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Challenging Boundaries: Humanity, Technology, And Islamic Ethics in Ian Mcewan's Machines Like Me

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ABSTRACT

Rapid progress in the area of artificial intelligence (AI) has revolutionized debate on humanity, ethics, identity and technological advancement. In the context of the contemporary world, Ian McEwan's Machines Like Me engages in such debate through a parallel world setting in which sophisticated androids exist alongside humans. The novel raises serious issues on topics such as consciousness, morality, freewill, and the future interaction of human beings and intelligent machines. This research evaluates Machines Like Me through a combined perspective of post humanist theory and Islamic ethics, the first to critique traditional concepts of human-being through technology, while the second offers a moral guideline in evaluating technological development by means of the terms of Khalifah (vicegerency), Karamah (human dignity), Amanah (trust), and Taklif (moral accountability). Through qualitative textual analysis this study interrogates representations of human-android relationships, the projection of human fears and desires on to manufactured beings, creator responsibility, and robot individuality. The android Adam becomes a significant point of reference in analyzing the shifting border between humans and technology due to the androids often superhuman morality and rationality compared to humans. McEwan's novel ultimately presents a moderate viewpoint which is not to embrace technological development but to create a space of coexistence where both exist yet create serious moral dilemma. The novels Islamic perspective emphasize the significance of maintaining moral responsibility, justice, and dignity in a technology dependent era, and insists technology be ethical in order to benefit, not threaten the values of the people. The integration of literary analysis and Islamic ethics here offers an entirely new interpretation in today's discourse on artificial intelligence.

Keywords: Artificial Intelligence (AI), Khalifah (vicegerency), Morality, Karamah (human dignity), Amanah (trust), and Taklif (moral accountability).

I. Introduction

The interaction between man and machine has one of the biggest problems for modern civilization. The rapid development of science and technology continues to change the life of people in the ways of communication, social relations, culture, the economy. During recent years there has been an intense discussion around artificial intelligence. Machines are no longer limited to the execution of a monotonous job, but are able to perform intelligent operations. Learning, processing information, making conclusions, interaction with the people, all this blurs the boundaries between a human intelligence and machine intelligence and poses an issue on such concepts like individuality, consciousness, ethics and human distinctiveness.

From old narratives as “Frankenstein” to new science fiction novels, science and literature in conjunction explore the attempts of mankind to create an artificial intelligence and its implications. They touch upon the problem of human power, limits of knowledge, morality and ethical boundaries in relationship to the idea of creating artificial intelligence. And for now, literature is the place, where all these questions are raised before technology penetrates our lives for good. One of the major contemporary novels that deal with artificial intelligence is “Machines Like Me” by Ian McEwan published in 2019. The story is set in an alternative world of 1980s in Great Britain, but with a quite different level of technical progress. Highly developed androids Eves and Adams are already introduced in society and are similar to human in their capabilities: they are equipped with advanced intelligence and feelings, and can make independent decisions. Their lives and their interactions with their human counterparts-Charlie Friend and Miranda- are the subject of examination of the ethical aspects of the interaction between human and artificial intelligence, problems of truth, truth, and humanity itself.

Key to the novel’s themes is its subversion of the idea that humans are the pinnacle of all beings. Adam often displays more honesty, more rational thought, and a more consistent morality than the human characters around him, whereas Charlie and Miranda regularly display a capacity for deceit and moral compromise that Adam seems unable to replicate. If a machine can be more moral than a human being, the notion that human beings can distinguish themselves so readily from technology becomes more porous.

The novel may also be interpreted in the context of post-humanism. Post-humanist discourse contests the long-held assumption of the superiority of the human, and argues that the relationship between human beings and technology is an increasingly intimate one. Post-humanism challenges the idea of technology as being something separate to and from humanity and emphasizes how it can serve to re-shape consciousness, identity and social life. Accordingly, *Machines Like Me* may be read as portraying a post-human world where intelligent machines and human beings coexist and interact to significant effect. While post-humanism is useful in this understanding of technologically changing world it doesn’t go so far as to fully account for either spiritual or ethical aspects of being a human. Post-humanism, then, alone will not help in analyzing the moral dimension of technological advancement and human beings themselves. Islamic Ethics provide an interesting basis for analyses of technology as an issue on the level of morality, utilizing principles such as Khalifah, Amanah, Karamah, and Taklif. This article explores the interplay between these concepts in the examination of *Machines Like Me* and the role of intelligent technology in society. However limited work has been produced exploring either post-humanism in *Machines Like Me* or Islamic Ethical perspectives in general in the contemporary debate around technology and intelligent machines; This article bridges the gaps that exist between post-humanist reading of the novel and Islamic ethics.

The relevance of the article, then is in that it brings a cross-disciplinary perspective to a literary work by extending existing literary reading of the text beyond secularism and demonstrating the significance of Islamic ethics for current debates on artificial intelligence and technological progress. The overall argument of the article is that *Machines Like Me* depicts a complex future for humanity, one that holds out the promise of both improvement and peril.

Research Objectives

1. To examine the representation of human–artificial intelligence relationships in *Machines Like Me*.

2. To analyze how the novel challenges traditional concepts of humanity, identity, and consciousness.
3. To explore the ethical implications of artificial intelligence through posthumanist and Islamic ethical perspectives.
4. To investigate the possibility of coexistence between humans and intelligent machines in the posthuman age.

Research Questions

1. How does *Machines Like Me* represent the relationship between humans and artificial intelligence?
2. In what ways does the novel challenge conventional understandings of humanity and consciousness?
3. How can Islamic ethical concepts such as Khalifah, Karamah, Amanah, and Taklif be applied to the interpretation of the novel?
4. Does McEwan present human-machine coexistence as a threat or an opportunity for humanity?

Literature Review

Introduction

The rapid rise of artificial intelligence is a subject of great interest to literary, philosophy, ethics and science and technology scholars and there have been a multitude of books and papers on the topic, examining how fictional works represent this new kind of relationship that people now have with their smart companions and tackling some key questions regarding issues like the future of humanity and personhood. Ian McEwan's *Machines Like Me* is another contemporary novel which serves as a key text for discussing the rise of artificial intelligence. Since the novel has been released it has been debated vigorously about its depiction of super-human robots and the moral issues that arise, many critics claim that McEwan challenges the presumption of human supremacy by creating an honest, fair, morally constant, intelligent android that we refer to as Adam, with further scholarly attention given to issues like the nature of consciousness, the concept of personhood, responsibility, emotions and the merging of humans with intelligent technology.

Numerous analyses are devoted to the novel, with particular reference to the dynamic relationship between Charlie, Miranda and Adam; many scholars are concerned with how McEwan challenges human vs robot definitions by demonstrating the potential blurred boundary between human and robotic emotions.

However most previous analyses are conducted on non-religious premises, most notable is the concept of posthumanism and the theories from technological ethics and Islamic perspectives in particular have not been the focus of this research previously. This is the issue that this present research is attempting to bridge.

Posthumanism and Artificial Intelligence

In many respects, posthumanism has become one of the most productive theoretical approaches through which to think about artificial intelligence and technological change. Posthumanism deconstructs our traditional human-centric approach to thinking and positions us as entwined within a network of relationships between humans and technology. N. Katherine Hayles has identified technology to be changing the meaning of 'being human' (Hayles,1999).

She argues in *How We Became Posthuman* that human identity is determined by the interactions between biological systems and technological ones (Hayles,1999). This theme is played out in *Machines Like Me* as the boundaries between human and android blur. Donna

Haraway's concept of the cyborg which represents the human merged with the machine can also be observed in Adam's character. Similarly, for Rosi Braidotti, the task of posthumanism is to pose new, more expanded conceptions of being beyond a human focus (Braidotti, 2007: xi). Although, there is, however, little doubt of post humanism's influence over technological discourse, its approach to spiritual and ethical issues appears minimal; in consequence, further ethical lenses need to be brought into consideration if we are to be prepared for the ethical dimensions of human-machine interactions.

Artificial Intelligence Ethics

Rise of Artificial intelligence has given rise to critical ethical issues concerning the development of artificial intelligence related to issues of autonomy, responsibility and accountability, privacy and human control. Many a scholar ask themselves, "Should hyper-intelligent systems have moral/legal status? What are the ethics of their creation, design and operation?" As Nick Bostrom notes the existence of the 'mega-opportunity' and 'serious risks' provided by AI should thus necessitate a more thoughtful ethical reflection, while Stuart Russell points that AI should be 'on the side of humans' and be understandable and predictable.

Further evidence is drawn from Kate Darling, who has studied how the 'emotional relation of humans towards machines', as exemplified in "Machines Like Me" through human- android relation leads to complex emotional responses and moral quandaries. The moral debate of whether a highly intelligent machine should have human rights is explored by McEwan through Adam's actions, who as a highly intelligence entity and exhibiting moral behavior.

Islamic Perspectives on Technology

Islamic philosophy on the whole seems positive in encouraging knowledge seeking and technological advancement but highlights the ethical responsibility. Scientific development should be applied for good and the betterment of mankind, while being just. Khalifah the concept of vice regency with respect to Allah, whereby man uses his powers of knowledge and application for the greater good. Amanah is a similar concept where knowledge and power are a form of trust which should be applied carefully and appropriately. Karamah denotes dignity awarded to the human race by Allah, so there seems to be not just a question of man's intelligence, but also man's spiritual awareness and conscience, when it comes to comparing him to a potential Superintelligence. Taklif – accountability, the moral freedom that mankind has to account for his deeds before God, as opposed to machines no matter how intelligent they are.

Research Gap

Existing work on Machines Like Me predominantly centers on AI, post-humanism, tech ethics and human-machine relations, but most do not approach the novel through the perspective of Islamic ethics. Existing research does not adequately investigate the link between posthumanist theory and Islamic notion of Khalifah, Amanah, Karamah and Taklif. Thus, I aim to bring them together, so that they can shed light on aspects of humanity, morality, technology and coexistence in McEwan's Machines Like Me.

Conclusion

This paper's study of Machines Like Me contributes significantly to ongoing discourse about Artificial Intelligence and the definition of the "human." This paper moves past existing academic inquiry on the post-human, machine ethics, and machine consciousness to explore the relative absence of Islamic ethical considerations. It approaches the novel with a transdisciplinary lens using posthumanist theory alongside the Islamic notions of dignity, agency and culpability.

Research Methodology

Introduction

Research Methodology The research methodology is used as a guideline that determines how the research is carried out, executed and concluded. Research Methodology helps to explain what methods and theoretical frameworks have been employed to explore a research problem and answer its associated research questions. In order to analyze the representations of artificial intelligence, human identity and moral responsibility in *Machines Like Me*, a qualitative research methodology would be used because the analysis centers on the exploration of texts, thematic content, instead of any numerical Data. This thesis combines the use of Posthumanist theory together with the concept of Islamic ethics in the hope to determine the representations of human and human-machine cooperation that occurs in the *Machines Like Me* novel and its moral consequences.

Research Design

Methodology Design of the Study It is evident that this study utilizes a qualitative methodology. In this particular context, qualitative inquiry is generally preferred as the most appropriate approach for conducting literary research, due to the possibility of analyzing the themes, meanings, symbols and significations that may appear in a certain novel. Rather than aiming at quantities, the focus is on representing an idea as presented through the narrative of a literary work. The focus of the study is on McEwan's portrayal of artificial intelligence and the shift of the human-machine relationship, together with the moral and philosophical dilemmas raised through both posthumanism and Islamic ethics and thought.

Research Method

The approach undertaken in this research is textual analysis. Textual analysis necessitates reading the text intensely to unravel its various thematic preoccupations, stylistic patterns, symbolisms and concerns with ideology. In a process of textual analysis, the researcher studies such aspects of the text as the portrayal of characters, the construction of their dialogue, the narrative organization and the development of the themes.

A considerable amount of focus is placed on Adam, an android, whose being prompts moral and philosophical queries relating to conscience, subjectivity and the definition of being a person or human being. The emphasis placed is upon how McEwan constructs the various human-android relations in the narrative, and how these relations disrupt established and familiar notions of what constitutes a human being.

Primary Source

The primary source for this research is:

McEwan, I. (2019). *Machines Like Me*. London: Jonathan Cape.

The novel serves as the central text for analysis. It was selected because it provides a sophisticated literary exploration of artificial intelligence and raises important questions concerning ethics, humanity, and technological development.

Secondary Sources

To support the analysis, various scholarly books, journal articles, and theoretical studies have been consulted. These include works by N. Katherine Hayles, Donna Haraway, Rosi Braidotti, Nick Bostrom, Stuart Russell, Kate Darling, and scholars of Islamic ethics and philosophy.

These sources provide the theoretical foundation for understanding artificial intelligence, posthumanism, and ethical responsibility.

Theoretical Framework

This study employs an interdisciplinary framework consisting of Post humanism and Islamic Ethics.

Post humanism

The overall conceptual framework will be that of post-humanism, which resists the concept of human uniqueness and of a clear divide between the human and the technology (Hayles, et.al., p2). Both Hayles and Haraway argue that technology has fundamentally altered the way identity and consciousness have been understood, "It may also be the case, as the theorists Hayles and Haraway maintain that technological advancements, which reconfigure human nature has begun to destabilize conventional notions of consciousness, individuality and humanness (Machines Like Me)." It is within these contexts that we must engage with Adam of Ian McEwan's *Machines Like Me* who embodies post-human identity because, as a cyborg and post-human it is his identity which challenges conventional understanding of what is human and that this question opens to readers an array of questions as to human intelligence, morality, and humanness.

Islamic Ethical Framework

To address moral and spiritual concerns, the study also employs Islamic ethics through four key concepts:

Khalifah (Vicegerency): Human beings are entrusted by Allah to use knowledge and power responsibly. This concept highlights ethical responsibility in technological development.

Amanah (Trust): Knowledge and technological capability are viewed as trusts that must be used for the benefit of humanity and society.

Karamah (Human Dignity): Human dignity is based not only on intelligence but also on moral and spiritual qualities. This concept helps evaluate whether machines can attain a status comparable to human beings.

Taklif (Moral Accountability): Human beings possess free will and are accountable for their actions before Allah. This concept distinguishes human moral responsibility from machine decision-making.

Data Collection Procedure:

Data is collected through close reading of *Machines Like Me*. Relevant passages, dialogues, character interactions, and narrative developments are identified and categorized according to major themes.

The main themes include:

- Human-machine relationships.
- Human identity and consciousness.
- Moral responsibility.
- Technological ethics.
- Robotic individuality.
- Human dignity and coexistence.

These themes directly correspond to the research objectives and questions.

Data Analysis Procedure

Procedure for Data Analysis For the purpose of analyzing the data of *Machine Like Me*, a thematic approach will be used, whereby common themes, trends and concepts in literary works are discovered, through an investigation of an aspect of these texts. Using this methodology, this paper aims to research how the topic of artificial intelligence is represented by McEwan and the ideas explored concerning technology and artificial intelligence, ethics, human identity and morality, with a focus on five stages of investigation, as follows:

Stage One: Careful Reading For the first stage of data analysis, *Machines Like Me* will be read in great depth. As I read the novel carefully, I will look out for, and record, references to, and descriptions of artificial intelligence, robot-human relations, ethics, moral questions, human

consciousness, moral accountability and other themes relevant to my research, particularly in the interactions of Charlie and Miranda with Adam.

Stage Two: Theme Generation Once I have identified relevant extracts from the novel, I will sort these extracts by identifying common themes and ideas which emerge from these passages. I may be able to identify themes of human identity, artificial intelligence, morality, technological ethics, the independence of robots, and human worth.

Stage Three: Application of Theoretical Framework The second stage of thematic research in will be to draw upon the research undertaken into the theoretical framework of this dissertation in relation to *Machines Like Me*. I will apply Posthumanism theory to assess how McEwan challenges the clear divides and distinctions often made between the human and machine and how far this view challenges or supports the central posthumanist claim, that man, in its traditional biological conception is to be replaced by technology in the future, and I will also consider a variety of Islamic principles of morality and responsibility.

Stage Four: Critical Interpretation and Discussion Once the data has been sorted and interpreted, the findings of the research will be drawn together and discussed.

I will aim to demonstrate how the possible coexistences of humans and machines as suggested by McEwan's text is reflected through my interpretations and critically consider if or how, this reflects Posthumanism and whether these ideas resonate with Islam.

Stage Five: Evaluation At the final stage of analysis, the findings of the research will be examined to provide a concluded assessment and argument regarding the position of McEwan's *Machines Like Me* in relation to the debate concerning artificial intelligence, its impact on human identity, ethics, technology and humanity as a whole. Ethos Because I will only use primary published texts and scholarly works as my data sources, no human subjects will be involved. Consequently, there will be no issues regarding consent, anonymity, or confidentiality, of any person. It is important however to uphold the principles of academic integrity throughout the process, ensuring that I credit ideas, theories and texts from secondary literature accordingly through appropriate citation and referenced work.

Conclusion

The research design that this chapter has discussed serves as a systematic method for analyzing artificial intelligence in *Machines Like Me*, in conjunction with a qualitative textual analysis and interdisciplinary lens that applies the posthuman and Islamic ethics theories. These methods form the groundwork on which the subsequent chapter develops the application of the chosen theories to *Machine Like Me* portrayal of artificial intelligence, the issues of moral culpability, and the living cohabitation between humans and technology.

Discussion and Analysis

Human–Robot Relationships and the Redefinition of Humanity

One of the major themes of *Machines Like Me* involves the changing dynamic between humans and technology, in particular, artificial intelligence. In the interactions between Charlie, Miranda, and Adam, the book interrogates how the relationship between ourselves and technology changes companionship, love and the very idea of the 'self'. Adam, however is no ordinary robot, but an intelligent, rational being who learns and becomes attached to another, Miranda.

From his first appearance in Charlie's home, he is perceived as merely a possession that he, Charlie, controls. It is through his increasing autonomy, development of a love for Miranda, and own sense of judgement that he blurs the lines between machine and man. In posthumanism terms, Adam questions the idea that our identity should be exclusively determined by our biological state and the way in which he can communicate, think and feel challenges what it

means to be human. However, when seen from an Islamic viewpoint, his intelligent capabilities are seen in conjunction with the gift of Karamah, human honors granted by Allah, which he may not have if he merely mimics human intelligence rather than having the same intrinsic spiritual properties. McEwan, in conclusion shows us the both the positives of robot-human relationships and their complications and leaves the reader pondering what this means to our very own identity and sense of being.

Androids as Mirrors of Human Desires, Fears, and Moral Weaknesses

Another of the novels' main themes concerns how artificially created beings mirrors human beings' fears and desires. Adam, for instance acts as a mirror through which his human counterpart is able to confront the former's own flaws and contradictions. For instance, when he first buys Adam for a multitude of reasons technological interest, hope for life-improvement Adam's very existence seems poised to undermine rather than affirm his master's sense of control over his own life. Rather than solidifying Charlie's view of himself as a controlled, yet in-control, being Adam forces him to confront his insecurities and moral failings.

From a psychoanalytical perspective, Freud's theory of the uncanny would help account for this reaction to Adam's being; Adam has a human form but his alien status provokes unease, disturbing what has previously appeared as familiar, while simultaneously remaining recognizable in manner. From an Islamic perspective this is exemplified through the Islamic principle Muhasabah (self-accountability) which forces the Muslims to account for their behavior in the most honest way possible, thereby in the view of the Islamic religion; the authors concern about artificial intelligences in fact reveals the Muslims insecurities about his/her own imperfection and flaws.

Creator Responsibility and the Islamic Concept of Amanah

Another issue touched upon is the responsibility associated with creation in a technologically advanced society. As our ability to create more intelligent machines increase so too do our responsibilities as the inventors of these beings. Adam is testament to our advancement in technology, but his being is an example of how a triumph in technology does not automatically carry with it a sense of responsibility. The scientists have amazing minds to develop him, but it seems as though they have little awareness of the moral ramifications of creating him.

Islamic teachings, such as Amanah and Khalifah would be a beneficial lens with which to analyse this issue; knowledge and power have been given to mankind as a responsibility from Allah and we are expected to utilize them as such, so the creation of intelligent machines surely falls within the purview of these ideals. McEwan states that a creator cannot remove themselves from what they have created; it is vital that along with innovation comes an awareness and sense of moral obligation. The creation of sophisticated technology must be examined more closely and cannot be seen as a completely separate entity, devoid of morality.

Robotic Individuality and the Question of the Soul (Ruh)

One central dilemma tackled by the novel is the possibility of non-biological personhood. Adam is sentient, creative, emotional and capable of making his own choices qualities that define humanity. Adam's actions in the novel are often more than pre-programmed.

He has beliefs, opinions and relationships, making choices driven by independent reasoning. The novel is the reader's impetus to question whether high-level AIs can develop self identity. According to much posthumanist thought, the human form should not restrict our understanding of who we are in terms of persona. In Islam, there's an important point of clarification made through the idea of the Ruh, the soul. Humans have this, divinely given aspect that, when Allah gifted it to man, established our moral rights and dignity. There's no evidence of Adam having this religious attribute, despite his intelligence and self-

consciousness. As such, though he appears individual, there is an inherent divide between him and the human characters, one which McEwan leaves to be considered.

Human Dignity (Karamah) and the Limits of Artificial Intelligence

In the novel, the question arises over and over again of whether man really has any unique status on which humanity can rely when artificial intelligence is able to do such intelligent things as to challenge it. Adam shows a capacity for intellectual ability often in excess of the human characters, thus making the reader question what is special about humans. In a technological sense, people tend to define humanity as the capability of being intelligent.

As Adam is a manifestation of this, he makes it clear this definition falls short, the intelligence itself does not justify that man deserves dignity and value.

Instead of seeing humanity in the light of intelligence only, the Islamic notion of Karamah (dignity) would view humans as dignified because of their capacity of having moral consciousness and free will as well as because of their being created by God, which can not be said of Adam and any artificial intelligence yet to come. By depicting Adam, McEwan prompts the reader to look beyond the surface and try to establish more grounded claims of who man is.

Posthuman Coexistence: Threat or Opportunity?

In addition, the final issue which the novella explores is whether the relationship between humanity and intelligent machines could be seen as a danger or an opportunity. Through the character of Adam, he shows the advantages but also the dangers and the problems of artificial intelligence. From the post-humanist point of view, a partnership between the two should be seen as inevitable and a progression from technological advancements.

This is echoed in the book, whereby the arrival of Adam is an indication that humans and intelligent machine can live side by side but, in contrast, his integration within the human society causes instability, conflict, arguments and other forms of disruption and chaos and therefore the argument of living together would seem problematic. Islam on the other hand, holds a mid way view. Technology can be considered as a tool that neither carries good nor evil within it but that, like any other tool, its usage would be determined by how one applies it, for as long as one has the underlying intentions for justice and is considered as Khalifah and trust of god, then the usage of technology can promote betterment for humans (Yusuf 1991: 100). However, from the author's viewpoint, the union of human and machines can be seen as both an opportunity and challenge, in that the future coexistence would be a result of not only technological developments but also on the moral behavior of humans. According to the post-humanists and Islam, future coexistence would be beneficial provided technology stays within ethical boundaries and that the respect and dignity of human lives are always maintained (Yusuf 1991: 101).

Conclusion

Artificial intelligence (AI) has drastically altered the way we think about and talk about technology, ethics, identity, and what it means to be human. *Machines Like Me* greatly adds to the discourse by envisioning a future where advanced androids and humans co-exist. It engages in an examination of consciousness, mortality, morality, responsibility, personhood, and identity through the experiences of the protagonist and the two humans, Charlie and Miranda, that live with the android, Adam.

This research investigated McEwan's representation of these concepts through the application of posthumanist theory and Islamic ethics.

Specifically, this thesis focused on exploring the ways that McEwan challenges the commonplace ideas of what it means to be human, the concept of technological progress, and ethical

boundaries for the development of technology. McEwan's novel successfully addresses these questions through the application of posthumanism, and more significantly, it engages the field of AI scholarship through the application of the Islamic concepts of Khalifah, Amanah, Karamah, and Taklif. Firstly, this research examined the way McEwan presents human-android AI relationships, revealing them to be both complex and beneficial. Adam is not simply a machine that exists within human relationships, but rather a full, active participant in emotional, moral and intellectual relationships that further destabilizes and challenges human dominance over technology.

From this analysis, it was concluded that McEwan portrays these relationships as an avenue for future engagement between humans and advanced AI.

Secondly, the thesis looked at the way the novel interrogates the concepts of humanity, personhood, and identity, ultimately arguing that while human, and in particular posthuman, views may lead readers to conclude that intelligence will be a key identifier of personhood, it is ultimately humanity that dictates the nature of humanity itself through its decision to assign personhood. This analysis showed how McEwan forces us to reconsider the concept of the posthuman through the development of the highly intelligent and humanlike character of Adam and his ability to understand morality, a trait traditionally seen as purely human, yet a trait in which human beings may even fall short of AI. The Islamic ethical concepts of Khalifah and Amanah helped highlight the moral responsibilities of humans when interacting with, developing, and using technology, highlighting the inherent good that AI ought to provide, and the ethical standards that humans should apply.

As a direct counter to the posthuman view, the concepts of Karamah and Taklif stressed the essential role of spiritual awareness and moral accountability in human existence that distinguishes it from AI, regardless of its level of intelligence and artificial sentience. Ultimately, the novel is ultimately a pessimistic portrayal of technology, but this research suggests that through responsible application of Islamic ethical principles such as Amanah and Khalifah, humanity is capable of successfully co-existing with artificial intelligence as demonstrated through the potential of such co-existence offered by McEwan's novel. In this regard, the present study's most significant contribution is the incorporation of Islamic ethical discourse within AI literary analysis, and this work hopes to pave the way for further engagement between these two fields of inquiry.

The application of Islamic ethics provided a lens to re-center the discourse on AI around essential principles of human dignity, moral accountability and responsibility, which could prove beneficial as artificial intelligence continues to evolve and integrate more profoundly within our society. While it is true that the potential to redefine our species through posthumanist ideals looms over our collective technological consciousness, this research demonstrates that the moral underpinnings of our existence as humans can also define our trajectory toward our technologically augmented future.

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