



**The North American Association of Islamic
and Muslim Studies (NAAIMS)**

**[Formerly the Association of Muslim Social
Scientists of North America (AMSS)]**

Presents

The 54th Annual Conference

“Islam and AI: Challenges and Opportunities”

Thursday, November 20, 2025

Cosponsored By:

**Department of Romance and Arabic Languages and Literature
University of Cincinnati, OH**



The North American Association of Islamic and Muslim Studies (NAAIMS)

**P.O. Box 5502
Herndon, VA 20172
conferences@naaims.org
<http://www.naaims.org>**

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A Virtual Conference on Zoom

All Sessions held in Eastern Standard Time (UTC-05:00)

10:00 - 10:10 a.m.	Welcoming and Introductory Remarks Mohammad H. Khalil, Michigan State University, East Lansing, MI (NAAIMS President)
10:10 - 10:30 a.m.	Opening Remarks Muhammad U. Faruque, University of Cincinnati, OH (Program Chair)
10:30 a.m. – 12:00 p.m.	Panel Session 1 Ontology, Theology and Epistemology Panel Discussant/Chair: Omar W. Nasim, University of Regensburg, Germany Adnan Bülent Baloğlu (Hacı Bayram University, Islamic Theology, Ankara, Turkey): “God and AI through the Lens of Post- <i>Sudûr</i> and Theological Simulations.” Co-authors: Tamer IŞIN; and Zişan Cihangir IŞIN Hasan Shahab (Indonesian Data Science and AI Association, (ASDASI), Jakarta, Indonesia): “Islamic Value in The Framework of Ontology, Epistemology and Ethics of Artificial Intelligence: A Philosophical Review from Ibn Sīnā’s Perspective” Esra Ukallo (Ibn Khaldun University, Istanbul, Turkey): “Can Muslims Delegate Responsibility to Medical AI? A <i>Fiqh</i> -Based Assessment of Accountability in Clinical Decision-Making”
12:00 p.m. - 12:15 p.m.	Break
12:15 – 1:15 p.m.	Keynote Address Keynote Speaker: Yaqub Chaudhary

(Leverhulme Centre for the Future of Intelligence at the University of Cambridge, UK)

“Unprogrammed Computational Revelations”

1:15 – 2:15 p.m.

Lunch Break

2:15 – 3:45 p.m.

Panel Session 2

Authority, Values and Biases

Panel Discussant/Chair: Ilma Qureshi, University of Virginia, Charlottesville, VA

Mostafa Amini (Harvard University, Cambridge, MA) and Anwar Ouassini (Delaware State University, Dover, DE): “Beyond the Book: Expanding the Islamic Legal Imagination in the Age of Artificial Intelligence”

Yunus Doğan Tellieli (Worcester Polytechnic Institute, Worcester, MA):
“Automating Authority: AI, Ethics, and the Human Presence?”

Hilal Fidan (Nişantaşı University, Istanbul, Turkey): “Islamophobia in Generative AI: A Prompt-Aided, Multicultural Case Study of Cross-Linguistic Discourse.”
Co-authors: Adnan Bülent Baloğlu; Beyşan Tarık IŞIN; Zişan Cihangir IŞIN; and Tamer IŞIN

3:45 p.m.

Concluding Remarks

Muhammad U. Faruque, University of Cincinnati, OH
(Program Chair)

Biographical Profiles of Participants

Profiles are Listed in Alphabetical Order by First Name:

Adnan Bülent Baloğlu [bulent_baloglu@hotmail.com] was born April 16, 1962, in Ankara, Turkey. He graduated from Ankara University Faculty of Theology and completed his Master's degree and Ph.D. at the University of Manchester, Department of Middle Eastern Studies, focusing on modern thought, the relationship between faith and reason, and Islamic kalām. After serving as a specialist at the Presidency of Religious Affairs, he held positions at various universities. He is currently a professor in the Department of Kalām and Doctrinal Islamic Sects at Ankara Hacı Bayram Veli University's Faculty of Theology, where he offers courses and seminars and has undertaken academic and administrative responsibilities. He has delivered lectures and made presentations at conferences in Turkey and abroad. Baloğlu's scholarly and intellectual interests center on the intersection of the classical kalām tradition with contemporary issues: religion - science relations, secularization and youth, deism and new religious orientations, the history of sects, and modern modes of reading in Turkish-Islamic thought. In this framework, he has authored numerous books and articles, notably *Islam and Reincarnation*, *The Last Superstition: Deism*, and the narrative/essay volume *The Stockholm Train & Migration Stories of a Generation*. In addition to appearing in interviews and media programs, his work has reached a wide readership across academic databases and popular platforms. Known for bringing the conceptual resources of kalām into conversation with the problems of our time, Baloğlu continues to offer critical, guiding contributions to the religious thinking of young people in both academic and public spheres.

Aisha Y. Musa [draymusa@gmail.com] holds a Ph.D. in Near Eastern languages and civilizations with a specialization in Arabic and Islamic Studies from Harvard University, Cambridge, MA. Her research interests include Hadith and Sunna, translation of classical Arabic texts, and Qur'anic interpretation. Musa is the author of various books and articles, including *Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam* (Palgrave, 2008). She is secretary of the board of the North American Association of Islamic and Muslim Studies (NAAIMS) and serves on the Editorial Advisory of the *Edinburgh Studies in Islamic Scripture and Theology* by Edinburgh University Press.

Anwar Ouassini [aouassini@desu.edu] is a professor of sociology and criminal justice at Delaware State University, Dover, DE. His research interests include sociology of religion, computational sociology, and comparative criminal justice systems. He is currently working on projects that explore the intersection of AI and criminal justice systems in the Arab world, the relationship between civil society, social movements, and democratic development in West Africa, and Arab/African criminology.

Beyşan Tarık IŞIN [beysanisin@gmail.com] is co-author of *AI's Love I: Dildade* and *AI's Love II: Azaşel* (Kindle Direct Publishing, 2024), and contributor to several chapters in Turkish-language volumes on entrepreneurship, including *Yeni Nesil Girişimcilik Uygulamaları* and *Yeni Nesil Girişimcilik Ekosistemi* (Siyasal Kitabevi, 2023). His publications include the journal article "Is Prompt Engineering a Profession?" (*International Journal of Artificial Intelligence & Applications*, 2024) and conference papers on prompt engineering, entrepreneurship, and risk analysis presented at the III International Ankara Congress on Human and Social Sciences (2024). An inventor as well as an author, his patents range from

innovation and entrepreneurship financing systems to natural-ingredient products and therapy simulation applications. In addition to having held early leadership roles as Manager at ZEB Innovation (2023) and Chief Technology Officer at DPQ Limited (2022–2024), he is enrolled as a student of philosophy at Ankara University, Turkey.

Esra Ukallo [esraukallo@stu.ihsu.edu.tr] is a Ph.D. candidate in Islamic studies at the Alliance of Civilizations Institute (Ibn Haldun University), Istanbul, Turkey. Her doctoral dissertation, “*Liability of Artificial Intelligence: Can Muslims Leave Their Moral and Legal Responsibility to Medical AI Applications?*” examines the theological and legal implications of artificial intelligence in medicine. Drawing on concepts such as *taklif* (moral responsibility), *ahliyya* (legal capacity), and *dhimma* (legal subjectivity), her research investigates whether responsibility can be delegated to AI systems and how Islamic law frames the limits of human accountability in technological contexts. Ukallo earned her undergraduate degree in theology at Marmara University (2009–2014), under a Diyanet scholarship, while also studying classical Islamic sciences at the Art and Science Centre, where she received complementary training in sociology and philosophy. She completed her Master’s degree at Freie Universität Berlin in the program, Intellectual Encounters of the Islamicate World, graduating in 2015 with a thesis titled “Fatwas on Muslims under Non-Muslim Rule.” Since 2015, Ukallo served as an assistant at the Centre for Islamic Studies (EDEP), where she taught Ḥanafī *fiqh*, and simultaneously worked on completing the *Ihtişaş* specialization program in 2018, during which time she maintained her involvement in the coordination of academic programs in Islamic studies and bioethics, fostering dialogue between scholars, practitioners, and students. She integrates cross-cultural and interdisciplinary perspectives into current debates on AI ethics and Islamic law. Her research interests include Islamic legal theory (*uṣūl al-fiqh*), *maqāṣid al-sharī‘a*, bioethics, and the philosophy of technology. She has made presentations at such international academic forums as the World Congress of Bioethics on AI Ethics. She is proficient in Arabic, Turkish, German, and English.

Hasan Shahab [Hasan.Shahab@Cybertrend-Intra.Com] holds a Bachelor of Science degree in mathematics from the Bandung Institute of Technology (ITB) and a Master of Arts degree in Philosophy from the STIA Sadra School of Philosophy & Religion; his Master’s thesis was titled “Epistemology of AI from Ibn Sina’s Perspective.” During his academic studies, he became the second winner of student national scientific writing. Shahab began his career in the media industry at several national television stations in Indonesia, and was involved in TV audience research in Indonesia, especially for educational TV. He also co-founded Children’s TV. Following his media career, he transitioned to the technology sector. He co-founded CYBERTREND, a data science and artificial intelligence company, DATA ACADEMY, a learning center for data and AI education, and LSP DATA, a certification body for data and AI professionals in Indonesia. Shahab currently serves as the Chairman of the Indonesian Data Science and AI Association (ASDASI). In addition to his work in the media industry he participated at various international conferences: the following are among his conference presentations “The Future of Artificial Intelligence in/and of Islam: A View from Muslim Southeast Asia,” and “Reimagining Future Education: The Asia Pacific Democratic Education Conference 2025.”

Hilal Fidan [hilal.fidan@nisantasi.edu.tr] currently serves as a research assistant in the Department of Management Information Systems at Nişantaşı University, Istanbul, Turkey.

Her areas of expertise include project management, human resources, quality systems (ISO 13485), regulatory compliance (CE and FDA), and intellectual property rights management. Fidan's professional background include her work as a (1) software coordinator and analyst, ensuring the alignment of technical development with business and academic needs; and (2) project coordinator in TÜBİTAK-funded medical technology projects, such as the development of personalized orthopedic implant systems and 3D surgical guide designs, combining theoretical research with real-world applications. Her work has been recognized with notable awards, such as the *Top 10 European Medical Technology Award* and *Best Turkish Orthopedic Medical Device Manufacturer* in 2022. Her professional goal is to contribute to academia and the technological industry by fostering innovative, technology-driven, and sustainable solutions. She is currently pursuing a Master's degree in management information systems at Ankara Bilim University, Ankara, Turkey, where her studies focus on the integration of technology, project management, and innovation. Fidan has co-authored and edited several books on prompt engineering, entrepreneurship, and innovation, published by Amazon Kindle Direct Publishing and Nobel Academic Publishing. She has also contributed to national and international conferences with papers on such topics as risk analysis, entrepreneurship, and the emerging role of prompt engineering in the digital age. In addition to her professional goal and academic focus on technological driven projects, she obtained a Bachelor's degree in American culture and literature from Ankara University, Turkey (2022).

Ilma Qureshi [ilmaqureshi7@gmail.com], as a Fulbright scholar, Qureshi received her Master's degree from the University of Virginia, Charlottesville, VA, in 2017, and recently completed her Doctorate at the same institution. Broadly interested in the Islamicate literary and intellectual tradition(s), she focuses on the pre-modern Persianate tradition more specifically. Her doctorate dissertation, "Poetry as a Vessel and a Way of Knowing: the Texture, Poetics, and Taste of Poetry in Amīr Khusraw and Fakhr al-dīn 'Irāqī's Work," explored how both of these thinkers centered poetry as a conduit and a method of knowing. Her next book project explores the lived tradition of Qawwālī in postcolonial Pakistan and what "affect" the received form of Qawwālī - lyrical verse and music, has on the self. She currently works in AI Trust & Safety, focusing on testing and improving the safety of large-scale generative AI systems.

Mairaj U. Syed [msyed@ucdavis.edu] is associate professor of religious studies, director of the Middle East/South Asia Studies Program, and affiliated faculty with the Graduate Group in Computer Science at University of California, Davis, CA. He has published in the fields of Islamic law, theology, comparative ethics, hadith literature, and digital humanities. His monograph, "Coercion and Responsibility in Islam," published by Oxford University Press in 2016, is a comparative and historical examination of ethical and moral problems that coercion raises about responsibility for one's action. It offers a new model for analyzing ethical thought produced by intellectuals working within traditions in a competitive pluralistic environment. With his colleague Joel Blecher, he translated Ibn Hajar al-'Asqalānī's treatise on the plague, "Merits of the Plague." His latest research, involving interdisciplinary collaboration with scholars from around the world, examines the efficacy of computational methods (e.g., NLP, machine learning, AI) in yielding meaningful insights for the analysis of Islamic texts, particularly hadith. He is the recipient of numerous awards for his research on hadith, including the University of California, Davis Academic Senate Large Grant and the Middle Ages in the Wider World Summer research grant. In 2014, he was a Fulbright scholar in Istanbul, Turkey. At the University of California, Davis, he teaches a

wide variety of classes in Islamic studies, comparative religion, ethics, digital humanities and social theory. In addition to his research and teaching, he is active in various American Muslim civil society organizations and has been retained as an expert witness in legal cases involving Islamic law and Muslims in the United States. He holds an M.A. and a Ph.D. in religion from Princeton University and a Bachelor's degree in business administration from the University of Texas at Austin.

Mohammad Hassan Khalil [khalilmo@msu.edu] is a professor of religious studies, an adjunct Professor of Law, and the director of the Muslim Studies Program at Michigan State University, East Lansing, MI. Before returning to his hometown of East Lansing, Michigan, he served as an assistant professor of religion and visiting professor of law at the University of Illinois at Urbana-Champaign. He specializes in Islamic thought and is author of *Islam and the Fate of Others: The Salvation Question* (Oxford University Press, 2012, and Indonesian translation published in 2016; Albanian translation published in 2023) and *Jihad, Radicalism, and the New Atheism* (Cambridge University Press, 2017); and editor of *Between Heaven and Hell: Islam, Salvation, and the Fate of Others* (Oxford University Press, 2013) and *Muslims and US Politics Today: A Defining Moment* (ILEX and Harvard University Press, 2019). He is also the lead investigator of the *Muslims of the Midwest* digital archive (muslimsofthemidwest.org); co-producer, co-director, and co-writer of the documentary film, *American Jedi: The Salman Hamdani Story* (Alexander Street, 2023); and co-PI of a project funded by Templeton Religion Trust entitled "Science, Art and Faith: Architectural Heritage and Islam." Khalil has presented papers at various national and international conferences and has published peer-reviewed journal articles and book chapters on various topics, from early Islamic historiography to bioethics. He is the recipient of multiple awards, including, most recently, the William J. Beal Outstanding Faculty Award, which recognizes excellence across the mission of the university.

Mohammed Rustom [mohammedrustom@cunet.carleton.ca] is professor of Islamic thought at Carleton University, Ottawa, Canada, and executive director of the Tokat Institute for Advanced Islamic Studies. An internationally recognized scholar and philosopher whose writings have been translated into over ten languages, Rustom has published more than fifteen books and one hundred articles in the fields of Islamic philosophy, Arabic and Persian Sufi literature, Qur'anic studies, contemporary Islamic thought, translation theory, and cross-cultural philosophy. His more recent works include *Islamic Thought and the Art of Translation* (Brill, 2022), *The Essence of Reality* (NYU Press, 2023), *Inrushes of the Heart: The Sufi Philosophy of 'Ayn al-Qudāt* (SUNY Press, 2023), and *A Sourcebook in Global Philosophy* (Equinox, 2025). Rustom is also Editor-in-Chief of *Studies in Islamic Thought* (Brill), Editor-in-Chief of *Islamic Intellectual Traditions* (Brill), Co-Editor of Brill's Islamic History and Civilization book series, Editor of Equinox's Global Philosophy series, and General Editor of the Tokat Library of Islamic Classics (Fons Vitae).

Mostafa M. Amini [mamini@hds.harvard.edu] is a research fellow at Harvard University, Weatherhead Center for International Affairs, where his work integrates the study of religion with the frontiers of artificial intelligence. He earned an M.T.S. from Harvard Divinity School with a focus on religion, technology, and the future of knowledge, and an M.A. in social sciences from the University of Chicago, IL with specialization in computational methods. His research explores the dynamics between Islamic thought, sacred language, and emerging questions on AI,

superintelligence, and human knowledge. Amini has published widely on Islam, religion, and technology in *Culture and Religion* (2021), the *Journal of Religious & Theological Information* (2023), and in edited volumes with Routledge and Bloomsbury. His forthcoming book chapter, *Deep Faith: Politics, Religion, and the Language of Algorithms* (Bloomsbury, 2024), investigates the theological stakes of algorithmic language and its resonance with traditions of divine speech. Amini has presented at leading international conferences, including the Association for the Study of Law, Culture, and the Humanities (University of Toronto, 2023) and the Canadian Association of African Studies (York University, 2023). At Harvard, he collaborated on multiple projects including “A.I. Du Bois,” which leverages generative models to study racial justice discourse, and “Comparative Populism through NLP,” which maps nationalist and religious rhetoric across multiple societies. His most recent work explores artificial intelligence, superintelligence, and the disappearance of the speaking self (*ana*) in sacred language, probing how large language models simulate meaning in ways that resonate with, but also invert, Islamic traditions of divine speech.

Muhammad U. Faruque [faruqumu@ucmail.uc.edu] is a scholar of Islamic studies and a prominent global philosopher who has lectured widely across North America, Europe, and Asia; he earned his Ph.D. from the University of California, Berkeley. He is currently associate professor of Islamic philosophy and environmental studies at the University of Cincinnati, OH. His books and academic articles have been translated into numerous languages and have been recognized by important funding bodies across the United States, such as the Templeton Foundation and the U.S. Department of Education. He is the author of five books and over fifty-five academic articles, which have appeared (or are forthcoming) in numerous prestigious, peer-reviewed journals. Faruque’s first book *Sculpting the Self* (University of Michigan Press, 2021) was awarded the World Prize for Book of the Year. His forthcoming book *The Interconnected Universe: Sufism, Climate Change, and Ecological Living* develops a theory of the “interconnected universe” and argues that Sufi contemplative practices foster an ecologically sustainable way of life rooted in an “anthropocosmic” vision of the self. Faruque is currently working on several major projects. One of them is dedicated to AI and the existential threat of information technology, and the other is a contemporarily accessible introduction to the famous Safavid philosopher Mullā Ṣadrā entitled, *Why Read Mullā Ṣadrā Today?* (Cambridge University Press, forthcoming 2027).

Omar W. Nasim [omar.nasim@gmail.com] is an award-winning philosopher and historian of modern science and technology. He currently holds the Professorship in the History of Science at the Institute for Philosophy at the University of Regensburg, Germany. In fact, he has held the following fellowships with the Vossius Center for History of Humanities and Sciences in Amsterdam, the Max Planck Institute for the History of Science in Berlin, the Kunsthistorisches Institute in Florence, the Newton International Fellowship at Oxford University, and served as the Chair for Science Studies at the ETH-Zurich, the NCCR’s Iconic Criticism project at the University of Basel, and the DAAD graduate exchange fellowship at the University of Konstanz. Besides being a lecturer for the history of modern science and technology at the University of Kent, he was also a visiting lecturer at the department of art history at the University of Basel. Nasim completed his doctoral work in Philosophy at the University of Toronto in 2006 under the auspices of Ian Hacking and Alasdair Urquhart. He is the author of three monographs, including the “Astronomer’s

Chair: A Visual and Cultural History” (MIT Press, 2021), and the award-winning “Observing by Hand: Sketching the Nebulae in the Nineteenth Century,” (University of Chicago Press, 2013). Nasim is currently working on the history of astrophotography and its material culture.

Tamer IŞIN [tamerisin@outlook.com] is an engineer by training, an entrepreneur for over thirty years, and an independent researcher. He holds many patented inventions in medical devices and has founded and led ventures in Turkey and the United States. His research spans several fields and has produced numerous national and international publications. He is the author of fifteen books in English and five in Turkish; he has also edited seven Turkish-language volumes, three academic edited books and four textbooks. His primary areas of work include theology, management, public policy, engineering, philosophy, the philosophy of artificial intelligence, history, prompt engineering, innovation, risk, sociology, psychology, music, and visual arts. He is among the authors of an eight-volume AI-philosophy series structured around the trilogy “God, Love, and Ignorance.” The series’ first and most widely read book, *God AI: Find God or Become God*, published by Kindle Direct Publishing, 2023, has also appeared in the Turkish translation published by Kitapyurdu Yayıncılık, 2024. He is a co-author of the four-volume *Prompt Engineering series*, adopted as a course text at several universities; under his editorship, the Turkish translation of the series was published in 2025. A published poet, IŞIN introduced to literature and music the anthology *AI’s Music IV: Divan*, comprising fourteen poems set to music in multiple genres across seventeen languages. He is the father of three sons.

Yaqub Chaudhary [m.yaqub.c@gmail.com] is an interdisciplinary scholar undertaking research on the philosophy, socio-politics, and political economy of AI and digital technologies. His research interests include the philosophy of AI, machine learning, and digital computation, and the use of AI in science and the humanities. He has written on Islam and AI in the Cambridge Companion to Religion and Artificial Intelligence, the challenges of Islamic digital ethics, and numerous other scholarly articles on the cultural, sociological, and religious significance of developments in AI, including the use of AI in the ecological sciences and climate change research, the metaphysics, ontology, and epistemology of AI and its use in the natural and social sciences, and on emerging technologies such as the philosophy of virtual and augmented reality. His recent research on the emerging *intention economy* based on advances in AI has been covered in *The Times*, *The Guardian*, and elsewhere. He was a visiting scholar at the Leverhulme Centre for the Future of Intelligence at the University of Cambridge between 2023-25. He holds a Ph.D. in physics, and formally began research on the philosophical, theological and societal significance of AI in 2017 as a research fellow at Cambridge Muslim College.

Yunus Doğan Telliel [ydtelliel@wpi.edu] is an assistant professor of anthropology and rhetoric at Worcester Polytechnic Institute (WPI), Worcester, MA. He is also the co-director of WPI’s AI Futures Lab. He completed his Ph.D. in cultural anthropology at the City University of New York, Graduate Center. Before WPI, he was a postdoctoral fellow at University of California’s Berkeley Center for the Study of Religion. His first book, *What Is the Language of Islam?: Translation, Science, and the Qur’an*, is scheduled to be published in late 2026. The book analyzes college-educated young Turkish Muslims’ engagement with modern science and translations of the Qur’an. He is currently working on a new book project, *Humanism after AI: Computing the Human in the Age of Generative AI*. In attempting to understand AI and its capabilities, many technologists presuppose a stable, coherent human

identity that can serve as a point of comparison. This project examines how such comparative thinking is giving birth to a techno-theo-logical anthropology that emphasizes the difference of “the human” while obscuring differences among humans. His work on religion has appeared in such venues as the *Journal of Comparative Studies of South Asia, Africa, and the Middle East*, and the *Oxford Handbook of Religion in Turkey*. His co-edited volume, “Science, Religion, and Secularity: The View from Relations,” will be published by Bloomsbury in Spring 2016. Additionally, he has presented his work on AI at major human-computer interaction conferences.

Ziřan Cihangir IŐIN [zisanisin@gmail.com] is an independent researcher, entrepreneur, and with a decade of experience in the entrepreneurial world, he has founded and led several ventures in Turkey and the United States, including serving as Chairman of the Board for IŐIN Software and Technology and ZEB Innovation, as well as General Manager for IMED Surgical Altay. His expertise spans numerous fields, including theology, the philosophy of artificial intelligence, history, public policy, and engineering. A prolific author, he has published fifteen books in English and five in Turkish, in addition to translating and editing seven Turkish-language volumes. His work and research have led to numerous national and international publications, including a paper titled “Is Prompt Engineering a Profession?” published in the *International Journal of Artificial Intelligence & Applications*, 2024. He is the co-author of the four-volume *Prompt Engineering series*, published by Nobel Academic Publishing, which has been adopted as a course text at several universities, and also a contributor to the eight-volume *AI-philosophy series*, “God, Love, and Ignorance.” The first and most widely read book in this series, *God AI: Find God or Become God*, was published by Kitapyurdu Publishing in 2024. An innovator in the medical field, Ziřan Cihangir IŐIN holds multiple patented inventions in medical devices, including a “Robotic System Used in Bone Correction” (2019/22388). His professional competencies include medical device design and development, strategic planning, international sales and marketing, and project management, with certifications in ISO 13485 Quality Management and FDA regulations. In addition to his experience in the entrepreneurial world, academic publications, and innovator in the medical field, he holds a Bachelor’s degree in American culture and literature from Ankara University, and is currently pursuing a Master’s degree in management information systems at Ankara B. University, Turkey.

Abstracts

Abstracts are Listed in Alphabetical Order by Author's First Name:

Adnan Bülent Baloğlu (Hacı Bayram University, Ankara, Turkey): “God and AI through the Lens of Post-*Sudûr* and Theological Simulations”

This study examines how artificial intelligence systems evolve from mere information tools into structures that simulate meaning, authority, and even divinity, through the lens of classical Islamic philosophy and contemporary simulation theory. Drawing on an analogy between Ibn Sīnā's theory of *sudûr* and Baudrillard's simulation theory, it argues that AI does not generate transcendence but imitates it, constructing what is conceptualized as “post-*sudûr*,” digital orders that replicate the formal surface of the emanation chain without its ontological source. In *sudûr* theory, transcendence flows from God to the First Intellect and material forms, providing ontological guidance. In contrast, AI's “chain” emerges from datasets, statistical patterns, and algorithms. AI does not emanate but acts as if it does, presenting the aesthetics of transcendence without its substance. The paper explores how Luciano Floridi's concepts of “algorithmic authority,” “information object,” and “infosphere” illuminate this shift, showing how AI interactions foster meaning, direction, and even emotional trust. This dynamic can create a “simulative faith” where trust in AI parallels theological belief. Moreover, the prompt-driven interaction is framed as “digital revelation,” an inversion of classical revelation where humans seek answers from an algorithmic system, which may acquire sacred value regardless of its content. The study argues that AI does not represent God but can act like a personalized, data-driven, interactive divine prototype. In the post-theological age, divinity may become a functional, experiential digital construct rather than a fixed belief object. It concludes that AI's transcendence simulations pose significant theological, epistemological, and ethical challenges. These structures not only reshape representation but also the very nature of belief, demanding a careful rethinking of the boundaries between creation and representation, knowledge and revelation, and intuition and faith in the digital age.

Esra Ukallo (Ibn Haldun University, Istanbul, Turkey): “Can Muslims Delegate Responsibility to Medical AI? A *Fiqh*-Based Assessment of Accountability in Clinical Decision-Making”

As medical artificial intelligence (AI) systems increasingly support diagnostic and therapeutic decisions, the question of delegating responsibility becomes ethically and legally urgent, particularly in Muslim contexts where physicians operate within a normative Islamic framework. This paper investigates whether Muslim physicians may transfer aspects of their moral and legal responsibility to medical AI applications. The study employs a normative-analytical methodology rooted in classical *uṣūl al-fiqh* and legal maxims (*qawā'id fiqhīyya*), and is informed by contemporary *fatāwā* and institutional discussions from Islamic bioethics bodies. Drawing on foundational concepts such as *taklīf* (moral obligation), *ahlīyya* (legal capacity), *dhimma* (legal personality), and the instrumental status of non-human agents (*ālāt*), I argue that current AI systems do not meet the necessary criteria for moral or legal accountability within Islamic jurisprudence. The paper also presents qualitative insights from ongoing field research among Muslim physicians, which illustrate the ethical tensions they experience when AI recommendations conflict with human judgment. This research

contributes to the broader discourse on Islamic responses to AI by grounding ethical evaluations in traditional legal theory while addressing contemporary clinical realities. It offers a framework for distinguishing between permissible technological delegation and prohibited abdication of moral responsibility, thereby aligning AI integration with the *maqāṣid al-sharī'a* (objectives of Islamic law). This paper highlights both challenges and opportunities for developing AI governance models that respect Islamic ethical principles and clinical integrity.

Hasan Shahab (Indonesian Data Science and AI Association [ASDASI], Jakarta, Indonesia): “Islamic Values in The Framework of Ontology, Epistemology and Ethics of Artificial Intelligence: A Philosophical Review from Ibn Sīnā’s Perspective”

As artificial intelligence systems become increasingly sophisticated, fundamental questions arise about their ontological and epistemological status: Do AI systems possess genuine existence, or are they merely complex arrangements of matter executing algorithms? Can machines think? and Do they have potential to replicate or surpass human cognition? The discussion goes beyond questions about the technical capabilities of AI, reaching into the fundamental realm of cognition, consciousness, personality, knowledge, ethics, and the uniqueness of human existence. This paper evaluates AI’s epistemological limits through the framework of Ibnu Sīnā, whose psychology distinguishes between material cognitive processes (sensory and cerebral functions) and immaterial intellect (*‘aql*). Ibnu Sīnā’s dualist metaphysics posits that human intelligence derives from a non-material soul (*nafs*), enabling abstract reasoning, self-awareness, and connection to the Divine Intellect (*‘aql fa’āl*). By contrast, AI’s reliance on algorithmic data processing precludes genuine consciousness or metaphysical abstraction. The analysis reveals that ontologically, AI systems depend on hardware, where AI itself has the status of “accidental-existence.” Epistemologically, the abstract essence of AI (as an idea, algorithm, and manifestation of “intelligence”) depends on the human mind (reason and abstract thought). Functionally and contextually, AI also depends on the collective consciousness of humans which provides data, meaning, and direction for its development. AI acts like a mirror, reflecting and reinforcing the values, structures, and ethics of the societies that shape it. If existing inequities and divisions are not addressed, AI will only reinforce them. However, if investments are made in human capabilities and commitments to ethics and greater equality, AI can magnify humanity’s greatest achievements. This perspective asserts that the ultimate limits to positive AI development depend on people’s ethical choices. Human-AI synergy can augment the progress of civilization by relegating mechanistic-cognitive tasks to machines while reserving ethical, creative-innovative, and spiritual domains for humans.

Hilal Fidan (Nişantaşı University, Istanbul, Turkey): “Islamophobia in Generative AI: A Prompt-Aided, Multicultural Case-Study of Cross-Linguistic Discourse”

This study examines whether the production of content about Islam in generative artificial intelligence systems carries Islamophobic risks at the discursive level. The study analyzes the content produced by two different large language models, OpenAI and Google, based on their responses to user prompts; in this context, the Islamophobia Framing Index (IFI), an original measurement tool developed previously is applied. The study hypothesizes that generative AI is not only a sociologically technical tool but it can also have cultural and ideological implications. The research follows a multilingual, cross-cultural, and comparative methodology in three languages (Turkish, English, French), three countries (Turkey, USA, France), and two user types (novice and experienced). It reveals how system design, user

experience, and cultural-linguistic framing together shape the discourse of artificial intelligence. The findings of the study show that experienced users can significantly reduce the risk of Islamophobic discourse with contextual and directive prompts, whereas some systems systematically reproduce Western-centric narratives. This suggests that the prejudicial effects of AI systems are not merely a technical issue, but an interactive construct arising from cultural coding and linguistic framing. In this context, the study (1) emphasizes that more inclusive training data, culturally sensitive filtering systems, and user-sensitive prompt designs are an ethical necessity, and (2) offers original contributions to the debate on AI bias in the axis of machine-human interaction.

Mostafa Amini (Harvard University, Cambridge, MA) and Anwar Ouassini (Delaware State University, Dover, DE): “Beyond the Book: Expanding the Islamic Legal Imagination in the Age of Artificial Intelligence”

This paper explores how artificial intelligence (AI) particularly generative and multimodal systems disrupts and reconfigures foundational assumptions in Islamic legal reasoning. Drawing from classical jurisprudence, theological discourse, and epistemological traditions, this presentation proposes the framework of *fiqh al-khayaal al-sinai* (jurisprudence of artificial imagination) to interpret AI not merely as a tool but as an epistemic and ethical provocation. Through sections on *ijtihad*, non-human knowledge, agency, structural justice, and analogical logic, it engages historical precedents involving jinn, angels, and dreams alongside contemporary debates on automation, personhood, and algorithmic reasoning. It urges scholars to reimagine Islamic law as a dynamic, responsive tradition capable of interrogating AI’s moral consequences and computational metaphors, while affirming human interpretive authority and divine ethical anchoring. The paper concludes with a call to cultivate interdisciplinary institutions, legal innovation, and theological humility as Muslims enter a new phase of jurisprudential imagination in the age of machines.

Yaqub Chaudhary (Leverhulme Centre for the Future of Intelligence at the University of Cambridge, UK): “Unprogrammed Computational Revelations”

Epistemological issues are at the core of AI research, as illustrated in the following statement on AlphaGo Zero by David Silver, lead researcher of the AlphaGo series of AI systems, who stated in 2017 about the then state-of-the-art system, “It’s more powerful than previous approaches because by not using human data, or human expertise in any fashion, we’ve removed the constraints of human knowledge and it is able to create knowledge itself.” Statements to this effect have been repeated many times in the intervening years through to the present post-LLM era of AI in connection with so-called *foundation models*, which are being hailed as instruments of knowledge discovery in every area of life, and especially across the physical, life, and social sciences. The guiding insight and inspiration for the re-designation of LLMs as foundation models is based on the discovery that an effective method for machine learning is to train one model on a very large amount of data, which may then be adapted to a variety of applications. The initial model thus serves as a “foundation” for a particular domain and has been construed as a new “paradigm” for building AI systems. According to the 114 authors of the Stanford report in which post-LLM AI systems were re-designated as foundation models, these models do not just represent a new paradigm because of their effectiveness, but also warrant greater consideration based on their ability to demonstrate emergent capabilities that “were neither specifically trained for, nor anticipated to arise.” Emergence has thus served as a mode of explanation for the sophisticated capabilities of LLMs, with some researchers claiming

current systems have exhibited “sparks of artificial general intelligence” and “could reasonably be viewed as an early (yet still incomplete) version of an artificial general intelligence (AGI) system.” Further development (costing trillions of dollars) is driven by a dogmatic belief that future models will continue to yield further emergent capabilities and a comprehensive model of the world, and eventually learn, without explicit programming, the true nature of reality to produce the ultimate computational artifact that functions as a metaphysical blueprint for the mysteries of the universe. This keynote address will thus address the question of the nature and status of AI as an instrument and source of knowledge from the unseen realm of computation from the perspective of Islamic thought, and the prospects of the use of AI in Islamic contexts in view of the underlying epistemology and metaphysics of contemporary AI.

Yunus Doğan Telli (Worcester Polytechnic Institute, Worcester, MA): “Automating Authority?: AI, Ethics, and the Human Presence”

AI is transforming the landscape of religious authority. KuranGPT, a Qur’an-trained chatbot launched in Turkey in 2024, simulates human conversation to provide scriptural answers, offering a friction-free encounter with the revealed text. Meanwhile, the Turkish state’s Religious Affairs Directorate is developing AI tools for sermons, fatwas, and spiritual consultations. For some Muslim scholars, these developments raise questions about the role of humans in maintaining the authenticity and integrity of Islamic knowledge. If, as historians and anthropologists have claimed, mass education, communication technologies, and bureaucratization standardized Islamic knowledge, AI takes it further by blurring the traces of authors and interpreters. Similar concerns have emerged with AI-monitored animal slaughter, as the presence of human intentions (*niyyah*) is necessary for halal certification. The halal status of AI-facilitated financial transactions is also debated, as without human regulation, AI’s systemic biases undermine Islamic ethical principles such as justice (*‘adl*) and public interest (*maslahah*). Drawing on my ongoing anthropological research on AI and Islam, this paper discusses Turkish debates on Islamic chatbots and transnational *fiqh* debates on halal certifications related to AI. In analyzing these two sets of debates, I argue that the concept of “human presence” in Islamic knowledge and practice constitutes an ethical limit to AI. This concept could address weaknesses in current formulations of AI ethics. I demonstrate that while AI ethicists’ concept of “human in the loop” is almost always secondary to technological needs, the Muslim concept of “human presence” reverses this order by serving as the primary criterion for AI-enhanced practices.