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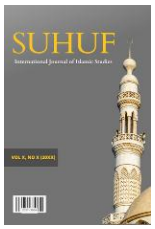

Ethics of Qur'anic Communication in the Era of Artificial Intelligence: Perspectives from Ibn ʿAshur's Tafsir

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ABSTRACT

Background: Rapid AI growth and digital communication have intensified concerns regarding misinformation, algorithmic bias, and manipulation. Islamic ethical thought provides enduring principles to address these modern socio-technical challenges. **Objective**: This study examines Qur'anic communication ethics through Muhammad al-Tahir Ibn 'Ashur's *Tafsir al-Tahrir wa al-Tanwir*. It aims to develop a comprehensive, value-based framework that bridges classical exegesis with AI-mediated contexts, providing a moral foundation for digital governance and addressing systemic ethical gaps in automated systems. **Methodology**: Using a qualitative design, the study analyzed Qur'anic verses on speech and interaction through Ibn 'Ashur's lens. Thematic analysis was employed to identify and synthesize recurring ethical values and principles. **Results**: Five core values emerged: truthfulness (sidq), wisdom (hikmah), gentleness (lin), justice (adl), and public interest (maslahah). This *maqasid*-oriented framework links moral guidance with social welfare, suggesting these principles can effectively mitigate AI risks such as bias, deception, and exploitative digital practices. **Conclusion**: Ibn 'Ashur's interpretation provides a robust Qur'anic ethical model highly relevant to contemporary communication and technological challenges.

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1. Introduction

The rapid expansion of artificial intelligence (AI) technologies has fundamentally altered the landscape of human communication, reshaping how information is generated, circulated, and consumed in digital spaces. Algorithms, intelligent agents, and automated content systems increasingly mediate public discourse, influence opinions, and frame social interactions. While these developments enhance efficiency and accessibility, they simultaneously introduce serious ethical challenges, including misinformation, manipulation, bias, erosion of accountability, and the

weakening of moral responsibility in communication [1], [2]. Consequently, the question of ethical governance in AI-mediated communication has emerged as a pressing global concern.

Within the Islamic intellectual tradition, the Qur'an provides a comprehensive ethical framework governing speech and communication, grounded in moral responsibility, human dignity, and social harmony. Qur'anic injunctions emphasize values such as truthfulness (sidq), justice (ʿadl), wisdom (hikmah), gentleness (lin) and purposeful speech (qaulan sadidan, qaulan balighan, qaulan maʿrufan). These principles regulate not only interpersonal communication but also broader societal interactions, aiming to prevent harm, promote understanding, and preserve social cohesion. As such, Qur'anic communication ethics offer a normative moral vision that remains highly relevant in addressing contemporary ethical dilemmas.

Among modern Qur'anic exegetes, Muhammad al-ṬAhir Ibn ʿAshur (d. 1973) stands out for his maqAsid-oriented approach, which emphasizes the higher objectives of Islamic law and revelation. In his seminal work al-Tahrir wa al-Tanwir, Ibn ʿAshur situates Qur'anic discourse within its ethical, social, and civilizational dimensions, highlighting the transformative role of communication in moral reform and societal well-being. His interpretation of Qur'anic speech ethics transcends literalism, presenting communication as a value-driven act oriented toward achieving justice, wisdom, and public interest (maslahah).

Despite the growing scholarship on AI ethics and Islamic moral thought, existing studies remain largely fragmented. Contemporary AI ethics literature is predominantly shaped by secular philosophical paradigms, while Islamic perspectives are often addressed in general terms without systematic engagement with authoritative *tafsir* sources [3]. Moreover, limited attention has been given to Qur'anic communication ethics as a coherent ethical system applicable to AI-driven communication environments. This reveals a critical research gap in integrating classical Qur'anic exegesis with contemporary technological ethics.

In response, this article aims to examine the ethical values of communication in the Qur'an through the lens of Ibn ʿAshur's tafsir and explore their relevance to the age of artificial intelligence. By analyzing key Qur'anic concepts of ethical speech as articulated in *al-Tahrir wa al-Tanwir*, the study seeks to propose a value-based ethical framework capable of guiding responsible AI communication practices, contributing to interdisciplinary ethical discourse, and reaffirming the enduring relevance of Qur'anic ethics in the digital era.

2. Method

This study employs a qualitative research design that integrates classical Qur'anic exegesis, thematic ethical analysis, and conceptual application to contemporary artificial intelligence (AI). The methodology is designed to explore the ethical foundations of Qur'anic communication as articulated in Muhammad al-ṬAhir Ibn ʿAshur's *al-Tahrir wa al-Tanwir*, and to examine their relevance in addressing ethical challenges posed by AI technologies.

2.1 Data Sources

The primary data source of this research is *al-Tahrir wa al-Tanwir*. This authoritative tafsir was selected due to its maqAsid-oriented approach and emphasis on ethical and civilizational dimensions of the Qur'an. Secondary sources include classical and contemporary works on Qur'anic communication ethics, Islamic moral philosophy, and modern scholarship on AI ethics and digital communication. These materials were drawn from peer-reviewed journals, academic monographs, and reputable databases to ensure scholarly rigor.

2.2 Selection of Qur'anic Texts

The study focuses on selected Qur'anic verses that explicitly address ethical communication, including verses employing expressions such as *qaulan sadidan, qaulan balighan, qaulan layyinan, qaulan maʿrufan* and *qaulan kariman*. These verses were purposefully selected based on their normative relevance to speech ethics, persuasion, dialogue and social interaction. Ibn ʿAshur's

interpretations of these verses were examined in their textual and contextual dimensions with attention to linguistic analysis, socio-historical context, and maqAsid al-shariʿah.

2.3 Selection of Qur'anic Texts

The analysis proceeds in three stages. First, a textual–exegetical analysis was conducted to identify Ibn ʿAshur's ethical reasoning and interpretive principles related to communication. Second, a thematic analysis was applied to extract recurring ethical values, such as truthfulness, wisdom, justice, gentleness, responsibility, and public interest (maslahah). These themes were systematically categorized to form a coherent ethical framework of Qur'anic communication.

Third, the extracted ethical values were subjected to a contextual and conceptual analysis in relation to contemporary AI communication challenges. This stage involved mapping Qur'anic ethical principles onto issues such as algorithmic bias, automated persuasion, misinformation and the dilution of moral accountability in AI systems. Rather than offering technical prescriptions, the study emphasises normative ethical guidance that can inform responsible AI design, governance and usage.

An example of the method of data selection is shown in Fig. 1.

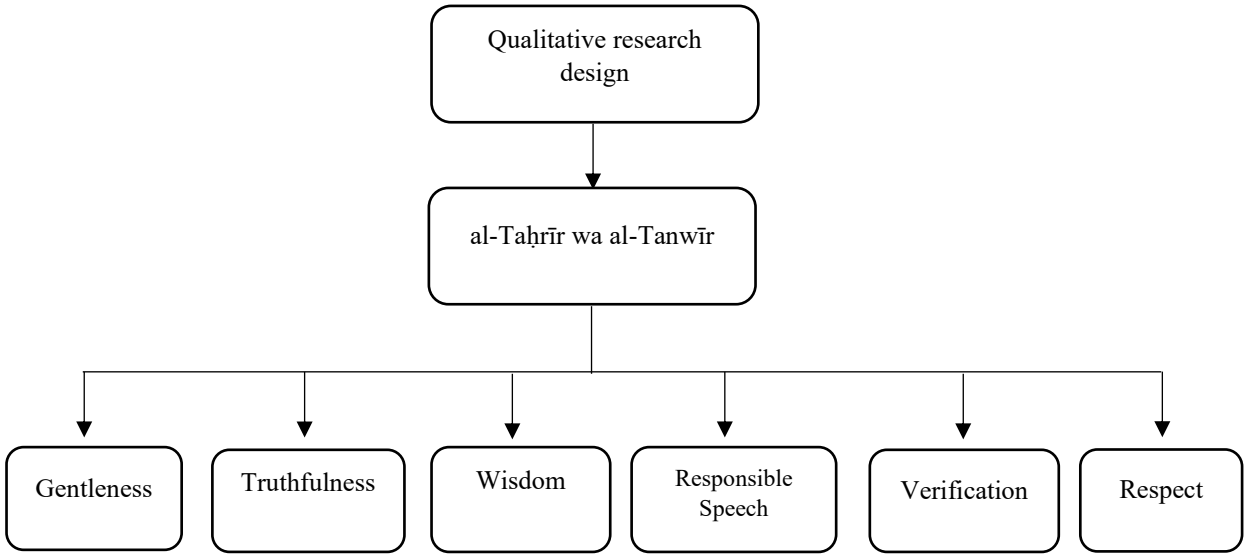

Fig.1. Method of data selection

3. Results and Discussion

3.1 The Ethical Crisis in AI Communication

The growing reliance on artificial intelligence (AI) in digital communication has transformed how information is generated, filtered and disseminated which giving rise to advanced technologies such as deepfakes that can manipulate audio-visual content with high realism. These developments pose serious ethical challenges including misinformation, algorithmic bias, automated persuasion, erosion of trust, and diminished moral accountability [1], [2]. Although global discussions on AI ethics have intensified, prevailing frameworks remain predominantly secular and technocentric often overlooking normative ethical traditions rooted in religious worldviews which emphasize human dignity, moral responsibility and ethical stewardship of information.

Within Islamic scholarship, recent studies have begun to address ethical dimensions of artificial intelligence. However, much of this literature remains fragmented and largely conceptual, with limited engagement with classical Qur'anic exegesis as a foundational ethical source [3], [4]. In particular, the Qur'anic ethics of communication which has been expressed through key concepts such as *qaulan sadidan, qaulan balighan* and *qaulan layyinan* have seldom been systematically analyzed as a coherent ethical framework applicable to AI-mediated communication environments [5]. Moreover,

the exegetical contributions of Muhammad al-ṬAhir Ibn ʿAshur (d. 1973), especially his *maqAsid*-oriented interpretation in *al-Tahrir wa al-Tanwir*, remain underexplored in contemporary discussions on digital and AI ethics, despite their strong emphasis on ethical communication, social reform, and public interest.

This lack of integration between Qur'anic communication ethics, authoritative tafsir scholarship and modern AI ethics discourse has resulted in a significant research gap. Addressing this gap is essential for articulating a value-based Islamic ethical framework that can meaningfully contribute to current debates on responsible AI communication and reaffirm the relevance of Qur'anic moral guidance in the digital age.

3.2 Qur'anic Ethics and Digital Realities

Recent scholarship on Qur'anic ethics of communication has increasingly emphasized their normative relevance in addressing contemporary digital and technological challenges. Studies in Islamic communication ethics underline that the Qur'an establishes a comprehensive moral framework grounded in values such as truthfulness (sidq), justice (ʿadl), responsibility (amanah) and gentleness (rifq) which govern both interpersonal and public discourse [6], [7]. Within Qur'anic exegesis, modern commentators have drawn attention to communication-related directives embedded in the *AyAt al-qawl*, highlighting their role in shaping ethical speech, preventing harm, and promoting social cohesion [8]. Contemporary studies further argue that these values are particularly relevant in digital environments characterized by speed, anonymity and information overload, where ethical lapses such as misinformation, hate speech and manipulation are prevalent [9], [10]. While existing research has successfully articulated Qur'anic communication ethics within educational, *daʿwah* and media contexts, much of it remains descriptive or normative with limited engagement with classical-modern exegetical methodologies [11]. In particular, the ethical insights of Ibn ʿAshur especially his *maqAsid*-oriented approach to language, intention and social reform are often cited only tangentially, leaving unexplored their potential to inform ethical communication frameworks suited to emerging technological realities [12], [13].

Beyond content-based ethical discussions, several scholars have highlighted the need to revisit methodological approaches in Qur'anic ethics, particularly the relationship between classical tafsir and contemporary moral reasoning. Modern exegetical studies increasingly emphasize that ethical extraction from the Qur'an requires attention not only to legal injunctions but also to rhetorical style, communicative intent, and social objectives (maqasid) embedded within Qur'anic discourse [14]. In this regard, Ibn ʿAshur's exegetical project represents a significant methodological shift as it integrates linguistic precision, contextual awareness and civilizational ethics into a coherent interpretive framework. His sustained engagement with speech acts, persuasion and moral intentionality positions communication as a central ethical concern rather than a peripheral stylistic issue. However, despite growing recognition of the importance of maqAsid-based exegesis, few studies have systematically operationalized Ibn ʿAshur's approach to derive applied ethical frameworks, particularly in relation to new communicative technologies [15].

At the same time, communication ethics has emerged as a distinct interdisciplinary field bridging philosophy, media studies and moral theory with increasing attention to the ethical dimensions of mediated and automated discourse. Scholars argue that ethical communication must be evaluated not only by outcomes but also by intention, tone, power relations and social impact [16]. From this perspective, Qur'anic communication ethics offers a rich normative vocabulary that resonates strongly with contemporary concerns about dignity, responsibility and harm prevention. Nevertheless, Islamic contributions to communication ethics remain underrepresented in global theoretical debates often framed as supplementary moral guidance rather than as robust ethical systems grounded in textual tradition [17]. This marginalization is further compounded by the lack of studies that articulate Islamic

communication ethics through systematic exegetical analysis rather than thematic moral generalizations.

Concurrently, a growing body of interdisciplinary literature explores ethical challenges posed by artificial intelligence including algorithmic bias, automation of discourse and the erosion of human moral agency in communication processes. Scholars in AI ethics increasingly call for value-based frameworks that go beyond technical compliance to incorporate moral philosophy, cultural traditions and religious ethics [1], [2]. Within Islamic scholarship, recent studies have begun to articulate Qur'anic and *maqAsid*-based ethical principles as viable foundations for responsible AI use, emphasizing human dignity, accountability, and moral intentionality in AI-mediated communication [18]. However, these discussions often operate at a general ethical level, without systematic textual grounding in Qur'anic exegesis or sustained engagement with communication-specific values. Moreover, despite Ibn ʿAshur's significant contributions to ethical reasoning, language ethics, and civilizational reform, his *tafsir* has rarely been examined as a resource for guiding ethical communication in AI-driven contexts [19].

Taken together, the existing literature reveals a critical conceptual and methodological gap: the absence of integrative studies that connect Qur'anic communication ethics, Ibn ʿAshur's *maqAsid*-oriented exegetical methodology and contemporary AI communication ethics in a systematic manner. Most prior research either privileges normative ethical discourse without exegetical depth or engages classical exegesis without extending its insights to present technological realities. By situating Ibn ʿAshur's interpretation of communication-related verses at the centre of ethical analysis, this study responds directly to this gap and advances a Qur'anically grounded, human-centred framework capable of addressing the moral complexities of communication in the age of artificial intelligence.

3.3 Background of Ibn ʿAshur and the Objectives of His Tafsir

Muhammad al-Ṭahir Ibn ʿAshur (1879–1973) was a prominent Tunisian Islamic scholar, jurist, and Qur'anic exegete whose contributions have profoundly influenced modern interpretations of the Qur'an. Born into a learned family in Tunis, Ibn ʿAshur received traditional Islamic education in fiqh, Arabic grammar, and Qur'anic sciences, and later studied under leading scholars of the Maliki school. His scholarly career was marked by a commitment to reconciling classical Islamic scholarship with contemporary social, ethical, and intellectual challenges, emphasizing the application of Qur'anic guidance to both individual and societal well-being.

Ibn ʿAshur's magnum opus, al-Tahrir wa al-Tanwir, represents a systematic, maqAsid-based tafsir that transcends literal exegesis. Unlike traditional approaches that often prioritize linguistic or juridical analysis, Ibn ʿAshur focuses on the higher objectives of the Qur'anic message, emphasizing its ethical, moral, and civilizational dimensions. His tafsir seeks to uncover the purposes behind divine commandments, aiming to guide human behavior toward justice, wisdom, and social harmony, while remaining faithful to the textual integrity of the Qur'an.

Specifically, Ibn ʿAshur highlights communication and speech as central to ethical and social life. He interprets Qur'anic directives on speech, such as *qaulan sadidan* (sound speech), *qaulan balighan* (eloquent speech), and *qaulan layyinan* (gentle speech), not merely as linguistic guidance but as ethical imperatives intended to promote human dignity, social cohesion, and moral accountability. Through this lens, the tafsir integrates normative ethics with practical guidance, making it particularly relevant for addressing modern challenges, including those posed by AI-mediated communication, such as misinformation, algorithmic bias, and manipulative digital content.

3.4 Thematic Values in Qur'anic Communication

By grounding Qur'anic communication ethics within the maqAsid framework, Ibn ʿAshur provides scholars and practitioners with a value-based normative approach that remains applicable across historical contexts, technological innovations, and contemporary social challenges.

First, the value of Gentle and Kind Speech.

Based on the careful selection of polite expressions and positive styles in addressing all people without discrimination. Allah the Exalted says:

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

"And speak kindly to people" (Qur'an, al-Baqarah 2:83). Ibn ʿAshur explains that the command to speak kindly encompasses "everything that is recognized as good by the *Shariʿah*, reason, and social custom." It also includes gentleness, respect for the addressee, and the avoidance of harshness and offensive expression, due to their direct impact on refining social relationships and building mutual trust. He further emphasizes that addressing "people" indicates the universality of ethical communication in Islam, extending equally to Muslims and non-Muslims alike.

In the context of artificial intelligence, this value acquires a contemporary applied dimension, as intelligent systems have become major intermediaries in digital communication and in generating texts and responses. Drawing inspiration from kind speech requires programming AI models to employ polite, balanced, and non-offensive language, free from bias, and capable of considering users' emotions and diverse cultural backgrounds. This also entails guiding algorithms to prioritize constructive discourse that promotes understanding and dialogue.

Second, Truthfulness and Uprightness in Speech (Qawl Sadid).

The verse, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾"O you who believe, fear Allah and speak words of appropriate justice" (Qur'an, al-Ahzab 33:70), establishes an ethical framework for Qur'anic communication that integrates God-consciousness (taqwa) with upright discourse. As Ibn ʿAshur explains, *qawl sadid* refers to speech that is sound and straight, conforming to truth and free from falsehood and deviation, while taking into account the objective of reform and the prevention of corruption. Its value, therefore, is not measured solely by the correctness of wording, but by the integrity of intention and the soundness of its impact. The association of speech with taqwA underscores that inner moral integrity constitutes the true guarantee for the uprightness of outward communication.

On this basis, the principle of *qawl sadid* can be extended to the field of artificial intelligence as an ethical standard guiding algorithm design and content generation, ensuring accuracy and truthfulness while limiting misinformation and manipulation of public opinion [1]. Moreover, *taqwA* introduces a value-based, regulatory dimension to the use of intelligent technologies, mandating ethical responsibility for digital outputs and careful consideration of their effects on individual awareness and societal stability.

Third, Wisdom and Persuasion in Communication.

The verse: ﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾"Invite to the way of your Lord with wisdom and good exhortation" (Qur'an, al-Nahl 16:125), highlights the value of wisdom and persuasion in communication. This value is grounded in considering the condition of the addressee and selecting the most appropriate method to convey meaning in a way that achieves acceptance and influence. Ibn ʿAshur explains that wisdom in this verse encompasses "attaining the truth through knowledge and reason and placing speech in its proper and suitable context." It also requires awareness of the varying levels of intellect and readiness among people, such that each individual is addressed in a manner appropriate to them, without excess or negligence. He further clarifies that good exhortation relies on gentleness and encouragement rather than harshness and alienation, making persuasion a central objective of religious discourse.

When this value is applied to the field of artificial intelligence, its ethical dimension becomes evident in the design of intelligent communication systems that take into account users' cultural and

cognitive contexts, and that present information in a balanced, clear, and persuasive manner, free from deception or intellectual coercion. Here, wisdom entails programming algorithms on the basis of accuracy, fairness in presenting viewpoints, and respect for user diversity, thereby achieving sound persuasion rather than manipulative influence. In this way, Qur'anic communication ethics, as interpreted by Ibn ʿAshur, contribute to guiding artificial intelligence to function as a constructive tool that serves humanity and supports responsible dialogue in the digital sphere.

Fourth, Regulating Speech and Avoiding Verbal Harm.

Allah's statement, ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾"Not a word does he utter but there is with him a watcher, ready [to record]" (Qur'an, Qaf 50:18), in which according to Ibn ʿAshur that the verse conveys generality and comprehensiveness, encompassing every utterance produced by a person, whether good or evil, serious or in jest. This reflects the all-encompassing and precise nature of divine surveillance in holding speech accountable. He explains that this meaning establishes a constant ethical awareness that makes individuals more cautious in their discourse and more distant from harming others through words.

From the perspective of communication ethics in the age of artificial intelligence, the implication of this verse extends to the necessity of regulating digital content produced or facilitated by intelligent systems, ensuring that it is governed by standards that limit abuse, hate speech, and verbal misinformation. Just as human beings are accountable for their words, developers and users of artificial intelligence bear ethical responsibility for the discourse generated or disseminated by algorithms. Accordingly, drawing on Ibn ʿAshur's understanding of the comprehensive nature of accountability and the moral weight of words contributes to the development of AI models that are aware of the impact of language, that respect human dignity, and that help build safe and responsible digital communication.

Fifth, The Value of Verification and Careful Scrutiny Before Conveying News.

Allah's statement, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا﴾"O you who believe, if a wicked person comes to you with news, then verify it" (Qur'an, al-Hujurat 49:6), indicates according to Ibn ʿAshur that although the address in the verse is directed to believers, its underlying rationale is universal. It aims to protect society from injustice and regret that may result from relying on unreliable information. He explains that describing the informant as *fasiq* (morally corrupt) serves as an indicator necessitating caution in accepting reports and refraining from building judgments upon them without verification. He further notes that the command to "verify" (tabayyanu) entails seeking the truth through rational examination and empirical indicators, rather than relying solely on appearances or widespread circulation.

In the context of artificial intelligence, this value acquires critical contemporary significance, as algorithms have become major intermediaries in producing, disseminating, and amplifying news. Drawing inspiration from this Qur'anic guidance requires the development of AI systems grounded in source verification mechanisms, credibility assessment, and the containment of fake news and misleading content. Developers and users of such technologies therefore bear ethical responsibility to ensure that artificial intelligence functions as a tool for verification and clarity rather than confusion and distortion.

Sixth, Respect for Privacy and the Prohibition of Mockery.

Allah's statement, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ﴾"O you who believe, let not a people ridicule another people" (Qur'an, al-Hujurat 49:11), affirms the value of respecting human dignity, safeguarding privacy, and preventing mockery and psychological harm in both individual and collective discourse. Ibn ʿAshur explains that the prohibition of ridicule encompasses all forms of contempt and derision, whether expressed through words, actions, or gestures, as such behavior violates human sanctity and fosters hostility and social fragmentation [6]. He further notes that mockery often arises from ignorance of the true nature of individuals and fundamentally contradicts the objectives of Islamic law in preserving dignity and nurturing harmony among people.

In the age of artificial intelligence, the importance of this value becomes especially evident in regulating content generated or promoted by algorithms, ensuring that it does not contribute to digital bullying, defamation, or ridicule of individuals or groups based on identity or difference.

3.5 Integrating Exegesis and AI Governance

This study set out to examine Qur'anic communication ethics through the *maqAsid*-oriented tafsir of Ibn ʿAshur and to explore their relevance for ethical challenges in AI-mediated communication. The findings reveal a coherent ethical framework grounded in five core values. There are truthfulness (sidq/qawl sadid), wisdom (hikmah), gentleness (lin/qaul hasan), justice (ʿadl), and public interest (maslahah) which offer normative guidance for responsible communication in the digital age. When situated within the existing literature, these findings both affirm and extend prior scholarship in several important ways.

First, the emphasis on truthfulness and verification strongly aligns with existing studies on Qur'anic communication ethics that emphasize on *sidq, amAnah* and accountability as foundational moral principles governing speech [6]. Previous research has highlighted the relevance of these values in countering misinformation and ethical lapses in digital environments characterized by speed and anonymity [9], [10]. This study reinforces those arguments but advances them further by grounding truthfulness in Ibn ʿAshur's *maqAsid*-based interpretation of *qawl sadid*, where ethical speech is evaluated not only by factual accuracy but also by intention, reformative purpose, and societal impact. This approach directly addresses the challenge of inhumane and decontextualized AI communication, by insisting that truthfulness in AI systems must remain aligned with human dignity and moral accountability rather than technical efficiency alone [20].

Second, the findings on wisdom and persuasion (hikmah and mawʿiẓah hasanah) resonate with communication ethics literature that emphasizes intention, tone, and power relations in ethical discourse [21]. Qur'anic studies have similarly noted that ethical communication involves appropriateness, contextual awareness and sensitivity to the audience [8]. This study contributes a more systematic articulation by demonstrating how Ibn ʿAshur conceptualizes wisdom as the alignment between knowledge, context and ethical purpose. When applied to AI-mediated communication, this insight highlights the challenge of technocentric approaches that prioritize efficiency and persuasion without moral intentionality. At the same time, it reveals the opportunity for AI to facilitate fair, inclusive and context-aware communication across cultural and religious boundaries when guided by value-based ethical frameworks [22]. In this respect, the study responds directly to calls in AI ethics literature for normative models that move beyond regulatory compliance toward substantive moral reasoning [1], [2].

Third, the value of gentleness and avoidance of verbal harm corresponds with prior Islamic communication studies that stress rifq, respect and the prevention of social harm [12], [13]. While existing literature often situates these values within *daʿwah*, education or media ethics, this study extends the discussion by embedding gentleness within a broader *maqAsid* framework aimed at preserving social cohesion and human dignity [23]. In the context of artificial intelligence, this contribution is particularly salient in addressing the challenge of hate speech, digital harassment and emotionally insensitive automated responses. At the same time, it opens the opportunity to design AI systems that promote empathetic, humane and respectful interaction grounded in Qur'anic ethical principles.

Fourth, the finding on accountability and moral responsibility in speech, derived from Ibn ʿAshur's interpretation of Qur'anic surveillance of utterances, directly complements interdisciplinary communication ethics scholarship that evaluates discourse based on responsibility and social impact [8]. In AI ethics literature, the challenge of diffused accountability in automated systems remains a persistent concern [2]. This study responds by extending moral responsibility beyond individual users

to include developers, designers and institutional stakeholders, highlighting the opportunity to frame AI governance as ethical stewardship rooted in Islamic moral reasoning [18].

Finally, the emphasis on public interest (maslahah) as an overarching ethical objective directly addresses the conceptual gap identified in the literature. Although *maqAsid al-shariʿah* has been increasingly invoked in discussions of Islamic ethics and technology, prior studies often employ it at an abstract level without systematic exegetical application [19]. By demonstrating how Ibn ʿAshur integrates maslahah into communication ethics and linking speech to societal stability, trust and reform, this study operationalizes *maqAsid*-based exegesis as a practical ethical framework for AI-mediated communication [24]. In doing so, it responds to scholarly calls for integrating classical *tafsir* methodologies with contemporary ethical reasoning [25]. This perspective also foregrounds the opportunity for AI to promote public good by disseminating Qur'anic ethical values globally through education, awareness, and cross-cultural dialogue.

Overall, this study contributes to the literature by bridging three domains that have largely developed in parallel: Qur'anic communication ethics, Ibn ʿAshur's maqAsid-oriented tafsir and contemporary AI ethics . As previous studies that remain descriptive or conceptually fragmented, the present findings demonstrate that Qur'anic communication ethics when systematically derived from authoritative exegesis and offer a coherent, value-driven framework capable of addressing both the ethical challenges and transformative opportunities of AI-mediated discourse. This integration not only reaffirms the enduring relevance of Qur'anic ethics but also positions Islamic moral thought as a substantive contributor to global discussions on responsible, inclusive and human-centred artificial intelligence.

4. Conclusion

This study examined the ethics of Qur'anic communication through the maqAsid-oriented tafsir of Muhammad al-Ṭ Ahir Ibn ʿAshur and assessed its relevance to artificial intelligence–mediated communication. The findings indicate that Ibn ʿAshur's interpretive framework offers a coherent ethical model grounded in five core principles: truthfulness (sidq), wisdom (hikmah), gentleness (lin), justice (ʿadl), and public interest (maslahah). These values demonstrate that Qur'anic communication ethics extend beyond verbal conduct to include intention, accountability, and social consequences. In the context of AI, they provide meaningful normative guidance for addressing challenges such as misinformation, algorithmic bias, manipulative persuasion, and harmful digital interactions. The study concludes that Ibn ʿAshur's maqAsid-based approach remains highly relevant for contemporary technological environments and offers a valuable human-centred ethical framework for the responsible design, governance, and use of AI communication systems.

Author Contribution: Kauthar binti Abd Kadir contributed to the conceptualization of the research idea, the development of the qualitative methodological framework focusing on Ibn ʿAshur's *al-Tahrir wa al-Tanwir* , and the writing of the initial draft. Mesbahul Hoque contributed to the thematic analysis of the selected Qur'anic verses and the development of the ethical values framework involving truthfulness, wisdom, and gentleness. Uwaisu Babba Rafindadi assisted in the literature review regarding AI ethics and the contextual analysis of digital communication challenges, and contributed to the final editing and revision of the manuscript. All authors have reviewed and approved the final version of this manuscript.

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