

The Impact of learning Quran n Sunnah through Artificial Intelligence in Children and the Prophetic Method of Teaching; A Comparative Analysis

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ABSTRACT

The fifth industrial revolution is the era of integration of humans and machines where artificial intelligence has conquered human wisdom and abilities in every walk of life. Education is one of the most affected sector in this regard probably due to its growing use in education in contemporary times. Hence, being Muslims it is really important to understand that our children are prioritizing the use of artificial intelligence as a source to study Quran sunnah alongside other types of education. It is very convenient for them to find some personal robot which gives them the education of Quran wa Sunnah with personalized attention, answers their questions, is neutral and free from religious sectarianism. This study undertakes the comparative analysis of Pros and cons of such type of learning on Children's psychology and the prophetic method of teaching religious education to the children. The research also seeks to answer how far artificial intelligence fulfills these standards. To accomplish the aim of this research, Data from secondary sources will be considered.

Keywords: Artificial Intelligence, AI, Quran & Sunnah, Islamic Education, Children, Prophet Muhammed, Learning

Introduction:

In 2019, the prime minister of Japan proposed society 5.0 as the new social order that focuses on humans and is based on technology. We are living in the era of machines, simulating human intelligence and behaviors and where machines are successfully interacting with the environment around it. (Chissya El-Laudza 2021) As AI has integrated in every aspect of life but not much implications have been seen in the field of religion. Religion and technology were considered as archenemies in past times. (Meryem Sahin 2023) But AI has ultimately changed religious psychology all over the world as AI not only made religious literature globally accessible but it also filled the mental gaps in humans regarding different religions. (Seyed Ebrahim Hosseini 2014) while embracing a new

technology, We being muslims are always concerned about the protection of our islamic values and the corpus (Quran n Sunnah) because it is our responsibility to convey the treasure of Quran and Sunnah to our future generations with complete honesty but in this digital age it has become quite difficult to keep our children apart from this technology. AI with its unbelievable features and friendly human interaction, has developed a blind trust among its users especially the children under 18 years of age. With its interactive communication skills, large datasets, accuracy, personalization and real time information, children find it more convenient and trustworthy. (Hamruni 2022) the situation has arisen new difficulties in children's learning Quran n Sunnah through AI. As, a technology comprising large datasets is designed to provide information neutrally without any religious sectarianism. By writing a keyword as Quran or Koran will let AI provide whatever is related to Quran without realizing the truth or fake. It may lead to misinformation and explosion of one's belief and it may also encourage apostasy. Relating the situation to children's upbringing and education, an author suggest that proper spiritual and worship activities are mandatory to strengthen children's sustainable personality, they must have knowledge and noble values given by their family (Siti Nur Hadis A Rahman 2020). (Talal Agil Attas Alkhiri 2022) offered some ethical guidelines regarding useful utilization of AI to avoid misuse. (Aliff Nawi 2023) has also the same review. AI has significant importance in the education system, it is equally helpful for teachers and students as well in understanding complex issues in teaching and learning. (Fneng Humaeroh 2023) But teachers should assist and monitor children while seeking education through AI as AI cannot be a substitute to a teacher. (Yulianto 2023). Some of the researchers believe that AI is nothing new to the islamic world as Al-Samiri's golden calf was the basis of AI where an artificial self sounding calf captivated the attention of everyone around and exploited their religious beliefs. (Ana Khoirunnisa 2023) (Made Saihu 2021) (Meryem Sahin 2023).

The literature review shows the studies regarding AI's involvement in education, religious education, islamic education, negative and positive impacts and usage of AI in the field of education and some ethical proposals but no one talk about the impacts of learning Quran n Sunnah through AI in children, how it will affect their psychology and what kind of belief and values they will develop. As studies show, there are four types of learning in children: formal learning, non-formal learning, informal learning and the prophetic (PBUH) style of upbringing. Far from every technological advancement, our prophet (PBUH) has set examples for us in every aspect of life. His psychological learning methods in children can undoubtedly beat the best learning models of the world. This paper not only

shed light on the impacts of AI based learning Quran n Sunnah in children but also present a comparative analysis among AI based learning and prophetic learning style.

Research Methodology:

A qualitative approach will be employed to accomplish the aim of this research. secondary data is collected from literature reviews, journals and internet sources, A positive and productive comparison of AI-based learning and prophetic(PBUH) method of teaching children will be presented.

Research Scope:

This research is based on the increasing trends of AI-based learning Quran n Sunnah in children under 18 years of age. What are the impacts of such learning on their psychology, beliefs and moral values and what is the prophetic style of upbringing and teaching children and how compatible AI-based learning is with the prophet's teaching?

Problem Statement:

The problem of research revolves around the AI-based learning of Quran n Sunnah in children under 18 as kids in society 5.0 are technology dependents, in every aspect of life including religious education. So how AI-based learning is affecting their psychology, beliefs and moral values and how a child can filter and authenticate the true knowledge of Quran n Sunnah achieved from a neutral generative model and without any external assistance? Moreover, how we can train our children according to the prophet muhammad's (PBUH) teachings along with the technology involved.

Research Questions:

1. What are the contributions of AI in the field of education?
2. What are the contributions of AI in islamic education?
3. How children under 18 are learning Quran n Sunnah with AI?
4. How AI-based learning is affecting the psychology, beliefs and moral values of children?
5. What is the prophetic style of teaching children?

Research Objectives:

1. Define the contributions of AI in the field of education.
2. Define the contribution of AI in the field of Islamic education.
3. Define the impacts and effects of learning Quran n Sunnah through AI in children.
4. Define the teaching style of prophet Muhammad (PBUH).

Limitation of the Study:

This research is limited to the learning of Quran n Sunnah through AI in children under 18 years of age and its comparison with the prophetic style of teaching children.

Discussions:**Contributions of AI in the field of Education:**

Society 1.0 to 4.0, were the periods of development and revolution of humanity. From the stages of hunting, agriculture, industry and information technology, to the rise of the machine age in the form of artificial intelligence, humans are now leaving their places for machines to control and dominate the world in every means. (Chissya El Laudza 2021) Humans created artificial intelligence to simulate their own intelligence and abilities to memorize things, create responses, react over different situations and understand human behaviors. Now machines are smart enough to understand humans and they have started training humans in different fields of life. In a way, they are playing the role of a helper or assistant but soon there will be an age of self awareness in machines where they will start self creation and will be rebellions but for now AI is the talk of the town due to its unbelievable extraordinary efficiency and progress, its tremendous memorization and quick responses, Large language models like Open AI Chat GPT has opened a new debate about personalization in education and real time information ability that has captured the attention of young generation especially children. In a physical classroom where the number of students is not ideal for a teacher, it is impossible for a teacher to pay individual attention but AI has opened a path of personalization in education for every individual. Distant learning is now easy and possible for students around the world. The concept of digital classrooms arose during the pandemic, similarly online and ontime assessment make it comfortable for teachers and students to sit at their own place and study well. Similarly while in the classroom, AI makes it easier to access and extract data or information about any relevant topic or subject being discussed. Taking exams, quizzes, questionnaires or solving any complex issues in minimum time with accuracy is the key feature of AI based learning. (Eneng Humaeroh 2023) Moreover, AI is now being used as a counselor and student adviser and a psychopath in campuses to listen and resolve students' problems. Dropout reasons are also being identified through AI in educational institutions. Individual student's weaknesses and complexities are now being detected through specially designed AI based programs. Students with physical impairment are learning through AI and pursuing their studies without facing

any trolling and bullies and with more confidence and personal attention, just because of this remarkable technology advancement(AI).

In Australia,the Intelligent Tutoring System(ITS) has been developed which allows solving the problem of the quota ratio of the number of educators and students. In Japan, there have been robots with artificial intelligence that have been included in the national examination for university entrance in Japan and achieved a decent score to be accepted in 404 (out of 744) private universities in Japan. AI has ever been applied to the work of facilitators and classroom management. Apps like open learning, Schoology,Edmodo and the like have proven this. The latest development AI, is integrated with the advanced platform namely metaverse.(Hamruni 2022). There are many countries in the world where AI based studies are successfully applicable including Australia,Japan,UAE and Indonesia.

AI in the Field of Islam and Religion:

Islamic education is not just seeking verbal knowledge of Quran n Sunnah or Hadith of prophet Muhammad(PBUH) but it also includes practicing faith,moral values,personality development and shaping attitudes in terms of pleasant interaction with other people or other creatures,molding thoughts and acts to minimize sins and increase good deeds. All said things are defined as ‘akhlaq’ by Majid Fakhri. Similarly Imam Ghazali described ikhlaq as inherent strength and spontaneous inclination to act without requiring conscious thoughts.(Eneng Humaeroh 2023) Akhlaq and Adaab are parts of Islamic Education and are transferred through human interaction and parental attention in children. But in contemporary times,technology involvement through AI has changed the religious practices in the world. Learning Islam through AI also influences the understanding of religion and religious practices among people. AI provides spiritual involvement over cyberspace. Mobile phone applications are employed for reading the Quran,and other holy scriptures in all languages. Virtual Imams and the Muezzins AI perform prayers,ritual practices(Rey Ty 2023) and a pointer read Quran and detect mistakes if they happen, similarly numerous hadith apps are employed to help and assist hadith students. Hadith GPT is also in progress where one can ask any question related to hadith studies. Oxford University has developed an AI that analyzes both the Bible and Quran.(al 2023)

Numerous internet websites,social media platforms,community groups,mobile applications are working to facilitate people regarding prayers,holy scriptures,rituals,online assistance about islamic principles and fiqh. Many people have reported that seeking religion on cyberspace have

enhance their religious knowledge and dedication towards their own religion.(Evolvi 2022)

AI's involvement in religious practices has reached to an extreme level as in 2017, a robotic buddhist monk in Japan performs rituals and funeral ceremonies and charge a quarter of a human monk's charges.(NBC news 2017)

Despite the large datasets and unlimited information about islam and other religions,AI is still unable to judge and identify the intention and faiths of the end user. AI is just programmed to provide whatever is asked and fulfill the request of the users. In such circumstances, muslims are concerned about the misconception and misleading information and data about islam and islamic values,about false and qadiani transcriptions prevailed on internet and being fed in AI programming and the atheist thoughts about Islam which can divert and misguide muslim children and exploit their faith and beliefs. Apostasy is a by-product of multi-religious literature and by learning islam through AI,there is a maximum chance of apostasy in children as they are not wise enough to pick the right path.

Impacts of Learning Quran n Sunnah through AI in Children under 18:

Children under 18 years of age are considered as teens and not adults. They are not mature enough to understand the complexities of life and matters around them. They need personal attention and counseling as well. They are pure and natural and are quick learners. They adopt everything so early and without understanding the pros n cons and the after effects. Children in society 5.0 are technology dependent. They rely on the internet for everything. From food delivery to class time tables,they can't even breathe without the internet. Relating to education, children under 18 are deadly reliant on AI. From spell check to essay writing, they are not ready to do anything on their own. Same is the case with Islamic learning, they find it convenient to read the Quran on a device instead of a hard copy. They trust AI for searching islamic information,authentication of any religious corpus as well as references about islamic historical literature. An observation was made about searching for a quranic verse related to a certain topic, to check the learning sources of children under 18. Out of 15 children aged 13, 14 chose google search engine and specific Quran apps to find the quranic verse. None of them were sure about the authenticity of the results in hand. Similarly a group of children aged 6 were gathered in a school to listen to a story about ghazwa-e-ahad, the story was being narrated by the class teacher, but right after ten minutes, many of the students started asking for a visual representation of the said story. This situation raises a thoughtful

and frustrating question over our islamic values and upbringing styles. Using AI and internet sources from an early age, make children believe that whatever is in this world is on the internet and if something they are unable to find on the internet, doesn't actually exist. AI can visualize anything that can be asked, it can create imaginatory videos and images on the basis of text written. AI's memory is filled with numerous images and videos about everything in the world but on the other hand, islam discourages picture making, false imaginations and visualizing Allah and his prophets. But AI is getting out of hand as it can do anything being asked neutrally. Generative models like Sora, mid journey and Google's Lumiere Figures can create text-to-images and text-to-videos. So what if our children ask AI one day to create an image of Allah and prophet Muhammed (PBUH)? (Muaz Allah). So it is crucial to understand the limitations of using the internet as a source of learning Quran n Sunnah in children under 18. We have already discussed the positive and useful impacts of AI in islamic and religious education but there are some negative impacts too which can harm the islamic values and faith development in our children. Interacting with an AI personally can affect a child's psychology and destruction of his moral values and beliefs. Some of the impacts generally noted are:

1. Learning without accountability.
2. Discouraging textbooks.
3. Non acceptance of basic islamic beliefs without visual proof.
4. Demanding videos and images of prophets(PBUH) and sahaba(razi Allahu anham).
5. Tend to believe in AI instead of parents and teachers.
6. Relying on AI for knowledge and authenticity.
7. Encouraging personalization in learning and weakens human interaction.
8. Increasing apostasy in children due to the bulk of religious information.
9. AI's atheist movement leads to misguidedness.
10. Promotion of israiliyat in video based prophet stories.

Here are some causes also:

1. Lack of personal attention from parents.
2. Unattended AI-based learning in children.
3. Lack of religious knowledge in parents.
4. Lack of personal religious consultation.
5. Easy and unlimited AI accessibility to children.

Prophetic(PBUH) Style of Teaching Children:

Hazrat Muhammad (peace be upon him) as a prophet was on a mission of enlightening true humanity, without which the world was presenting the map of indecency and insolence, oppression and murder. The entire thirteen years of the reign in Makka were spent on the work of character building and Dar ul Arqam was the first training center of muslims. As Islam is a religion based on Akhlaq. So our beloved prophet (PBUH) kept on teaching akhlaq and adab till the end of his life. The previous Prophets (peace be upon them) used to come as messengers of a particular nation, country or an era, while your mission and your call was common to the entire world, and the generations to come, and after reforming the entire world, all It was your responsibility to give human beings a life of peace and tranquility in this world, and a life of honor and well-being so that all people may bow before their Lord and enjoy a life of peace and tranquility in the hereafter. So as an ummati of Hazrat Muhammed (PBUH), Allah subhana wa ta'ala give us the responsibility of well being and reformation of our children and family as well.

It is stated in the Quran:

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

(Al-tehreem 66:6)

"Save yourselves and your families from the fire of hell"

Similarly, the Holy Prophet (peace and blessings of Allah be upon him) said:

"Each one of you is a guardian and should be questioned about his subjects. The Imam is responsible and accountable to his subordinates. A man is responsible and accountable to his household. A woman is accountable to her husband, responsible in her household and accountable to her subjects"

Al-Bukhari, Al-Jama'i al-Sahih, Vol. 1, p. 122, (Book of Juma'ah, Chapter of Juma'ah).

The first step of a child's reformation starts at the time of his birth by saying azhaan in his right ear and iqamah in left ear. In that way, we keep the first building stone of faith in Allah in a child's heart through his ear. Second step is to teach him Allah as his first spoken word, it is clearly told by prophet(pbuh) himself:

"speak to your children with the word la ilaha illa allah and remind them of this word at the time of death."

Abdullah Nasih Alwan, Tarbiyah al-Awlawad fi al-Islam, Vol. 2, p. 647

Our prophet (PBUH) imposed the responsibility of upbringing and reforming of a child solely on his parents. He said never lie in front of your

child as he will lie his whole life, using polite and decent words in your conversation, performing all religious practices and rituals as your routine will reform your children's conduct and upgrade their attitude.

"No father has given his son any wealth better than good conduct"

Al-Tirmidhi, Al-Sunan, Vol. 2, p. 17 (Chapter Maja' in the Book of Al-Old, Kitab Al-Bar and Salat)

Prophet Muhammed has emphasized on upbringing children in a family and social system. That's why he advised muslims to take their children to a mosque at the age of seven and bind them to offer prayer and if they don't obey this then parents are allowed to beat them.

Abu Dawud, Al-Sunan (with the help of Aoun al-Mu'boud), Vol. 1, p. 185 (Book of Salat, Chapter Mati, Day of Umar al-Ghulam in Salat)

Taking children to a mosque is a way of social meeting for children as there are many other people who inspire children in many ways, it is good for their better social growth and character building.

"Every child is born on the religion of nature, then his parents make him either a Jew or a Christian or a pagan."

(Al-Bukhari, Al-Jama'i al-Sahih, Vol. 1, p. 185, (The Book of Al-Janaiz, Chapter Ma Qayel fi Ulad al-Muslimin)

Look at the way the prophet (pbuh) is elaborating the nature of a child by saying that a child is as innocent and pure as nature but it's all up to his parents that how they brought him up.

The discussion above was about the reformation of children in terms of faith, attitude and character building. Below are some examples of how much the prophet (pbuh) emphasized on the significance of education. In masjid e nabvi, there was a special arrangement for the education of children. First, the children were taught the Quran and practiced reading and writing. They were also taught swimming and shooting.

(Hamidullah, Dr, Ahd e nabawi as an education system, Naqsh-e-Nombar, Lahore, Forough Urdu Administration, Janouri, 1983, vol. 14, p. 125.)

Hazrat Umar (razi allahu anha) once said:

Learn knowledge before you reach supremacy and superiority.

Means you should learn in your childhood before you grow up and get embarrassed in front of your children. This quote shed light on the importance of learning and seeking education in childhood.

(Abu Ubaid Al-Qasim bin Al-Harawi (d. 244), Ghareeb Al-Hadith, Hyderabad, Dar Al-Ma'arif Al-Uthmani Press, 1383, vol. 3, p. 369.)

Apart from Masjid e nabvi in Madinah, there were nine other mosques in which the system of children's education was established, under which the teaching of the Holy Qur'an was emphasized and writing was also practiced.

(Baladhari, Ahmed bin Yahya (d. 279 AH), Ansab Al-Ashraf, Beirut, Dar Al-Fikr 1417 AH, vol. 1, p. 323.)

A tablet was used for writing. Hazrat Umar was the first to issue a school. He ordered Amir bin Abdullah Ghazai to teach the children and issued a stipend for him from the treasury and ordered him to write on the blackboard for the dumb child and teach the intelligent child verbally, as per this order, Amir bin Abdullah used to stay in school from morning till evening.

(Al Nafrawi, Ahmed Bin Ghanum, Al-Fawakih Al-Dawani, Beirut, Dar Al-Fikr, 1415, vol. 1, p. 30.)

The Prophet (pbuh) not only organized the education and training of the children ourselves, but advised the parents about it.

Allah (SAW) said: "A man teaching his son literature is better than giving one Sa'a of charity."

Al-Tirmidhi, Al-Sunan, vol. 2, p. 402, no. 1952.

Conclusion:

After discussing the AI-based learning system and the Prophetic style of learning, we can clearly say that, in Islam education is not just seeking information and its not limited to the verbal degree knowledge of Quran n Sunnah but Islam is about Humanity, Akhlaq, Adaab, character building, moral values, good conduct, prohibition of bad deeds and evil things. And these qualities cannot be developed through AI, it can only be achieved through human inter relations and interaction with other live creatures, a social communication system and parental control and counseling. AI can simulate you as itself in terms of knowledge and information but it can't make you a better human, a better muslim. The real essence of Quran n Sunnah can only be achieved through obeying our Prophet Muhammed's teachings and his soulful style of teaching children.

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