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AI and Human Wisdom: An Ethical Approach to Business Leadership Based on Prophetic Teachings

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Abstract

Business leadership is filled with both great promise and great ethical challenges in the context of artificial intelligence (AI). AI may offer solutions such as data analysis, automation, and predictions; rather, such as increase in its input on decision-making processes would be a serious concern. Moral judgment, wisdom, and creativity are part of the things that advanced AI systems do not possess as human leaders contribute to decision-making. This one also raises the major concern emerging from such a console: AI is well capable of optimizing businesses processes; there are, however, no prospects that it would certainly replace deeper ethical decision-making for actual leadership. In this age, where human value apparently becomes worthless compared to system efficiency, AI-informed decisions are little affected by human and social welfare. This perspective definitely requires AI to be the basis of the businesses management concerning employee, customer, and society welfare. Empathy and ethical attribution are model attributes that AI system lacks. Prophetic teachings, however, sharply contrast against the cold, mechanical decision-making brought about by AI. Emphasis on justice and moral integrity and compassion-qualities necessary in leadership and businesses-is given by these ever-clinging teachings. Such prophets also remind us that real leadership accrues from moral responsibility and accountability, not just efficiency. Thus, it argues that while AI has the advantage of technology, much caution should be exercised in its deployment into the business floor. We suggest a leadership model, based on Prophetic wisdom, that is impervious to the de-humanizing reforms imposed by AI. The paper is all about how artificial intelligence (AI) breathes life into ethical business leadership. While AI adds strokes to technological marvels-yet to be beaten on aspects such as efficiency, automation, and analysis of generated data-it would not be expected to judge morally or with empathy and wisdom. Its flags the main ethical challenges AI raises, which includes biasness,

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privacy, violation, and mechanized inhuman way of looking at decision-making, considering profit even beyond humanity. Integrating prophetic teachings with leadership models is the advice of the authors in alleviating such challenges. Such principles include justice, sympathy, accountability, humility, and integrity, which were inspired by the example of Prophet Muhammad (peace be upon him). These are integral towards cultivating ethical decision-making and social responsibility and entail an impartial, compassionate, and transparent approach to leadership. It is mainly within the virtue of being human that gives man the difference from machines, and this is what organizes the necessity of the presence of wisdom among men to net complex moral dilemmas. They, too, have credibility because emotional intelligence, creativity, and ethical insight. It is further supported by the ethical AI framework, with inclusiveness, transparency, and accountability in the assurance that AI really serves mankind and does not undermine what it entails with in the ethical consideration, Case studies represent unethical events and successful efforts about sustainable and ethical standards, which include showing biased hiring algorithms and AI-driven sustainability efforts, respectively. The end of the line is that the ethical integration of artificial intelligence in leadership would be possible through the synthesis of human wisdom and prophetic ethics. Balanced, the advancement of technology serves society to value and hence, creates a far, dignified, and trustworthy environment for a sustainable and ethical future for businesses.

Keywords: AI, Human Wisdom, Prophetic Wisdom, Leadership

Ethical Principles, Challenges of AI, and relevance to leadership

Artificial intelligence should be invented to develop and help humanity and society. For example, big challenges like climate change can be tackled by AI, improve health, and even facilitate education. AI is meant to serve purposes regarding the improvement of societal good and for the welfare of humankind, according to Floridi. It is possibly since speed and accuracy allow AI to leave human beings behind in some cases. Automation, such as data entry, bookkeeping, and other administrative functions, would also be a pretty handy mechanism that companies could use through automation. Line work doing manufacturing would be able to be done by robots, and they could also work on inventory and even pack goods more consistently. Yet there is a democratic decision space left open by AI to humans. It means that AI shall neither replace humans nor undermine people's calling to make

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their own choices. Take healthcare, for example, where AI can assist a doctor with an initial diagnosis but ultimately leave it up to a human to arrive at the final decision. The WHO Consultation on the Development of Guidance on Ethics and Governance of Artificial Intelligence for Health was held at the WHO Headquarters in Geneva, Switzerland from 2 to 4 October 2019. It aimed at addressing the emerging role of AI in healthcare and the urgent need for ethical frameworks. This published report from the meeting, dated 1 January 2021, outlines the ethical issues and governance requirements for ensuring responsible implementation of AI into health systems. Such a bad governance system is expected to eliminate several risks involving misuse of data, unintended outcomes of algorithms, and lack of accountability. Governance should be in accordance with public health worldwide values such as human rights, transparency, fairness, and inclusivity. The consultation was interested in formulating clear policies on data ownership, algorithm audits, and fair distribution of AI gains. Such governance necessitates input from a pluralistic array of stakeholders, such as governments, healthcare providers, researchers, technologists, and civil society representatives. Thusly, inclusive decision-making would prevent AI technologies from serving the public good but not that prioritizes health equity and universal access. AI systems can inherit biases from the data on which they were trained, thus leading them to produce unfair or discriminatory results. Floridi emphasizes that AI systems need to be fair and free from biases, particularly when they are supposed to make important decisions such as in hiring, law enforcement, or lending areas. It doesn't have the liability of responsibility so it can be highly uncertain in a prediction or decision. For example, an AI model suggesting a risky investment based on analysis in a business dealing or investment would have to be responsible for a huge financial or similar loss. AI does not requite ethical consciousness as it has access

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to huge data across the organization, violating human privacy, as it collects data without permission from the rightful owner. It may exploit personal data without any consent or surveillance. Manipulation and deception may be another argument against the use of AI, as it manipulates consumer behavior using artificial advertisements and production of offending images.¹

Human Wisdom in Decision-Making

The potential for human beings has been recognized as the best creation on the Earth with respect to capacity for Cognition and Problem Solving. Humans possess exceptional intelligence to understand the world around them and solve multifaceted problems and innovate by their own self. Their cognitive ability of thinking, reasoning, and adapting to newness-their thinking-cognition-has empowered human beings to develop sophisticated technologies, which includes AI, build societies, and come out of adversities. Such beyond mere cognitive, humans characteristically have emotional depth, empathy. The meanings thus are also possible to relate with one by emotionally creating relationships and having imaginations towards others. Humans become set moral and ethical boundaries since humans form societies and communities based on their interpretations of the world. Emotional intelligence brings forth cooperation, social bonding, and group well-being, which serve as the foundation of a society. Wisdom and intelligence among humans produced ethics and morality that guided their action. Relating it to the potential of human beings, he claims that from this potentiality, we consider future consequences of actions and framing decisions as per the ideals of justice, fairness, and kindness. Thus, the pursuit of peace, equality, and human rights can

¹ Palmer, D. E. (2009). Business leadership: Three levels of ethical analysis. *Journal of Business Ethics*, 88(3), 525–536. <http://www.jstor.org/stable/40295016>

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be done in this world. Creativity is inherent in all human beings, for they imagine and create art, fiction, music, and even new technologies. Creativity is the power that drives development and enriches cultures. Thus, we are the architects of our worlds, capable of modeling environments to fit our needs and aspirations. The human species is the only one capable of modifying the ecosystem of the entire earth: agriculture, architecture, or the creation of sustainable technologies. By enabling the human brain to engineer and adapt their surroundings, we meet some needs and work toward ecosystem preservation and improvement².

This introspective facility draws us into learning from experiences and altering self, whether from within or in groups. The nature of wisdom as life-guiding was expanded in John's paper published in 1983, entitled "Wisdom," wherein he elucidated that it serves providing to people decisions guided by understanding the complexities of human nature and ethical judgments weighing their immediate personal desires against broader ethical concerns. He argues that it is not only the accumulation of knowledge but also using that knowledge judiciously across the scenarios. In addition, he talked about aspects of critical thinking and self-reflection in the development of wisdom, suggesting that wise people know their limitations and remain open to learning from their experiences. Therefore, overall, Kekes presented a dynamic and practical virtue in daily life, which will help one navigate both the moral and existential dimensions of life. In the Quran, Allah describes most of the creation of humanity as befitting them singularly among all living beings. He

² Swartwood, J. D. (2013). Wisdom as an expert skill. *Ethical Theory and Moral Practice*, 16(3), 511–528. <http://www.jstor.org/stable/24478616>

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discloses His special design of the first human, the creation of Adam from clay, and the divine breath of life.

"And when your Lord said to the angels, 'I am creating a human being from clay, from molded mud, and when I have fashioned him and breathed into him My spirit, then fall down in prostration to him'" (Quran 38:71–72).

"And We created you in pairs." (Quran 78:8).³

That peculiar privilege granted humans was above all creations. The Quran narrates that He breathed life into humans and commanded His angels to prostrate before Adam, which symbolizes the human dignity and special appointment human beings have in creation.

"And We have certainly honored the children of Adam." (Quran 17:70).

This superiority of human wisdom over AI is that it can adjust with time, in terms of emotional and cognitive understanding. In 1973, L.T. Yacasua discussed something in his article called "Intelligence" published in The Phi Delta Kappan, which refers to the multifaceted term. To that extent, explains Yacasua, intelligence again should be taken as more than only cognition but also in terms of emotional and social aspects. Yacasua says that this understanding of intelligence must be holistic because it harbors all that makes an individual able to adapt and perform well to environments.

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https://books.google.com.pk/books?hl=en&lr=&id=EKLLEAAAQBAJ&oi=fnd&pg=PP1&dq=Ethics+of+Artificial+intelligence+PDF&ots=wS5ywnApZj&sig=uDdoI7_HmZf8toV13J_jrSqnI2A

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Leadership and Prophetic Teaching:

Traditionally, leadership has been understood as a means of enhancing production and profits and thereby fulfilling the mission of organizations. This view is quickly changing, as increasingly theorists have argued that leaders also need to maintain moral and ethical standards. The modern view of leadership thus is that effective leaders do not only develop people's skills; rather, they ensure that the practice of ethical behavior transforms the individual. This prevailing view assumes that leaders possessing nurturing traits are such that they will be able to create the organizational culture and further encourage employees to develop higher levels of ethical awareness. According to Crossan et al. (2013), "Developing Leadership Character in Business Programs," leadership character has been viewed as important in business education. Effective leadership is as much about rightness-integrity, humility, or courage-as it is about technical skills and competencies. The authors will continue to pilfer for character development through reflective practices and experiential learning, as well as ethical discussions among business curricula. Such approaches will provide attaching moral grounds used to tackle all cracks of problems in the organization world and build responsible and ethical leaders. The study supports the notion that character is one of the most important things in the training of leaders to deliver ethical dilemma solutions and lead organizations with integrity.

The ethics of leadership is ethical leadership as it concerns ethical leaders setting the standard of behavior within the organization itself. Ethicalness or otherwise of the leaders would render a bona fide means of bringing about ethical practices within the organization. Michael E. Brown, Linda K. Trevio, and David A. Harrison give the definition of ethical leadership as a morally appropriate behavior manifested through the individual and through the personal and interpersonal

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relationships that are made. Then, such ethics leaders in their ethical behavior teach ethics to their follower by communication reinforcement and constructive decision-making style (Brown et al., 2005, pp. 120-121). He who is endowed with the prophetic teachings concerning leadership is fortified with proper guidance under ethical and responsible leadership. Such teachings advocate for humility, justice, accountability, and service to others as applicable to several leadership scenarios within the present time. Prophet Muhammad (pbuh) by definition is a leader with a very humble nature since he never considered that he is above the others. His leadership was attributed to being accessible, affectionate, and understanding towards the needs of his followers.

In Quran:

"And lower to them the wing of humility out of mercy... " (Quran 17:24)

Consultation is also an important part of decision making and it often brings new ideas and suggestions. By consultation, all the parties involved in the matter feel heard and included in the process. Prophet Muhammad (pbuh) consistently involved his companions in decision-making, and consultation (Shura) became a key principle of his leadership. He sought input from those around him, even in important matters.

"And consult them in the matter. And when you have decided, then rely upon Allah." (Quran 3:159)

"He who is consulted is entrusted with the responsibility. If he gives advice and guides towards what is good, he will be rewarded, but if he guides towards something harmful, the responsibility is upon him." (Sunan Abu Dawood)

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In the time of Globalization, one of the greatest qualities a leader can have is treating everyone equally without any bias or discrimination on race, gender, or ethnicity. Prophet Muhammad (pbuh) was the epitome of justice; all people were treated fairly, irrespective of their social status or background.

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (Quran 4:58)

"The just will be seated upon pulpits of light. Those who are just in their rulings, with their families, and in what they have been entrusted with." (Sahih Muslim)

Prophet Muhammad (PBUH) has also mentioned accountability in this life and the Hereafter. Leaders are accountable for their acts and decisions.

"Each of you is a shepherd and each of you is responsible for his flock." (Sahih Bukhari)

"And do not assume those who are killed in the way of Allah are dead; they are alive, but you do not perceive it." (Quran 2:154)

It shows that together with being a possessor of authority, leadership lies in the ability to show concern for others in their times of need. Therefore, this is just to mean that the people have to care so much for the welfare of the country in which they live. Rightly so, Prophet Muhammad (may peace be upon him) in his referred verses in the Quran was translated as mercy sent down to mankind for stating that all leaders should extend such mercy in their leadership until the last drop of their blood and for the rest of their lives.

"And We have not sent you, [O Muhammad], but as a mercy to worlds." (Qs. 21:107)

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Among the many traits Prophet Muhammad (PBUH) possessed, he was well known for truthfulness and honesty, qualities that are thus among the most significant attributes that a good leader can possess. The standard of his truthfulness may only be generalized with respect to other actions in terms of trustworthiness.

"Truthful and trustworthy businessman with Prophets, the truthful, and martyrs." (Tirmidhi)

Honesty and trustworthiness as an integral part of good leadership.

"Oh you who have believed, fear Allah and speak the truth to one another. He will then amend for you your deeds and forgive you your sins." (). (Quran 33:70-71)

In the Quran, it is suggested that leaders tell the truth and act with integrity. Prophet Muhammad (pbuh) led the world's most practical example of a leader. In public and private life, he has led by personal example, showing ethical conduct, responsibility, and kindness.

"The best of leaders are those whom you love and who love you." Sahih Muslim

This hadith shows that the behavior and the manner of leadership of a leader should inspire love and respect for them. "And indeed, you are of great moral character." Surah Al Qalam (Chapter 68, Verse 4)

The Quran celebrates the Prophet as he had the excellent character that improves that the leaders should have the values they desire to see. Prophetic conventions encouraged the people instead of purely unilateral decisions for such important exchanges.

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"The believers are like a single body; when one part of the body hurts, the whole body suffers." (Sahih Bukhari)⁴

Prophetic leadership principles

Inner conscience guides prophetic leadership and prophecies of future events. The principles of prophetic leadership are justice, response, and accountability. Ethical decisions concern social responsibility and commitment to human dignity. This judgment is based on justice and democratic consultation in the accountability framework of prophetic leadership. These also ensure that decisions are compassionate and responsible. In the terms of prophetic leadership, justice and equality ensure the equal treatment of the decisions and actions that others take, regardless of social status, ethnicity, or background.

In this sense, justice can be viewed in terms of AI by analytical fairness. This implies crafting systems free from bias and marked by inclusiveness, such that the decisions made by AI technologies do not disproportionately harm certain groups of people.

It insists that any decision the leader makes must always be beneficial to the greater good of society and not to a few. In other words, it can also mean to develop AI systems that will treat all users equally, such as hiring algorithms, healthcare diagnostics, or investment, and all will respect the privacy of every individual in society. This principle also conforms to distributive justice in leadership theories

⁴ Qur'an Al-Ghazali. (Year). *The revival of religious sciences (Ihya Ulum al-Din)*. Publisher. Ibn Taymiyyah. (Year). *Principles of Islamic jurisprudence*. Publisher.

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that stress the importance of associating benefits and burdens equitably among all stakeholders. Prophetic leadership calls for understanding empathy as well as knowledge of the way the decisions would impact the emotional and practical living of people, ensuring that actions taken put forth compassion and respect for all humanity. In AI, such empathy as requires empathetic leaders to understand and respond to the different needs, concerns, and perspectives of affected populations should be ingrained in AI systems. AI systems must be human-centered in considerations such that the decisions made by AI would also reflect

The paper emphasizes how the decisions made by leadership affect people emotionally and socially in prophetic leadership. Such a technology, however, cannot be without people-first designs in an organization and should prioritize privacy and avoid harm- much less to vulnerable populations; but otherwise puts the transformational leadership model because of motivating one's emotions and caring for others in a team.⁵

Accountability in Prophetic Leadership:

holding leaders responsible for the results of their acts and transparency, trust, and confidence within the community.

In AI, an accountability aspect is when the leaders ensure transparency and understandability in AI systems particularly in the way these decisions are made. Leaders must also ensure that their AI technologies are used ethically so that

⁵ The Islamic Workplace. (n.d.). *Principles of Islamic leadership: Empathy and compassion towards all*. Retrieved from <http://www.theislamicworkplace.com/principles-of-Islamic-leadership-empathy-and-compassion-towards-all>

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misconduct is addressed accordingly. Prophetic leadership asks that a leader be accountable to the people whose lives he serves. In an AI-driven environment, leaders must make sure that AI systems are auditable, and the decisions made by AI can be explained to the public, especially in areas such as Criminal Justice Health or Finance, where AI impacts people's lives greatly and provides possible major error avoidance. This principle is related to ethical leadership theories as they explain transparency and responsible action of a leader in all situations. The leaders must take the impact of AI on society and individuals to accountable listening and adherence to ethical principles at every single level of decision-making. The integration of justice, sympathy, and accountability creates a solid framework for ethical leadership. Each of these principles adds strength to the other, resulting in a balanced approach to making decisions. Prophetic Leadership indeed demands leaders to be fair and just, compassionate, responsible, and transparent.

Human wisdom as a guide for AI

With the help of AI, along with the prophetic teachings the human leadership can achieve the success in both worlds. Unlike AI, human brain is capable of solving complex problems and critical social problems. The wisdom of human due to its complexity and reasoning with the help of emotions, morals and relation with its environment leads to superiority to AI and other creatures on earth. AI often needs to be checked and provide data from all the sources available. The readability and originality need to be verified. AI is also a product of human wisdom and intelligence which needs to be often updated. Human wisdom is the ability to analyze the problem based on emotions or personal experiences. The understanding may vary due to difference in the understanding of this world and experience through interaction with other humans. It is not just the knowledge accumulation rather contextual experiences. Human intelligence and wisdom are not on same

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page. Human intelligence can be measured through IQ and EQ. Intelligence quotient measures the cognitive abilities like memory, learning and problem solving. Whereas, emotional quotient focuses more on emotional awareness, social skills, including things like regulating your own emotions and behavior along with showing sympathy for others so that you can build good relationships. IQ can be measured through tests but EQ is assessed through the social interactions. Both are important but EQ is considered more crucial for personal and professional success. Some argued that intelligence is social construct and it truly can never be measured. Human mind with the layers of consciousness, subconscious and unconsciousness. The state of awareness aka the conscious mind is the active part where logic, reasoning, and decision-making occurs. Unconsciousness is the state where the brain store memories, and beliefs that can influence the decision or habits. It is basically the state between awake and instinct. Lastly, the unconscious mind is the deepest part which can be developed through spirituality, unresolved trauma or negative patterns which may or may not be healed yet. Dreams integration and symbolism can be used to uncover different ideas. By combining the three, humans can move towards personal development, creativity, and ethical decision-making.⁶

Human wisdom is unique in that it incorporates moral reasoning with experience knowledge to aid in decision-making, particularly in complex ethical circumstances. In contrast to AI systems, which only produce through data and algorithms, human wisdom places morality inside a much larger framework that includes context, value, and the performance level of society. Human wisdom encourages leaders to critically examine AI-recommended actions, making ethical

⁶ Kekes, J. (1983). Wisdom. *American Philosophical Quarterly*, 20(3), 277–286.
<http://www.jstor.org/stable/20014008>

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interpretations of effects, as well as immediate ones. For instance, if employees benefit, AI suggests that cost reduction may be achieved by cutting back on these benefits from employees, wise leadership would inevitably mediate because the moral obligation to consider employee welfare is much greater than any decision which would be financially beneficial in the short run. Intelligent and wise leaders can thus ensure that AI serves the higher ends of human flourishing and does not compromise ethical values for efficiency, profitability, or an enhanced relationship with external stakeholders⁷. This behaviour conforms to moral philosophy and ethical decision-making theories that presuppose judgment on the part of decision-makers on complex moral issues that typically arise as technology emerges. Human wisdom may be construed within the ambit of virtue ethics where leadership expectations are that leaders will demonstrate prudence and compassion within complex ethical dilemmas.

Ethical AI in human business

Ethical AI in business leadership should have a framework of integration between technological capabilities and moral principles so that the AI systems can be beneficial to societies without harm caused by the systems themselves. This framework would highlight areas such as transparency, inclusivity, and accountability which are core pillars in building AI systems consistent with human values and societal expectations. The responsible use of AI is a matter critical to

⁷ Pauwels, E. (2020). *Artificial intelligence and data capture technologies in violence and conflict prevention: Opportunities and challenges for the international community*. Global Center on Cooperative Security. <http://www.jstor.org/stable/resrep27551>

Cataleta, M. S. (2020). *Humane artificial intelligence: The fragility of human rights facing AI*. East-West Center. <http://www.jstor.org/stable/resrep25514>

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maintaining trust in organizations as they increasingly depend on AI for critical business decisions-from hiring to customer service. Businesses trusting more on AI which needs them to be secured effective organizational cultures from harming stakeholders with the use of AI need this critical issue. Leaders should be ensuring that AI systems are understandable for stakeholder decision-making processes can be justified. With all stakeholders from employees to customers to the public knowing how decisions made and on what basis, transparency breeds trust. For instance, it may ensure accountability and therefore a minimal margin of biased decision-making on the part of leaders and stakeholders through Explainable AI (XAI) methods in understanding how AI makes a decision.

There are plenty of areas that ethical AI focuses on: broad points considered during the making and implementing AI. AI systems have serious extents of bias in its operations, more so when it comes to underprivileged groups.

Business leaders build inclusivity through diversity in the teams used for developing AI and ensuring that the training data used in these AI models is representative of all relevant demographic groups. Ensures that the company holds such leaders accountable by implementing periodic AI audits that assess how algorithms shape the experiences of different groups of stakeholders within the organization to redress any unethical outcomes. Recommended best practices and guidelines in AI development are those that leaders may adopt, like algorithm designs that conform to critical values such as fairness and respect for privacy. This framework draws from ethics of care, which emphasizes relational responsibility and the need for leadership consideration of the impact of AI on people's lives and well-being.

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Furthermore, CSR theories posit that corporations owe responsibilities towards their stakeholders and society at large by practicing socially responsible applications of technologies such as AI. Businesses may adopt the dual-human approach regarding bridging the gap between human wisdom and AI in business leadership. First, it will run on human-centered leadership, applying wisdom, empathy, and sound judgment to govern the role of AI.

Then, ethical AI governance can be established, ensuring that all AI systems are designed and used towards fairness and inclusiveness.⁸

Ethical Failures

However, it may ensure accountability and therefore keep a minimum margin for biased decision-making by the leaders and stakeholders using Explainable AI (XAI) in knowing how AI achieves a decision.

Liberty areas of ethical AI; all general propositions that have considered everything from making and implementing AI. AI systems show up some real and very strong biases in the way they operate, especially when it comes to underprivileged groups.

Business leaders create diversity and embrace inclusivity through diverse hiring of teams responsible for developing AI and ensuring that the training data used in such AI models fully represent all the relevant demographic groups. This is where a company will say to hold such a leader accountable using IA periodic audits: assessments that lay out how algorithms shape experiences for different groups of stakeholders within the firm in order to redress any unethical outcomes. Best practices and standards recommended for AI development imply such principles

⁸ Yacasua, L. T. (1973). Intelligence. *The Phi Delta Kappan*, 54(10), 689–692. <http://www.jstor.org/stable/20297388>

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that leaders are likely to assume in algorithm design such as respect for critical values espoused like fairness or respect for people's privacy. This framework thus draws from care ethics, relational responsibility, and the need on the part of leadership to ponder the impact on people's lives and well-being.

In CRS theory, companies owe their stakeholders duties as well to society in general, using socially responsible applications of technologies such as AI. This double-human approach would come on human-centered leadership, adapted to AI's role in application in conjoining wisdom, empathy, and sound judgment in governing such leadership.⁹

Success story and future leadership models

Such companies have really put AI to good use by making the recruiting process less hire biased through anonymization of candidate information or improving sustainability in supply chains. These are positive examples showing potential evidence of positive behavioral alteration by adopting AI. This approach reduces the chances of selection based on race, gender, and ethnicity.

These companies include those that use AI in a manner such as addressing hiring bias through anonymization of applicant information and improving sustainability in supply chains. These examples show an evidence of artificial intelligence as a means toward positive transformation. So, it's helpful in avoiding selection based on race, gender, or ethnicity. Future leaders will be the ones to judiciously incorporate AI into their systems by reviewing its ethics periodically and also keeping human oversight. Therefore, AI will support decision-making rather than

⁹ Slovic, P. (1972). Psychological study of human judgment: Implications for investment decision making. *The Journal of Finance*, 27(4), 779–799. <https://doi.org/10.2307/2978668>

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replacing it, which will instill both trust and inclusiveness. It will allow the leaders to deal with the ethical dilemmas presented by AI.

Conclusion

Encapsulated here in the changed parts are the rewrites. A human being and his AI are well qualified to justify that ethical business leadership must be intelligent synthesis of technological advances into the human dignity, fairness, and responsibility principles. These characteristics make prophetic leadership have embody these characteristics through teachings which emphasize honest sympathy and accountability to uphold principles of fair governance and decision-making. Human A, measure the effects of social technology through the ethical human conscience. thus, ensures every improvement towards better business functions. Predictive intelligence is an ethical framework that urges leaders to be acting for the collective welfare of mankind-equality and equity at work, in society, and much more. For these leaders will better create a culture not just of ethical behavior expectations but also of expected achievement in career success mingling with wealth in social advances. Business-minded A. With great anticipation, Towards the future of a business-minded A. Related to this concurring fusion by business leaders of wisdom combined with modernity, past, and future. A better, brighter, more equitable tomorrow.

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