited to teaching technical skills; rather, it includes developing critical and educational awareness that enables the child to make sound decisions in the digital environment.⁴ Accordingly, digital education from an Islamic perspective aims to combine the use of modern technology with Islamic law and to employ both in building the Muslim individual in general and the child in particular; that is, to educate the child in accordance with Shariah guidelines that ensure the protection of their faith, morals, and conduct. We have in the Messenger of Allah (peace and blessings be upon him) a good example, as he is the reference for our actions, conduct, and words. Allah Almighty says: “Whatever Allah has restored to His Messenger from the people of the towns belongs to Allah, the Messenger, the near relatives, the orphans, the needy, and the traveller, so that it may not merely circulate among the rich among you. Whatever the Messenger gives you, take it;

and whatever he forbids you, abstain from it. And fear Allah. Surely Allah is severe in punishment.”⁵ Al-Hafiz Ibn Kathir said: “That is, whatever he commands you to do, then do it,

¹ Salim Mazhar, “The Concept of Digitalization, Historical Archives and the Importance of Acquiring Its Skills,” *Bibliography Journal for Library and Information Studies*, Vol. 02, No. 08, 2020, p. 131.

² Hazem Ali Walid et al., “Obstacles to E-Learning: An Analytical Study at Al-Hadba University College,” *Al-Rafidain Development Journal*, Vol. 36, No. 116, College of Administration and Economics, University of Mosul, 2014, p. 219.

³ Souad Al-Hussein, “Digital Education in the Context of Technological Transformations: An Islamic Educational Perspective,” *Journal of Islamic Education*, No. 35, 2021, p. 60.

⁴ Same reference, p. 60.

⁵ Surah Al-Hashr, verse 7.

and whatever he forbids you from, then avoid it, for he only commands you to do good and only forbids you from evil.”

Shaykh Al-Sa’di said: “This encompasses the foundations and branches of religion, both outward and inward, and that whatever the Messenger (peace and blessings be upon him) brought, it is incumbent upon people to accept and follow, and it is not permissible to oppose it. The Messenger’s (peace and blessings be upon him) statement concerning the ruling on a matter is like the statement of Allah Almighty; no one has any concession or excuse to abandon it, and it is not permissible to give precedence to anyone’s statement over his statement (peace and blessings be upon him).”

Ahmad ibn Hanbal said: “I looked through the Qur’an and found obedience to the Messenger (peace and blessings be upon him) mentioned in thirty-three places.”

Ibn Taymiyyah said: “Allah has commanded obedience to His Messenger in more than thirty places in the Qur’an, has coupled obedience to him with obedience to Him, and has coupled opposition to him with opposition to Him.”⁶ Therefore, there is no contradiction between what is conveyed by the Holy Qur’an and the noble Prophetic Sunnah in the education of the Muslim individual. Rather, such a contradiction between the commands of Allah Almighty in His Holy Book and the commands of the Prophet (peace and blessings be upon him) in the authentic Sunnah is impossible, because Allah has commanded us to obey Him, the Exalted, and has likewise commanded us to obey His Messenger (peace and blessings be upon him). Allah Almighty says: “O you who believe! Obey Allah and obey the Messenger, and do not invalidate your deeds.”⁷ The Prophetic Sunnah came to explain the general meanings of the Book and clarify the commands contained therein. If someone were to claim that there is a contradiction between the Book and the Sunnah, this would necessarily imply that Allah Almighty had commanded us to do something and its opposite, which is impossible in the Shariah revealed by Allah Almighty, the All-Knowing, the All-Wise. Any apparent contradiction between the Book and the Sunnah has been resolved by scholars through reconciling the two, establishing abrogation, interpreting the unrestricted in light of the restricted, the general in light of the specific, or determining that the hadith is weak and not authentically established as having been transmitted from the Prophet (peace and blessings be upon him).

Al-Shafi’i said: “The people of knowledge must seek the evidence from the Book of Allah. If they do not find it explicitly stated in the Book of Allah, they should seek it in the Sunnah of the Messenger of Allah. If they find it there, then whatever they accept from the Messenger of Allah, they accept it from Allah, by virtue of the obligation He has imposed to obey him.”⁸

Therefore, it is not possible to dispense with the Holy Qur’an in place of the Sunnah of the Prophet (peace and blessings be upon him) under any circumstances. Rather, the Book cannot be understood independently of the Sunnah, and any call to separate one from the other is a call to misguidance and deviation; in reality, it is a call to destroy the religion, undermine its foundations, and eliminate it at its very roots.

⁶ Islamweb, Classification: The Distinctive Characteristics of the Messenger (peace and blessings be upon him), see: <https://www.islamweb.net/ar/article> Date accessed: 2 June 2025, at 15:00.

⁷ Surah Muhammad, verse 33.

⁸ Same reference.

Among the well-known Prophetic hadiths attributed to the Prophet (peace and blessings be upon him) is the following: “I was sent only to perfect noble character.”⁹

The message of Islam brought by the Prophet, upon him be the best of blessings and peace, came as a continuation of the previous messages and as a completion of the morals that preceded it. His Shariah was not a set of legislations, systems, and morals detached from what came before it; rather, it was a structure whose parts complement one another, aimed at perfecting noble morals: that we should not be fanatical, but rather possess good morals, be tolerant, engage in dialogue, accept differences, learn, etc. Our role is to transmit these qualities and instill them in children in general and Muslim children in particular, especially in light of the recent wave of digital revolutions that has shaken the identities and entities of nations and countries.

Therefore, it is our duty to be attentive to such technologies and revolutions that have swept away everything in their path, built up some states and destroyed entities, and even caused identities and behaviors to dissolve. We do not want to isolate ourselves from these technologies; rather, we should teach them to our children so that they may know how to use them and employ them in ways that serve their religion, customs, and history. Therefore, it is necessary to raise them to use these smart media properly. Learning these technologies requires children to be open to different and diverse cultures in terms of religion and geography. The presence of supervision by the family and the school is essential to monitor how children use these technologies, particularly during the early stages of development. Likewise, mosque-based education on the values of the Islamic religion and instilling them in the hearts of our children is necessary to create a child who is balanced educationally and in terms of Shariah. Balanced religious and educational guidance is thus what ensures the development of a morally upright Muslim who engages in dialogue, accepts others, and rejects everything that threatens his identity and being.

4. Obstacles Facing the Digital Education of the Muslim Child

Muslim countries in general, and Algeria in particular, seek to develop plans and strategies through renewing pedagogical content and teaching methods in order to advance and modernize the education sector as well as the higher education and scientific research sector, produce digital content and interactive materials, and catch up with developed countries, but within an ethical and Shariah framework that preserves the specificities and identities of these countries. In order to implement genuine and effective digitalization, these countries must overcome many difficulties that stand in the way of effective and humane digitalization that creates the human being of civilization, in the words of Malek Bennabi, through the following:

- The risks of digitalization lie in the uses of digitalization technologies, rather than in digitalization itself.
- Violation of privacy and the private life of individuals: This includes certain applications that request consent, which may appear to the user to be an ordinary matter;

⁹ Narrated by Al-Zurqani in Mukhtasar Al-Maqasid, p. 184, authentic. See also: Du‘a Al-Hassan, “Explanation of the Hadith: ‘I Was Sent Only to Perfect Noble Character,’” edited by Hania Salmin, 23 August 2021, see: <https://mawdoo3.com>.

however, once consent is given, information is extracted from the phone, computer, or other technologies and used for commercial purposes. This aspect is therefore a matter of personal responsibility.

- The loss of jobs by some individuals, particularly following the expansion of the use of technology in the fields of economics and politics and the reduction of reliance on human beings for many tasks, especially since robots have become capable of performing tasks that were previously believed to be reserved for humans.¹⁰
- In the field of education and teaching, it has traditionally been the case that pupils and students derive their information from teachers trained through a simple traditional method involving explaining lessons and manually correcting research papers. However, with artificial intelligence technology, the situation has changed, and the smart model has come to contain questions without answers, in the form of a “smart electronic test.” After completing the answers, the student presses the word “Finished,” and the examination result appears immediately, while a notification is sent to the teacher once the student has completed the examination. Artificial intelligence can also direct the student toward the specialization in which they have an interest, which contributes to enhancing mental abilities and developing an interest in studying the subject to which they are directed.
- Inequality in the resources available to students: There is a wealthy student and a poor student; consequently, electronic education is not available to all students because of social differences. Therefore, the academic achievement of a student who possesses the necessary resources is not the same as that of a student who lacks such resources.
- In order to implement genuine digitalization that raises the level of higher education in Algeria, it is necessary to:
- Overcome the difficulty of modernizing higher education and scientific research to ensure its quality, in line with the objectives of the education system, by renewing pedagogical content, teaching methods, and curricula through the production of digital pedagogical content and interactive materials.
- Seek to establish governance in the higher education sector: When referring to the preamble to the Guiding Law on Higher Education and Scientific Research, we find that it has included the digital platform as a modern tool supporting the governance system.
- Seek to develop tools based on advanced and digital technologies, modern educational systems, and interactive teaching methods, while moving away from classical techniques, as well as developing classroom information systems or virtual classrooms based on computer systems, electronic meeting systems, and expanding the use of smartphone applications.
- The state’s contribution to formulating the legal, regulatory, and administrative frameworks for implementing digital transformation with the desired efficiency, and formulating plans and policies that would enhance the capacity and efficiency of

¹⁰ Shadi Abdel Wahab, *Opportunities and Threats of Artificial Intelligence in the Next Ten Years*, Future Center for Research and Advanced Studies, Trends of Events, United Arab Emirates, 2018, p. 14.

information infrastructure and electronic communication networks, as well as localizing computer systems and their applications in the field of higher education.

- Training teachers as well as students in the use of artificial intelligence technologies.
- Everyone must also move toward integrating artificial intelligence, as digitalization is considered the first and sound starting point toward adopting artificial intelligence in higher education and scientific research, which currently represents the backbone of digital development in all social, economic, and human fields, given its extensive reliance on technology. Since we have the right to ask questions, we ask: **What are the most important effects of digitalization on the identities of peoples in general and Muslim children in particular?**

First, we must determine what we mean by identity: is it national identity, geographical identity, religious identity, customs, history, etc.? It appears to be a complex concept that has attracted the attention of philosophers since ancient times. We find Plato linking the term identity to a set of virtues that constitute the ideal state. He considered that the rational faculty requires wisdom, the spirited faculty requires courage, and the appetitive faculty requires chastity and virtue. When these faculties come into conflict, there must be a governing virtue that regulates disputes. Plato emphasizes that achieving social identity requires each group to respect the established order within the same society.

On the other hand, Aristotle pointed to the importance of the “homeland” as a shared space for individuals of the same kind, and considered that states that maintain the same demographic composition remain as they are, whereas states whose laws change reflect changes in society. Accordingly, identity in these states and societies is renewed over time, making them open to the future and receptive to new horizons.¹¹

However, identity has also undergone significant transformations in the current era as a result of the major transformation brought about by the modern technological revolution and the reliance on technology and social media. While social identity in the past was based on traditional factors such as family and religion, digital identity has now become a central factor in shaping the self. This transformation raises questions about the nature of digital identity in the digital age, and whether digital identity is an extension of traditional identity or an independent entity. It also raises questions about the new transformations and risks that it entails.¹² All of this has significant, and perhaps serious, effects on children, particularly children in disadvantaged countries.

Digital identity is defined as a set of traces “(writings, audio or video content, messages on forums, etc.) that we leave behind, consciously or unconsciously, throughout our browsing on the Internet, and the reflection of the collection of traces as they appear ‘remixed’ by search

¹¹ Nabil Saou and Asia Akouni, “The Self and Human Values in the Context of the Spread of Artificial Intelligence from the Perspective of Erich Fromm,” *Atras Journal of Distance Education*, No. 5, September 2024, p. 711.

¹² Same reference, p. 712.

engines.” When identity is simulated within a digital or computer system, it is referred to as a digital identity.¹³

Digital technology, particularly the Internet, has changed our understanding of ourselves. Instead of identity being something fixed and defined, it has become changing, multiple, and highly fluid; it is continuously shaped and developed through our digital interactions. It is not merely a reflection of reality; rather, it has become an independent and multifaceted entity. Identity has thus become postmodern, as geographical contexts are no longer a decisive factor in determining identity. Instead, what matters most is belonging to groups of people with similar inclinations and interests, for whom communication through the network provides a means of expressing the virtual aspect of their identity. Thus, the individual becomes merely a symbol, and belonging to virtual networks may have become more important than geographical reality or physical existence in determining selves and entities.

However, in the past, within traditional environments, social interaction was determined by the body, which carried clear social and cultural signs and meanings, such as gender, age, skin color, manner of dress, and others. These signs were an integral part of how we perceived others and formed impressions about their identities. In the digital space, however, they are no longer associated with physical characteristics or fixed social backgrounds; rather, they have become more fluid and flexible, opening the door to new identity experiences.¹⁴

As for religion, which is very important in shaping children’s personalities, we find that in the age of artificial intelligence and digitalization, an era of profound transformations, artificial intelligence is emerging as a driving force for change at a pace never witnessed before. From the algorithms that operate our self-driving cars to systems that diagnose diseases with remarkable precision, and to tools that enrich our daily interactions online, artificial intelligence is increasingly permeating all aspects of our lives. This field is no longer merely a theoretical concept confined to laboratories; rather, it has become a tangible reality that is reshaping industries and changing the ways in which we communicate, work, and learn, and even our understanding of ourselves and the world around us. This enormous expansion in the capabilities and applications of artificial intelligence raises fundamental questions about our relationship with other essential aspects of human existence, foremost among them religion. Religion, with its principles, values, and beliefs, represents a comprehensive system that profoundly influences the ethics of individuals and societies, and particularly the morals of children at a young age. Thus, the relationship between religion and artificial intelligence raises many questions and challenges: Can artificial intelligence serve religious objectives?

The use of artificial intelligence technologies represents a qualitative shift in the methods of calling people to Allah, as it provides it with exceptional capabilities that transcend the limits of traditional means and opens up broad horizons that were not previously available. These technologies carry enormous potential for conveying the message of the tolerant religion to the

¹³ Ali Nabti, “Digital Identity: A Technological Reality and a New Form of the Presence of the Contemporary Individual,” Dr. Moulay Tahar University of Saida, Vol. 8, No. 4, January 2017, p. 534.

¹⁴ Massoud Talha, “Digital Identity: A Privacy-Use Dilemma,” Journal of Social Change, Vol. 1, August 2020, p. 149.

widest segments of society with unprecedented effectiveness and efficiency. Among the most important advantages are the following:¹⁵

First: Accelerating the Pace of Dissemination and Expanding the Scope of Reach: Artificial intelligence is revolutionizing the process of disseminating the Islamic call, as it makes it possible to reach enormous numbers of people around the world with the click of a button. It is capable of analyzing and processing vast amounts of diverse data and information to produce da‘wah content characterized by a high degree of accuracy and reliability, with an almost negligible margin of error. In addition, artificial intelligence facilitates the processes of searching for, storing, and retrieving information related to da‘wah at an extremely high speed, making access to valuable knowledge easy and available to everyone.

Second: Simplifying Use and Overcoming Geographical and Temporal Barriers: Artificial intelligence applications in the field of da‘wah are characterized by their ease of use, as they do not require advanced technical expertise from users. Individuals interested in da‘wah or those receiving it can interact with these tools and benefit from them without the need for specialists. More importantly, artificial intelligence breaks geographical and temporal barriers, allowing those being invited to interact with da‘wah content at any time that suits them and from wherever they are. Despite the pivotal role of specialized scholars and preachers, artificial intelligence contributes to reducing complete reliance on them in some aspects, thereby saving time, effort, and financial resources.

Third: Building Da‘wah on Sound Scientific and Logical Foundations: Da‘wah that benefits from artificial intelligence technologies is based on accurate and reliable data and analyses. The eternal Islamic message, with which the Prophet Muhammad (peace and blessings be upon him) was sent, is characterized by its comprehensiveness and universality, and is addressed to all humanity regardless of their racial or geographical differences. Through the use of artificial intelligence, this universality can be enhanced, and different cultures and societies can be reached through innovative methods suited to their characteristics, thereby increasing the impact and effectiveness of da‘wah in guiding people to the truth.

Developing Da‘wah Skills and Expanding the Scope of Influence:

Fourth: Facilitating Communication and Interaction with Those Being Invited: These technologies enable preachers to communicate easily and effectively with their diverse audiences, regardless of their locations. They provide platforms for direct interaction, answering their inquiries, and offering them the necessary support and guidance, thereby strengthening the relationship between the preacher and those being invited and contributing to consolidating Islamic values and principles.

Fifth: Enriching and Documenting Da‘wah Content: Artificial intelligence helps in preparing rich and diverse da‘wah content based on reliable and verified sources. It enables the collection and analysis of information from various sources and its presentation in an engaging and easy-to-understand manner. It also contributes to preserving and documenting this content and

¹⁵ Ibtisam bint Abdullah Al-Harbi, *Employing Artificial Intelligence Technologies in Calling to Allah* a supplementary research paper submitted for the Master’s degree in the Department of Da‘wah, Imam Muhammad ibn Saud University, Higher Institute of Da‘wah and Guidance, research submitted for the Master’s degree in the Department of Da‘wah, Saudi Arabia, 2018/2019, p. 105.

disseminating it widely, ensuring that it reaches the largest possible segment of the audience. The text points to the importance of maintaining a balance between the use of modern technologies and reliance on sound Islamic knowledge, emphasizing that technology should be a means of serving religion rather than a substitute for it.

5. Disadvantages of Digital Technologies for the Dissemination and Preservation of Religion:

Despite the numerous advantages mentioned regarding the use of artificial intelligence technologies in the field of calling people to Allah, there are some negative aspects and challenges that must be taken into consideration when using these technologies. These disadvantages are no less important than the advantages and require awareness and caution in dealing with them, which include the following:¹⁶

- The inability of artificial intelligence technologies to venture into fields beyond the narrow scope of their specialization with which they operate.
- The inability of artificial intelligence technologies to learn from experience: Programmers must often continually feed and maintain them, which is a non-automated process and differs from what happens with the preacher, who learns from the da‘wah situations he encounters.
- The inability of artificial intelligence technologies to provide an explanation or justification for the actions they perform in many cases: We cannot often ask “Why?” and then receive a specific justification.
- Their dependence on an Internet connection in many applications: Therefore, the preacher or the person being invited cannot benefit from them in some areas.
- Reliance on artificial intelligence devices and technologies may cause the preacher and the person being invited to lose certain mental abilities, such as memorization and review, as is the case with smart devices.
- They cannot deal with unexpected situations and complex cases, nor do they possess the same human capacities for creativity, particularly when confronted with completely new data.
- Artificial intelligence systems may face difficulty in understanding and applying the objectives of Shariah accurately and deeply. Islamic Shariah encompasses subtle aspects and diverse contexts that may be difficult for a machine to fully comprehend. Therefore, artificial intelligence cannot be relied upon entirely to derive Shariah rulings or issue fatwas without specialized human supervision.
- Artificial intelligence systems require regular and continuous maintenance to ensure that they operate efficiently and are updated to keep pace with technological developments, as well as to detect and correct errors. This requires specialized technical teams capable of dealing with and maintaining these systems effectively.
- One of the most important fundamental limitations of artificial intelligence in the field of da‘wah is its lack of the ability to demonstrate genuine empathy and human

¹⁶ Ibtisam bint Abdullah Al-Harbi, *Employing Artificial Intelligence Technologies in Calling to Allah*, previously cited reference, pp. 110–112.

compassion, both of which are essential elements in exerting spiritual and emotional influence on those being invited. Successful da‘wah often involves understanding the feelings of others and sharing their emotions.

- The possibility of providing an incomplete or inaccurate understanding of religion.
- Artificial intelligence lacks wisdom and insight: Despite the ability of artificial intelligence to analyze data and information, it lacks the wisdom and insight possessed by the experienced human preacher. Da‘wah requires a deep understanding of reality, an assessment of benefits and harms, and the ability to balance matters. This is what distinguishes the wise preacher, who is able to deal with different situations with insight and deliberation. Allah Almighty says: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Surely your Lord knows best who has strayed from His way, and He knows best who are rightly guided.”¹⁷

In conclusion, we can say that learning artificial intelligence technologies is a necessity rather than a choice. Likewise, digital education for the Muslim child is not an option, but a necessity imposed by the nature of the current era. Those who do not learn these technologies will dissolve and fade away. Success in this field requires the concerted efforts of everyone the family, educational institutions, religious authorities, and the media in order to create a digital environment that raises a Muslim generation confident in its religion, integrated into its society, and protected from deviations. In order for there to be proper education based on Islamic principles, it is necessary to:

1. Train parents in the principles of digital education.
2. Provide workshops and educational platforms for families.
3. Produce targeted Islamic digital content.
4. Design entertainment and educational applications based on Islamic values.
5. Invest in animation and stories of the Prophets presented in a modern style.
6. Strengthen Islamic identity in digital environments.
7. Instill love for Allah and the Prophet (peace and blessings be upon him).
8. Connect the child with the Islamic role model through modern media.
9. Adopt preventive programs in schools.
10. Establish awareness sessions on the ethics of using technology.
11. Use stories and games to convey educational messages.
12. Foster cooperation between the family, school, and religious institutions.
13. Adopt the project of the “Aware Muslim Digital Child.”
14. Prepare guidelines for the use of technology from an Islamic perspective.

6. List of Sources and References:

• The Holy Qur’an.

1. Ibtisam bint Abdullah Al-Harbi, Employing Artificial Intelligence Technologies in Calling to Allah a supplementary research paper submitted for the Master’s degree in the Department of Da‘wah, Imam Muhammad ibn Saud University, Higher Institute of Da‘wah and Guidance,

¹⁷ Surah Al-Nahl, verse 125.

research submitted for the Master's degree in the Department of Da'wah, Saudi Arabia, 2018/2019, p. 105.

2. Islamweb, Classification: The Distinctive Characteristics of the Messenger (peace and blessings be upon him), see: [Islamweb](https://www.islamweb.net/ar/article?utm_source=chatgpt.com), accessed on 2 June 2025, at 15:00.

3. Hazem Ali Walid et al., "Obstacles to E-Learning: An Analytical Study at Al-Hadba University College," Al-Rafidain Development Journal, Vol. 36, No. 116, College of Administration and Economics, University of Mosul, 2014, p. 219.

4. Narrated by Al-Zurqani in Mukhtasar Al-Maqasid, p. 184, authentic. See also: Du'a Al-Hassan, "Explanation of the Hadith: 'I Was Sent Only to Perfect Noble Character,'" edited by Hania Salmin, 23 August 2021, see: [Mawdoo3](https://mawdoo3.com?utm_source=chatgpt.com).

5. Souad Al-Hussein, "Digital Education in the Context of Technological Transformations: An Islamic Educational Perspective," Journal of Islamic Education, No. 35, 2021, p. 60.

6. Salim Mazhar, "The Concept of Digitalization, Historical Archives and the Importance of Acquiring Its Skills," Bibliography Journal for Library and Information Studies, Vol. 02, No. 08, 2020, p. 131.

7. Shadi Abdel Wahab, Opportunities and Threats of Artificial Intelligence in the Next Ten Years, Future Center for Research and Advanced Studies, Trends of Events, United Arab Emirates, 2018, p. 14.

8. Ali Nabti, "Digital Identity: A Technological Reality and a New Form of the Presence of the Contemporary Individual," Dr. Moulay Tahar University of Saida, Vol. 8, No. 4, January 2017, p. 534.

9. Massoud Talha, "Digital Identity: A Privacy-Use Dilemma," Journal of Social Change, Vol. 1, August 2020, p. 149.

10. Nabil Saou and Asia Akouni, "The Self and Human Values in the Context of the Spread of Artificial Intelligence from the Perspective of Erich Fromm," Atras Journal of Distance Education, No. 5, September 2024, p. 711.