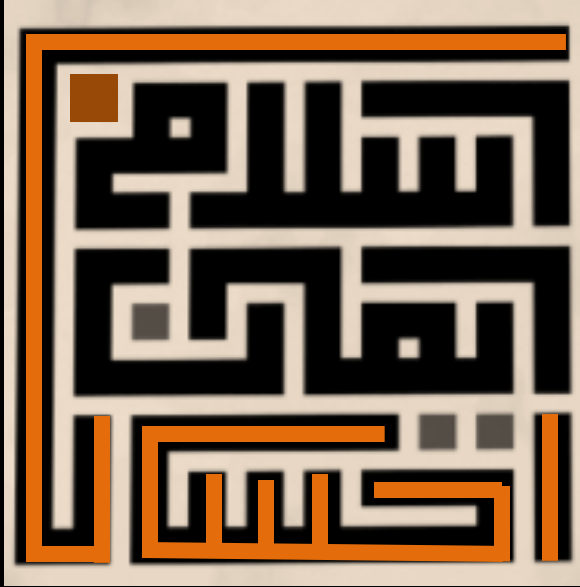




IHSAN COURSE 2025

EDUCATION IN THE AI ERA:

*Cultivating Multiplex Intelligence and
Human Wholeness*

JUNAID QADIR (jqadir@qu.edu.qa)

Linguistic Meaning of Ihsan

Imam Raghīb al-Isfahani explains that *Ihsan* stands for

“the creation of beauty in one’s conduct, which is achieved through beauty in knowledge and beauty in action”

Verb (form IV) - to do good

(2:195:10) <i>wa-aḥsinū</i>	And do good	وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ
(3:172:11) <i>aḥsanū</i>	did good	لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ
(4:128:22) <i>tuh'sinū</i>	you do good	وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
(5:93:21) <i>wa-aḥsanū</i>	and do good	ثُمَّ اتَّقُوا وَأَحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
(6:154:8) <i>aḥsana</i>	did good	ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ
(10:26:2) <i>aḥsanū</i>	do good	لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ
(12:23:18) <i>aḥsana</i>	(who has) made good	قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
(12:100:20) <i>aḥsana</i>	He was good	وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَنُو
(16:30:10) <i>aḥsanū</i>	do good	لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَلَدَارُ الْآخِرَةِ خَيْرٌ
(17:7:2) <i>aḥsantum</i>	you do good	إِنْ أَحْسَنْتُمْ
(17:7:3) <i>aḥsantum</i>	you do good	أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
(18:30:11) <i>aḥsana</i>	does good	إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا
(18:104:10) <i>yuh'sinūna</i>	(were) acquiring good	وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
(28:77:12) <i>wa-aḥsin</i>	And do good	وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
(28:77:14) <i>aḥsana</i>	Allah has been good	وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
(32:7:2) <i>aḥsana</i>	made good	الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ
(39:10:8) <i>aḥsanū</i>	do good	لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ
(40:64:10) <i>fa-aḥsana</i>	and perfected	وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
(53:31:15) <i>aḥsanū</i>	do good	وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ
(64:3:6) <i>fa-aḥsana</i>	and made good	وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ
(65:11:31) <i>aḥsana</i>	Has been (granted) good	قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

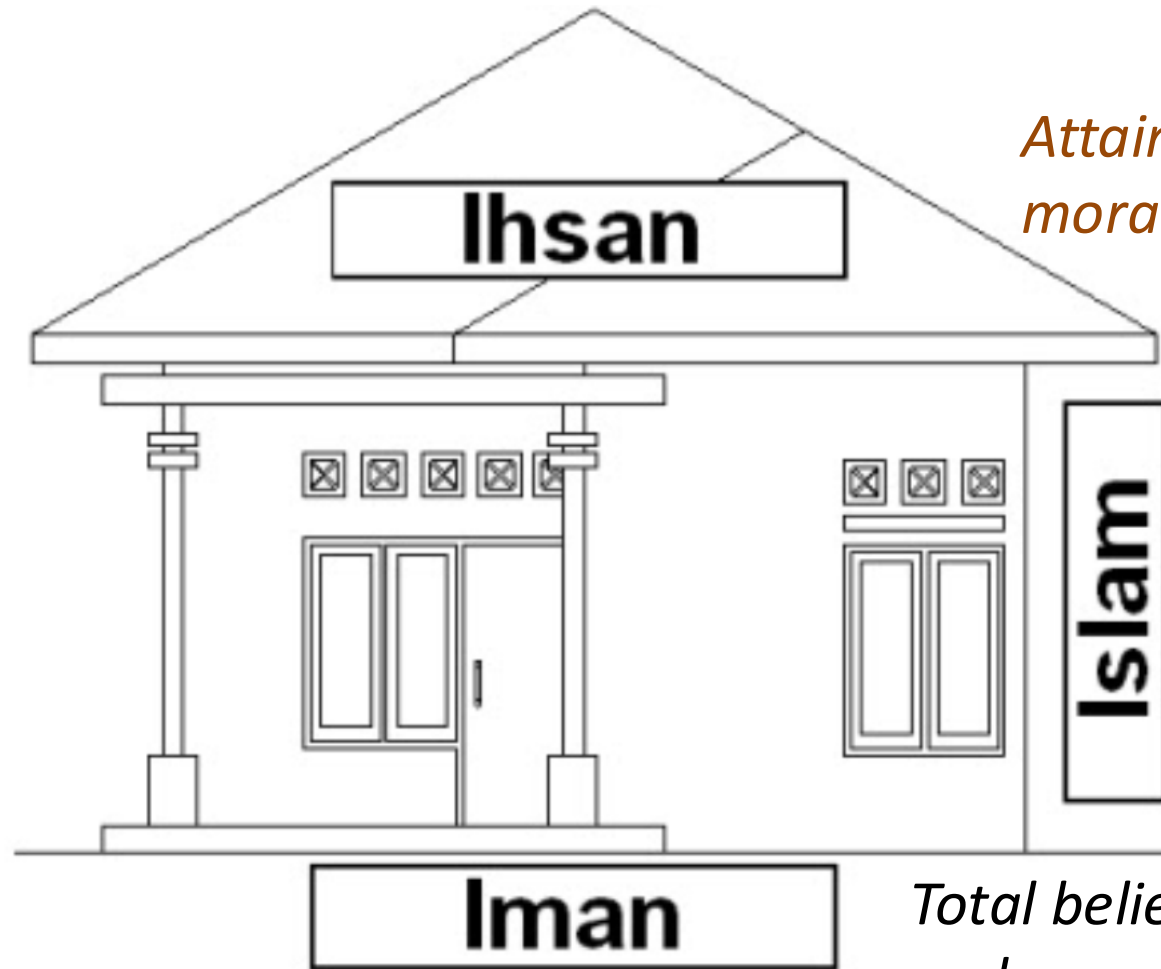
Hadith Jibril (An Excerpt)

قَالَ مَا الْإِحْسَانُ

قَالَ "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ
لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ"

Jibril (AS) further asked, "What is Ihsan (perfection)?" Allah's Messenger ﷺ replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you."

The various dimensions of the Islamic tradition



*Attaining excellence in conduct,
morals, and God's awareness*

بُنيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ

Five Rituals of Islam

*Total belief in God's omniscience and omnipotence
and recognizing God's Lordship in creation (Khalq)
and in affairs (Amr)*

Technology optimists and skeptics

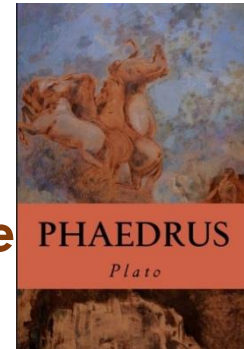
When it comes to technology, there are two opinionated camps:

(1) *technological optimism* (“*this will solve everything*”) and

(2) *technological skepticism* (“*this will ruin everything*”).



More than 2,000 years ago, Plato dramatized this tension in his dialogue Phaedrus, through the myth of **Theuth** — the inventor of writing — and **Thamus**, the skeptical king.



Technology does not work in only way

both of these protagonists had an important insight; but they were wrong in thinking that technology only works in a single way (either-or approach)

Technology Is Not Neutral and **Both Good and Bad**

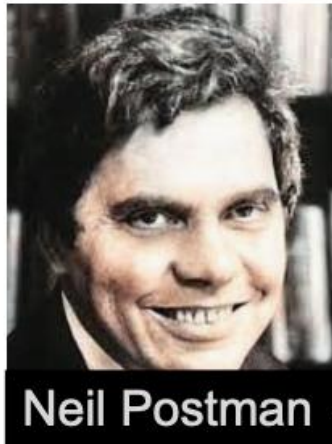


Melvin Kranzberg

Kranzberg's First Law of Technology

"Technology is neither good nor bad;
nor is it neutral."

"we shape our tools and thereafter our tools shape us."



Neil Postman

"Every technology is
both a burden and a blessing;
not either-or, but this-and-that."

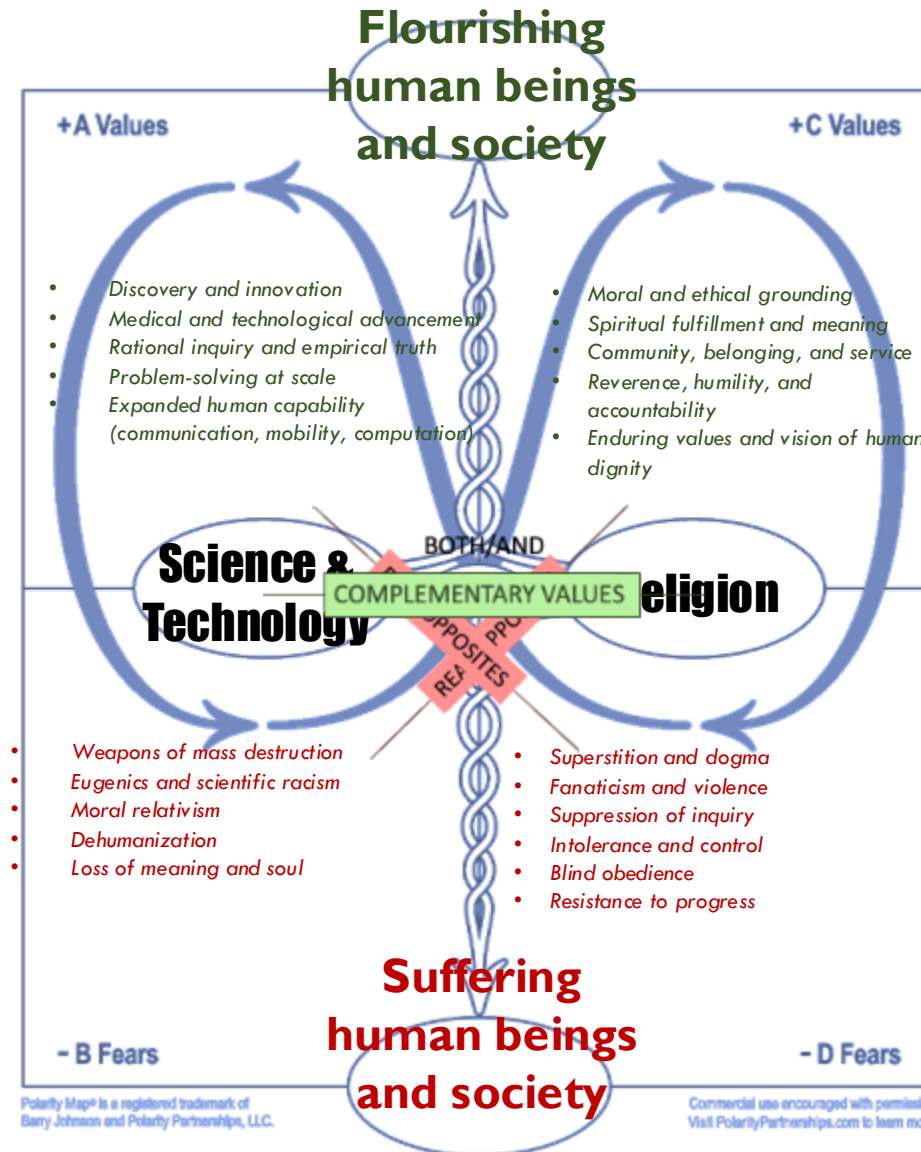


Unhealthy Polarization

**Which one of these
two polar opposites
do we need to have?**



“We don’t need religion to be moral or to live meaningful lives. Science is enough.” — Dawkins, *The God Delusion* (2006)



Multiplexity: We actually need both science and technology that, which is guided by religion to achieve our greatest purpose.

**Also
called
Both-And
Thinking**



Hamza Yusuf has criticized **Richard Dawkins’ selective comparison** of: “...the worst of religion (superstition, fanaticism, violence) with the best of science (rigor, progress, reason).”

EDUCATION IN THE AI

***ERA:** Cultivating Multiplex*

Intelligence and Human Wholeness

About this short course



Survey Question



With increasingly capable machines, what is it that differentiates human beings and human intelligence from machines and artificial intelligence?

Some Questions are Important Again

ONTOLOGY کائنات کیا ہے؟ انسان کیا ہے؟

TELOS/ PURPOSE ہمارا مقصد کیا ہے؟

ETHICS ہمیں کیسے جینا چاہیے؟

PRACTICAL WISDOM ہمیں کیسے عمل کرنا چاہیے؟

Course Outline

DAY 1

- 1) SETTING THE STAGE (INTRODUCTION)
- 2) MULTIPLEX INTELLIGENCE (EPISTEMOLOGY)
- 3) NATURE OF REALITY (ONTOLOGY)

DAY 2

- 4) UNDERSTANDING INSANI KAMAL (WHOLENESS)
- 5) PURPOSE, IDEALS, AND SELF DEVELOPMENT (TELOS)
- 6) CHARACTER TRAITS OF IHSAN (ETHICS)
- 7) BECOMING ROBOT PROOF (PRACTICAL WISDOM)

Desired Learning Outcomes



1. Develop Holistic Insight

Integrate intellectual, ethical, and spiritual dimensions to become more balanced, whole human beings.



2. Appreciate Diversity and Understand Polarities

Understand and engage with diverse and opposing worldviews using tools like polarity management & both-and thinking.



3. Navigate the AI Dilemma

Grasp the moral, philosophical, and societal tensions posed by advanced AI technologies.



4. Synthesize the Best of Both Worlds

Learn how to identify polarities (such as tradition and innovation, reason and revelation, human intelligence and machine intelligence) and manage them effectively.



5. Deepen the Understanding of *Ihsan*

Reflect on the expansive meaning of *Ihsan* as spiritual excellence in both *dunya* (this world) and *akhirah* (the hereafter), and its relevance to ethics in a digital era.

Prayer Before We Start The Course

[Moses] said, "My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue. That they may understand my speech. (Quran 20:25-28)

رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ
لِي أَمْرِي - وَاحْلُلْ عُقْدَةً مِّنْ
لِّسَانِي - يَفْقَهُوا قَوْلِي -

My Lord ease (my task) for me and do not make it difficult for me, and complete (my task) with a good ending and with your help.

O, The Opener (x3).

My Lord increase in me knowledge.

رَبِّ يَسِّرْ وَ لَا تُعَسِّرْ وَ تَمِّمْ
بِالْخَيْرِ وَ بِكَ نَسْتَعِينُ يَافْتَاَحُ
يَافْتَاَحُ يَافْتَاَحُ رَبِّ زِدْنِي عِلْمًا

1

Setting the Stage

What is Artificial Intelligence?

Different takes on “what is intelligence”

The ability to solve problems

The ability to learn from experience

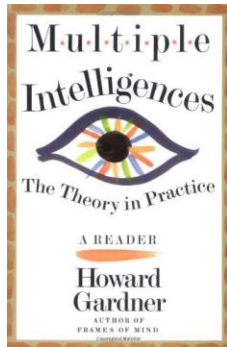
The ability to reason about things

The ability to recognize patterns

The ability to figure out causes of things (or to understand)

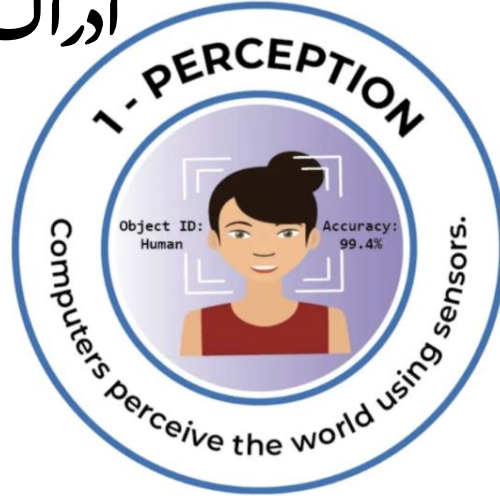
The ability to generalize and abstract (and make analogies)

The ability to pursue objectives and purpose.



Big Ideas in Artificial Intelligence

ادراک



Big Idea 1 in AI

نمائندگی اور استدلال



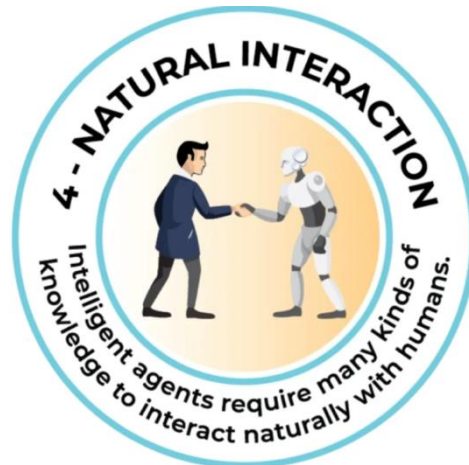
Big Idea 2 in AI

سیکھنا



Big Idea 3 in AI

قدرتی
تفاعل



Big Idea 4 in AI

سماجی
اثرات

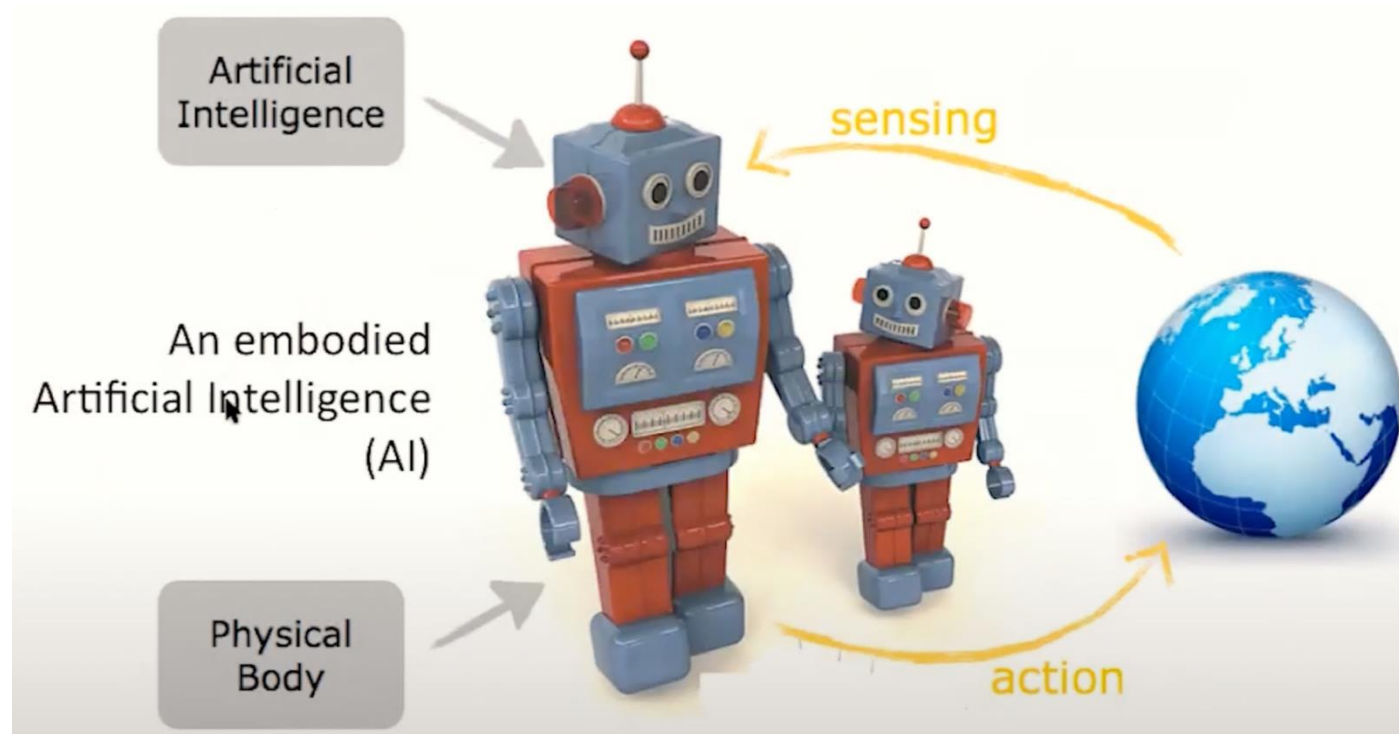


Big Idea 5 in AI

Physical AI/ Embodied AI

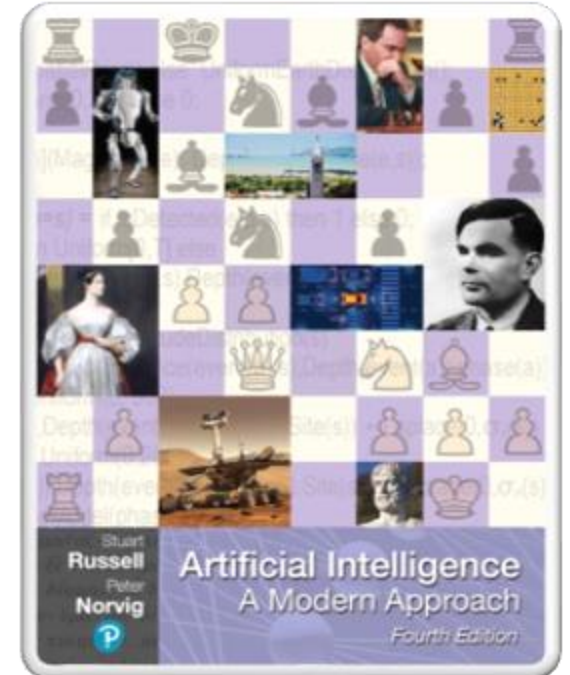
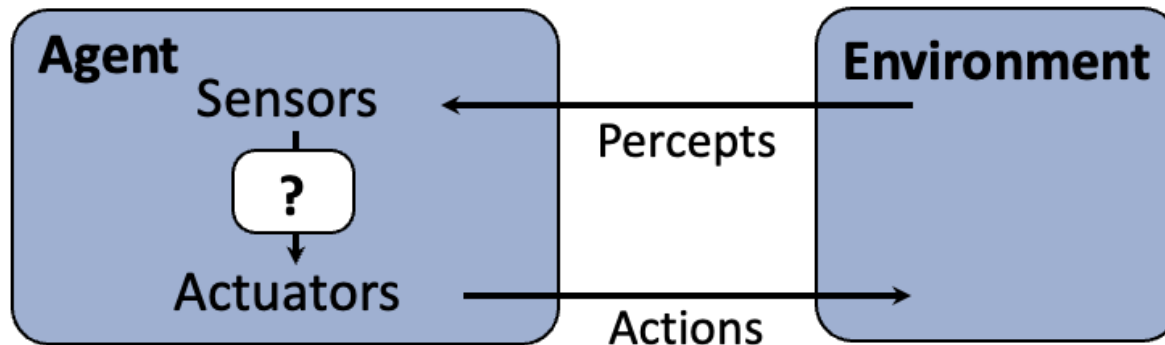


Moravec's paradox: tasks easy for humans, like walking or recognizing faces, are surprisingly difficult for robots, while tasks that are hard for humans, such as complex calculations, are relatively easy for machines



Traditional AI as “intelligent machines”

Intelligent agent is a system that perceives its environment and takes actions which maximize its chances of success. *(Russell & Norvig)*



LLM (GenAI) as a cultural and social technology

Science
AAAS

Farrell, H., Gopnik, A., Shalizi, C., & Evans, J. (2025). Large AI models are cultural and social technologies. *Science*, 387(6739), 1153–1156.

CULTURAL TECH.

- Language
- Writing
- Print
- Libraries
- Internet Search
- Wikipedia



LLMs are cultural and social technologies—not intelligent agents



They function more like writing, libraries, markets, or bureaucracies than autonomous minds.

They reorganize and simulate human-created information

LLMs don't “think” — they remix and reframe the accumulated output of human culture.



They rely on human knowledge, labor, and interaction

From training data to human feedback (RLHF), LLMs are built on widespread human contribution.



Lossy yet useful abstractions—like markets or bureaucracies

They compress complex knowledge into simplified, operational outputs with inherent distortion.



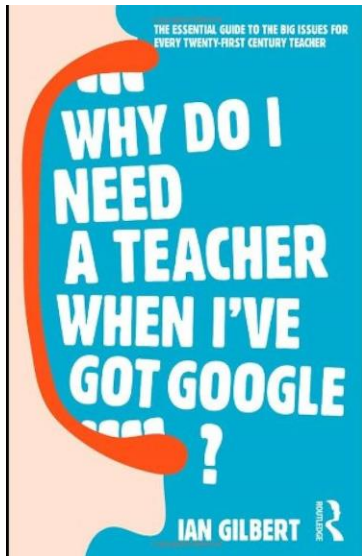
They shape what we see—and what we don't

LLMs influence visibility, meaning, and power by privileging certain voices and structures.

Some Risks of GenAI use in education

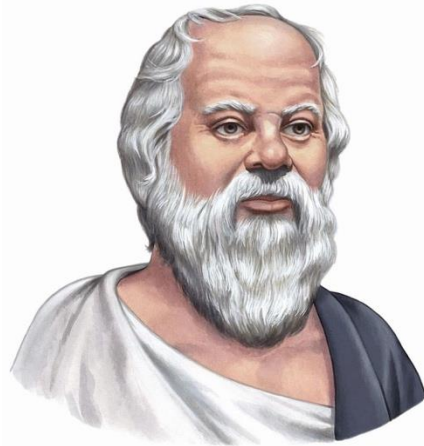
DISINCENTIVES

Why spend time and effort learning when you can just Google/ or use ChatGPT



SOPHISTRY & PRETENTION

Appearances become more important than truth. Easy to create plausible but untrue information.



TECHNOLOGICAL OUTSOURCING



**AL-GHAZALI AND
THE ROBBERS**

HOMOGENIZATION

Making the thoughts/ outputs of every student formulaic and cliched

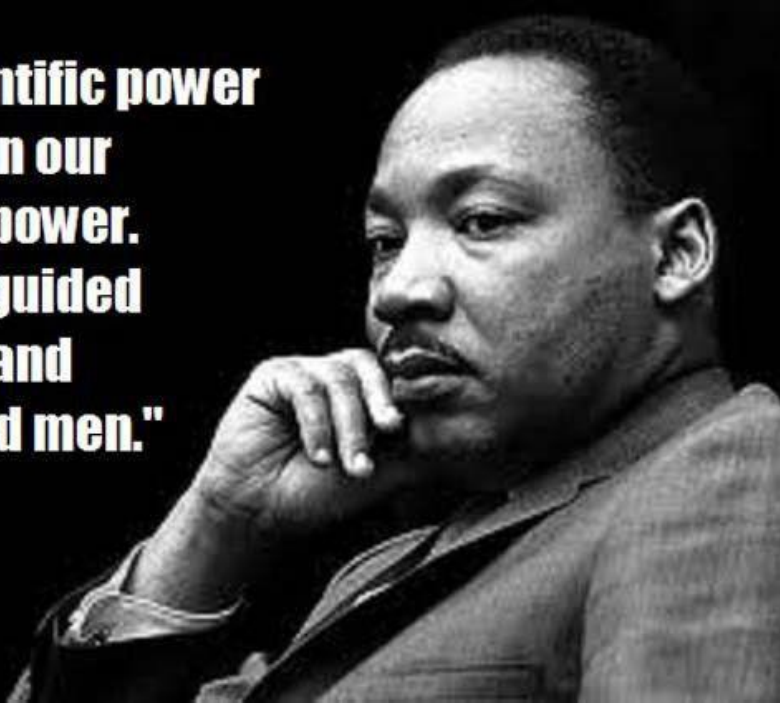


Current Situation of Humanity

The World Today is Out of Balance

**"Our scientific power
has outrun our
spiritual power.
We have guided
missiles and
misguided men."**

MLK



Corruption has manifested due to man's actions

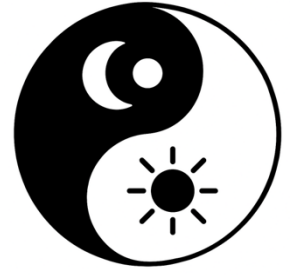


The world has become more unequal



Nature itself inherently had balance

(when we get fixated on only one pole of a pair)



*And of everything We created pairs,
so that you may reflect (51:49)*

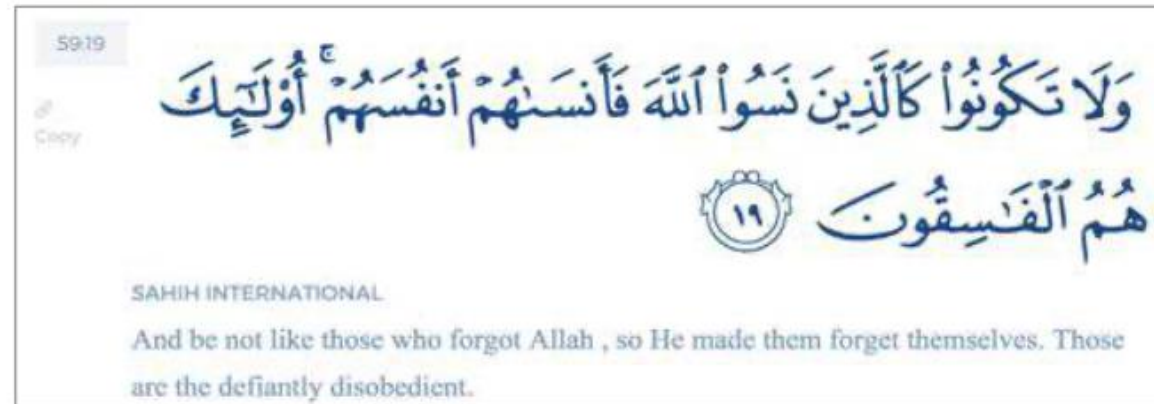
قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

Many of the signatures of modern civilization conflict with Islam

[forgetting God, forgetting the afterlife; pursuing desires, extremism, moral relativism]

The forgetting of
the inner self



Allama Iqbal has mentioned this Ayah as the source of his philosophy of self-hood of Khudi

Questions/ Discussion Time

2

Multiplex Intelligence (Epistemology)

Convergent vs. Divergent Problems

Two Different Kind of Problems



OR



Convergent problems — *often found in the realm of the natural sciences* Typically governed by clear parameters and yield to formal methods such as mathematics, experimentation, or optimization.

Examples: determining the boiling point of a substance, solving Maxwell's equations, calculating load distribution in a bridge.



AND



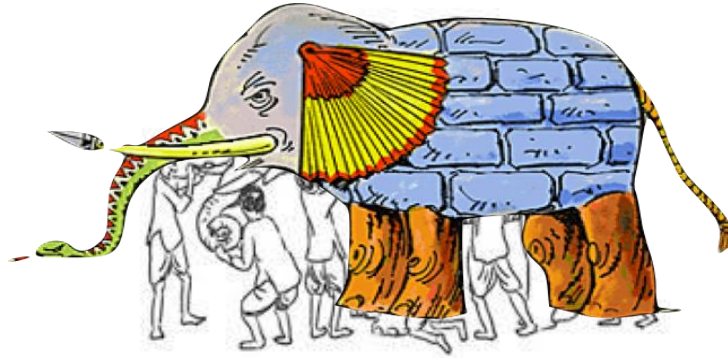
Divergent problems — *often found in the realm of socio-technical systems such as engineering, policy, or design.*

They require judgment, stakeholder negotiation, and ethical reflection, often without a final or optimal resolution.

Examples: designing an equitable urban transport system, regulating AI in education, managing water allocation in drought-prone regions.

Complexity Requires Multiplexity (*Both/And Thinking*)

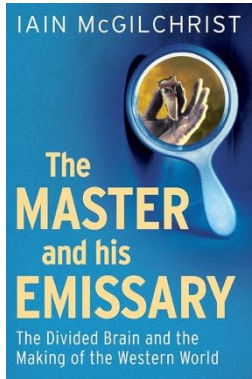
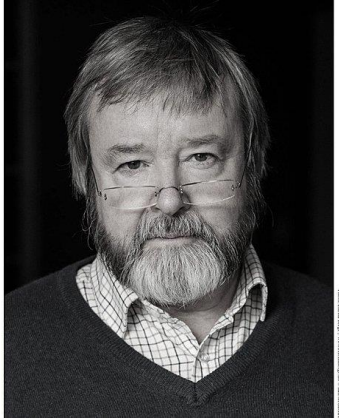
Six blind men and the elephant



When dealing with a complexity, it is wiser to think holistically and adopt a “both-and” multiplex mindset, instead of a reductionist “either-or” mindset.

Multiplexity is the science of the one and the many, which fundamentally underlies reality. By admitting different levels of truth, it can be pluralistic without falling into relativism.

Master and the Emissary Metaphor



Right Hemisphere

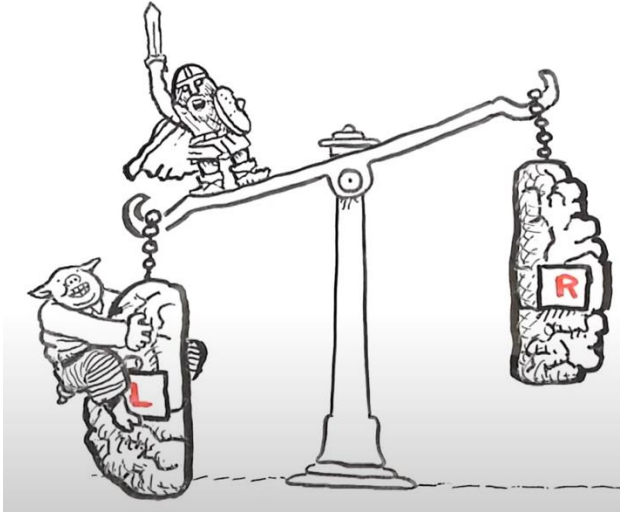


The '**Master**' embodies a holistic, integrative mode of thinking

Left Hemisphere



The '**Emissary**' is analytical, detail-focused, and prefers linear, mechanistic view of the world



*Instrumental
reason &
Holistic intellect*



علم را بر تن زنی مارے بود
علم را بر دل زنی یارے بود

Fling it on the body, and knowledge becomes a serpent;

Fling it on the heart, and it becomes a friend.

Worldviews and Multiplexity

Technology also assumes/ enforces a worldview

METAPHORS SHAPE THE WAY YOU THINK

“Metaphorical thinking half discovers and half invents the likenesses it describes.”—James Geary

Flip sides of a (machine-centric) worldview:

(1) *thinking machines* and (2) *robotic humans*

I, RODNEY BROOKS, AM A ROBOT



I am a machine. So are you.

Of all the hypotheses I've held during my 30-year career, this one in particular has been central to my research in robotics and artificial intelligence. I, you, our family, friends, and dogs—we all are machines. We are really sophisticated machines made up of billions and billions of biomolecules

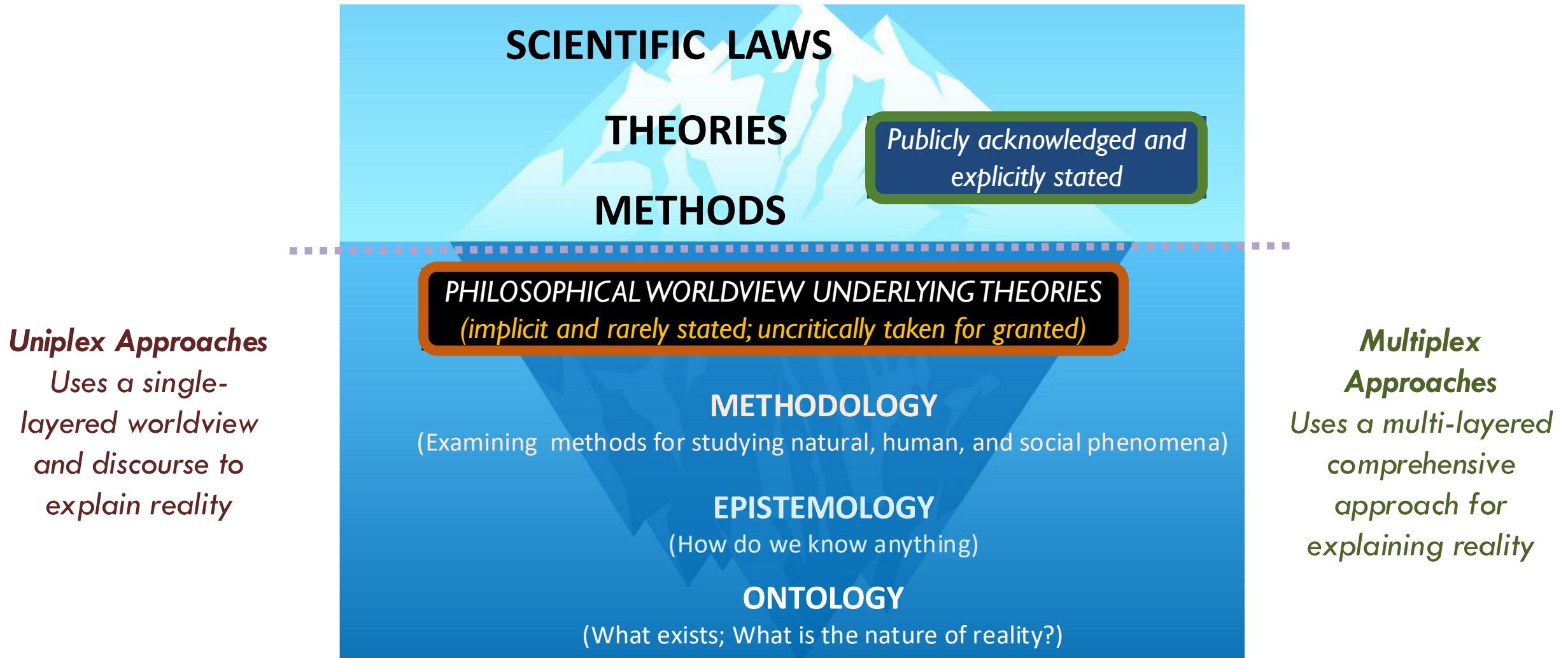


Homo economicus

The term *homo economicus*, or **economic man**, is the portrayal of humans as agents who are consistently rational, narrowly self-interested, and who pursue their subjectively-defined ends optimally.

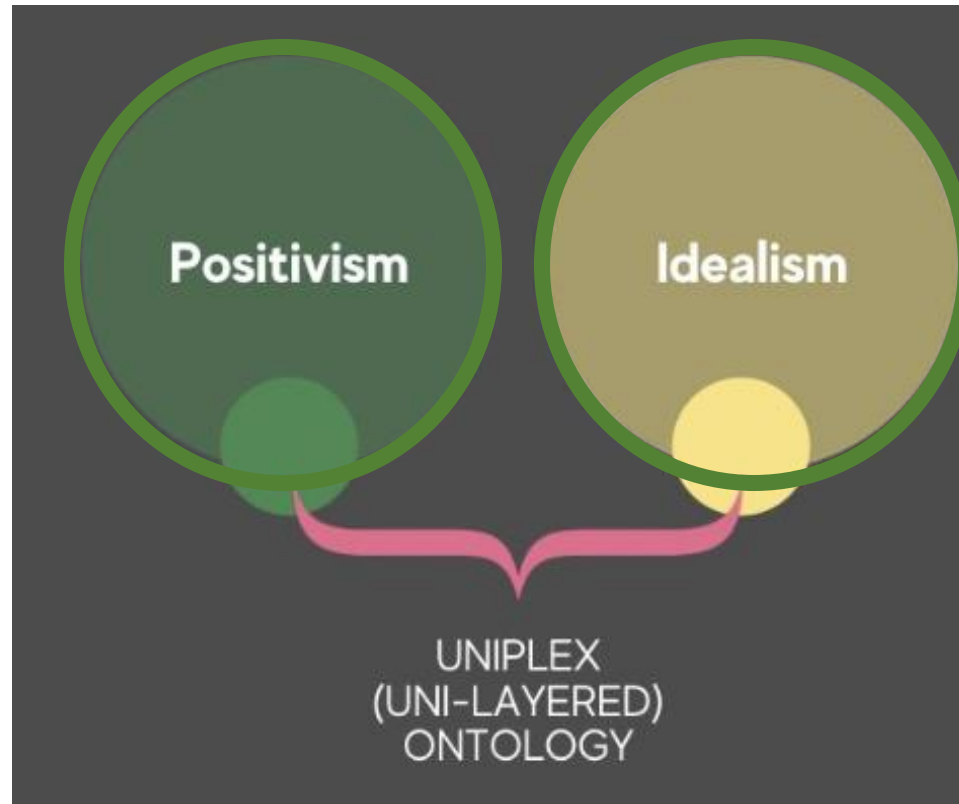
Consider economics (an example social science) in which human beings are considered selfish greedy “rational” mechanical utility maximizers.

Philosophical Worldviews Underlying Science



Uniplexity (*Reductive Uni-Layered Frameworks*)

*All that exists consists solely of matter, and that **what we perceive through our senses is all of reality.***



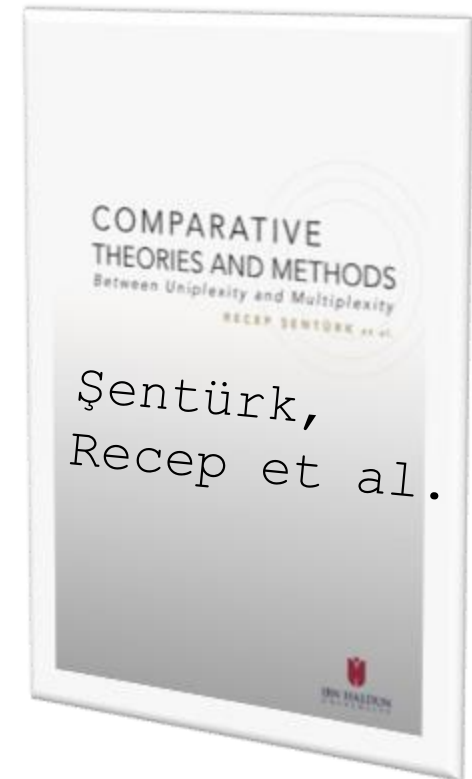
The ultimate nature of reality is immaterial and mental. It is the forms of things (ideas) that are real, not the matter itself.

Argument for Multi-Layered Both-And Thinking

Multiplexity is a translation of the Arabic term “marātib”, which literally means hierarchy or levels.

Multiplexity provides a multi-layered understanding of reality, knowledge, and truth, and language.

Supports Both-And Thinking instead of Either-or Thinking.



*multiplex
ontology*

LEVELS OF EXISTENCE
(MARATIB AL-WUJUD)



*multiplex
epistemology*

LEVELS OF KNOWLEDGE
(MARATIB AL-'ULUM)

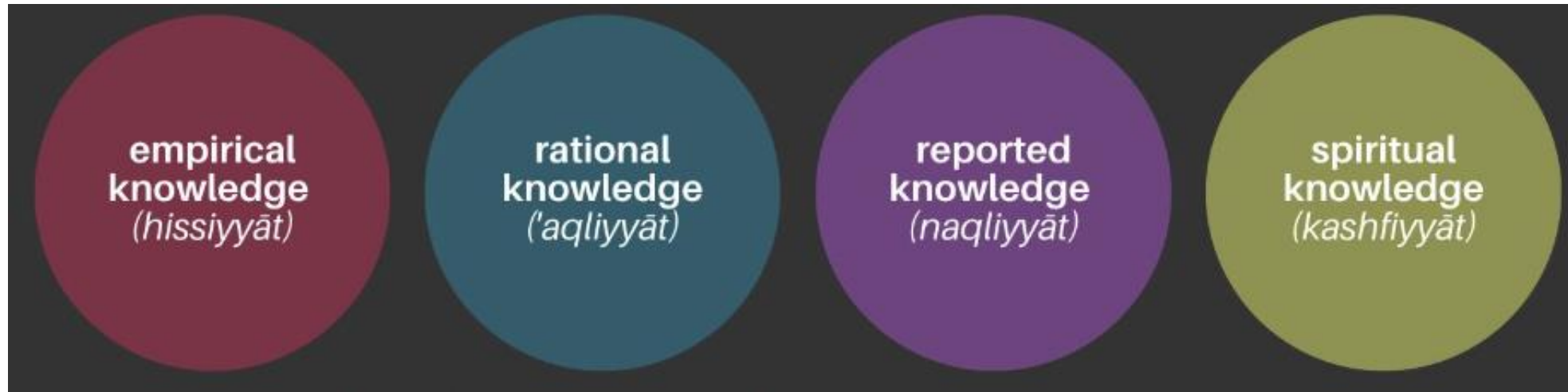


*multiplex
methodology*

LEVELS OF METHODS
(MARATIB AL-USUL)

Multiplex Epistemology

Not mutually exclusive but complementary to each other



OBJECTIVE
& BINDING



OBJECTIVE
& BINDING



OBJECTIVE
& BINDING



SUBJECTIVE &
NON-BINDING

Deification of Sciences

Int. J. Pluralism and Economics Education, Vol. 6, No. 2, 2015

181

Deification of science and its disastrous consequences

Asad Zaman

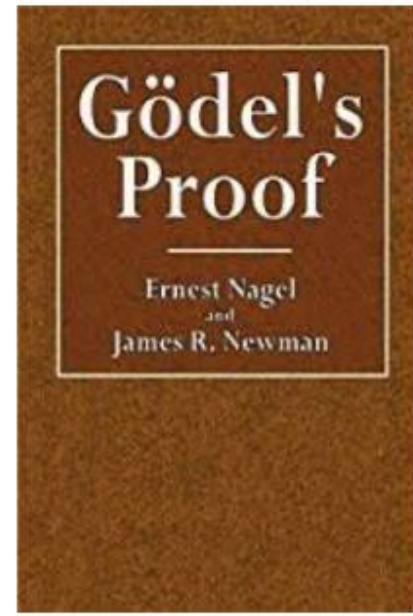
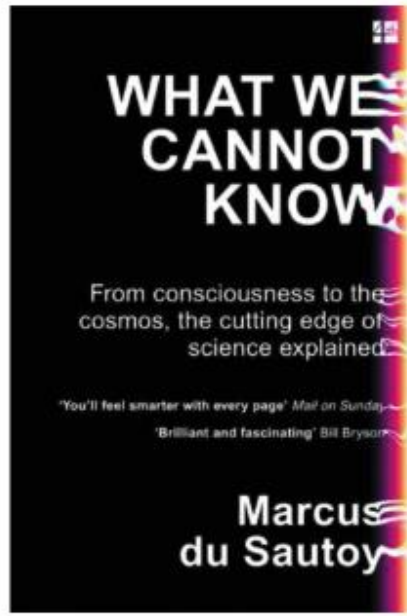
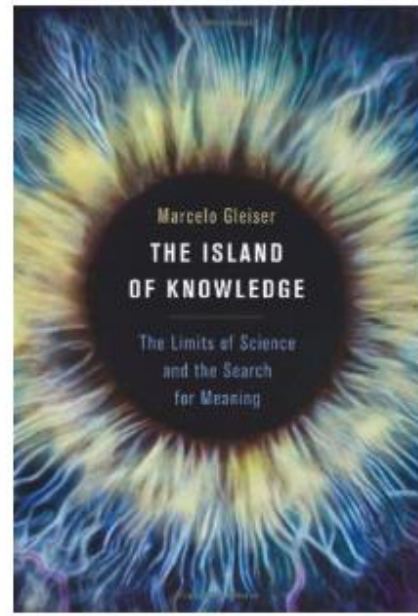
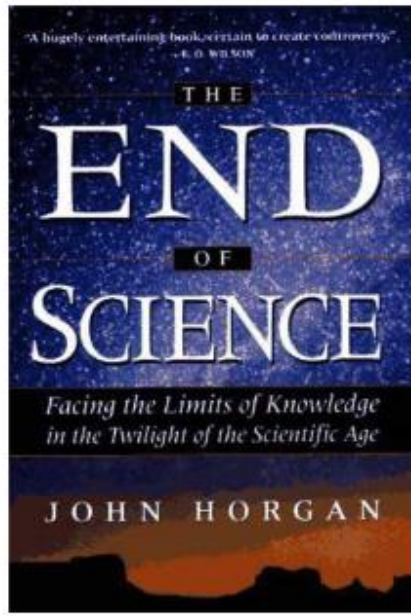
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Abstract: Our goal is to show that production of knowledge requires different approaches in different areas. In particular, radically different methodologies are suitable for mathematics, science and humanities. Mathematics requires an axiomatic and deductive approach, while science requires an inductive and empirical approach. Historical events in Europe led to a conflict between science and religion, and a consequent attempt to use science to replace religion. The attempt to prove that science leads to certainty led to the mistaken understanding that scientific methodology is mathematical. The assumption that science is the only valid body of knowledge led to the mistaken attempt to apply this wrong understanding of scientific methodology to the social sciences. These two mistakes have crippled the development of our understanding of human beings and societies. The failure to understand the basic realities of human experience has led to many disasters, and needs to be rectified by correcting this double mistake.

Keywords: logical positivism; axiomatic-deductive method; induction; scientific methodology; pluralism.

Scientism adds to science two corollaries: first, that the scientific method is, if not the only reliable method of getting at truth, then at least the most reliable method; and second, that the things science deals with—material entities—are the most fundamental things that exist. Unsupported by facts, they are at best philosophical assumptions and at worst merely opinions

Science does a lot — but it cannot do everything



Science cannot tell us why there is something rather than nothing.
Science cannot tell us what happened before the universe's beginning (big bang).
Science cannot tell us the meaning of life or the purpose of existence.

Reductionism: Hacking away aspects of reality

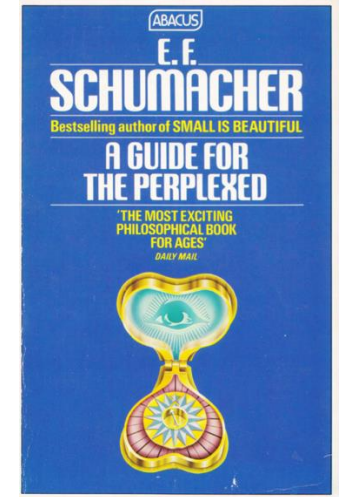
Procrustean Fallacy:

Stretching or Constricting
Reality to Fit the Model



“On a visit to Leningrad some years ago I consulted a map to find out where I was, but I could not make it out. I could see several enormous churches, yet there was no trace of them on my map. When finally an interpreter came to help me, he said: 'We don't show churches on our maps.' Contradicting him, I pointed to one that was very clearly marked. 'This is a museum,' he said, 'not what we call a "living church". It is only the "living churches" we don't show.'”—E. F.

Schumacher



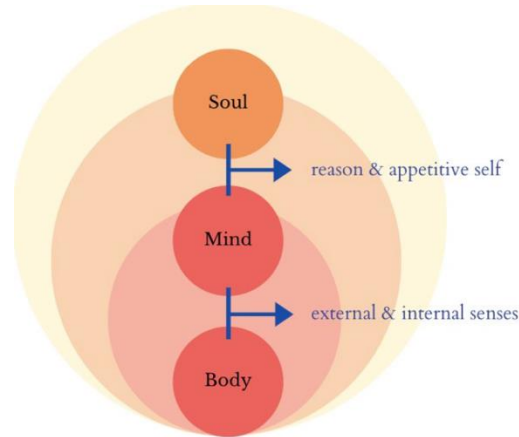
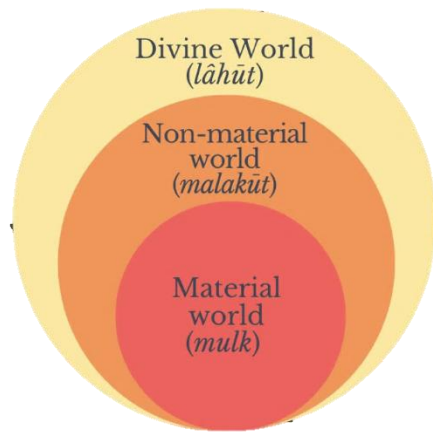
*Maps may
not be not
faithful
models of
reality*

Questions/ Discussion Time

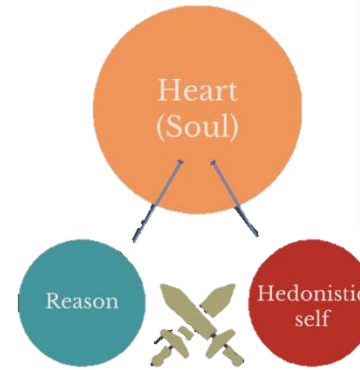
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Nature of Reality (Ontology)

Multiplex Human Ontology



The network between the human being and the multiplex world



1. the faculty of knowledge → foolishness – wisdom – deceitfulness
2. the faculty of anger → cowardliness – courage – aggression
3. the faculty of desire → inertness – temperance – debauchery
4. the faculty of justice → injustice – justice – injustice

Purification of the Heart:
Good Character (حسن اخلاق)

The heart is the knowing, deciding and acting human agency. The body and limbs are just tools of the heart

How we understand the self determines how we explain, understand, and regulate human behavior?



Islamic Perspective on Humans, World, Life

Economic/material progress is not the only kind of progress that is sought.

Success comes from perfection of character and purification of the heart and soul.

Following desires is not sought per se – desires are to be curtailed and regulated.

One who follows his desires blindly without guidance from God is astray.

Human beings have two potentialities—(1) angelic; and (2) animalistic.

A system is good for human progress /benefit only if simultaneously satisfies both these needs.

This world is real but transitory. There is an afterlife that is more permanent and real.

Islamic yardstick of success is different (Real success is the success of the afterlife.)

Human Beings as Ethical Beings

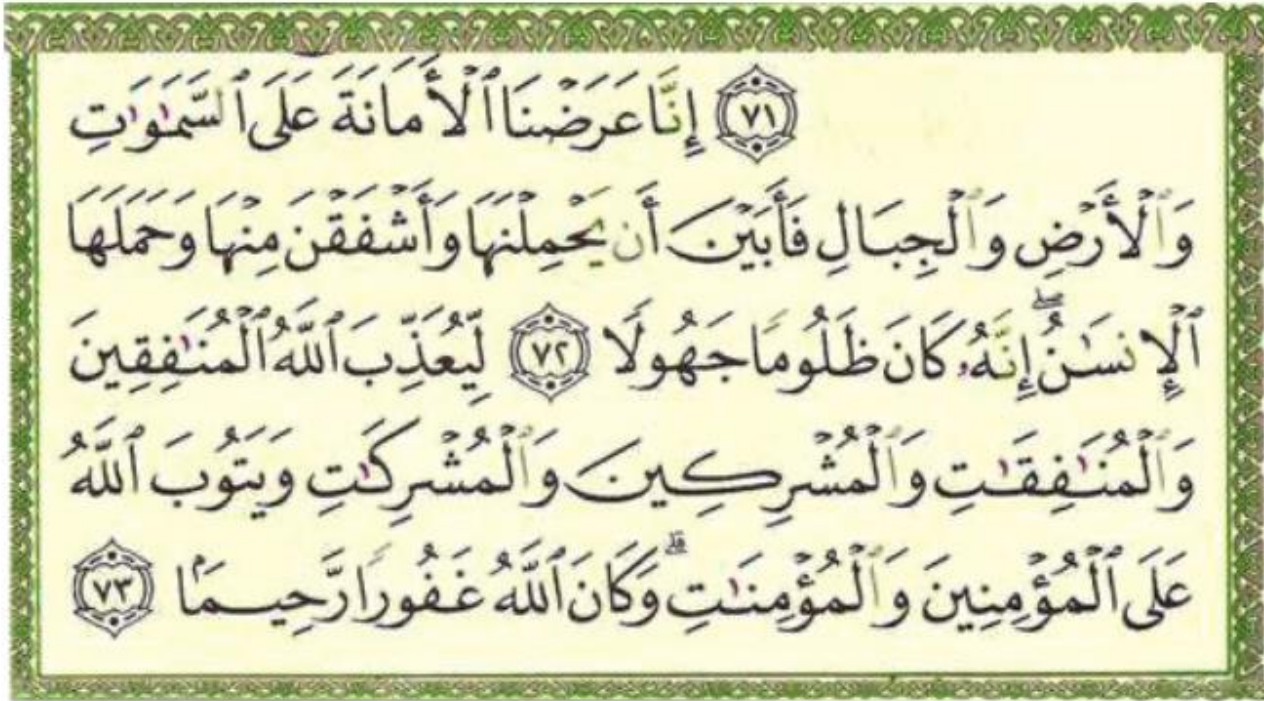
(The concept of Taklif—Moral Responsibility)

Who is Mukallaf?
(who is obliged to
be ethical and
legally accountable
for their actions)



Is the scorpion evil in biting the frog?

The Trust Accepted by Human Beings



Allah, may He be exalted, offered obedience to Him and His obligations and limits to the heavens and the earth and the mountains in such a way that if they did well they would be rewarded, but if they neglected their duties they would be punished. They refused to bear it out of fear that they might not do what was enjoined upon them, but man took it on, and verily he was unjust and ignorant (Quran 33:72-73)

Survey Question



With increasingly capable machines, what is it that differentiates human beings and human intelligence from machines and artificial intelligence?

What makes human beings unique?

□ Moral Conscience and Accountability:

The awareness of good and evil, and the burden of moral responsibility



Spiritual Receptivity and Worship

🕯️ The ability to surrender and connect with the Divine ('ubudiyyah)



The potential for purification, inner reform, and spiritual elevation

Growth of Self Through Reconciling Opposites

⌘ The ability to live with complexity, ambiguity, and grow through tension



The capacity to reflect on one's own existence (self-awareness, identity, consciousness)



The ability to reason and seek truth (through logic, dialogue, inquiry, and philosophy)



The capacity to feel deeply and care for others (empathy, compassion, moral agency)



The yearning for meaning, purpose, and transcendence (spirituality, ideals, worship, vocation)



The drive to create, build, and express (art, culture, innovation, storytelling, craft)



Living in relationships and interdependence (family, community, tradition, ummah)

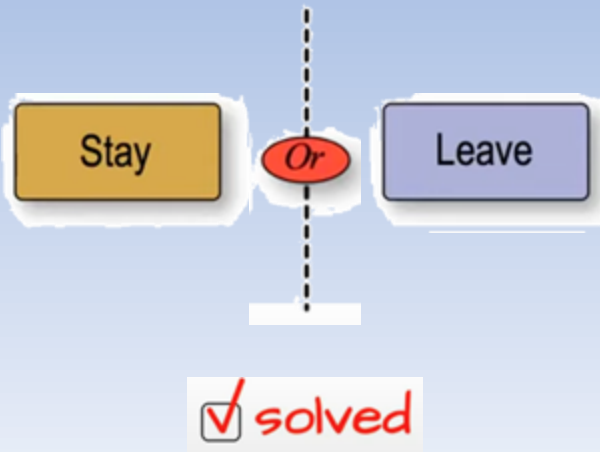


A temporal being with memory, personality, and legacy (past, present, future orientation; self)

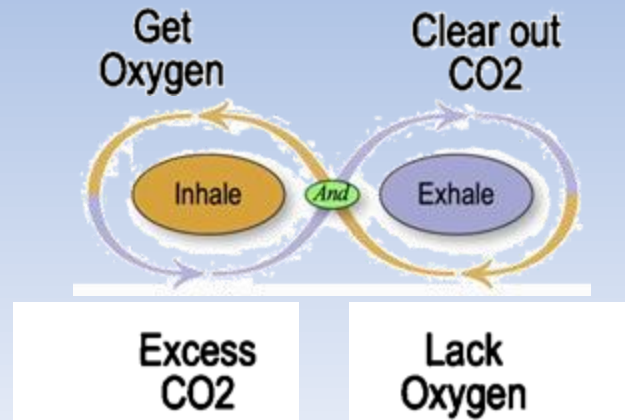
Polarities

(Complementary Balancing Values)

A problem
requires *Or*-thinking.



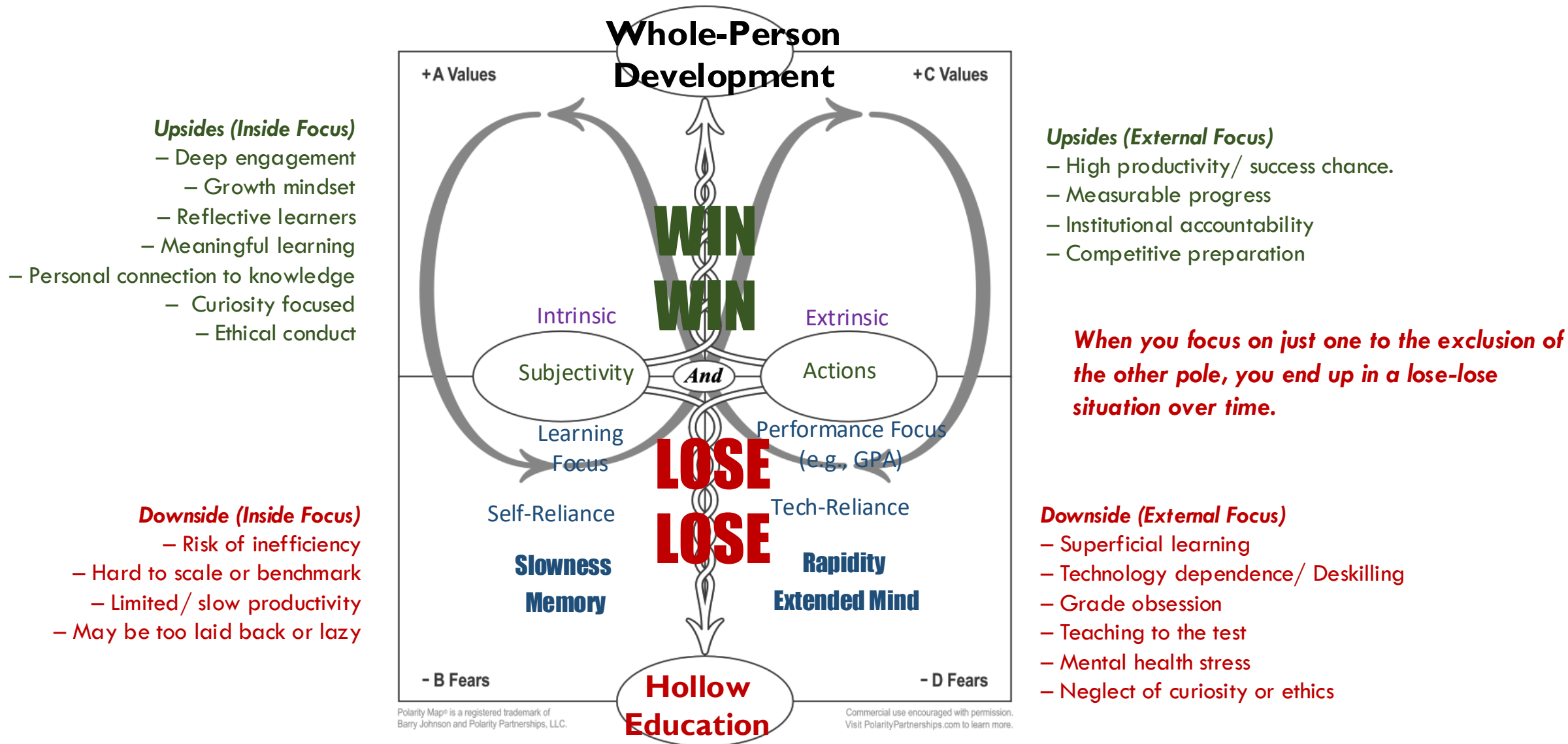
A polarity
requires *And*-thinking.



Use the following criteria to guide your thinking whether you are dealing with polarities:

1. Is the issue ongoing, like breathing?
2. Is there interdependence between alternatives?
3. Do both sides have upsides?
4. Will focusing on one pole undermine long-term goals?

Education is a divergent problem par excellence



Multiplex Focus: *al-Duniyah* and *al-Akhirah*

... فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾
وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

Now among the people there is one who says: “Our Lord, give to us in this world...”
and he has no share in the Hereafter. Yet there is another among them who says:
“Our Lord, give us good in this world and good in the Hereafter, and save us from
the punishment of Fire.” For them there is a share of what they have earned; and
Allah is swift at reckoning. (Quran 2:200 - 202, *Mufti Taqi Usmani's translation*)

Balancing love of *dunya* with remembrance of death

Balancing Worldly Engagement with Spiritual
Detachment (*Zuhd*) and Remembrance of Death

قال رسولُ الله ﷺ: أَكْثَرُوا ذِكْرَ هَاذِمِ اللَّذَاتِ:
الموت.

*Increase in the remembrance of the destroyer of
pleasures (Hadith)*

Critically Embracing Technology

WIN-WIN

Upsides (EMBRACE TECHNOLOGY)

- Innovative Pedagogy
- Personalized learning pathways
- Improved efficiency & accessibility
 - Empowered digital learners
 - Enhanced scalability

LOSE-LOSE

Downside (UNCRITICAL EMBRACE)

- Overreliance on data and automation
 - Dehumanization of education
 - Undermining Teachers
 - Deskilling of Students
 - Loss of agency
- Surveillance and commodification

Thriving
Communities &
Learners

This is a divergent problem (requires continuous/ dynamic interplay of the two poles per context with wisdom)

Upsides (CRITIQUE TECHNOLOGY)

- Ethical safeguards and justice
- Human dignity and autonomy
- Cultural and spiritual sensitivity
- Awareness of unintended consequences
- Checks on surveillance and bias

**WISDOM AS A META VALUE
AND THE VALUE OF IDEALS**
(DAY 2 TOPICS)

EMBRACE
TECHNOLOGY

OR

CRITIQUE
TECHNOLOGY

When you try to
“solve” this polarity
as a convergent
problem once and for
all without balance

Downside (UNCRITICAL SHUNNING)

- Pedagogical stagnation
- Missed opportunities for equity
- Resistance to beneficial change
- Failure to prepare students for future

Dehumanized,
Unjust Education

Integrative Thinking

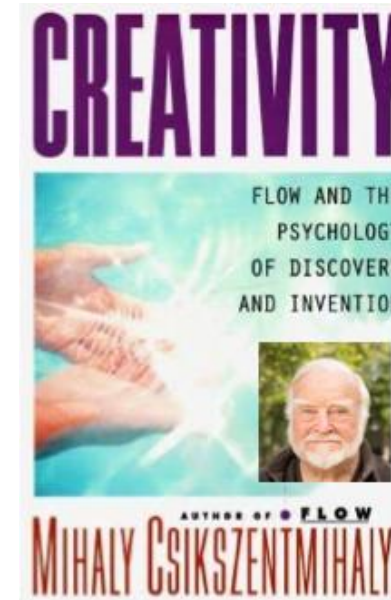


"The test of a first-rate intelligence is the ability to hold two opposed ideas in mind at the same time and still retain the ability to function."

F. Scott Fitzgerald

Integrative thinking is especially valued in business, design, creativity, innovation, governance

Both/And Traits of Creative People



- ⚡ 😊 Energetic & Restful
- 🧠 🤡 Smart & Naive
- 🎲 🎯 Playful & Disciplined
- 🌀 🏭 Imaginative & Realistic
- 😬 🗣️ Introverted & Extroverted
- 🐯 🤔 Proud & Modest
- 🦊 🌸 Masculine & Feminine
- 🏰 🔥 Conservative & Rebellious
- ❤️ 🔍 Passionate & Objective
- 🌱 ❤️ Open & Sensitive

IHSAN COURSE 2020



<https://www.youtube.com/playlist?list=PL4AueLFeEG0DAqrRgnZKQR163mvp00kz->



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Course Introduction [Ihsan for Muslim Professionals Course]
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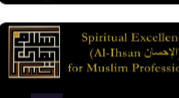
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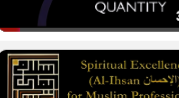
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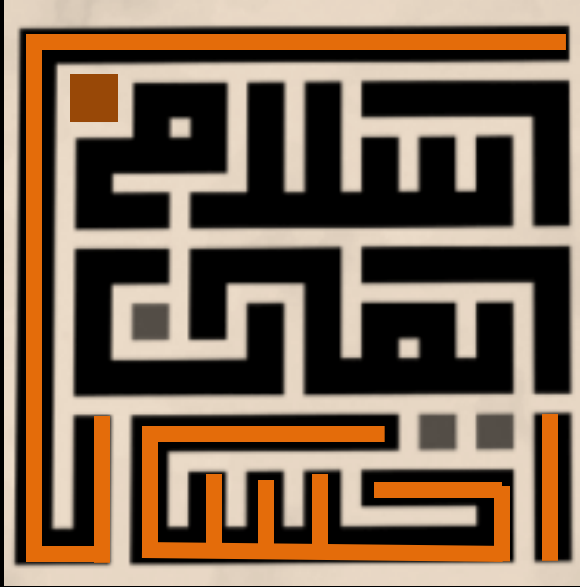
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Questions/ Discussion Time

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

[End of Day 1]

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IHSAN COURSE 2025 (DAY 2)

EDUCATION IN THE AI ERA:

*Cultivating Multiplex Intelligence and
Human Wholeness*

JUNAID QADIR (jqadir@qu.edu.qa)

Course Outline

DAY 1

- 1) SETTING THE STAGE (**INTRODUCTION**)
- 2) MULTIPLEX INTELLIGENCE (**EPISTEMOLOGY**)
- 3) NATURE OF REALITY (**ONTOLOGY**)

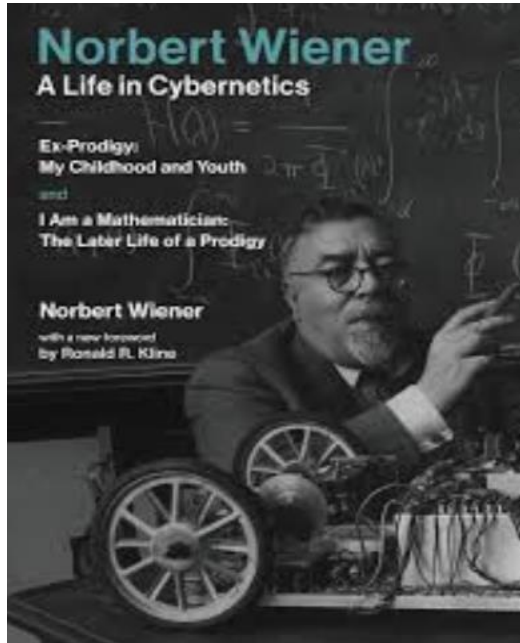
DAY 2

- 4) PURPOSE, IDEALS, AND SELF DEVELOPMENT (**TELOS**)
- 5) UNDERSTANDING INSANI KAMAL (**WHOLENESS**)
- 6) CHARACTER TRAITS OF IHSAN (**ETHICS**)
- 7) BECOMING ROBOT PROOF (**PRACTICAL WISDOM**)

4

Purpose, Ideals, and Self- Development

Purpose of AI: Building Beneficial AI



*“If we use, to achieve our purposes, a mechanical agency with whose operation we cannot interfere effectively ... we had better be quite sure that the **purpose** put into the machine is the **purpose** which we really desire.”*
[Weiner, 1960]

- 1) How is the technology that I am working on going to be used?
- 2) Who will benefit or suffer from it?
- 3) How much, and what social impact, will it have?

الرأي الجزئي

al-rā'y al-juz'ī:

*Judgement based on
restricted purposes*

الرأي الكلي

al-rā'y al-kullī:

*Judgement based on
universal purposes*

Purpose of Education/ Scholarship



The harms that arise when education and scholarship is commercialized and commoditized

“And seek, through which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world.” (Surah al-Qasas: 77)

The Why of Education?



THE CHARACTER
IMPERATIVE



THE UNIQUE HUMAN POTENTIAL
REALIZATION IMPERATIVE



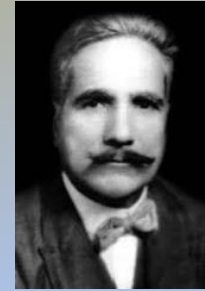
INFORMED JUDGEMENT
AND CITIZENSHIP



ENGENDERING
SHARED PROSPERITY

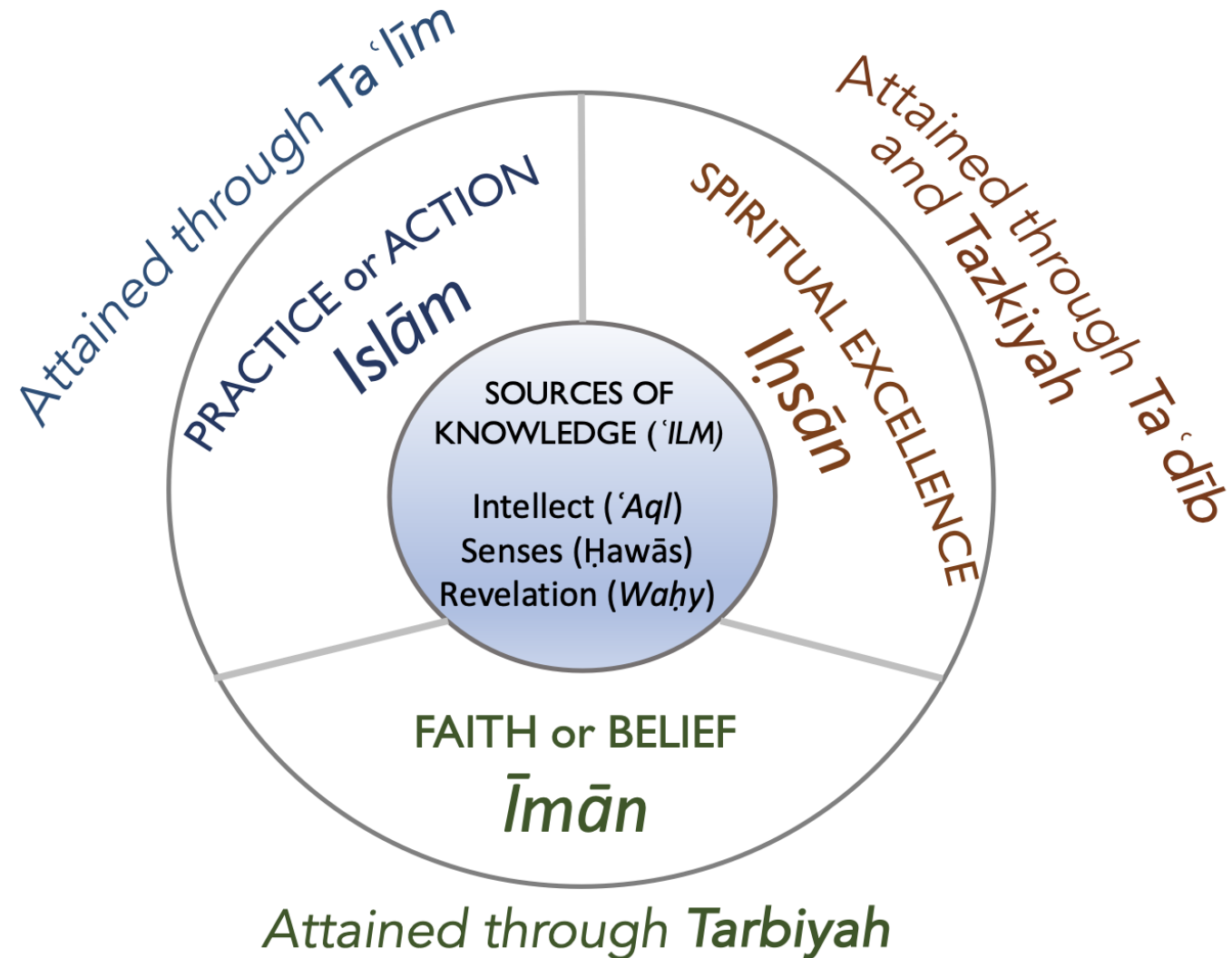


THE ECONOMIC
IMPERATIVE



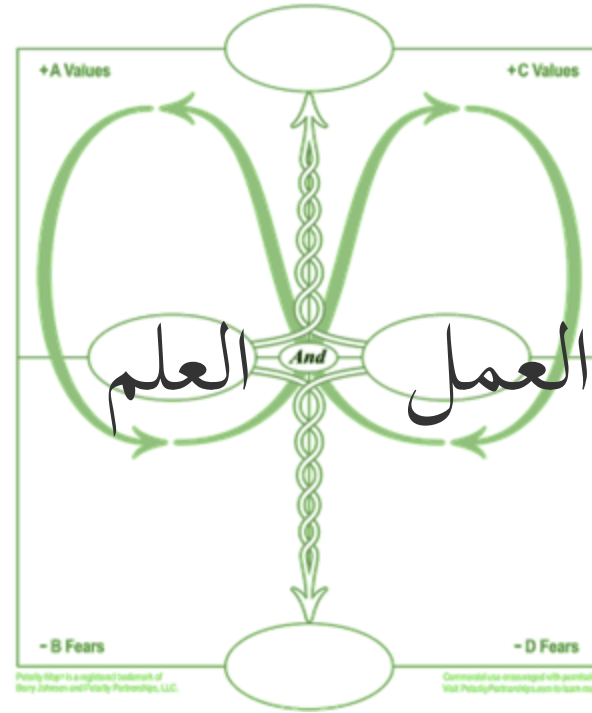
ہے ذوقِ تجلّی بھی اسی خاک میں پہناں
غافل! تُو نِرا صاحبِ ادراک نہیں ہے

Multiplex Human Knowledge, Being, and Action



Multiplex Ethics: Combining Action & Knowledge

MULTIPLEX
(BOTH/AND)
APPROACH



الحكمة العلم والعمل به

*Wisdom is to
combine knowledge
with action on it.*

UNIPLEX
(EITHER/OR)
APPROACH

Knowledge without action is
wastefulness and action without
knowledge is foolishness.

Al-Ghazali

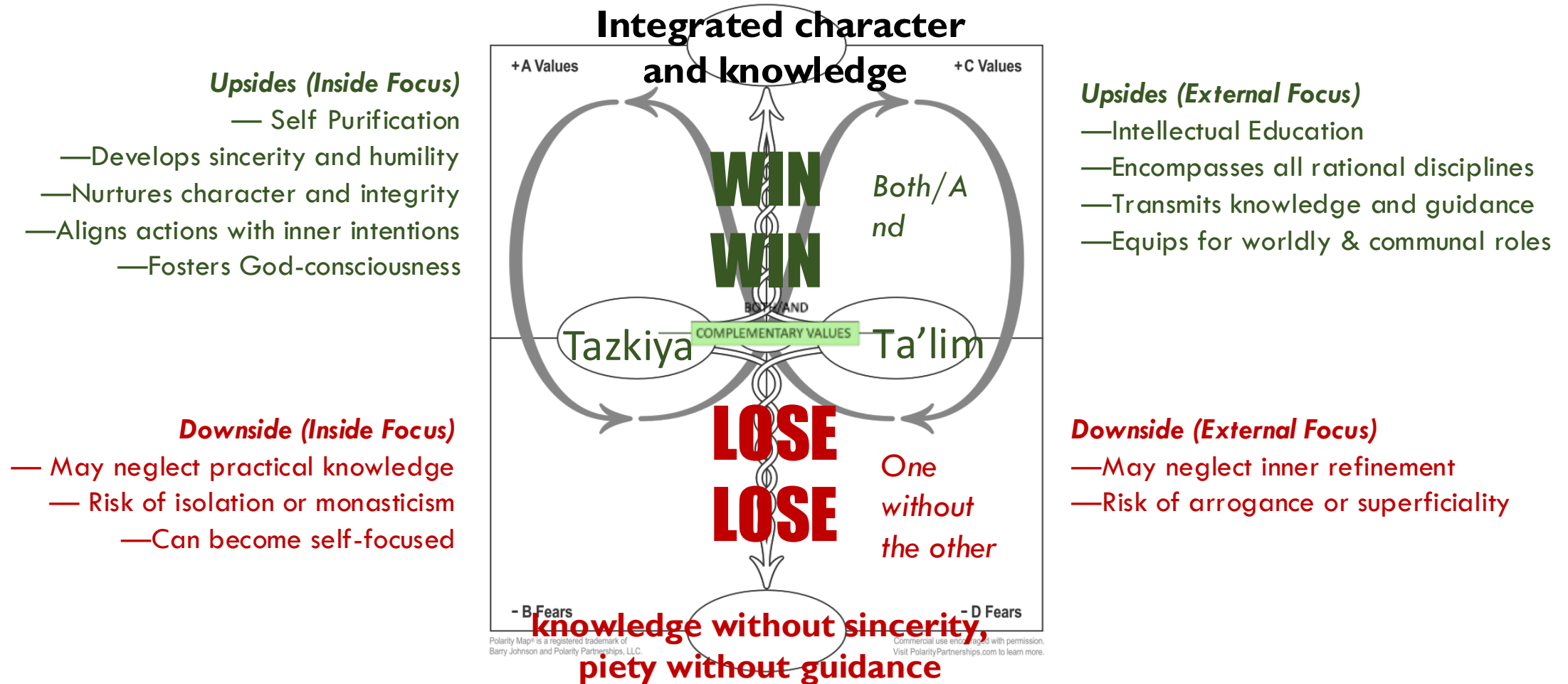
هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

“He has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they were before in clear error.”

(The Qur'an 62:2)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you (*tazkiyah*) and teaching (*ta'lim*) you the Book (*al-kitab*) and wisdom (*hikmah*) and teaching you that which you did not know.”— Quran, Surah Al-Baqarah (2:151)



Ideals/ Objectives for Marshalling Diversities

Multiplexity aligns with the dynamic Iqbalian concept of Khudi and Wholeness-Making (Kamāl), where one focuses on unifying multiplicities under the pursuit of ideals and objectives.



(Dr Rafiuddin, “Ideology of the Future”)

“Imagine a coach being pulled by a dozen horses each of which is free to move in any direction if likes... Its movement will be fitful and haphazard. This happens if there is no driver inside the coach to direct and control the horses. *The animal is like driverless coach. [...]*

It cannot check, oppose or limit the satisfaction of any of its instinct for the sake of a higher and, indeed it has no higher end to pursue. [...]

It is always the case of one instinct opposing another, the stronger taking the place of the weaker and the weaker yielding automatically to the force of the stronger.

Such is not the case with man whose personality is like a coach which is being controlled by a driver.”

Questions/ Discussion Time

5

Cultivating the Ideal
Human Being
(al-insān al-kāmil)

Multiplexity = Both OR & AND (A Pluralistic Approach)

Genius of Or with And

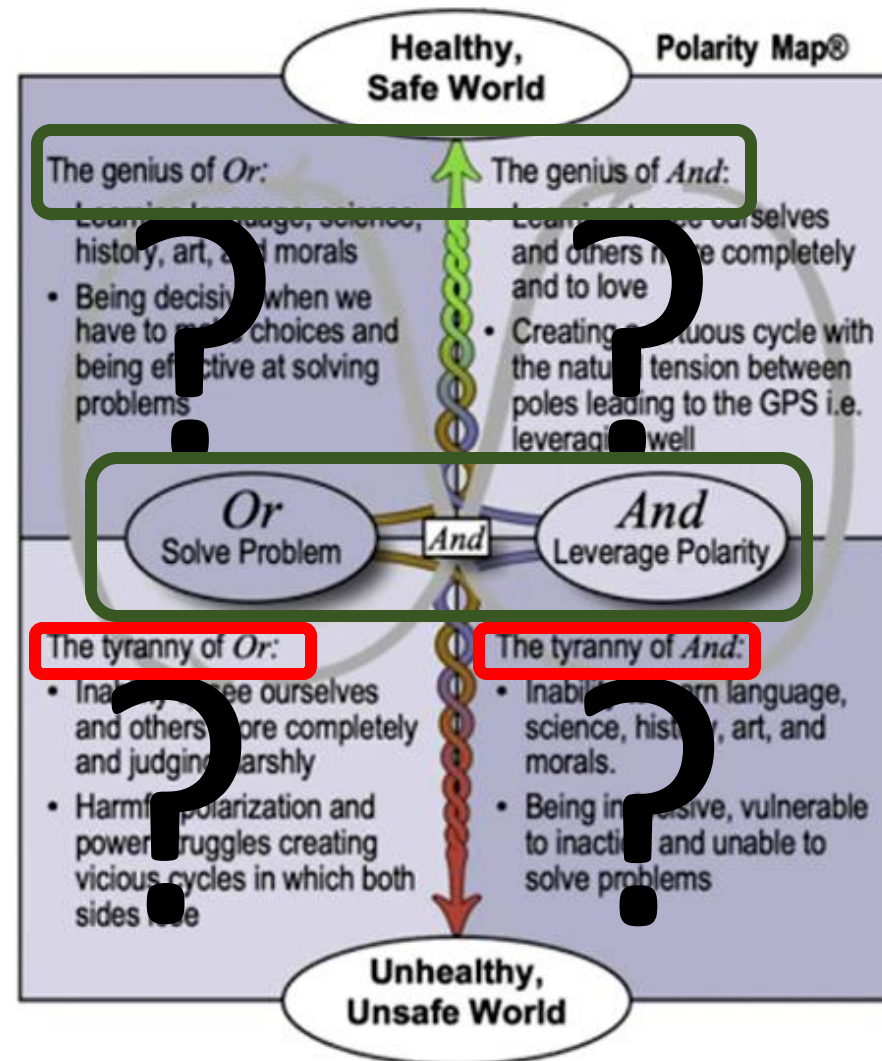
Action Steps (Genius of Or)

- Teach (convergent) problem solving

(We need both EITHER/OR and BOTH/AND)

Early Warnings (Tyranny of Or)

- Increased power struggles
- Increased identification of the opposition as “evil”
- Comments like, “You are either with me or against me.”



Action Steps (Genius of And)

- Teach everyone to identify and leverage polarities
- Supplement “either/or” thinking with “both/and” thinking when useful
- Listen to others’ stories with the desire to see them more completely

Early Warnings (Tyranny of And)

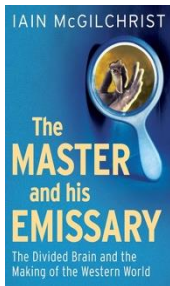
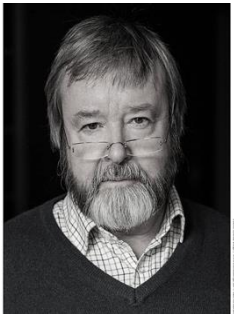
- Decreased agreement on what is right or wrong (relativism)
- Increased complaints about indecisiveness

Prioritize the Heart over Forms (Outer Action)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ
إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

“Verily Allah does not look to your bodies nor to your faces, but He looks to your heart”

Master and the Emissary Metaphor



Right Hemisphere



The '**Master**' embodies a holistic, integrative mode of thinking

Left Hemisphere



The '**Emissary**' is analytical, detail-focused, and prefers linear, mechanistic view of the world

When the emissary submits to the guidance of the master, harmony and flourishing result; but when the emissary rebels and dominates, imbalance and ruin follow.

Educational Transformation

1. Multiplexity (*Marātib*): Islamic worldview

2. Excellence (*Iḥsān*): Holistic development, academic rigor, professional development

3. Independence (*Taḥqīq*): Intellectual independence

4. Rootedness (*Taʿīl*): Islamic identity, community engagement, historical consciousness

5. Innovation (*Tajdīd*): Continuous self-renewal through foresight for future-readiness

6. Altruism (Futuwwah): Service learning, ethical practice, social responsibility

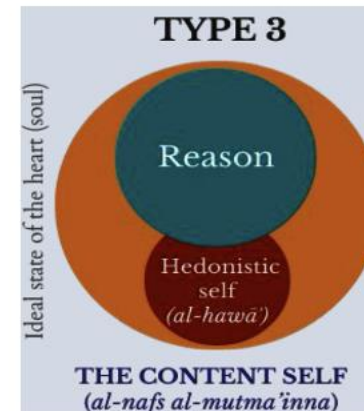
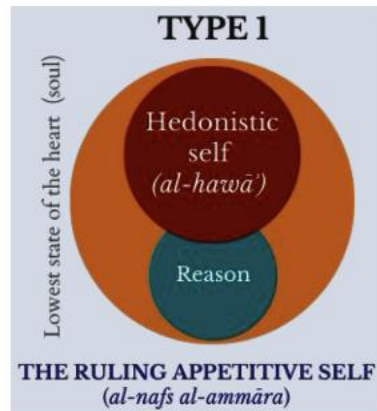
Intellectual Independence (*Tahqīq*)

Intellectual independence

- from being culturally colonized to cultural emancipation and self sufficiency

from taqlīd to tahqīq

- *tahqīq* in religion: evidence-based faith and practice
- *tahqīq* in natural and social sciences: evidence-based science
- *tahqīq* in morality and spirituality: Type 1 Self to Type 3 Self



A Quranic Parable of Utter Dependence

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۖ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

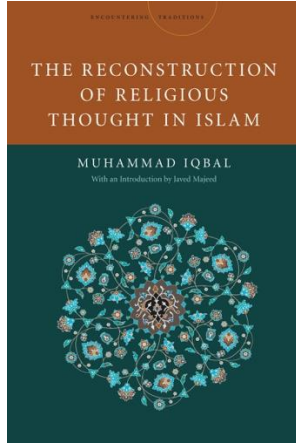
And Allah gives another example: There are two men. One of them is dumb who is unable to do anything, and he is a burden on his master.

Wherever he directs him to, he brings no good. Can he be equal to the one who enjoins justice and is on the straight path? (Quran 16:76,

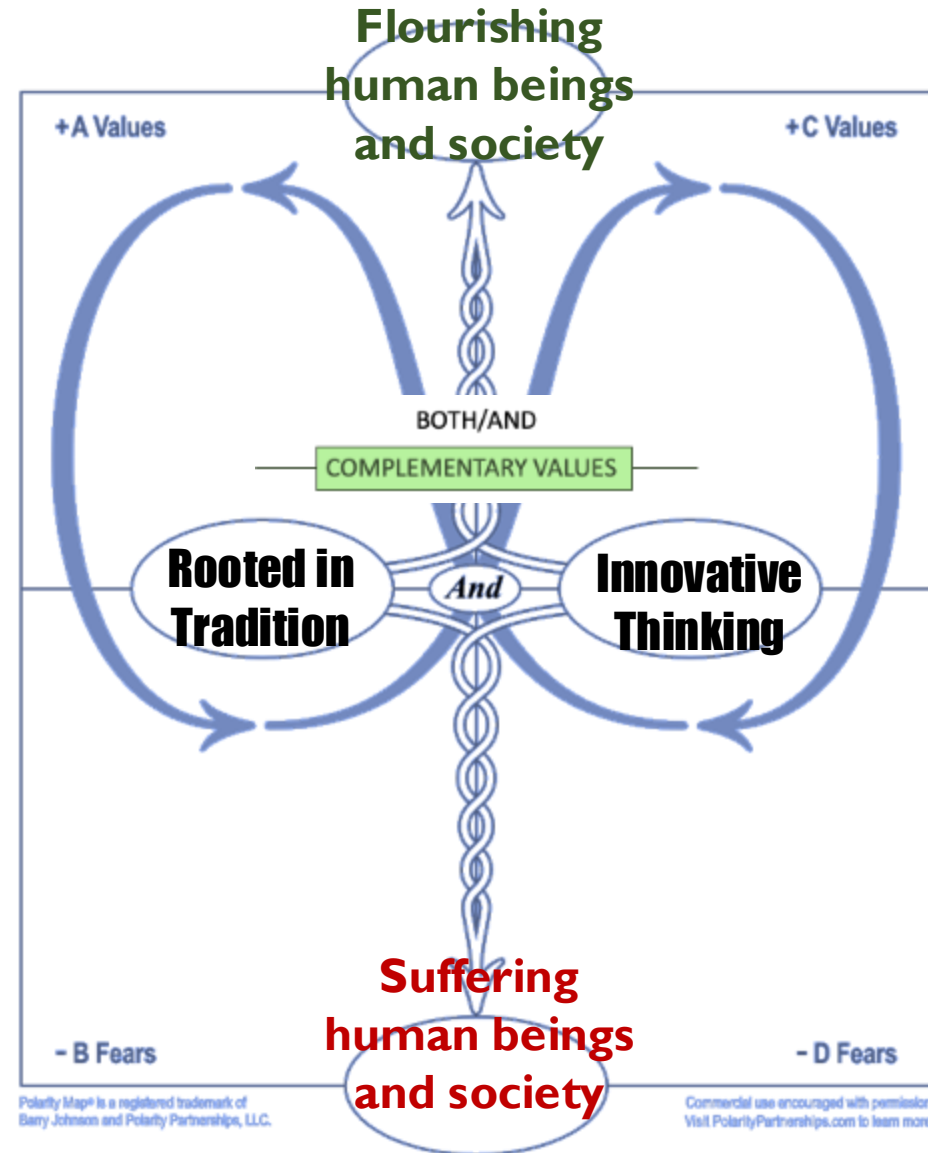
Mufti Taqi Usmani's translation)

***Technology is a good
servant but a poor
master***

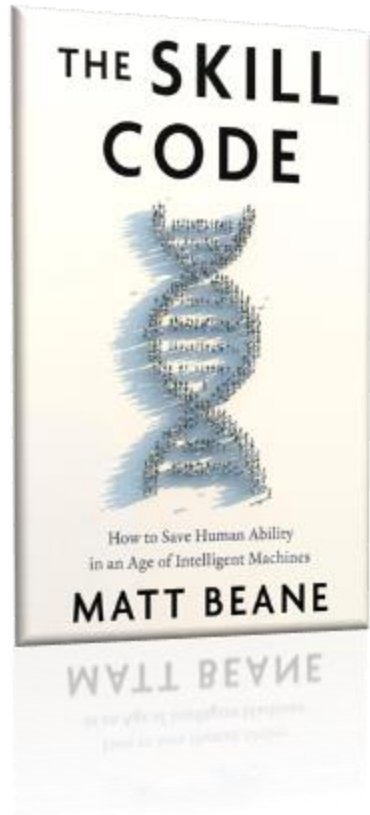
Rooted Revival (Ta'sīl): The real challenge of Tajdīd



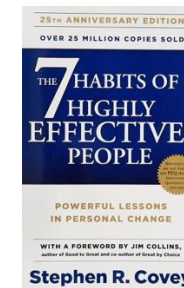
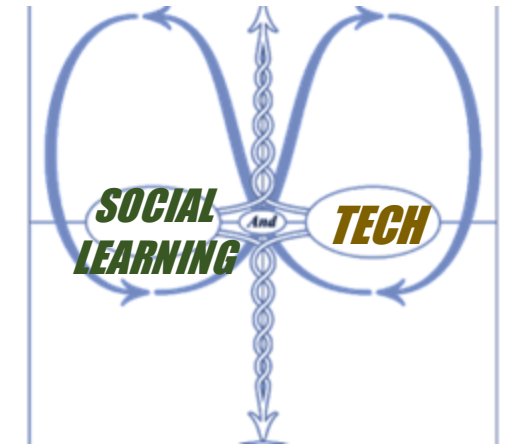
The task before the modern Muslim is, therefore, immense. He has to rethink the whole system of Islam without completely breaking with the past. Perhaps the first Muslim who felt the urge of a new spirit in him was Shah Waliullah of Delhi.



The Apprentice/ Isnād Model of Scholarship

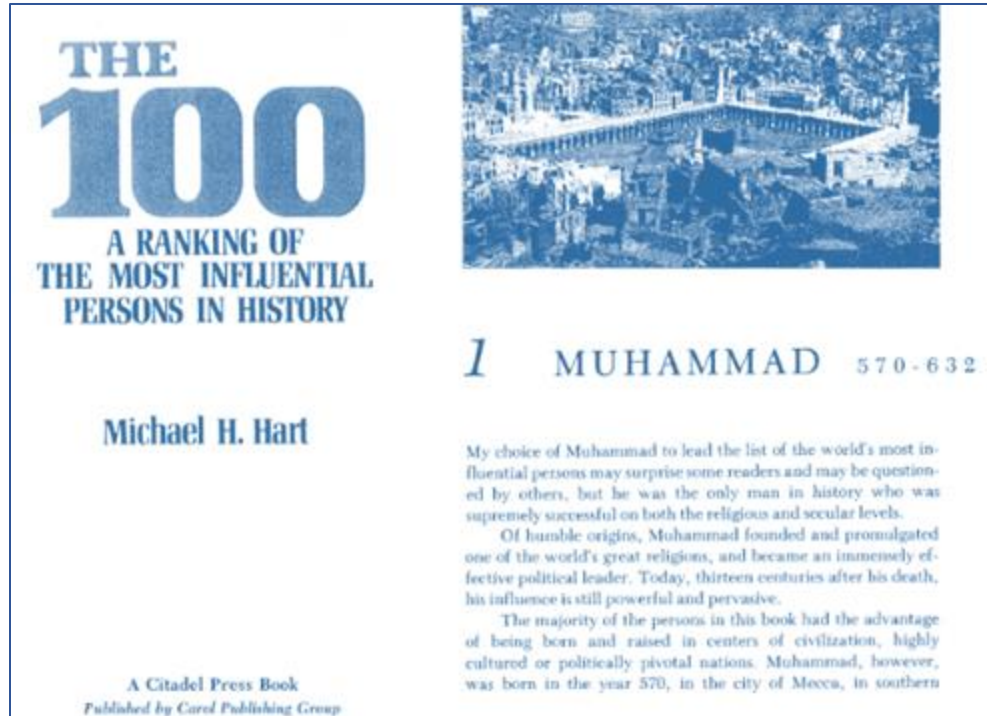


Social Learning 🤝	Tool-Based Learning 📱
Rooted in human-human connection (<i>Suhbah</i>), mentorship, embodied transmission of wisdom	Relies on digital tools or AI for instant access to knowledge and guidance
Promotes effortful learning, humility, and emulating the wise	May shortcut effort, promote passivity, and reduce intrinsic motivation
Facilitates identity formation, ethical grounding, and personal transformation	Focuses on competence, efficiency, and performance without relational anchoring
Apprenticeship model fosters expert-novice dialogue and tacit skill transmission	Risks isolating learners and flattening depth into surface-level correctness
Encourages being-with and becoming , not just knowing	Encourages doing and producing , potentially without deep integration



*It is better to be
independent than
dependent..
But the most effective
people leverage
interdependence
through synergy and
win-win partnerships*

Exemplar as Role Models (*Ta'sīl*)



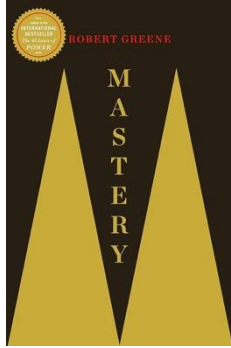
Michael Polanyi famously argued that “we know more than we can tell.” In his work, particularly ***Personal Knowledge*** and ***The Tacit Dimension***, Polanyi critiques the overemphasis on explicit, codified, and formalized knowledge

An exemplary Islamic educator is a guide who combines wisdom and moral integrity helping students grow intellectually, emotionally, and spiritually.

Philosophical Orientation: Commitment to the holistic understanding

Embodiment of Islamic ethical principles in personal and professional conduct

Students requires mentors more than ever



In the age of AI, we're tempted to skip the struggle. But as Greene reminds us in *Mastery*, greatness comes through the ***mastery of fundamentals*** and ***apprenticeship—through time, repetition, and learning under masters.***



Junaid Qadir ✓ • You

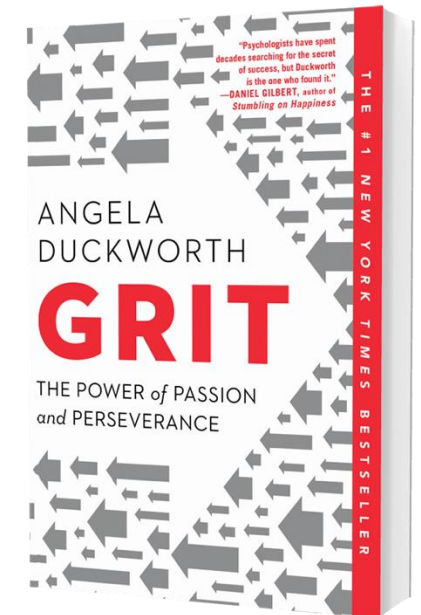
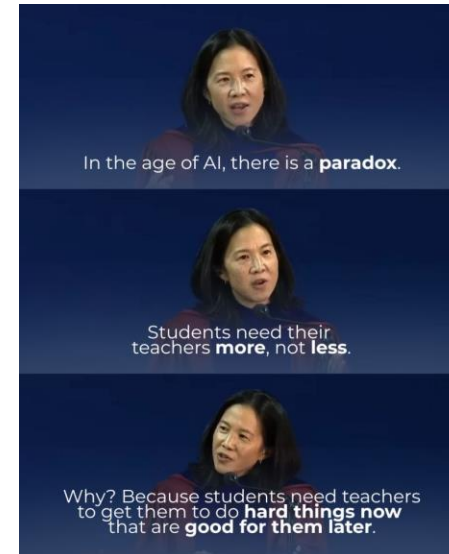
Professor of Computer Engineering at Qatar University

2mo • 🔄

In the GenAI era, it's tempting to treat learning as something that can be automated—summarized, streamlined, and packaged into slides or chatbot replies. But real understanding requires struggle, dialogue, and time—especially for those just starting out.

To students: value your teachers not just as providers of content, but as guides in thinking, questioning, and becoming wiser.

To teachers: in this era of instant answers, your role in modeling discernment, depth, and human connection is more vital than ever. What you bring—context, interpretation, and judgment—cannot be replicated by machines. And this matters more now, not less.



Altruistic Ethics (*Futuwwah*): Benefitting Others

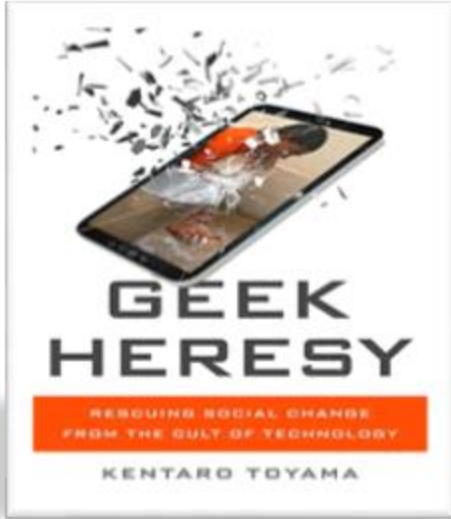
... وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ...

“As for that which is of use to mankind, it remaineth in the earth.” Quran 13:17.

Prophet Muhammad (ﷺ) said: “If any Muslim plants something or sows seed from which a man, a bird or an animal eats, it counts as a charity for him.” [Bukhari & Muslim]

"The best of people are those that bring most benefit to the rest of mankind." [Daraqutni, Hasan]

Creating balanced socially beneficial technologies



Since technology is inherently an amplifier, it often magnifies existing imbalances rather than resolving them. This makes it imperative to focus on balancing interdependent values—working toward dynamic equilibrium between opposing polarities rather than favoring one side.

To keep technology balanced, we need to balance complementary values within an open society grounded in pluralism and inclusive political processes.

CONFLICTING YET COMPLEMENTARY VALUES:

EFFICIENCY AND EQUITY

LEARNING AND PERFORMANCE

Questions/ Discussion Time

Course Outline

DAY 1

- 1) SETTING THE STAGE (**INTRODUCTION**)
- 2) MULTIPLEX INTELLIGENCE (**EPISTEMOLOGY**)
- 3) NATURE OF REALITY (**ONTOLOGY**)

DAY 2

- 4) PURPOSE, IDEALS, AND SELF DEVELOPMENT (**TELOS**)
- 5) UNDERSTANDING INSANI KAMAL (**WHOLENESS**)
- 6) CHARACTER TRAITS OF IHSAN (**ETHICS**)
- 7) BECOMING ROBOT PROOF (**PRACTICAL WISDOM**)

6

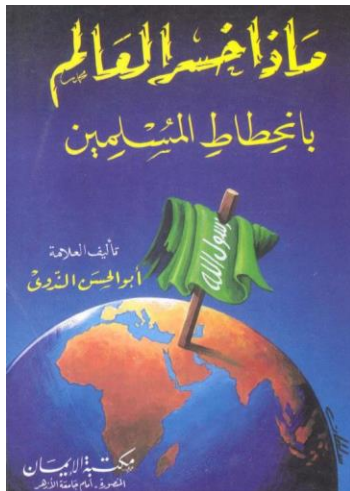
Character Traits of *Ihsan*(Ethics)

“Verily the best person whom you can employ is the one who is alqawwiyy (strong) and al-amin (trustworthy).”, Qur’ān (28:26).

Ihsan For Muslim Learners and Professionals



<https://www.youtube.com/playlist?list=PL4AueLFeEG0DAqrRgnZKQR163mvp00kz->



WHAT THE WORLD HAS LOST DUE TO DECLINE OF ISLAMIC CIVILIZATION

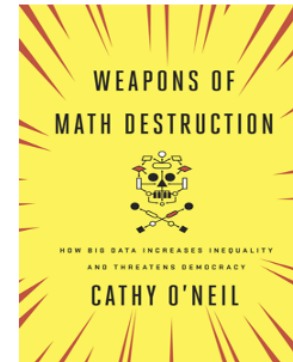
- *Knowledge/science became a tool to dominate and manipulate.*
- *Diminishing focus on moral character, virtue, values, and ethical conduct.*
- *Increased materialism and a loss of meaning/ purpose.*
- *Exclusive focus on the pursuit of wealth to the detriment of nature and humanity.*
- *Rise in nationalism, new tribalism, racism, and selective “human rights.”*
- *Greed-driven colonization and increased global conflicts.*

Why ethics is indispensable in engineering & design

"Whether or not it draws on new scientific research, technology is a branch of moral philosophy, not of science."— Paul Goodman

“

THERE ARE ETHICAL
CHOICES IN EVERY SINGLE
ALGORITHM WE BUILD



Education for ethical awareness as well as moral conduct

High Quality Humans are the Real Assets

رجال کار

‘Umar ibn Al-Khattab (RA) was sitting with a group of his companions. He asked them, “Make a wish.”

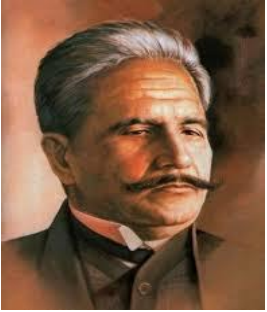
One of them said, “I wish to have as much gold as would fill this whole house, so that I could spend it in Jihād”; **then again ‘Umar (RA) asked: “Make a wish”.**

Another man said, “I wished that this house was full of jewels and pearls so that I could spend it all in Jihād and charity for the sake of Allah”; **‘Umar (RA) asked for the third time: “Make a wish”,** his companions said: “We don’t know what to say, O leader of the believers”.

There upon ‘Umar (RA) said, “I wish that this house was full of men like Abu ‘Ubaydah Ibn Al-Jarrāh (RA), Mu’ādh bin Jabal (RA) and Sālim (RA) who works for Abu Hudhayfah (RA) in order to use them to spread the word of Allah”.

Ihsān is a pursuit

The Messenger of Allah (SAW) said,
"A believer never satisfies doing good until he reaches Jannah."



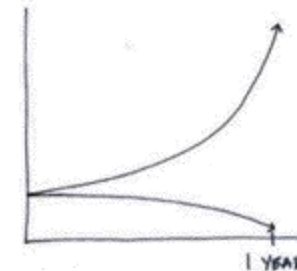
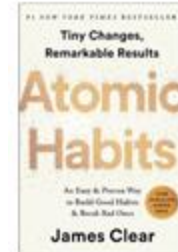
ہر اہل ایمان سے اگے مقام ہے تیرا
حیات فوق سفر کے سروالچہ اور نہیں

نقش ہیں سب نام تمام خونِ جگر کے بغیر
نغمہ ہے سوداے خام خونِ جگر کے بغیر



The believer is not fixated on short-term wins or praise but is on a **lifelong journey of continuous moral and spiritual growth**, aiming not at worldly milestones, but at **ultimate accountability and reward in the Hereafter (Jannah)**.

$$\begin{aligned} 1\% \text{ BETTER EVERYDAY} & \quad 1.01^{365} = 37.78 \\ 1\% \text{ WORSE EVERYDAY} & \quad 0.99^{365} = 0.03 \end{aligned}$$



JAMESCLEAR.COM

Ihsān engenders thankfulness to God

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ سورة الضحى
وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ۖ ﴿٥٣﴾ سورة النحل

THE MISTAKEN IDOL OF MERITOCRACY AND THE ROLE OF LUCK

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ
مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۖ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

Striving for quality and not merely quantity

67:2

► Play

🔗 Copy



SAHIH INTERNATIONAL

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

الْهَنَكُمُ التَّكَاثُرُ ﴿١﴾

God wants to see who's the best of us in actions

SAHIH INTERNATIONAL

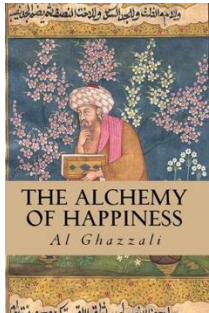
Competition in [worldly] increase diverts you

"The best of people are those who live longest and excel in their deeds, whereas the worst of people are those who live longest and corrupt their deeds." [Tirmidhi]

Multiplex Ethical AI

Perennial questions don't cease to apply with advanced technology (Inspired by Al-Ghazali)

**DOES IT LEAD
TO HUMAN
FLOURISHING &
FELICITY?
(سعادة)**



1. *lbādāt* (religious duties)
2. *Munījāt* (salvation)
3. *Mu'amalat* (human relations aspect of Islam)
4. *Muhlikāt* (damnation)

**DOES IT
LEAD TO
SAVING
VIRTUES?
(منجيات)**



Fourth Quarter - The Ways to Salvation (*Rub' al-munījāt*)

- Book 31: On [Repentance](#)
- Book 32: On [Patience](#) and Thankfulness
- Book 33: On [Fear](#) and [Hope](#)
- Book 34: On [Poverty](#) and [Abstinence](#)
- Book 35: Faith in Divine Unity and Trust in Divine Providence
- Book 36: On Love, longing, Intimacy and Contentment
- Book 37: On Intention, [Sincerity](#), and Truth
- Book 38: On Holding Vigil and Self-Examination
- Book 39: On Meditation
- Book 40: On the Remembrance of [Death](#) and the Afterlife

**DOES IT
LEAD TO
DESTRUCTIVE
VICES?
(مهلكات)**



Third Quarter - The Ways to Perdition (*Rub' al-muhlikāt*)

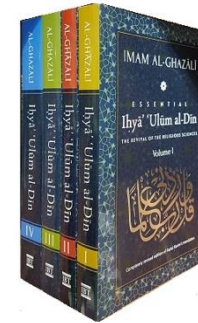
- Book 21: The Marvels of the Heart
- Book 22: On Disciplining the Soul
- Book 23: On Breaking the Two Desires
- Book 24: Defects of the Tongue
- Book 25: Condemnation of [Rancor](#) and [Envy](#)
- Book 26: Condemnation of the World
- Book 27: Condemnation of [Misdeeds](#) and Condemnation of the Love of wealth
- Book 28: Condemnation of Status and [Contention](#)
- Book 29: Condemnation of Pride and [Conceit](#)
- Book 30: Condemnation of Self-Delusion

**'Ujb and Batar
(Trying to be God)**

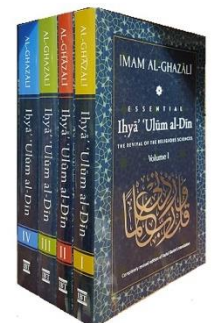
Satisfying Desires

- *Ghaflah* (Forgetting Akhirah/ Zikr/ [Death](#))

**DOES IT
RESULT IN
PUBLIC GOOD?
(مصلحة)**



**DOES IT
LEAD TO
SOCIAL ROT?
(مفسدة)**



﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ *
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة: 11، 12].

AI Tools Fair Usage?

الحلال بين والحرام بين وبينهما أمور مشتهيات

You should not steal/ copy without attribution.

You should not deceive.

Transparency: Cite and credit AI

Use tools for augmentation not for counterfeiting

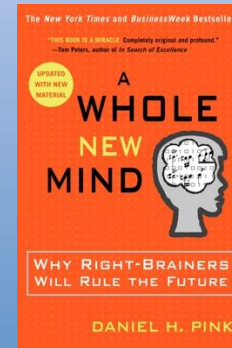
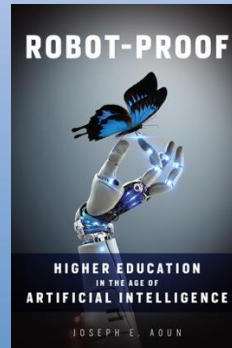
Cite the appropriate sources to support claims in the answer that you get from AI (otherwise be skeptical of the claims)

Use AI as a tool to learn, not just to produce content.

Questions/ Discussion Time

7

Becoming AI Proof (Practical Wisdom)



How should we live in times of exponential technologies?

In the AI Era, we require wisdom more than ever

“We are now far too clever to be able to survive without wisdom.”—E. F. Schumacher.



Paradoxes/ Contradictions/ Ironies of AI

June/ July Contradiction

Culture mismatch between workplace and universities

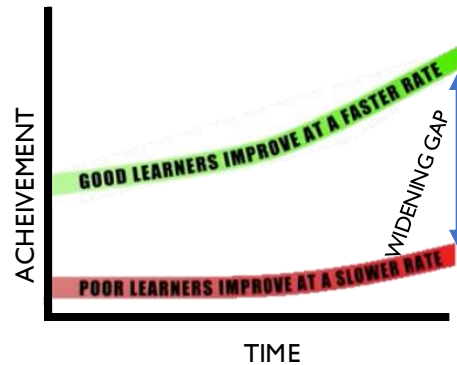


The use of GenAI may be prohibited for students in universities in June.

In July, after graduation, the students are expected to know how to effectively use GenAI in their work.

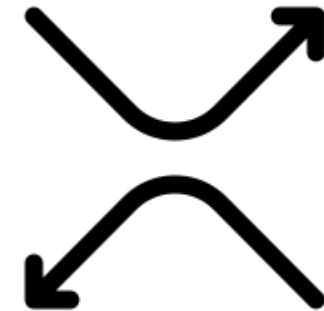
The rich gets richer contradiction (Matthew Effect)

Those who already know, stand to benefit most from GenAI, as they can prompt, critique and judge the output better



With and Without Contradiction

The people who will be best positioned to benefit from GenAI are those who are already better off without GenAI



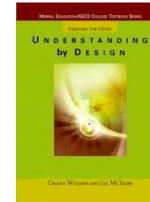
Learning skills in authentic complex settings

“The most important method of education ... always has consisted of that in which the pupil was urged to actual performance.”—Albert Einstein.

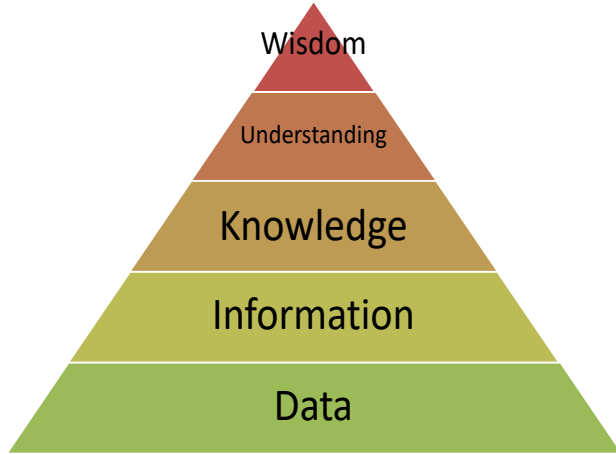


A performance task, problem, or project, is authentic if it:

- (1) *is realistic;*
- (2) *requires judgment and innovation;*
- (3) *engages the learner in “doing” the subject;*
- (4) *replicates or simulates real-world contexts;*
- (5) *assesses a learner’s ability to deal with an open-ended complex task by using a repertoire of knowledge and skills;*
- (6) *does not put artificial constraints on opportunities to practice, consult resources, obtain feedback, and refine performance.*



What would educating for wisdom look like?



Wisdom emerges from an understanding of the historical, social, and cultural context. It cannot be completely programmed into logic, mathematics, models, or code

CRITICAL THINKING

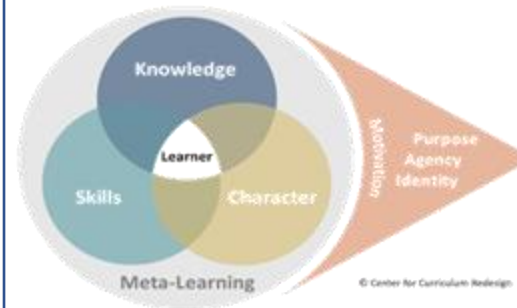
- Knowing the context
- Knowing the pitfalls of rules/model/methods
- Ability to engage in informed judgement
- Knowing the limits of your knowledge

الجهل البسيط
الجهل المركب

DUNNING-KRUGER

HOLISTIC THINKING

- Multidimensional/ Multidisciplinary Thinking
- Apart from Cognitive, Focus on Character, Skills, & Metacognition
- Intelligence requires both reckoning & judgement
- Dialogic Thinking

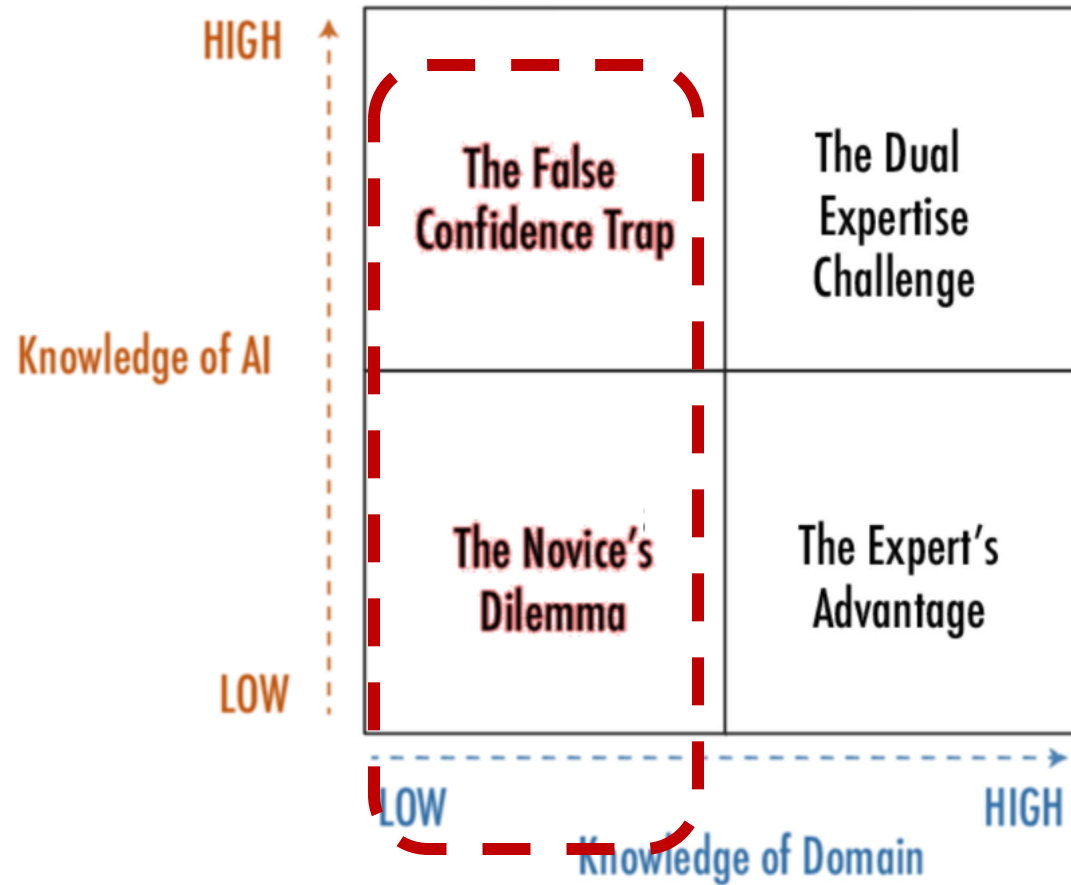


PURPOSEFUL USE OF AI

- Knowing which ends/ objectives/ purpose to pursue and prioritize
- Importance of Human Skills and Character
- Pro-Human & Pro-Social

Cultivating Critical AI Literacy and Understanding Limitations
Indispensability of subject matter understanding/ transfer skills

Why Expertise is Still Necessary in the AI Era?



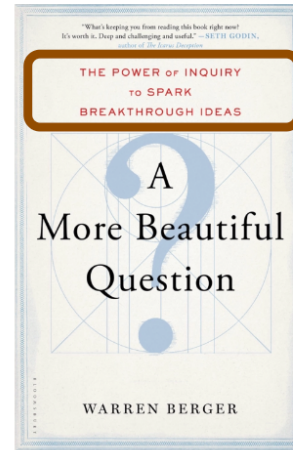
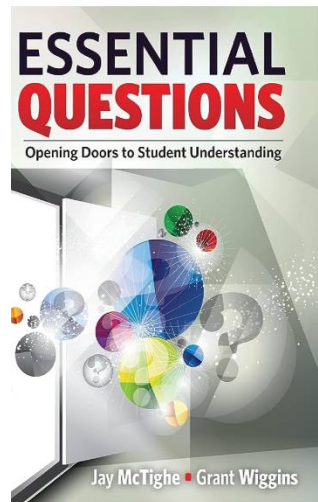
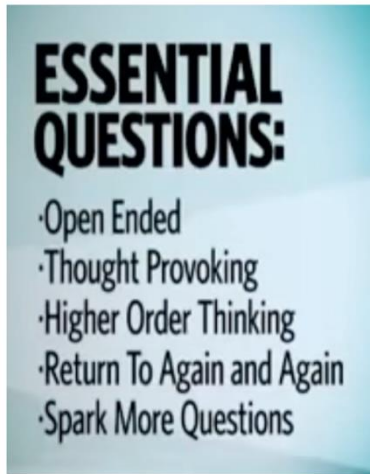
You can attain elite performance if you are high in both knowledge domain and AI proficiency.

In fact, we require expertise in **BOTH AI AND** in the knowledge domain

The Timeless Art of Questioning:

Questions are source of knowledge/ creativity

“Always the beautiful answer / who asks a more beautiful question.”—E. E. Cummings



“One good question can give rise to several layers of answers, can inspire decades-long searches for solutions, can generate whole new fields of inquiry, and can prompt changes in entrenched thinking”

“Answers, on the other hand, often end the process.”

Adapt an open-ended curiosity-inspired approach and get good at research, asking questions, and developing ideas forward through a dialogical/ dialectical process.

“Laws” of Human Intelligence Augmentation

[Aimed at Learners]

First Law

When the AI is readily accessible, your work should be no worse than that produced by the AI alone.
(Embrace change and leverage AI)

Second Law

(Corollary of Law 1)

When AI is there, and you don't want to be made irrelevant, maintain your competitive advantage
(Become AI Proof)

Third Law

After becoming users of AI, don't let your inherent unaided capabilities drop
(Don't outsource your thinking muscle allowing it to atrophy; i.e., do no harm
[a la Asimov; Hippocrates]

Principles of Human Intelligence Augmentation

[Educator's Edition]

Principle 1

The learning process should be centered around the student, rather than on the teacher, curriculum, or AI
(Be learner-centric and make your education human-centered)

Principle 2

AI should be utilized in a way that facilitates scalable iterative rapid formative feedback
(Scale formative feedback using AI)

Principle 3

Teach the students the critical thinking skills necessary for judging and correcting the output of AI models
(Equip students with AI error-correction abilities.)

Summary: Principles for AI-Augmented Learning



Principle 1: AI is Both a Blessing and A Burden: Protect and Promote Human Creativity

AI should inspire originality—not standardize student voice.



Principle 2: Scaffold, Not Shortcut — Support Learning as an Iterative Journey

AI should serve as a supportive guide—not a crutch that bypasses learning.



Principle 3: Design for Relational Social Interaction, Not Siloed Learning

Prepare learners for human interaction instead of isolating them with devices in private bubbles



Principle 4: Safeguard Epistemic Integrity through *Isnādic* Literacy

Teach learners to verify, trace, and contextualize language—especially in sacred or sensitive domains.



Principle 5: Balance Orality and Literacy — Keep Learning Embodied and Experiential

AI should guide learners toward real-life expression, not away from it.



Principle 6: Balance Automation with Intention

Don't automate what is spiritually or pedagogically valuable to struggle through.



Principle 7: Align AI Use with Multiplex Meaning

Use AI in service of what matters most: connection, understanding, purpose, meaning, wisdom.

Some Resources (Available on ResearchGate)



2014

2018

2024

[End of The Course]

الحمد لله الذي بنعمته تتم الصالحات،
وبفضله تنزل الخيرات والبركات،
وبتوفيقه تتحقق المقاصد والغايات.

Feedback and Comments: jqadir@qu.edu.qa