Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

Islamic Bioethics and Emerging Biomedical Technologies

Amir Taimoor Ahmad Malik (Corresponding Author)
M.Phil. Scholar, Department of Arabic & Islamic Studies, GC University Lahore
Email: amir.taimoor@gcu.edu.pk

Dr. Muhammad Naeem Anwar
Associate Professor, Department of Arabic & Islamic Studies, GC University Lahore
Email: dr.naeemanwer@gcu.edu.pk

Saqib Jahangir
Visiting Lecturer, Department of Arabic & Islamic Studies, GC University Lahore
Email: saqibjahangir162@gmail.com

Abstract

Recent advances in biomedical science have transformed human understanding of life, illness, treatment, and moral responsibility, and this change is very rapid. The possibility of genetic modification and the idea of organ transplantation, and artificial intelligence in medical diagnostics are just some representatives of the unprecedented opportunities the contemporary technology offers in the treatment and innovations. However, they have also raised quite grave matters of morality and faith: What are the moral and religious principles of human interventions in creation? How does divine direction play in the endeavour to obtain scientific advancement? This study adopts a qualitative analytical research design by examining Qur'anic principles, authentic Prophetic traditions, classical Islamic jurisprudence, and contemporary scholarly literature on biomedical ethics through the framework of Maqāṣid al-Sharīʿah.

The Qur'anic framework, grounded in Prophetic traditions and the objectives of Islamic law (Maqāṣid al-Sharīʿah), demonstrates that Islamic medicine is not merely a technical activity but a moral and spiritual trust (amānah).It talks about how gene editing, organ donation, and AI-assisted healthcare make sense with the Shari'ah in case it is governed by a system of justice, mercy, and accountability. Islamic ethics does not reject contemporary science; rather, it seeks to harmonize scientific innovation with moral and spiritual values,

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

ensuring that technological progress serves humanity without transgressing divinely ordained ethical boundaries.

This study proposes an integrated ethical framework that harmonizes biomedical advancements with Islamic principles through the evaluation of jurisprudence, ethics, and Maqāṣid-based reasoning. Unlike previous studies that often examine individual biomedical issues separately, this study provides a comprehensive Islamic ethical analysis of genetic modification, organ transplantation, and artificial intelligence in healthcare.

Keywords: Islamic Jurisprudence, Hadith, Biomedical Ethics, Gene Editing, Organ Transplantation, Artificial Intelligence in Medicine, Maqāṣid Al-Sharīʿah, Human Dignity, Medical Ethics

Introduction

Modern medicine has been transformed by rapid biomedical innovation. The latest developments in genetic engineering, organ transplantation, and artificial intelligence have broadened the limits of what humans could previously achieve, and provided solutions to diseases that were previously considered incurable. However, the same developments have created complex ethical questions about healing, human intervention, and the limits of altering creation. Islam as a comprehensive system of divine guidance considers knowledge seeking and medical progress to be a form of worship (ʿIbādah) in case it is based on mercy and moral restraint. The Qur'an and Hadith emphasize the preservation of life as a sacred responsibility while requiring physicians and medical practitioners to remain within the ethical boundaries established by divine wisdom. This is the harmony between development and faith, which is the basis of an Islamic study of biomedical ethics.

Statement of the Problem

The challenge lies not in scientific discoveries but in their separation from moral and spiritual frameworks is the main dilemma of our time. Although almost all methods of life-saving mentioned in the case of gene modification, organ replacement, and AI-motivated medical systems can be considered as offering life-saving opportunities, they provoke concerns regarding the concepts of identity, sanctity, and divine will. In most situations, In

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

many contemporary biomedical practices, utility, efficiency, or profit may override moral responsibility. There is an urgent necessity of the integrated ethical framework through which to address the technological innovation to streamline it with Islamic jurisprudential ethics and the Hadith-based ethics that primes responsible medical practice.

Objectives of the Study

- To examine emerging biomedical practices—particularly gene editing, organ transplantation, and artificial intelligence in medicine—through the principles of Islamic jurisprudence and Hadith.
- To determine Qur'anic and Prophetic underpinnings that place moral limitations in biomedical innovation.
- To work out a moral paradigm grounded in Maqāṣid al-Sharīʿah that will reconcile medical advances with ethical integrity.
- To promote interdisciplinary dialogue between Islamic scholarship, medical science, and contemporary bioethical research.

Scope of the Study

This paper aims at discussing three areas such as genetic modification, organ transplantation, and AI uses in medicine. It explains them based on Quranic commentary, authentic Prophetic traditions, and traditional Fiqh literature, and relevant contemporary biomedical issues. The discussion puts priority on Sunni jurisprudence without overlooking broader ethical perspectives within Islamic thought to the tradition of Islamic thought. The research also does not cover all fields of biotechnology but focuses on those fields where the medical intervention directly touches the divine law and underlying moral reasoning.

Significance of the Study

The present study is supposed to add to the existing discussion of Islamic biomedical ethics by providing a sound jurisprudential and spiritually grounded perspective concerning the issue. It shows that the legal and moral teachings of Islam can be dynamically involved in the development of modern science, which will not weaken faith and dignity. The significance of this study lies in its attempt to present biotechnology and artificial

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

intelligence not merely as instruments of progress, but as moral responsibilities governed by conscience, compassion, and accountability before God.

Biomedical Innovation and Boundaries of Human Agency

The pace of medical progress has not only re-invented medicine but the concept of life, creation and moral accountability. Genetic modification, organ transplantation and increasing dependence on artificial intelligence in clinical decision making has expanded human capacity to heal, repair, and intervene in biological processes in ways that would have been unimaginable to the previous generations. However, these advances cause more serious questions regarding human agency: To what extent must a human modify what God has made? When does scientific intervention become a challenge to divine wisdom? Such interrogatives constitute the moral basis of the Islamic discourse on the biomedical ethics. According to Quranic perspective, the quest of knowledge is a divine order, and it does not exist independent of ethical responsibility. Repeatedly Quran addresses the believers to reflect (tadabbur) and to ponder (tafakkur) on creation; however, consistently within the limits of humility in front of the Creator. Islam does not view science as an end in itself but as an act of worship (ʿibādah) as pointed out by mercy (raḥmah), justice (ʿadl) and intention (niyyah). The Prophet Muhammad ﷺstated, The Prophet Muhammad ﷺ encouraged the pursuit of medical treatment by teaching that Allah has created a cure for every disease. This Prophetic guidance affirms the legitimacy of scientific inquiry and medical innovation, provided that they are pursued responsibly, ethically, and in accordance with the principles of Islamic law. While medicine serves as a means of treatment, ultimate healing remains in the hands of Allah.

The Ethical Framework of Maqāṣid Al-Sharīʿah

Islamic jurisprudence (fiqh) offers an ethical guideline using the goals of Sharīʿah (Maqāṣid al-Sharīʿah) the preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl). It is these five purposes that must have the ultimate goal of any modern biomedical intervention.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

Testing of these principles is evident in genetic modification. In cases of genetic diseases being prevented or suffering relieved through the use of gene editing it is in line with the preservation of life and intellect. Compassion is enshrined in such interventions, and they are within the morality guideline of maṣlaḥah (public benefit). However, in the cases of gene editing to create physical features, increase intelligence, or create superior humans, it is conflicting with the divine order and is a danger to taghyīr khalq Allāh, which means to modify the creation of Allah as warned in the Quran (4:119). What Islamic legal maxim, al-umūr bi maqāṣidihā (actions are judged by intentions), makes decisive here is the fact that the legitimacy of biomedical innovation varies according to its aim and whether it is consistent with the divine mercy.

Likewise, an organ transplantation shows how Islamic law can keep in pace with technological advancement without sacrificing spiritual values. Early jurists argued whether it was lawful to extract or transfer parts of the body bearing in mind that the body was considered a property of God. With time, the views changed: in case the purpose is to protect life and the act is performed within the lawful consent, it achieves the goal of safeguarding life (ḥifẓ al-nafs). This flexibility is supported by the legal maxim of al-ḍarūrāt tubīḥ al-maḥẓūrāt or necessity permits the prohibited. Fatwas and various modern rulings (Fiqh) Islamic Fiqh Academy have affirmed that organ donation, whose practice is not exceeded by the law of justice and dignity, is an ongoing charity (ṣadaqah jariyah).

The introduction of artificial intelligence (AI) into the medical field introduces a level of complexity. Diagnostic accuracy, predictions, and automation of medical activities are some of the benefits of AI that promise to minimize human error and enhance efficiency. However, it also puts in question the ethical system of responsibility. In case a life-impactful decision is made by a machine, who is to be held responsible, the doctor, the developer or the algorithm? Islam perceives man as khulafāʾ (vicegerent) on earth and he has responsibilities of stewardship and moral judgment. In the Quran, it is stated as follows: He made you heirs upon the earth, and set some of you higher than others, that he may test

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

you in that which He has given you (Qur'an 6:165). Machines, even though smart, do not have taqwā moral consciousness. Therefore, AI can assist but never to replace the moral decision of the human brain under faith

Striking a Balance between Technological Power and Moral Humility

The theme of the equilibrium between qudrah (power) and ʿubudiyyah (servitude) is one of the main themes of the Islamic thought. The human power is at its zenith with modern biomedicine and the possibility to edit DNA, change the organs and imitate the processes of thought. But Islam warns through caution that humility that comes with power is an indicator of moral blindness. It is in warning against arrogance in knowledge: "They know not thereof, they follow but guesses (Qur'an 4:157). The real knowledge, according to Islamic ethics, is the knowledge that links the human intellect to the divine purpose.

Biomedical innovation therefore requires scientists, physicians and ethicists to be spiritually grounded. Every medical intervention has its possibilities and danger the possibilities of curing and the danger of crime. The Imams underline the importance of actions being explained by fiqh al-awlawiyyat (jurisprudence of priorities) whereby the priority is given to moral consequences, and then actions are performed in practice. Where saving a life is coupled with spiritual integrity, it makes the action righteous. However, where innovation aims at dominating fate instead of serving the creation, it can tend to degenerate.

The Moral Core of Human Dignity

Throughout these discussions, preservation of karāmah al-insān – human dignity, always comes out as a primary concern. Quran says: We have certainly been praiseworthy of the children of Adam (17: 70). This verse is the basis of Islamic bioethics. No matter how much medicine has progressed, human person should not and will not be turned into an object that functions as a mechanism, a specimen, or a piece of data.[1]

[1] Al-Bar, Mohammed Ali, and Chamsi-Pasha, Hassan. Contemporary Bioethics: Islamic Perspective. Cham: Springer, 2015. Vol. 1, pp. 153–155.

OPEN ACCESS
CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

An example of this is the manipulation of genes without regard to the individuality of a person, or the depersonalization of patient care by AIs, which is an infringement of this natural dignity. In a similar manner, commercial exploitation of organ trade compromises the sanctity of the human body. In Islam, medicine is not a profession, it is a moral vocation, or act of stewardship (amānah).[2]The doctor and the researcher are answerable not to the patients or institutions but to God in the end. Their output displays the Quranic appeal of iihsan -excelence with mercy.

The spiritual aspects of healing should not therefore be overshadowed by biomedical development. According to the Quran, the hearts find rest in the remembrance of Allah (13:28). In the Islamic understanding of the term, healing is holistic: curing all the body, mind and soul. Medical innovation must be aimed at reestablishing (mīzān) equilibrium in the life of a person rather than disturbing it.[3]

The Ethical Agency of Innovation

With the further mechanismization of medicine, the problem of the moral agency becomes pressing. Accountability (taklīf) cannot be separated, according to Islam, with consciousness (ʿaql). Human beings are the only ones who have moral intention (niyyah), hence they are the only ones who are responsible of scientific activities[4]. Artificial intelligence and biotechnology are weak extensions of human will, although they are powerful. Their ethicality is wholly based on the ethical vision of their founders.

Technological advances in biomedicine, therefore, need to run on a system of justice, mercy and accountability, the three components of divine law. Combining faith and intellect is the only way to make sure that the progress does not require sacrificing human beings. The kind of knowledge the Al-Ghazalians believed gave rise to was that which, as Al-Ghazalī said, enlightens the heart rather than the intellect. In this respect, each laboratory, each

[2] Ghaly, Mohammed. Islamic Ethics and the Genome Question. Leiden: Brill, 2018. Vol. 1, p. 24.
[3] Bagheri, Alireza, and Al-Ali, Khalid Abdulla (eds.). Islamic Bioethics: Current Issues and Challenges. Singapore: World Scientific, 2017. Vol. 2, pp. 43-44
[4] Jaffer, Mahdiyah; Padela, Aasim I.; and Randhawa, Gurch (eds.). Organ Donation in Islam: The Interplay of Jurisprudence, Ethics, and Society. New York: Bloomsbury Publishing, 2022. Pp. 76-80.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

clinical trial, each algorithm is a locus of moral decisions – where faith and reason have to stroll hand in hand.[5]

Islamic Gene Modification and the Concept of Creation

Genetic modification has put mankind on the edge of vast creative abilities. Being able to edit the genetic material, fix inherited genetic errors, even to make the next generation look the way you want creates an old question in a new light: What is it to tamper with creation? In the Islamic view, creation (khalq) is the prerogative of Allah, but human beings have been given the gift to investigate, to heal, and to be creative within the ethical framework which he has prescribed.

Quran represents knowledge as a blessing and a duty. By the time Allah instructed Adam on the names of everything (Qur'an 2:31) He had given man the capacity to comprehend creation and to classify it. This ability to be educated and creative is therefore a God-approved right – yet there is always a price. It is this difference between knowledge in terms of stewardship and knowledge in terms of control that Islam draws. The statement in the Quran when Satan tells us that he will command them and they will corrupt the work of Allah (Qur'an 4:119) is that manipulation is to be avoided based on pride or the defiance against God.

Healing Inside the Borders of Divine Confidence

According to Islamic ethics, morality of human action is the intention (niyyah). Unless gene modification is done with the aim of treatment, e.g. the treatment of thalassemia, hemophilia, or cystic fibrosis, it is usually considered acceptable since it meets the Maqāṣid al-Sharīʿah goal of saving life (hifiz al-nafs). Ebrahim Moosa notes Islamic thinking does not oppose use of medicine; but instead aims to implant scientific power into the moral imagination of the believer. In this respect, gene therapy would be an act of mercy, in line with medicine and mercy (rahasmah).

But once gene editing enters into the realm of enhancing or making genetically superior humans, or customizing the human traits to match individual preference, it shifts into

[5] Suleman, Mehrunisha. Islam and Biomedical Research Ethics. London: Routledge, 2022. P. 35.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

domination. This exploitation destroys the mīzān (balance) that the Quran orders the human race to uphold (Quran 55:7- 9). Science is not meant to challenge the Creator; rather it should provide service to the creation in a responsible manner. According to Yasien Mohamed, ethical self-restraint is the guiding light of wisdom since what one is not supposed to do is as ethical as what one should do.

Creation, Agency and Moral Humility

Islamic theology stresses on the point that, although human beings have the ability to create (qudrah) it is secondary and conditioned. The Quran returns again and again to the fact that Allah is Ahsan al-Khaliqiin -the best of creators (Quran 23:14) meaning that human creation must not be used to substitute the divine wisdom, but rather should be an expression of it. The biotechnology laboratory crisis is a moral crisis that occurs when divine power is confused with the scientific control. When this happens, the human being stands a chance of making knowledge an idolatry (shirk al-ʿilm).

According to modern bioethicist Aasim I. Padeda, medical innovation can be practiced under Islamic law provided that it does not harm but instead maintains maṣlaahah (benefit). This condition is satisfied with gene therapy that makes one healthier, and enhancement that makes one appear vain is in contrast. Therapy and transgression he says are separated not by ability but by conscience.

Striking a Balance between the Sacred and the Scientific.

The modern genetics are approached using Islamic law (fiqh) by its maxims:

Al-umur bi Maqāṣid al-Sharīʿah -deeds are evaluated on the basis of intentions.

lā ḍarar wa lā ḍirār – doing harm and causing harm should not be a two-sided affair. Al-Maṣāliḥ al-mursalah – the public benefit is a guide to permissibility when there is no express prohiUaqfbition on it.

These principles guarantee that the scientific or medical professional is a moral agent but not a technician. The believer is aware that knowledge is an amahna (trust), and when it is not used in a proper way, it can lead to spiritual corruption (fasad fii al-ard). The

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

modification of genes, in its turn, should be approached with humility because all codes of life are godly signs (āyah) and not human commodities.[6]

As a result of ethical restraint, genetic research is the fulfillment of the Quranic declaration that we should seek the means of approach to our Lord (Qur'an 5:35). The healing of the sick and the prevention of the inherited suffering and lessening pain are worship in case they are facilitated in the light of divine purpose. But when interest is transformed into pride, or advantage into usury, then science becomes soulless. Without worship knowledge would make the heart blind, as the classical instructors advised.[7]

In Islam, gene modification, however, is not discarded but polished, or at least, it is not forbidden, but rather, it is conducted to cure a patient, but it is forbidden to show off. It is one of the ethical challenges of the modern time humanity to unify both mind and conscience, advancement and religion.[8] The Muslim scientist does not have to be the one that makes the best modifications to creation, but rather the one that comprehends the sanctity best.

Organ Transplantation: Jurisprudential and Ethics

The transplantation of organs has taken one of the most controversial topics in the Islamic biomedical ethics. Although it is the victory of medical science over the saving of lives, it also raises questions to the believers regarding the ownership by God, autonomy of human beings, and the limits of necessity that are morally right. This concept has an implication on the whole jurisprudential discourse that medical intervention must neither destroy nor harm the sanctity and dignity of the body, but rather it is a temporary custody (amānah) of Allah bestowed upon the human body.[9]

[6] Moosa, Ebrahim. Translating the Divine: Islamic Bioethics and Modern Science. Chapel Hill: University of North Carolina Press, 2020, pp. 77–80

[7] Padela, Aasim I. Islamic Bioethics: Between Sacred Law, Science, and Society. Oxford: Oxford University Press, 2021, p. 145

[8] Mohamed, Yasien. The Path to Virtue: The Ethical Philosophy of al-Raghib al-Isfahani. Kuala Lumpur: Islamic Book Trust, 2006, p. 89

[9] Sachedina, Abdulaziz. Islamic Biomedical Ethics: Principles and Application. Oxford: Oxford University Press, 2009, pp. 101–105.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

Islamic jurists have been dealing with the issue of organ transplantation in the context of the maqasyid al-sharriah (higher objectives of Islamic law), which emphasize the protection of life (ḥifẓ al-nafs). Transplantation will achieve this goal when it is necessary to restore health or save a life and, thus, it is an acceptable practice that can be regulated by rigid ethical standards. This assertion of the Quran that states: whoever rescues one life, it is as if he rescued the whole of humanity (Qur'an 5:32) has provided a guideline in contemporary fatwas. Both the Fiqh council of the Muslim world league and Islamic Fiqh academy of Jeddah gave resolutions permitting organ donation provided it entails informed consent and will not cause any serious harm to the donor.

The Islamic jurisprudence, however, makes a difference between the enforcement of donation on the living and the dead. In the case of living donors, this is at the condition of not putting at risk the life of the donor and his vital organs.[10] According to scholars, legal maxim l 2 darar wa l 2 dirar- harm must never be caused or returned, instead, deceased donation requires that the death really occurred (mawt yaqīnī) and that the dead body is respected, and no commercial exploitation takes place. Prophet Muhammad ﷺforbade mutilation of corpses which according to jurist must be treated with utmost respect even during medical practice. However, since organ retrieval under these circumstances will be of benefit to the living and will be conducted in a consenting and dignified way, it will not constitute desecration.

The moral aspect goes beyond the law (wajb) to will (niyyah). When it is done to relieve suffering, the act of donating an organ is transformed into an action of iḥsān (benevolence) and ṣadaqah jāriyah (continuous charity). On the other hand, the sale of organs on the black market is against Islamic doctrines of human dignity and sanctity (karāmah al-insān) and is unanimously prohibited. Modern bioethicist Mohammed Hashim Kamali observes that

[10] Ebrahim, Abul Fadl Mohsin. Organ Transplantation: Contemporary Islamic Legal and Ethical Perspectives. Kuala Lumpur: Islamic Book Trust, 2018, p. 57

OPEN ACCESS
CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

it is only in the context of Islam permitting human benefit such that it preserves the inviolability of the human person and prevents the commodification of life.[11]

The question of brain death and how it should be related to the Shariah definition of death is also discussed nowadays. Certain researchers embrace neurological standards whereas others are reserved and demand the heart to stop beating and breathing. The variety of the viewpoint also speaks of the moderation of medical knowledge with metaphysical faith, which Islam practiced, which led to the acceptance of organ transplantation not as an entitlement but as an obligation, a moral action, and guided by justice, compassion, and protection of human dignity.

Therefore, there is a core principle of Islamic jurisprudence and ethics; life is sacred though it is carried by the body, which is equally sacred. In serving one, medicine must not be a desecration of the other. Organ transplantation can hence only be allowed to be directed by the spirit of sincerity, necessity and reverence to the divine order of creation.

Treatment due to the statistical likelihood, final ethical decision-making cannot be based on the algorithm. The doctor should use moral judgment based on righteousness (ʿadl) and mercy (raḥmah). Trusting machines to make life or death choices is dangerous because they would transform patients into statistics instead of human beings. Prophet ﷺ would say, The Merciful shows mercy to those who are merciful. Show mercy to those on Earth and the One above the heavens will show mercy to you." Your version was inaccurate. This hadith lays the foundation of medical ethics in empathy – which no code, however intelligent, can imitate.[12]

Islamic Concerns Regarding Dehumanization

The dehumanization of the human being, that is, the dehumanization reduces a person to an object, is one of the most important moral issues in Islamic bioethics. In the era of algorithms that identify the symptoms, prescribe, and even predict death, the threat is not

[11] Atighetchi, Dariusch. Islamic Bioethics: Problems and Perspectives. Dordrecht: Springer, 2009, pp. 213–219

[12] Kamali, Mohammad Hashim. The Dignity of Man: An Islamic Perspective. Cambridge: Islamic Texts Society, 2002, pp. 67–71.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

the power of a machine but rather the dehumanization. The Quran cautions that one should not be arrogant to walk on the earth (17: 37), and humankind is reminded by knowledge that it must result in humility rather than hubris.[13]

Moral caution should, therefore, be commensurate with the promise of AI. The argument made by Islamic scholars and ethicists is that as much as AI can be used to augment healthcare provision, it should never be used as a substitute of the moral judgment of the physician. According to Abdulaziz Sachedina, this does not mean that Islamic moral reasoning isolates competence and leaves conscience enlightening, but this is exactly the case; thus a medical system that upholds precision over compassion is cruel and in danger of losing its spiritual soul.[14] The scientific vision of Islam, in its turn, brings together empirical excellence and ethical attentiveness – making knowledge a form of worship (ʿibādah).

The Use of AI as a Stewardship, but not a Closure

The Islamic theology explains how humankind is called khulafāʾ (stewards) on earth – agents of Godly mercy whose role is to apply knowledge in serving creation. This stewardship must be balanced (mīzān): not blind accepting or refusing of innovation. What should be incorporated into medicine is therefore AI as a moral relationship between human conscience and technological capacity. The Quran rewards the thinkers who integrate their thinking with some reflection: They consider the work of the creation of the heavens and the earth, saying: Our Lord, You did not create this without purpose (3:191). In this reflection, the difference between innovation that is due to gratitude and the one due to arrogance can be seen.

This in practice would include the creation of the AI systems that would support the Islamic ethics of justice, transparency, and compassion and make sure that Muslim doctors, engineers, and policymakers are actively involved in the development of such technologies.

[13] Padela, Aasim I., and Shanawani, Hasan. Islamic Perspectives on Emerging Technologies in Medicine. Oxford: Oxford University Press, 2022, pp. 154-155

[14] Sardar, Ziauddin. Exploring Islam and Science: Knowledge, Faith, and Ethics. London: C. Hurst & Co., 2019, p. 134

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

Introducing ethics of governance based on Shariah principles may serve to preserve the sanctity of life even in the most progressive care system.[15]

Ethics in Biomedical Practice Based on Hadith

The biomedical ethics of Islam is based on the Hadith of the Prophet Muhammad ﷺ. As the Quran gives the general moral image of justice (ʿadl), mercy (raḥmah), and maintenance of life (ḥifẓ al-nafs), the Prophetic traditions transform these concepts into principles of life. Hadith in medical practice provides specific direction and moral zeal in keeping science within the bounds of compassion and responsibility.[16]

The sanctity of life is one of the most obvious ethical values of the Hadith tradition. According to the Prophet ﷺ, there is neither harming nor reciprocating harm (lā ḍarar wa lā ḍirār). This maxim, reported by Ibn Mājah and Mālik in al-Muwaqqtah, was later to form the basis of Islamic legal maxims in medicine, to the effect of non-maleficence, meaning that doctors should not create harm to the patient even in pursuit of good. This was construed by modern Muslim bioethicists to imply that any experimental procedure, any surgery that could potentially harm or any drug experimentation must always be a balance of the harm and therapeutic good.

Niyyah, the intention of all acts, is also given a deep emphasis in the tradition of the Hadith. Biomedical ethics is rooted in goodwill and moral intent in the well-known maxim of the tradition of the famous narration, which is actions are judged by intentions (innamā al-aʿmāl bi al-niyyāt). When a physician treats to heal and benefit humanity, he performs an action of worship, and thus the Prophet ﷺ promised Godly reward to all the actions that help save a life and maintain health, and this once again makes it clear that medicine is a spiritual practice and not a business.[17]

[15] Sachedina, Abdulaziz. Islamic Biomedical Ethics: Principles and Application. Oxford: Oxford University Press, 2009, pp. 175-182

[16] Rahman, Fazlur. Health and Medicine in the Islamic Tradition: Change and Identity. Chicago: Kazi Publications, 1998, p. 70.

[17] Hussain, Shamsul Haq. Prophetic Medicine and Its Ethical Dimensions. Kuala Lumpur: IIUM Press, 2017, pp. 135–138.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

This is another Hadith, which was documented in Ṣaḥīḥ Muslim, and it is as follows: The one who alleviates the heart of a person of unbelief in this world, Allah will alleviate his heart in the day of resurrection. This story telling is an aspiration of the Islamic value of beneficence, which means doing good in the name of Allah. It compels medical professionals to be empathetic, confidential, and just to every patient irrespective of his or her social standing. This spiritual motivational power builds the moral fiber of the medical profession way above procedural ethics.

The Prophet ﷺ also said: Seek treatment, for Allah did not create a disease without a cure. (Sunan Abī Dāwūd). This Hadith justifies the medical research and innovation. But it also puts that quest into perspective, in humility – the recognition that there are cures by God's will, not the self-satisfaction of carnal knowledge.[18] It also justifies the application of gene therapy, organ transplants, and AI-assisted medicine when done with the purpose of real healing, rather than exploitation. Hadith-based ethics, according to Ebrahim Moosa, make modern medicine remember that scientific discovery is a service and not sovereign.

These Prophetic teachings form a moral system that is based on compassion, justice, and accountability. They require the physicians to be able to balance competence and conscience and biomedical progress should be subordinated to human dignity. Medical ethics as practised by the Hadith tradition turns a procedural checklist into a spiritual one, which is an extension of the faith in action. Islam therefore places healing not just in the hospital but in the heart where will and mercy are united as they are looked at by the Creator.

Maqāṣid al-Sharīʿah and the Safeguarding of Human Dignity

The most significant concept in Islamic jurisprudence is the idea of Maqāśí al-Sharīʿah the higher aims of the divine law. These objectives represent the holistic view of justice, mercy, wisdom, and balance of Islam. The dignity of a human being (karāmah al-insān) is one of them, and a moral principle, as well as a divine command. The Quran states that we have,

[18] Al-Khuli, Muhammad Ali. Ethics of the Prophet: A Model for Muslim Physicians. Amman: Dar al-Nafaes, 2015, pp. 98-99.

OPEN ACCESS
CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published: November 30, 2026

certainly, given honor to the offspring of Adam (17:70), and this is the statement that confirms that every human being, no matter what the condition is, has an intrinsic value that Allah provided to him.

Maqāṣid al-Sharīʿah is used in bio-ethics as a moral guide that does not allow science to violate human sanctity. Preservation of life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), and lineage (ḥifẓ al-nasl) all lead to one moral fact, namely that human life should never become an object of utility. [19] Only genetic engineering, organ transplantation, and artificial intelligence in healthcare are acceptable provided that they preserve, but not erode, this sacred dignity.

The real medical progress in Islam thus aims at striking a balance between the innovation and the reverence. It demands a caring that looks at all patients as souls, not as specimens; and technology that is in the service of man, rather than the other way around. Under the guidance of Maqāṣid al-Sharīʿah, biomedical science is no longer a technical advancement, but a worship (ʿibādah)- a practice that glorifies the Creator with the help of preservation of his creation.

Towards an Integrated Islamic System of Biomedical Ethics

The increasing sophistication of contemporary biomedicine demands an ethical system that brings together faith and reason, as well as compassion. Having introduced gene modification and organ transplantation as well as artificial intelligence in healthcare, Muslim scholars are faced with new ethical issues that cannot be answered through science itself. An integrated Islamic biomedical ethics should thus combine jurisprudential, spiritual and practical ethics, which are based upon the classical principles of Sharīʿah and the new objectives of human well-being (maṣlaahah).

The main principle of such a structure is at the theological level the tawḥīd- oneness of God, that all knowledge and ability are created by Him. Innovation in humanity should therefore be within the context of humility and stewardship (khilāfah). According to the

[19] Kamali, Mohammad Hashim. Maqāṣid al-Sharīʿah Made Simple. Cambridge: Islamic Texts Society, 2008, p. 76.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

Quran, the humankind is trustees on the earth (2: 30) charged with the balance (mīzān) of the creation. The feeling of divine trust (amānah) makes biomedical science a moral occupation and not a profession. According to Aasim I. Padeda, Islamic ethics is beyond a rule-based approach and requires moral consciousness to be developed in the intentionality and practice.[20]

The second pillar of this unified methodology is Maqāṣid al-Sharīʿah- the higher purposes of divine law, which puts more emphasis on the maintenance of life (hifz al-nafs), intellect (hifz al-aql), lineage (hifz al-nasl), and glory (karama). These aims serve as ethical gateways that keep the science moving in the right direction, which is towards the benefit of man. As an illustration, ethical justification of genetic interventions or AI-driven medicine would only be justified when it is conducted to improve life and justice and not because it is vulnerable.[21] Maqāṣid -based reasoning is therefore a convenient and at the same time principled means of integrating classical jurisprudence with technology.

The third pillar is collaborative ijtihād, which is cooperation of scholars, physicians and ethicists and is part of the collective spirit (shūrā) of Islam. Biomedical issues in the present day require cross-disciplinary communication in which theologians perceive medical facts, and scientists value ethical responsibility. In a certain way, this kind of interaction leads to the development of ethical decisions that are contextual and spiritually cohesive.[22]

Lastly, this framework describes ethics as a living covenant a balance between the divine command and the creative powers of human beings. It is not to be restrictive of science but to put it into human context, in which the direction of discovery is made by the prism of mercy (raḥmah), justice (ʿadl), and responsibility (masʾūliyyah). In this synthesis, Islam not only provides moral boundaries, but moral purpose, making the process of biomedical knowledge searching satisfying not only faith, but also service. Once biomedical ethics

[20] Suleman, Mehrunisha. Islam and Biomedical Research Ethics. London: Routledge, 2022, pp. 102-104.
[21] Padela, Aasim I. Medicine and Shariah: A Dialogue in Islamic Bioethics. Notre Dame: University of Notre Dame Press, 2021, p. 41
[22] Moosa, Ebrahim. Translating the Divine: Islamic Bioethics and Modern Science. Chapel Hill: University of North Carolina Press, 2020, pp. 202-205.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

meets Sharīah vision, science can be an act of worship, and healing is a kind of divine mercy

Conclusion

In the exploration of the Islamic views of biomedical ethics, it is found that faith and science are not opposing forces, but the two complementary paths to human well being. Islam considers knowledge as a religious trust and medicine as a worship when directed by justice, compassion and humility. The values that are inspired by the Quran, Hadith and Maqāṣid al-Sharīʿah teach us that all types of innovation, genetic modification, organ transplantation, or artificial intelligence, should not violate the sanctity of life and the dignity of the human person.

Technological strength is not the measure of real progress in biomedicine but moral intent. Islam urges the physicians, researchers and scholars to be stewards of creation to ensure that healing remains an act of mercy, not a display of power. Scientific progress that follows spiritual enlightenment will become a service and a tool of worship.

Simply that the Islamic biomedical ethics offers to mankind a kind of compass—a compass that guides both the treatment of illness and the moral direction of science, and, on the other, the treatment of the moral conscience of science itself. By balancing, holding oneself accountable, and showing reverence to life, the faith and reason come together in the sacred trust of being human.

Bibliography:

1. Ades, Dawn, and David Sylvester. Dada and Surrealism Reviewed. London: Arts Council of Great Britain/Hayward Gallery, 1978.
2. Atighetchi, Dariusch. Islamic Bioethics: Problems and Perspectives. Dordrecht: Springer, 2009.
3. Bagheri, Abdol Ali. “Art and Ethics: The Relationship between Aesthetics and Morality.” Journal of Aesthetics and Art Criticism 73, no. 2 (2015)
4. Ebrahim, Abul Fadl Mohsin. Organ Transplantation: Contemporary Islamic Legal and Ethical Perspectives. Kuala Lumpur: Islamic Book Trust, 2018.
5. Freud, Sigmund. The Interpretation of Dreams. Translated by A. A. Brill. New York: Macmillan, 1913.
6. Hussain, Shamsul Haq. Prophetic Medicine and Its Ethical Dimensions. Kuala Lumpur: IIUM Press, 2017.
7. Jung, Carl Gustav. The Archetypes and the Collective Unconscious. Translated by R. F. C. Hull. Princeton, NJ: Princeton University Press, 1959.
8. Kamali, Mohammad Hashim. The Dignity of Man: An Islamic Perspective. Cambridge: Islamic Texts Society, 2002.

CC BY

Al-Asr International Research Journal of Islamic Studies
Vol 6 Issue 11 | November 2026
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
November 30, 2026

9. Maqāṣid al-Sharīʿah Made Simple. Cambridge: Islamic Texts Society, 2008.
10. Malchiodi, Cathy A. The Art Therapy Sourcebook. New York: McGraw-Hill, 2006.
11. Mohamed, Yasien. The Path to Virtue: The Ethical Philosophy of al-Raghib al-Isfahani. Kuala Lumpur: Islamic Book Trust, 2006.
12. Moosa, Ebrahim. Translating the Divine: Islamic Bioethics and Modern Science. Chapel Hill: University of North Carolina Press, 2020.
13. Munch, Edvard. The Scream. 1893. Tempera and pastel on board. National Gallery, Oslo.
14. Nolen-Hoeksema, Susan. "The Role of Rumination in Depressive Disorders and Mixed Anxiety/Depressive Symptoms." Journal of Abnormal Psychology 109, no. 3 (2000): 504–511.
15. Padela, Aasim I. Islamic Bioethics: Between Sacred Law, Science, and Society. Oxford: Oxford University Press, 2021.
16. Medicine and Shariah: A Dialogue in Islamic Bioethics. Notre Dame: University of Notre Dame Press, 2021.
17. Rahman, Fazlur. Health and Medicine in the Islamic Tradition: Change and Identity. Chicago: Kazi Publications, 1998.
18. Sachedina, Abdulaziz. Islamic Biomedical Ethics: Principles and Application. Oxford: Oxford University Press, 2009.
19. Sardar, Ziauddin. Exploring Islam and Science: Knowledge, Faith, and Ethics. London: C. Hurst & Co., 2019.
20. Sartre, Jean-Paul. Being and Nothingness. Translated by Hazel E. Barnes. New York: Philosophical Library, 1956.
21. Suleman, Mehrunisha. Islam and Biomedical Research Ethics. London: Routledge, 2022.
22. Wollheim, Richard. Painting as an Art. Princeton, NJ: Princeton University Press, 1987.
23. Zeki, Semir. Inner Vision: An Exploration of Art and the Brain. Oxford: Oxford University Press, 1999.

CC BY