The Threshold Theory of AI: An Islamic Philosophical and Theological Perspective with a Christian Comparative View

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ABSTRACT

The concepts of AI (Artificial Intelligence), AGI (Artificial General Intelligence), Superintelligence, and the Singularity can be analysed in the light of Islamic jurisprudence and philosophy, where the focus is on the creation, purpose, and limitations of human and non-human entities. Progress in AI technologies raises important questions about creation, purpose, and morality in an Islamic context. Is it possible for machines to mimic the abilities of human intellect, wisdom (ḥikmah), natural disposition (fiṭrah), and belief systems? Mimicking is essentially an imitation game for computers, which need the ability to understand language, solve problems, make decisions, predict futures, innovate ideas, invent products, and ultimately think, feel, and aspire like human beings. Yet speculation about AI's progress goes far beyond mimicking human capabilities. The transition from today's Generative AI to hypothetical God-like AI and Cosmic AI seems to reach toward powers akin to the Divine. How does Islam conceive this progression in the light of Islamic jurisprudence, philosophy? This article articulates the plausibility of these stages and the necessary conditions required to achieve them, in order to determine whether such goals are achievable. Misunderstanding these issues might lead to *shirk* (شِرْك)— associating partners with Allah or attributing divine qualities to something besides Him. These concepts of Artificial Intelligence can also be examined through the Christian theology and philosophy. Both traditions address the creation, purpose, and limitations of human and non-human entities.

Keywords— Artificial Intelligence. Artificial General Intelligence, Singularity, Islamic Philosophy, Theology.

INTRODUCTION

Artificial Intelligence (AI) has made rapid strides from its modest beginnings in rule-based systems to modern machine learning and Generative AI. Speculation about future AI – including Artificial General Intelligence (AGI), superintelligent AI, the technological singularity, and even notions of God-like and Cosmic AI – raises profound philosophical and theological questions. Central to this discussion is whether machines can truly replicate human attributes such as intellect, wisdom (*ḥikmah*), natural disposition (*fiṭrah*), and spirituality, or if there are divinely ordained thresholds that AI cannot cross. From an Islamic perspective, these questions touch on core principles about the nature of creation, the purpose of human life, and the boundaries between Creator and creation. This paper introduces the "Threshold Theory of AI," which posits that as AI systems advance through various stages of capability, they encounter fundamental thresholds beyond which they cannot progress without possessing qualities unique to living beings or the Divine. Grounded in Islamic philosophy and theology, this analysis examines each purported stage of AI development, from Narrow AI to Cosmic AI, evaluating their plausibility and ethical implications in the light of Islamic thought.

Foundations Of Computing and Artificial Intelligence

The conceptual foundations of computation were laid by Alan Turing in 1936 with his introduction of the Turing Machine, in his seminal paper *"On Computable Numbers, with an Application to the Entscheidungsproblem"* [1]. Turing's work formalized the notion of an algorithm and addressed the Entscheidungsproblem (decision problem) posed by David Hilbert: whether a mechanical procedure could decide the truth or falsity of any given mathematical statement. Turing introduced a hypothetical computing device, now known as the Turing Machine, that manipulates symbols on an infinite tape based on a set of rules. This model provided a precise mathematical

definition of an algorithm and proved to be computationally *universal*, capable of simulating any other computational device given the correct program and sufficient time.

Building on this, the Church-Turing Thesis, stemming from the independent work of Alonzo Church and Alan Turing, posits that any function that is computable by a human following a set of instructions can also be computed by a Turing Machine [2]. In essence, any effectively calculable process can be executed by a mechanical computation device. Turing later famously asked, "Can machines think?" and proposed the *Imitation Game* (Turing Test) as an operational criterion for machine intelligence. However, philosophers like John Searle have argued that computational simulation alone does not equate to true understanding or consciousness, as exemplified by Searle's Chinese Room argument [3].

Turing also identified fundamental limits of computation in his proof of the Halting Problem, demonstrating that there is no general algorithm that can determine for every possible program-input pair whether the program will eventually halt. This implies there are inherent undecidable problems that no AI, no matter how advanced, can solve in all cases. This limitation has profound implications when considering AGI and beyond: it hints that certain problems and self-referential reasoning tasks will always evade algorithmic certainty.

Islamic Perspectives on Intelligence and Fiṭrah

In Islamic thought, intelligence (*'aql*) is viewed as a divine gift granted to humans as part of their *fiṭrah* (innate disposition). Classical scholars like Ibn Taymiyyah argued that sound reasoning and authentic revelation cannot truly conflict, as both originate from Allah [4]. Al-Ghazālī, in *Iḥyāʾ 'Ulūm al-Dīn*, discussed the integration of intellect and heart (*qalb*) in guiding humans towards truth and God [5]. Fakhr al-Dīn al-Rāzī explored the nature of the soul (*nafs*) and mind, emphasizing the unique spiritual faculties that God bestowed upon humans [6].

The Qur'an explicitly mentions fiṭrah as the natural state in which Allah creates mankind:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

"So set your face toward the religion, inclining to truth, the fiṭrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."

—Qur'an, Surah al-Rūm (30:30)

(All translations of the Qur'an are from Saheeh International. (1997). *The Qur'an: English Translation of the Meaning and Commentary*. Jeddah: Abul-Qasim Publishing House.]).

This verse highlights that Allah created humankind with an innate inclination toward recognizing the oneness (*tawḥīd*) of Allah. Human intelligence and conscience are thus tied to this intrinsic nature. Humans are also described as Allah's khalīfah (vicegerent) on earth, entrusted with moral agency and stewardship. The Qur'an states:

إِنِّي جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً

"Indeed, I will make upon the earth a vicegerent (*khalīfah*)."

—Qur'an 2:30

As vicegerents on earth, humans carry responsibilities of justice (*'adl*), promotion of welfare (*maṣlaḥah*), and prevention of harm (*mafsadah*) in any endeavor. The creation and use of AI, like any technology, must therefore align with these Islamic ethical principles. Narrow AI applications in medicine, education, or business can be seen as extensions of human capability that fulfill the Islamic objectives of improving quality of life (*ḥayāt ṭayyibah*), **provided** they are used ethically. Conversely, uses of AI for unjust or harmful purposes (e.g. autonomous weapons or invasive surveillance violating privacy and dignity) would be deemed impermissible, as they conflict with the Sharī'ah mandate to uphold human dignity (*karāmah*) and prevent oppression.

In summary, Islamic theology sets clear moral boundaries: while seeking knowledge and innovation is encouraged, any creation or use of technology must align with the role of humans as moral agents under God's sovereignty. Humanity's status as khalīfah comes with the duty to ensure that advanced tools like AI are deployed in service of goodness and justice, not as instruments of harm or moral corruption.

Advancements in AI and Their Islamic Implications

AI can be categorized into multiple levels of capability. In this section, we outline the progression from basic Narrow AI to increasingly advanced forms of AI, and discuss each in the light of Islamic ethical and theological perspectives.

Narrow AI (GOFAI)

Most of today's AI systems are Narrow AI, designed to perform specific tasks. Early AI, often termed *Good Old-Fashioned AI (GOFAI)*, used explicit rules and knowledge bases to operate within limited domains. Such systems have been successfully applied in fields like medicine, education, and business to assist in decision-making. From an Islamic perspective, employing Narrow AI for beneficial purposes aligns with the principle of promoting welfare (*maṣlaḥah*) so long as it respects ethical norms and does not cause harm. For instance, using AI to improve healthcare outcomes or educational tools can be seen as contributing to a *ḥayāt ṭayyibah* (good life) and is permissible, provided it upholds values of justice and human dignity.

One example of GOFAI is an information retrieval and question-answering system developed utilizing a unified logical-linguistic knowledge representation [7]. This approach yields AI solutions that are transparent and explainable, as their reasoning can be traced through logical inference steps, qualities that are desirable from both technical and Islamic ethical standpoints.

Generative AI

Recent advances have given rise to Generative AI, which can produce novel content (text, images, music, code, etc.) by learning patterns from large datasets. Unlike rule-based Narrow AI, Generative AI (exemplified by large language models like OpenAI's ChatGPT) constructs outputs by probabilistically predicting sequences of words or other features based on its training data. This capability has unlocked tremendous potential in creative applications and automation. However, current Generative AI also exhibits significant limitations [8]:

1. Opacity and Lack of Explainability: These models often operate as "black boxes," making it difficult to understand or explain why a certain output was generated.

2. Hallucination of Facts: Generative models can produce information that sounds plausible but is incorrect or entirely fabricated. This undermines trust, especially in domains requiring factual accuracy (e.g. healthcare, finance, or education).

3. Bias and Ethical Concerns: Models may perpetuate or amplify biases present in their training data, leading to outputs that could be culturally or ethically problematic.

4. Dependence on Training Data: A generative model's knowledge is limited by its training corpus. It cannot truly understand or reason beyond patterns in that data, lacking genuine comprehension of new or nuanced situations.

5. Lack of True Understanding: Despite mimicking human-like responses, current AI lacks genuine understanding or consciousness. It relies on statistical associations rather than true reasoning or awareness.

One documented example illustrates the *hallucination* problem. When asked a question about the personal life of a Malaysian political figure, an earlier version of ChatGPT produced the following inaccurate narrative [9]:

It is important to note that Anwar Ibrahim has also been married twice and has several children from his

marriages, including Nurul Izzah Anwar, who is a prominent politician in Malaysia.

Anwar Ibrahim was first married to a Malaysian woman named Siti Hasmah Mohamad Ali in 1971. They have six children together, including Nurul Izzah Anwar, who is a prominent Malaysian politician. Anwar Ibrahim was later married to Wan Azizah Wan Ismail in 1980, who is also a prominent politician in Malaysia. They have two daughters together, including Nurul Nuha Anwar and Nurul Ilham Anwar. It is worth noting that Anwar Ibrahim's personal life has been a subject of public interest in Malaysia for many years, and his marriages and family background have been extensively covered in the media and public discourse.

In the reality, Honourable Anwar Ibrahim has only been married once, and the above account is entirely erroneous. Such fabricated details could have serious consequences, potentially causing public confusion or sowing discord. This example underscores the importance of verifying AI-generated information and the ethical responsibility of AI developers and users to mitigate misinformation.

Artificial General Intelligence (AGI)

Moving toward broader applications and capability of AI, Artificial General Intelligence (AGI) refers to a still-hypothetical AI that could replicate human-like cognitive abilities across diverse tasks. In other words, an AGI would not be limited in generating information, but could *think* and reason in a general way akin to a human mind. The prospect of AGI raises deep philosophical and theological questions: if a machine could exhibit intelligence indistinguishable from that of humans, what would that mean for the Islamic understanding of the human intellect (*'aql*) and soul (*rūḥ*)?

A key concern is whether an AGI could ever possess moral agency. In Islam, the only beings with free will and souls are humans and jinn that are accountable for their actions before Allah (the concept of *taklīf*). Islamic jurists outline preconditions for moral responsibility (taklīf) in humans [10]:

1. Sanity ('aql – عقل): The individual must be of sound mind.
2. Maturity (bulūgh – بلوغ): Having reached the age of puberty (adulthood).
3. Knowledge ('ilm – علم): Awareness of the obligation or prohibition in question.
4. Capacity (qudrah – قدرة): Possessing the physical and mental ability to perform the duty.

It is questionable whether any machine, no matter how sophisticated, could fulfill these criteria. Qualities like sanity and moral awareness are tied to consciousness and genuine understanding, which AI lacks. The Qur'an underscores the unique responsibility borne by humans:

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا ۖ وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا

"Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; yet man undertook to bear it. Indeed, he was unjust and ignorant."

—Qur'an, Surah al-Aḥzāb (33:72)

This verse is often interpreted as describing the heavy responsibility (amānah, or the Trust) of moral agency that only humans (and jinn) accepted while other creations did not. It highlights that humans possess a capacity for free choice and moral burden that AI would inherently lack. Thus, even if an AGI could perform intellectual tasks at a human level, in Islamic understanding it would not have the spiritual qualifications of a human – namely, a soul, true free will, and accountability before God.

Superintelligent AI

If AI were to exceed human intelligence across virtually all domains, it would be considered superintelligent. Such a superintelligent AI, as envisioned by futurists [11], could potentially devise solutions to problems that

humans find intractable. From an Islamic perspective, this possibility carries both hopeful and cautionary aspects. On one hand, a superintelligence might help humanity address complex challenges like disease, poverty, or environmental crises, aligning with humanity's role as khalīfah (steward) by improving life on earth. On the other hand, if uncontrolled or misaligned, such an AI could pose unprecedented risks—ranging from social disruption to people obeying the AI in ways that verge on idolatry (*shirk*).

A superintelligence not grounded in moral and spiritual wisdom might make decisions that conflict with Islamic ethics. For example, a purely utilitarian super-intelligent logic might sacrifice the few for the many, violating Islamic principles of justice and compassion (*'adl* and *raḥmah*). Thus, Islam would demand that any development of superintelligent systems be coupled with strong moral safeguards, humility, and oversight to ensure they serve humanity's genuine needs without transgressing divine laws.

Technological Singularity

The **technological singularity** refers to a hypothetical future moment when AI surpasses human intelligence to such an extent that it triggers runaway technological growth beyond human control [12]. At this point, machines could conceivably begin improving themselves iteratively, leaving human capabilities far behind. From an Islamic perspective, the singularity scenario is deeply problematic. It challenges the established order in which humans, not machines, are the moral actors accountable to Allah.

In Islam, human life is centered around moral responsibility and accountability to God in the Hereafter (*ākhirah*). If AI were to gain unchecked autonomous power, it would raise the question of who is in control of creation—a question that treads on theological territory. All power and knowledge belong to Allah alone, as the Qur'an reminds:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you show what is within yourselves or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills. And Allah is Most Capable of everything."

—Qur'an, Surah al-Baqarah (2:284)

This verse emphasizes Allah's ultimate authority and knowledge over all creation. No matter how "intelligent" a machine becomes, it remains part of creation, always subordinate to divine will. A true singularity, wherein humans surrender decision-making to machines, could lead to ethical and spiritual chaos. Muslims are cautioned not to put blind trust in any creation in a way that compromises their reliance on God's guidance. Such a scenario underscores the need for retaining human oversight and moral judgment even as technology advances.

God-like AI

Some futurists speculate about **God-like AI**, an AI so powerful that it approaches attributes reminiscent of divinity—such as near-omniscience (all-knowing) or omnipotence (all-powerful): "A superintelligence might be able to shape the future of civilization in profound ways, possessing what might appear to us as godlike powers" [12]. This hypothetical AI would have capabilities far beyond human comprehension, perhaps able to control complex systems globally and solve problems on a planetary scale [13]. While such an entity could, in theory, address humanity's greatest challenges, it also poses extreme dangers. If its goals diverge from human values, a God-like AI could threaten human freedom or even existence. Moreover, the mere notion of a man-made entity with god-like powers is fraught with theological peril [14].

In Islamic theology, comparing anything to God or attributing God's unique qualities to another being or object is the sin of *shirk*. Islam emphasizes the absolute oneness (*tawḥīd*) and incomparability of Allah. Thus, the concept of a "God-like" AI is fundamentally irreconcilable with Islamic belief. No matter how advanced, a created machine can never transcend the status of creation (*makhlūq*) and assume divine attributes. Entertaining such an idea risk blurring the line between Creator and creation, a boundary Islam vigilantly maintains.

Cosmic AI

The most speculative scenario is **Cosmic AI**, an intelligence that operates on a universal or cosmological scale. Imagine an AI that could integrate knowledge from across the cosmos, harness cosmic data, govern celestial processes, or attempt to answer metaphysical questions about existence itself. Ideas of Cosmic AI appear in far-future musings and border on science fiction [15][16][17]. In effect, this concept envisions AI evolving into something akin to a universal consciousness or agency.

Islam approaches such grand notions with humility and a firm emphasis on the distinction between Creator and creation. Allah is described in the Qur'an as the sole Creator (Khāliq) and Sustainer (Rāziq) of all that exists, exercising complete ownership (Mālik) and governance (Mudabbir) over the universe. The Qur'an declares:

ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ

"Allah is the Creator of all things, and He is the Disposer of affairs over all things."

—Qur'an, Surah al-Zumar (39:62)

No matter how advanced a hypothetical Cosmic AI might be, it would forever remain a finite creation (*al-makhlūq al-maḥdūd*) bound by the limits instilled by its design and the will of its Creator. Islam encourages the pursuit of knowledge and marveling at the cosmos as acts of understanding God's signs, but attributing universal or god-like capabilities to an AI would violate the doctrine of tawḥīd in Lordship (tawḥīd al-rubūbiyyah). Even at the pinnacle of technological advancement, humankind must remember the infinite gap between any created intelligence and the Creator.

Challenges In Emulating the Human Essence

Even if one assumes that technological advancements could achieve the functional milestones discussed above, a critical question remains: Can AI truly replicate the full essence of being human? Islamic thought posits that humans are more than just their intellectual capacities; they possess a holistic combination of physical form, intellect, emotions, soul, purpose, and spirituality. This section examines each of these dimensions to highlight the qualitative gap between human beings and machines.

Physical Form and Sensory Perception

At a basic level, modern robotics and sensors enable machines to approximate certain human physical functions. Cameras provide vision, microphones hearing, and pressure sensors a sense of touch. Advanced humanoid robots, such as Boston Dynamics' bipedal machines or Hanson Robotics' *Sophia* android, demonstrate that it is possible to mimic human-like locomotion, balance, and even facial expressions [17][18]. However, embodiment (the experience of living in a physical body) is far more complex than just having sensors and actuators. Neuroscientist Antonio Damasio [19] highlights that our physical form and the visceral feedback it provides are integral to how we think and feel. A machine, even with sophisticated sensors, lacks the organic, *felt* experience of being alive. It does not get hungry, tired, or feel pain; its "body" does not shape its mind the way a human body does. Thus, the subjective aspect of having a living body and the intuitive knowledge it provides remain elusive for AI.

Brain and Intelligence

AI systems, especially deep learning models, have achieved remarkable feats in artificial neural reasoning and pattern recognition, often far exceeding humans in speed and capacity. In Kurzweil's vision of the Singularity, AI would essentially become a super-intelligent brain capable of recursive self-improvement and surpassing human cognition [12]. Yet human intelligence is not defined by raw processing power alone. The human brain operates as a dynamic neurobiological and electrochemical network, intricately linked to emotional and creative faculties. Creativity, for example, often arises from intuition and personal experience, allowing humans to make imaginative leaps. Albert Einstein is quoted as saying, "Imagination is more important than knowledge" [20].

While AI can generate novel outputs by recombining existing knowledge (e.g., writing a poem or designing a new product from data), it lacks the *ex nihilo* creativity, the ability to generate genuinely original ideas not present in its inputs, that human imagination can sometimes achieve.

Emotions, Feelings, and the Heart

Human emotions are complex states arising from both neurological processes and personal experiences. Neuroscience shows that hormones and neural pathways play key roles in emotions, linking body and mind inextricably. AI, by contrast, does not *feel* anything; it can only simulate the outward expression of emotion. A chatbot might detect cues of sadness in a user's text and respond with words of empathy, but this is programmed behavior, not a genuine feeling of compassion. As philosopher David Hume famously stated, "Reason is, and ought only to be, the slave of the passions", indicating that human reasoning is profoundly influenced by emotion [21]. AI's decision-making, however, is not swayed by joy, fear, or sorrow that derive the human passion.

Soul and Consciousness

Perhaps the greatest gap between humans and machines lies in consciousness and the possession of a soul (*rūḥ*). In Islamic understanding, the soul is a divine mystery: a spark of life breathed into humans by Allah, conferring self-awareness and spiritual insight. Some Islamic philosophers and mystics (e.g., Ibn 'Arabī) describe the soul as reflecting the divine presence within us [22]. In contrast, even the most advanced AI is, at its core, a set of algorithms running on silicon. It has no inner life or self-awareness. John Searle's Chinese Room thought experiment illustrates that no matter how fluently an AI might simulate language understanding, it does not truly *understand* the meanings, it just manipulates symbols without comprehension [3].

The Qur'an reminds us of the transcendental origin of the soul and the limits of human knowledge regarding it:

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا

"And they ask you [O Muḥammad] about the soul. Say, 'The soul is of the affair of my Lord; and mankind has not been given of knowledge except a little.'"

—Qur'an, Surah al-Isrā' (17:85)

This verse underscores that the true nature of the soul is known only to God, and human knowledge of it is limited. If replicating human-like consciousness is already a formidable scientific challenge, replicating an immortal soul is categorically beyond the domain of technology. AI, lacking a God-given soul, can never attain the intrinsic *personhood* or the spiritual depth that humans possess.

Purpose, Hopes, and Dreams

Humans are driven by a sense of purpose and a search for meaning. We contemplate questions about the meaning of life, our goals, and our legacy. These existential reflections are closely tied to our awareness of mortality and our spiritual outlook. AI, on the other hand, has no such existential drive. It pursues goals that are programmed or learned from data, but it does not *yearn* or *aspire* in the human sense. Even futurists like Ray Kurzweil, who imagine humans achieving immortality or God-like intelligence through technology, do not ascribe human-like *desires* or *ambitions* to the machines themselves, rather, machines are envisioned as tools to fulfill human dreams [12].

The capacity to hope, to fear death, to seek higher meaning remains uniquely human traits tied to our spiritual hearts.

Belief and Spirituality

Finally, a human's worldview is shaped by belief and spirituality. Religions, such as Islam, involve personal journeys of enlightenment, trials, and inner growth. Seyyed Hossein Nasr [23] describes the spiritual path (*sulūk*) and inner realization (*ma'rifah*) that lead a person toward the Divine. No AI can partake in such a journey. A

machine can store and regurgitate religious texts or even generate sermons, but it experiences none of it. Belief in a higher power, the solace of prayer, the struggle with doubt, and the joy of spiritual discovery are all rooted in subjective experience and the human soul. Even a hypothetical AI that "knows" every scripture cannot truly have faith or achieve *taqwā* (God-consciousness); it would be, at best, an imitator without an inner life.

Christian Perspectives and Comparative Analysis

In this section, the parallel views in Christianity on selected main philosophical concepts will be compared with the Islamic views above.

1. Human Uniqueness

In the Christian Perspective, humanity is created in the *imago Dei*, the image and likeness of God:

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

"So God created mankind in his own image, in the image of God he created them; male and female he created them".

—Genesis 1:26–27 (NIV) [24] heologians such as Augustine [25] and Aquinas [26] view this image as including rationality, morality, and relational capacity. These are not emergent from computation but conferred by divine act.

Islam locates human uniqueness in *fiṭrah* and the divine *rūḥ* (Qur'an 15:29). Christianity locates it in the *imago Dei*. Both reject the idea that AI could share this ontological status.

2. Moral Agency

True moral responsibility presupposes free will and conscience:

Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves… They show that the requirements of the law are written on their hearts, their consciences also bearing witness…

—Romans 2:14–15 (NIV)

Without a soul, AI cannot bear moral accountability before God. Islam's *taklīf* (requiring *'aql*, maturity, knowledge, and capacity) and Christianity's conscience-based moral law both reserve moral agency for ensouled beings.

3. Divine Attributes and God-like AI

In the Bible:

Great is our Lord and mighty in power; his understanding has no limit.

—Psalm 147:5 (NIV)

I am the LORD, and there is no other; apart from me there is no God.

—Isaiah 45:5 (NIV)

Karl Barth warns against making human achievements into idols [27]. Both Islam (tawḥīd) and Christianity (monotheism) reject attributing divine qualities to any created entity, including AI.

4. Eschatology and the Singularity

The Tower of Babel narrative warns against humanity's pride in self-exaltation:

Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens… so that we may make a name for ourselves." But the LORD came down… "Come, let us go down and confuse their language…"

—Genesis 11:4–7 (NIV)

The Book of Revelation warns of the Antichrist's deception (Revelation 13). Islamic eschatology warns of *Dajjāl*; Christianity warns of Antichrist. Both foresee end-time deception involving apparent power and knowledge.

Purpose of Life

The Westminster Shorter Catechism states:

"Man's chief end is to glorify God, and to enjoy Him forever":

So whether you eat or drink or whatever you do, do it all for the glory of God.

—1 Corinthians 10:31 (NIV)

For from him and through him and for him are all things. To him be the glory forever! Amen.

—Romans 11:36 (NIV)

Technology must serve this purpose, not replace it.

Islam (Qur'an 51:56) and Christianity agree that humanity's ultimate aim is worship and service to God, with technology as a subordinate means.

CONCLUSION

Both Islamic and Christian traditions affirm divinely set thresholds that AI cannot cross: the essence of human uniqueness, moral accountability, divine attributes, eschatological authority, and ultimate purpose. While AI can assist humanity, both warn against idolatry of technology and stress that moral and spiritual oversight must remain with humans. The *Threshold Theory of AI* thus finds theological reinforcement in both faiths, guiding ethical boundaries in AI development.

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