

Scientific Hadiths and Its Implementation in The Emergence of Artificial Intelligence (AI)

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Abstract

*Artificial intelligence (AI) is closely associated with the fifth industrial revolution, with computer systems' capacity to replicate and perform tasks that typically necessitate human intelligence. The advent of artificial intelligence (AI) technology prompts an inquiry into the perspective of the Qur'an and Hadith as authoritative sources of Islamic law about the rise of AI. This essay explores the theoretical framework of hadiths about knowledge and its application within the context of artificial intelligence (AI). This essay employs *mawdu'i* or thematic hadith studies by al-Farmawi's theme approach, which technique entails the compilation of hadiths about a specific subject or objective based on *asbāb al-nurūd* and their comprehension, followed by elucidations, revelations, and interpretations of particular matters. The scientific hadith concepts above include *fadh al-ilm wa al-ajr alayh*; no hadith explicitly mentions technology or AI. However, in this hadith, science or knowledge is interpreted as technology because knowledge is the theoretical framework, while technology is the tangible outcome. If the relevance of AI is significant, Muslims must acknowledge and address the emergence of AI. Additionally, they can engage in its study for the betterment of both the present life and the hereafter. AI utilization can enhance creativity, productivity, and time efficiency. However, ensuring that ethical considerations accompany AI is imperative.*

Keywords: *Thematic Hadith, Artificial Intelligence, Scientific Hadith.*

INTRODUCTION

The year 2000 was the peak of very rapid technological progress. Information and telecommunications technology has become a trend in the lives of every individual, every moment, every time and every second, humans use this technology.¹ Then, in 2012, the term industrial revolution 4.0 first appeared. This incident occurred when the German government introduced a strategy for utilizing technology called Industry 4.0. Industrie 4.0 itself is one of the implementations of the Kerman 2020 modern technology strategy project (Germany High-Tech Strategy 2020). This strategy is implemented through improving manufacturing sector technology, creating a consistent strategic policy framework, and setting certain priorities in facing global competition. The word 'revolution' is used to indicate changes that are very rapid and fundamental, and are disruptive (disrupting the old order that

¹ Muhamad Danuri, "Perkembangan Dan Transformasi Teknologi Digital," *Infokam* XV, no. II (2019): 116–23.

has existed for many years). Meanwhile, the 4th wave marks the sequence of events of the industrial revolution that has occurred.²

Digital technology refers to technological advancements that eliminate the need for human labor or manual processes. However, it typically functions as an automated operating system that utilizes a computerized system or a format compatible with computer reading. The proliferation of advanced technology has precipitated significant transformations across various societal strata, enabling individuals to swiftly and unrestrictedly access vast amounts of information. The communication and information dissemination process in the digital age has experienced significant transformations. It is now facilitated by a collection of computers, which can be in either physical or virtual form, and utilize networks and characteristics that have emerged in the present digital era.³

Following the advent of the fourth industrial revolution, a novel concept known as society 5.0 arose from Japanese culture in early January 2019. This theory was introduced during the 2019 World Economic Forum held in Davos, Switzerland. civilization 5.0 presents a civilization that prioritizes human well-being and achieves a harmonious equilibrium between economic advancement and addressing social issues by integrating the physical and digital realms. The Internet of Things (IoT) refers to a virtual environment where data, machines, and humans are interconnected. The presence of the Internet of Things (IoT) exemplifies the significance of Artificial Intelligence (AI) as a conventional characteristic of industry 5.0.⁴

A computer or computer system's capacity to replicate and perform tasks that typically necessitate human intelligence is sometimes referred to as artificial intelligence (AI). Artificial intelligence's primary objective is to empower computers to execute tasks that typically necessitate human cognition, analysis, decision-making, and problem-solving. AI has had a significant impact on employment by replacing human labor in many tasks.⁵

The advent of artificial intelligence (AI) technology prompts an inquiry into the perspective of the Qur'an and Hadith as authoritative sources of Islamic law in relation to

² Murti Ningsih, "Pengaruh Perkembangan Revolusi Industri 4.0 Dalam Dunia Teknologi Di Indonesia," *Pengaruh Perkembangan Revolusi Industri 4* (2018): 1–12.

³ Sunardi Bashri Iman, "Sistem Komunikasi Dakwah Di Era Digital," *Jurnal Kajian Ilmu Dan Budaya Islam* 2, no. 02 (2019): 105–16.

⁴ Yenny Puspita et al., "SELAMAT TINGGAL REVOLUSI INDUSTRI 4.0, SELAMAT DATANG REVOLUSI INDUSTRI 5.0," *Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas Pgri Palembang*, 2020, 122–30.

⁵ Abstrak Perubahan, "3 1,2,3," n.d., 26–34.

the rise of AI. Are Muslims able to utilize it or disregard it? This article aims to explore the interpretation of hadiths pertaining to knowledge and its application in the context of the rise of Artificial Intelligence (AI). The primary focus of the hadith of the Prophet Muhammad (peace be upon him) lies in its role as an elucidation of the Qur'an, serving as the principal foundation of Islamic jurisprudence. This article will primarily address the inquiry of the nature of hadiths pertaining to knowledge and their application in the context of the rise of Artificial Intelligence (AI). The objective of this study is to examine the perspective of knowledge derived from hadith through the utilization of the theme hadith approach, and to explore its application in the context of the development of Artificial Intelligence (AI). The anticipated outcomes of this study are expected to make significant contributions in both theoretical and practical domains. This research is anticipated to yield theoretical advantages for the advancement of hadith studies pertaining to technical advancements in the digital realm. This research aims to serve as a valuable reference in scholarly conversations about artificial intelligence (AI) in relation to the hadith of the Prophet Muhammad (peace be upon him).

The research in this article uses *mawḍūʿī* or thematic hadith studies. al-Farmawi⁶ defines tafsir *mawḍūʿī* as a method of interpreting the Qur'an by collecting verses of the Qur'an that have the same purpose and both discuss the same topic and then ordering them according to *asbāb al-nuzūl* or the reason for the revelation of the verse, then explanations, comments and conclusions are given.⁶ If this definition is used in the study of hadith *mawḍūʿī* it means collecting hadiths related to one topic or one purpose then arranging them according to *asbāb al-wurūd* and their understanding accompanied by explanations, disclosures and interpretations of the problem certain. The purpose of conducting research using this method is to comprehend the significance conveyed in the hadith by examining other hadiths pertaining to the same subject matter and focusing on the interconnection between them, so achieving a comprehensive understanding.⁷

There are several studies that have reviewed similar discussions. Among them are Technology According to Islamic Views,⁸ Information and Communication Technology in

⁶ Abd al-Hayy Al-Farmawi, *Al-Bidayah Fi Tafsir Al-Mawdu'i* (Kairo: Dar al-Taba'ah wa al-Nashr al-Islami, 2005).

⁷ Maulana Ira, "Studi Hadis Tematik," *Al-Bukhari: Jurnal Ilmu Hadis* 1, no. 2 (2018): 189–206, <https://doi.org/10.32505/al-bukhari.v1i2.961>.

⁸ Ian Hidayat, Askar Askar, and Zaitun Zaitun, "Teknologi Menurut Pandangan Islam," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIHES 5.0) Pascasarjana* 1, no. 5 (2022): 456–60.

an Islamic Perspective,⁹ Islamic Perspective on Science and Technology,¹⁰ and Ideas for Realizing Society 5.0 in Indonesia: Contemporary Takhrij and Hadith Syarah Studies.¹¹

METHODS

This research is library research, namely a series of activities relating to library data collection methods.¹² The approach used in this research is a qualitative approach. Namely, a research procedure that produces descriptive data in the form of speech or writing and behavior that can be observed from the subject himself.¹³

The research in this article uses *mawḍūʿī* or thematic hadith studies. According to *al-Farmawī*, the *mawḍūʿī* method is to collect hadiths related to one topic or one purpose and then arrange them according to *asbāb al wurūd* and their understanding accompanied by explanations, disclosures and interpretations of the problem certain. Research using this method is intended to understand the meaning contained in the hadith by studying other hadiths related to the same topic of discussion and paying attention to the correlation of each so that a complete understanding is obtained.¹⁴ The steps in research using the thematic hadith method include; determining a theme, collecting hadiths about that theme, categorizing hadiths based on content, carrying out I'tibar and completing all the sanads in the hadiths, carrying out sanad criticism and matan criticism, studying themes that have similar meanings, comparing various hadith sharias, complement the discussion with supporting hadith or verses, organize research results according to the broad conceptual framework, and draw conclusions.¹⁵

The main sources of data utilized in this study consist of the primary books of hadith. The secondary sources of data utilize hadith sharah and references pertaining to the field of artificial intelligence (AI). The research use documentation as the data collecting strategy.

⁹ Andi Ikhwal Ilham, Kamaruddin Kamaruddin, and Nurdin Nurdin, "TEKNOLOGI INFORMASI DAN KOMUNIKASI DALAM PERSPEKTIF ISLAM," in *Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIHES 5.0)*, vol. 2, 2023, 344–48.

¹⁰ Muhammad Rizky Ramadhany Budianto, Syaban Farauq Kurnia, and Tresna Ramadhian Setha Wening Galih, "Perspektif Islam Terhadap Ilmu Pengetahuan Dan Teknologi," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 21, no. 01 (2021): 55–61, <https://doi.org/10.32939/islamika.v21i01.776>.

¹¹ Dary Destria, Yeni Huriani, and Wahyudin Darmalaksana, "Ide Mewujudkan Masyarakat 5.0 Di Indonesia: Studi Takhrij Dan Syarah," *The 2nd Conference on Ushuluddin Studies* 8 (2022): 630–38.

¹² Mahmud Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Pustaka Setia, 2011).

¹³ Arief Furchan, *Pengantar Metodologi Penelitian Kualitatif* (Surabaya: Usaha Nasional, 1992).

¹⁴ Ira, "Studi Hadis Tematik."

¹⁵ Muhammad Yusuf, *Metode Dan Aplikasi Pemaknaan Hadis* (Yogyakarta: Sukses Offset, 2008).

Meanwhile, the analysis methodology employed is descriptive analysis, following the procedures outlined in the aforementioned thematic method.¹⁶

Scientific Hadiths

In collecting hadiths related to knowledge, the author traced the book *Miftāḥ Kunūz al-Sunnah* using the keyword *al-ilm* (العلم).¹⁷ However, the author's primary attention lies solely on subjects pertaining to the rise of artificial intelligence. These include *fadl al-ilm wa al-ajr alayh* (the importance of knowledge and its benefits), *al-wasāt bi t alab al-ilm* (the desire to pursue knowledge), *al-intifā bi al-ilm wa al-amal bih* (the application and implementation of knowledge), and *khayr al-nās al-ulamā' wa al-muta allimūn* (the most knowledgeable individuals are those who possess knowledge and actively seek knowledge).

The author's analysis of the aforementioned hadiths primarily focuses on providing a concise summary of their excellence, encompassing both sanad and matan aspects. The inclusion of this stage in the research poses a constraint. This study focuses on the analysis of these hadiths and their relationship with the rise of artificial intelligence.

Analysis of Scientific Hadiths and Its Implementation in the Emergence of AI

Various aspects pertaining to the supremacy of knowledge are referenced in multiple hadiths. Some examples are:

حدثنا محمود بن غيلان حدثنا أبو أسامة عن الأعمش عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من سلك طريقا يلتمس فيه علما سهل الله له طريقا إلى الجنة¹⁸

Maḥmūd bin Ghaylān has told us, Abū Usāmah has told us from al-ʿAʿmash from Abī Ṣāliḥ from Abī Hurayrah he said, Rasullullah SAW said: whoever takes the path to seek knowledge, Allah SWT will make easy for him the path to heaven.

حدثنا مسدد بن مسرهد حدثنا عبد الله بن داود سمعت عاصم بن رجا بن حيوة يحدث عن داود بن جميل عن كثير بن قيس قال كنت جالسا مع أبي الدرداء في مسجد دمشق فجاءه رجل فقال يا أبا الدرداء إني جئتك من مدينة الرسول صلى الله عليه وسلم لحديث بلغني أنك تحدثه عن رسول الله صلى الله عليه وسلم ما جئت لحاجة

¹⁶ Idris, I., Muslihun, M., & Pradini, F. (2022). P'jaz Al-Ilmy of The Qur'an: Scientific Analysis of Surah Thaha 77 With Fluida Dynamic Approach. *Dirosatuna: Journal of Islamic Studies*, 5(2), 15-27. <https://doi.org/10.31538/drstn.v5i2.3348>

¹⁷ A.j Wensick, *Miftah Kunuz Al-Sunnah* (Lahore: Idarah Tarjuman al-Sunnah, 1978).

¹⁸ Muḥammad b Īsā b Ṣawra b Mūsa b ad-Ḍaḥḥāk at- Tirmizī, "Sunan Tirmizī" (Beirut: Dar al-Gharb al-Islami, 1996).

قال فيني سمعت رسول الله صلى الله عليه وسلم يقول من سلك طريقا يطلب فيه علما سلك الله به طريقا من طرق الجنة وإن الملائكة لتضع أجنحتها لتضع أجنحتها رضا لطالب العلم وإن العالم ليستغفر له من في السموات ومن في الأرض والحيتان في جوف الماء وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارا ولا درهما ورثوا العلم فمن أخذه أخذ بحظ وافر¹⁹

Musaddad bin Musarhad has told us, Abdullah bin Dāwud have told us, I heard from ḌḌsim bin Rajā' bin Ḍaywah tells from Dāwud bin Jamīl from Kathīr bin Qays he said, I once sat with Abūal-Dardā' in the Damascus mosque. Then a man came and said, "O Abūal-Dardā', I came to you from the city of Rasulullah SAW for a hadith that reached me that you told from Rasulullah SAW, I did not come for any other purpose." Then Abūal-Dardā' said, "Indeed, I heard Rasulullah SAW say: "Whoever walks the path to seek knowledge, Allah SWT will make easy for him the path to heaven. The angels will spread their wings because they are pleased with the seeker of knowledge. A student of knowledge will be asked for forgiveness by the inhabitants of the heavens and the earth, even the fish in the water. Indeed, the superiority of a pious person over an expert in worship is like the full moon over all the stars. Indeed, the scholars are the heirs of the Prophets, and the Prophets did not inherit dinars or dirhams, but they inherited knowledge. Whoever takes it, then he has taken a very big share."

The aforementioned hadiths are two significant hadiths with distinct editorials. The first hadith is comparatively more succinct than the second hadith. Abū Isā classifies the hadith as hadith hasan.²⁰ This hadith is a hadith that is in accordance with Imam al-Bukhari and Imam Muslim requirements, but neither of them issued it.²¹

In the hadith above, it is explained about seeking knowledge and recommendations for seeking it.²² In the hadith above it is explained that for those who seek knowledge, Allah will make the path to heaven easier for them. What is meant by knowledge in the above hadith is all kinds of religious knowledge, whether a little or a lot, if accompanied by the intention to get closer to Allah SWT, take advantage and take advantage. It also contains the Sunnah for undertaking scientific journeys.²³ The meaning of 'science' in the above hadith is clarified by the continuation of the hadith which reads *inna al-anbiya' lam yurathu.....*

¹⁹ Muhammad bin Yazid al-Qazwini Ibn Majah, "Sunan Ibn Majah" (Dar Ihya al-Kutub al-Arabiyyah, 2006); Abu Dawud Sulayman bin al-Ash'ath al-Sijistani, *Sunan Abi Dawud*, 3rd ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1996).

²⁰ Tirmizī, "Sunan Tirmizī."

²¹ Muhammad bin `Abdillah al-Naysaburi Al-Hakim, *Al-Mustadrak `ala Al-Sahihayn* (Beirut: Dar al-Kutub al-Ilmiyyah, 2002).

²² Muhammad bin `Abd al-Baqi bin Yusuf Al-Zarqani, *Sharh Al-Zarqani `ala Muwatta' Al-Imam Malik* (Mesir: al-Matba`ah al-Khayriyyah, n.d.).

²³ Al-Mabarkufuri Abu al-Ula Muhammad `Abd al-Rahman bin `Abd al-Rahim, *Tuhfat Al-Ahwadhi Bi Sharh Jami Al-Turmudhi* (Beirut: Dar al-Fikr, n.d.).

Apart from that, the general meaning of hadith recitation is all types of useful knowledge. Therefore, seekers of knowledge related to the world that are useful are also rewarded if their intentions are good.²⁴

In the above hadith there is no explicit word 'technology' or artificial intelligence. In the hadith above there is a 'knowledge' editorial. Science is knowledge, while knowledge is information obtained and everything that humans know.²⁵ AI is a technology, Baiquni as quoted by Lenawati, defines technology as a collection of applied human knowledge about the processes of utilizing nature obtained from the application of science, in economically productive activities.²⁶ In short, knowledge is a theory, whereas technology is the product. In all the hadiths presented by researchers here, none of them directly uses technological pronunciation. Therefore, the author understands the editorial knowledge in the hadiths here as technology.

According to the aforementioned hadith, if the existence of AI is significant, Muslims should not disregard the rise of AI. Additionally, they can engage in its study for the betterment of both the present life and the hereafter. Artificial intelligence (AI) is employed for the betterment of society, exemplified by its utilization in streamlining tasks. For instance, when an individual is assigned the responsibility of photo editing, AI is employed to expedite the process and enhance the quality of the images. The aforementioned interests pertaining to the afterlife exhibit variability. For instance, the examination of religious sciences, including monotheism, morals, tafsir, and hadith, through the utilization of artificial intelligence (AI) can thereafter be verified for precision by means of online platforms such as shameela web, islamweb.net, and similar websites. This can facilitate the acquisition of religious information for Muslims, eliminating the need for financial expenditure. Artificial intelligence is also employed for religious purposes, specifically for worship. The Grand Mosque has employed artificial intelligence and intelligent robotics in recent years to streamline operations for congregations and enhance the worship experience. The AI functions as a multilingual aide, providing assistance in various situations such as assisting a congregation in finding their way, locating a suitable location for ablution, searching for an unoccupied prayer area, monitoring the surroundings of the Grand Mosque, and more.²⁷

²⁴ islamweb.net, "Ma`na Hadith Man Salaka Tariqan Yaltamisu Fih `Ilman Wa Hal Yashmul `Ulum Al-Dunya Al-Nafi`ah," Islamweb.net, 2013.

²⁵ Lenawarti Asry, "Hubungan Ilmu Pengetahuan Dan Teknologi," *Biram Samtani Sains* 4, no. 1 (2020): 1–12.

²⁶ Asry.

²⁷ Sisi, "Masjidil Haram Hadirkan Pengalaman Beribadah Dengan Dukungan Teknologi AI," Sisi, 2024.

After explaining the hadiths about the primacy of knowledge, here are several hadiths about the will to seek knowledge:

حدثنا محمد بن الحارث بن راشد المصري حدثنا الحكم بن عتبة عن أبي هارون العبدي عن أبي سعيد الخدري رضي الله عنه، عن رسول الله صلى الله عليه وسلم أنه قال: (سيأتكم أقوام يطلبون العلم، فإذا رأيتهم فقولوا لهم: مرحباً مرحباً بوصية رسول الله صلى الله عليه وسلم واقتوهم)، قلت للحكم: ما اقتوهم؟ قال: علموهم.²⁸

Muhammad bin al-Hārith bin al-Rāshid al-Miṣrī has told us, al-Hakam bin Abdah has told us from Abī Hārūn al-Abdī from Abī Saīd al-Khudrī - Rasulullah SAW said, "There will come to you a group of people who will seek knowledge. When you see them, say welcome, welcome to the will of the Messenger of Allah. and "uqnuhum". I said what does that mean? He answered teach them."

This is *hadith ḍaʿīf* because *Abū Hārūn al-Abdī* assessed *ḍaʿīf* and this hadith cannot be used as *hujjah* that the Prophet SAW gave a testament to seekers of knowledge. However, humans should still glorify them, do good and pay attention to them. This is more important than glorifying others. Every believer must glorify his fellow believers, convey to them happiness and good deeds. And, seekers of knowledge occupy the most important position to be glorified.²⁹

Abū Ḥanīfah used to sit with his students and give them great respect and attention. Meanwhile *al-Būṭī* used to be close to them, introducing them to the virtues of Imam al-*Shāfiʿī* and the virtues of his books and encouraged them to work hard and treated them in the most honorable conditions.³⁰

The following hadith explains the obligation to seek knowledge:

حدثنا هشام بن عمار حدثنا حفص بن سليمان حدثنا كثير بن شنظير عن محمد بن سيرين عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم طلب العلم فريضة على كل مسلم وواضع العلم عند غير أهله كمنقلد الخنازير الجواهر واللؤلؤ والذهب³¹

Hishām bin `Ammār has told us, Ḥafṣ bin Sulaymān have told us, Kathīr bin Shanẓir has told us from Muḥammad bin Sīrīn from Anas bin Mālīk he said, Rasulullah SAW said, "seeking knowledge is the obligation of every Muslim, and whoever imparts knowledge to an unworthy person is like putting a necklace of jewels, pearls and gold around the neck of an animal."

²⁸ Ibn Majah, "Sunan Ibn Majah."

²⁹ Abd al-ʿAziz bin ʿAbd al-Lah Al-Rajihī, *Sharh Sunan Ibn Majah* (Yordania: Bayt al-Afkar al-Dawliyah, 2007).

³⁰ Abd al-Raʿuf Munawi (al), *Fayd Al-Qadir Sharh Al-Jami` Al-Saghir*, Cetakan Ke (Lebanon: Dar al-Maʿrufah, 1972).

³¹ Ibn Majah, "Sunan Ibn Majah."

According to *al-Zawā'id*, the hadith is considered sanad *ḍa'īf* due to the generosity of *Hafs bin Sulaymān*. On the other hand, al-Suyuti asserts that the hadith possesses sanadic status, but literal status, as stated by Ibn Majah.³²

Al-Bayḍāwī defines knowledge as the innate knowledge possessed by a servant, encompassing knowledge about the Creator, His Oneness, the prophethood of His Messenger SAW, and the prayer procedure. All of these concepts are widely acquired by individuals. *Al-Thawrī* defines required knowledge, also termed as *fardu* in the mentioned hadith, as knowledge that cannot be absolved if it is not known. According to Shaykh Abu Hafs, there exist varying perspectives on the mandatory nature of knowledge. Some individuals argue that knowledge can be understood as the study of honesty, as well as knowledge that is mandated and has the potential to eradicate the wants of the soul. There are individuals who contend that science may be understood as the study of the mind (*ma'rifat al-khawāṭir*), and they assert that the inclusion of details is essential due to the fact that idea originates from reason. Armed with this knowledge, you can distinguish between positive and negative things. There are individuals who argue that this information might be classified as halal science, as the consumption of halal food is considered obligatory. Some argue that this knowledge encompasses the scientific study of purchasing and selling, as well as marriage and divorce. There exists a subset of individuals that hold the belief that this field of study is *faraid* science. Additionally, there are many who hold the belief that the science of monotheism is founded upon careful deliberation, logical reasoning, and logical reasoning. Some individuals contend that this information is internal knowledge, namely knowledge that can enhance a servant's self-assurance. In other words, it can be acquired through establishing friendships with devout individuals, ascetics, and others who possess hereditary prophetic knowledge.³³

Not only is it obligatory to seek knowledge, the following hadith states the priority of *ālim* and *mutḡallim*:

أخبرنا أحمد بن أسد أبو عاصم حدثنا عبث عن الأعمش عن سالم عن أبي الدرداء رضي الله عنه قال: معلم الخير
و المتعلم في الأجر سواء و ليس لسائر الناس بعد خير³⁴

³² Ibn Majah.

³³ Nur al-Din Al-Sindi, *Kifayat Al-Hajah 'ala Sunan Ibn Majah* (Beirut: Dar al-Jayl, n.d.).

³⁴ al-Darimi Abu Muhammad 'Abd al-Lah bin 'Abd al-Rahman bin al-Fadl bin Bahram, *Sunan Al-Darimi* (Riyad: Dar al-Mughni, 2000).

Aḥmad bin Asad Abū Aṣim has told me, `Absbar has told us from al-A`mash from Sālīm from Abū al-Dardā' ra, he said: good teachers and learners have the same reward, and there is no other goodness in the face of humans besides that.

أخبرنا عمرو بن عون أخبرنا خالد عن عطاء بن السائب عن عبد الله بن ربيعة قال قال سلمان لا يزال الناس بخير ما بقي الأول حتى يتعلم الآخر فإذا هلك الأول قبل أن يتعلم الآخر هلك الناس³⁵

`Amr bin `Awn has informed us, Khālīd bin Aṭā' bin al-Sā'ib has informed us from `Abdillāh bin Rabīḥah, he said, Salmān said: Humans will remain in good condition as long as there are early generations, until the next generation learns (from them), if the early generations are lost before the final generation learns, humanity will be destroyed.

The hadith above is rated *ḍā'if*. All the narrators are *thiqah*, but the sanad is *munqati`*³⁶ or disconnected. *Abū al-Bukhturī* distort from *Salmān*. However, the sanad of this hadith rises in rank because there is another history.³⁶ This hadith was attributed to *Salmān*, a friend, not to the Prophet SAW. Therefore, the history above is included in the *athar* category, not the Nabawi hadith.

After explaining the primacy of knowledge, the will and the obligation to seek knowledge as well as the virtues of the owner of knowledge, the following is an explanation of the ethics relating to people with knowledge:

حدثنا محمد بن يحيى حدثنا ابن أبي مرزوق أنبأنا يحيى بن أيوب عن ابن جريج عن أبي الزبير عن جابر بن عبد الله أن النبي صلى الله عليه وسلم قال لا تعلموا العلم لتباهوا به العلماء ولا لتماروا به السفهاء ولا تخيروا به المجالس فمن فعل ذلك فالنار النار³⁷

Muḥammad bin Yaḥya has told us, Ibn Abī Maryam has told us, Yaḥya bin Ayyūb has reported to us from Ibn Jurayj from Abī al-Zubayr from Jābir bin `Abd al-Lah that the Prophet SAW said, Do not study knowledge so that you can boast before the scholars, argue with stupid people, and so that you can get the best assembly. Whoever does that, then hell, and hell (for him).

In *al-Zawā'id* stated that the hadith was narrated by *thiqah*. This hadith is also mentioned in the book *Mustadrak alā al-Ṣaḥīḥayn* continued with the Prophet SAW (*marfū`*) and continued to friends (*mawqūf*).³⁸ In *Mustadrak* it is mentioned:

³⁵ Abu Muhammad `Abd al-Lah bin `Abd al-Rahman bin al-Fadl bin Bahram.

³⁶ Abu Muhammad `Abd al-Lah bin `Abd al-Rahman bin al-Fadl bin Bahram.

³⁷ Ibn Majah, "Sunan Ibn Majah."

³⁸ Ibn Majah.

أما حديث جابر ، فأخبرناه أبو الحسين محمد بن أحمد بن تميم القنطري ، ببغداد ، ثنا محمد بن إسماعيل السلمي ، وأخبرنا أحمد بن محمد بن سلمة العنزي، ثنا عثمان بن سعيد الدارمي ، قالوا : ثنا سعيد بن أبي مرجم، أنبأ يحيى بن أيوب ، عن ابن جريج ، عن أبي الزبير، عن جابر بن عبد الله ، أن رسول الله صلى الله عليه وسلم، قال : " لا تعلموا العلم لتباهوا به العلماء أو تماروا به السفهاء ، ولا لتحتيزوا به المجلس ، فمن فعل ذلك فالنار النار³⁹ . "

The final two issues explored in the hadith pertain to ethical considerations around the supremacy of *ālim* and *muta'allim*, as well as the imperative for *muta'allim* to exhibit humility. The technology of AI is distinguished by its rapidity. The advent of AI presents novel prospects for Muslims. One of the advantages is the ability to efficiently retrieve information while maintaining a contemporary appearance. The rapid dissemination of knowledge has the potential to enhance both creativity and productivity. In addition to providing benefits, the advent of AI also presents novel threats. For example, altering human occupations. With the continuous advancement of AI capabilities, certain tasks that were previously performed by humans can now be executed by machines with more efficiency and cost-effectiveness. As an illustration, numerous firms have substituted human laborers with robots in order to expedite production and diminish production expenses. This phenomenon undoubtedly influences the accessibility of career prospects within the community.⁴⁰ For instance, the utilization of GPT chat among students serves as an illustrative illustration. Lately, a significant number of students have completed paper assignments via GPT chat. The likelihood of this occurrence is velocity. There is no longer a necessity for students to physically visit the library, search for books, and wait in line to borrow them. Nevertheless, the peril lies in the substitution of human employment. There is a growing trend among book writers to assume additional responsibilities, including those associated with publication.

In addition to the perilous risks associated with its utilization, AI also presents hazards to its consumers. This aligns with the perspective of Professor Dr. Ir. from UGM. Ridi Ferdiana, ST, MT, IPM, asserted that the existence of AI facilitates human labor, enhances creativity, and boosts productivity. Nevertheless, the emergence of AI can present a significant concern when certain entities create novel iterations of AI that contravene

³⁹ Al-Hakim, *Al-Mustadrak `ala Al-Sahihayn*.

⁴⁰ Portalpublikasi.id, "ANCAMAN ARTIFICIAL INTELLIGENCE (AI) BAGI MASYARAKAT," Portal Publikasi Berita, Edukasi dan Wawasan, 2023.

ethical principles.⁴¹ As highlighted in the preceding two hadith themes pertaining to ethics, the utilization of AI in contemporary society has the potential to greatly facilitate several aspects of human existence. Nevertheless, there is a necessity for human intelligence in the form of knowledgeable individuals and learners.

The policy in question pertains to the allocation and exploitation of resources. Regarding deployment, individuals capable of developing novel AI should uphold a common set of ethical principles. It is vital for him to uphold the confidentiality of every user, refrain from divulging or altering data, particularly if the info is utilized for purposes that may cause harm to others. The policy mentioned above pertains to the recognition of each individual's utilization. AI is a mechanical device. Artificial intelligence (AI) is undeniably a highly advanced technology; yet, the concepts of *ālim and mutāallim* are irreplaceable. This aligns with the fatwa found on islamweb.net, which asserts that artificial intelligence (AI) should not be equated with the creations of Allah SWT.⁴²

CONCLUSION

Multiple hadiths pertain to knowledge. Some of these principles include *fadh al-ilm wa al-ajr alayh* (the importance of knowledge and its benefits), *al-wasāt bi talab al-ilm* (the desire to pursue knowledge), *khayr al-na's al-ulamā' wa al-muta allimūn* (the most exceptional individuals are those who possess knowledge and actively seek knowledge), and *al-intifā bi al-ilm wa al-amal bih* (the utilization and application of knowledge). There is no hadith that explicitly mentions technology or AI. However, in this hadith, science or knowledge is interpreted as technology because knowledge is the theoretical framework, while technology is the tangible outcome.

If the relevance of AI is significant, it is imperative for Muslims to acknowledge and address the emergence of AI. Additionally, they can engage in its study for the betterment of both the present life and the hereafter. AI has the potential to enhance creativity, productivity, and time efficiency. Nevertheless, the inclusion of AI necessitates adherence to ethical principles. Users should use caution when utilizing AI in order to prevent any harm to themselves and others, as stated in the hadith of the Prophet SAW.

⁴¹ Ugm.ac.id, "Guru Besar UGM Paparkan Ancaman AI Paling Berbahaya," ugm.ac.id, 2023.

⁴² islamweb.net, "الذكاء الصناعي لا يقارن بخلق الله," Islamweb.net/Islamweb.net, 2018.

This study only focuses on the rise of artificial intelligence (AI) as it pertains to the hadith of the Prophet. The author employs theme hadith studies to analyze this item in relation to knowledge. There exist certain restrictions pertaining to the author in this subject matter, which can be examined in the context of the rise of artificial intelligence (AI) rooted in the hadith of the Prophet Muhammad (peace be upon him). These limitations encompass aspects such as the ethical considerations surrounding AI users and potential remedies for AI-related risks, drawing upon the teachings of the Prophet SAW.

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