IRSTI 21.21.21 https://doi.org/10.26577/DPMHT1120265

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«STANDING ON THE SHOULDERS OF GIANTS»: THEORETICAL BASES FOR THE APPLICATION OF ARTIFICIAL INTELLIGENCE IN RELIGIOUS STUDIES

The interaction between religion and artificial intelligence (AI) in the era of digital transformation is becoming an increasingly relevant topic. Cutting edge innovations are changing not as it were the strategies of inquiring about devout conventions, but moreover devout hone, the elucidation of sacrosanct writings, and indeed demeanors toward otherworldly existence. AI is as of now being utilized in devout considers: to analyze devout writings, anticipate patterns in convictions, and show religious talks. This article investigates the potential for presenting progressed fake insights (AI) innovations into the field of devout thinks about. It analyzes the historical and conceptual roots of AI development and considers strategies for its application in the humanities. The emphasis is on theoretical frameworks that enable the use of AI to process large volumes of religious texts, detect patterns, analyze symbolism, and interpret sacred writings. The article also raises questions of methodology and ethics in the application of AI in religious studies, such as the accuracy of interpretations, the possibilities of automating analysis, and the impact of new technologies on established approaches to religious studies. The analysis concludes that the use of AI expands the possibilities for scientific understanding of religious phenomena, but requires careful consideration of its methodological barriers and a respectful attitude toward cultural and spiritual heritage.

Keywords: artificial intelligence, religion, religious studies, digital technologies, digital humanities

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«Алыптардың иығында тұрып»: дінтануда жасанды интеллектті қолданудың теориялық негіздері

Дін мен жасанды интеллекттің (ЖИ) өзара әрекеттестігі цифрлық трансформация дәуірінде барған сайын өзекті тақырыпқа айналуда. Заманауи технологиялар діни дәстүрлерді зерттеу тәсілдерін ғана емес, сонымен қатар діни тәжірибелерді, қасиетті мәтіндерді интерпретациялауды және тіпті руханилыққа деген көзқарасты өзгертуде. ЖИ қазірдің өзінде дінтану зерттеулерінде қолданылады: діни мәтіндерді талдау, сенім үрдістерін болжау және теологиялық пікірталастарды модельдеу үшін. Бұл мақала заманауи жасанды интеллект (ЖИ) технологияларын діни ғылым саласына енгізу әлеуетін зерттейді. Онда ЖИ-дің дамуының тарихи және концептуалды негіздері талданады, сондай-ақ оны гуманитарлық ғылымдарда қолдану стратегиялары қарастырылады. Негізгі назар ЖИ-ді діни мәтіндердің үлкен көлемін өңдеу, заңдылықтарды анықтау, символиканы талдау және қасиетті жазбаларды түсіндіру үшін пайдалануға мүмкіндік беретін теориялық негіздерге аударылады. Мақалада сондай-ақ ЖИ-ді дінтануда қолданудың методологиялық және этикалық аспектілері қарастырылады: интерпретацияның дәлдігі, талдау процесін автоматтандыру мүмкіндіктері және жаңа технологиялардың дәстүрлі дінтану тәсілдеріне әсері. Жүргізілген талдау ЖИ-ді қолдану діни феномендерді ғылыми тұрғыдан түсінудің мүмкіндіктерін кеңейтетінін көрсетеді, алайда оның методологиялық шектеулерін мұқият ескеру және мәдени-рухани мұраға деген құрметті сақтау қажет екендігі қорытындыланады.

Түйін сөздер: жасанды интеллект, дін, дінтану, цифрлық технологиялар, цифрлқ гуманитарлық ғылымдар.

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«Стоя на плечах гигантов»: теоретические основания применения искусственного интеллекта в религиоведении

Взаимодействие религии и искусственного интеллекта (ИИ) в эпоху цифровой трансформации становится все более актуальной темой. Современные технологии изменяют не только методы исследования религиозных традиций, но и религиозную практику, интерпретацию священных текстов и даже отношение к духовности. ИИ уже применяется в религиоведческих исследованиях: для анализа религиозных текстов, прогнозирования тенденций верований и моделирования теологических дискуссий. Данная статья исследует потенциал внедрения передовых технологий искусственного интеллекта (ИИ) в область научного изучения религии. В ней анализируются исторические и концептуальные корни развития ИИ, а также рассматриваются стратегии его применения в гуманитарных науках. Акцент делается на теоретических рамках, которые дают возможность использовать ИИ для обработки обширных объемов религиозных текстов, обнаружения паттернов, анализа символики и осмысления священных писаний. В статье также поднимаются вопросы методологии и этики применения ИИ в религиоведении, такие как точность интерпретаций, возможности автоматизации анализа и влияние новых технологий на устоявшиеся подходы к религиоведческим исследованиям. Проведенный анализ приходит к заключению, что применение ИИ расширяет возможности для научного постижения религиозных явлений, однако требует внимательного осмысления его методологических барьеров и бережного отношения к культурно-духовному наследию.

Ключевые слова: искусственный интеллект, религия, религиоведение, цифровые технологии, цифровые гуманитарные науки.

Introduction

In the twenty-first century, often characterized as the digital age, the rapid development of digital technologies necessitates a reconsideration of the methodological foundations of the humanities. In this context, artificial intelligence (AI) technologies are creating new opportunities for knowledge production, data analysis, and scientific interpretation. This process is also influencing the field of religious studies, contributing to the emergence of new research approaches in areas such as the analysis of religious texts, the study of religious discourse, and the identification of religious symbols and narratives. Considering the rapid pace at which artificial intelligence is developing, it can be observed that its scope of application in religious studies is expanding.

The metaphor «standing on the shoulders of giants» reflects the idea that the development of science occurs through reliance on the theoretical legacy of scholars from previous generations. Viewed through this prism, the application of artificial intelligence in religious studies makes it possible to conduct a deeper analysis of scientific knowledge formed on the basis of traditional theological, philosophical, and religious studies theories through the use of new technological tools. In other words, by relying on established theoretical traditions, the use of AI enables the identification of new dimensions in religious studies research.

This article examines the theoretical foundations of applying artificial intelligence in religious studies and analyzes its scientific and methodological possibilities and limitations. In addition, the prospects for the use of AI technologies in the study of religious texts, the interpretation of religious knowledge, and expert-analytical activities are explored.

Justification of the choice of articles and goals and objectives

Religious studies, a broad scientific discipline, delves into historical documents, sacred writings, devotional rituals, and societal shifts. Consequently, employing artificial intelligence offers novel avenues for examining religious texts, organizing vast collections of writings, and exploring religious phenomena through comparative and cross-disciplinary lenses. However, integrating AI into the humanities transcends mere technical implementation; it necessitates a re-evaluation of the fundamental principles and methodologies underpinning scholarly inquiry. Within this framework, the concept of «standing on the shoulders of giants» aptly describes leveraging emergent technological capabilities while drawing upon the established knowledge and theoretical frameworks of the field. In this respect, the investigation of the hypothetical establishments for the application of counterfeit insights in devout considers

is one of the significant issues in modern scholastic talk.

In like manner, the most objective of this article is to analyze the hypothetical and methodological establishments of applying manufactured insights in devout thinks about and to distinguish its possibilities and impediments inside the method of logical investigate. To attain this objective, the taking after inquire about errands are set: to analyze the particular highlights of the application of manufactured insights innovations within the humanities; to look at the conventional investigate strategies and methodological establishments of devout thinks about; to recognize the most bearings for the utilize of fake insights within the investigation of devout writings and information; and to assess the logical and hypothetical conceivable outcomes as well as the restrictions of utilizing fake insights in devout ponders.

Literature review

We all know that the think about of the wonder of counterfeit insights is one of the foremost squeezing logical issues in present day times. The presence of an algorithm that can "learn" in artificial intelligence distinguishes it from other technologies. We can say that the emergence of artificial intelligence is a significant change in the history of mankind. The scale of the noteworthiness of this advancement can as it were be compared with the scale of unusual conceivable outcomes for how and in what course it'll develop, and how it'll alter people's lives. The actual introduction of the achievements of artificial intelligence into our lives can radically change various spheres of human life – from medicine to the education system. The relationship between the phenomenon of artificial intelligence and religion is a special, complex and multifaceted issue. Because even today (and this trend is likely to intensify in the future), some supporters of artificial intelligence are striving to create a new doctrine on its basis, which would be similar to a sacred doctrine, and even have the status of a religion.

The taking after words of Edward Fredkin, executive of the Computer Science Research facility at the Massachusetts Established of Innovation, are prove that AI could be a modern present day transformation: "There have been three awesome occasions in history: the primary is the creation of the universe; the moment is the starting of life; the third is the development of counterfeit insights."

The role of AI as a new experience in the scientific and technological development of mankind is growing exponentially. Within the period of data preparing and utilize, AI has entered and shaped numerous parts of our every day lives – medication, commerce, instruction, overwhelming industry, media, etc. Some of the most evident, yet often underestimated, outcomes of artificial intelligence technologies can be observed in everyday life. These include the emergence of smart homes, AI-driven news presenters, robotic surgical systems, real-time navigation services, targeted advertising based on users' personal data and viewing behavior, as well as applications capable of generating scripts for television series and films. Recent progress in artificial intelligence-particularly the rapid developments of the last few years-has also led to the creation of systems that can automatically determine routes, suggest sharing daily activities on social networks, and curate news according to individual interests. In addition, various digital assistants, guides, and other interactive devices designed to communicate with people are increasingly being implemented in real-world contexts (Gallyamov, 2024). Consequently, the scope of artificial intelligence applications continues to expand dynamically. At the same time, the growing influence of AI in human life-especially its gradual intrusion into the individual's inner spiritual and value-based sphere-may produce ambiguous and sometimes problematic outcomes, generating noticeable negative tendencies. In this regard, the interaction between artificial intelligence and religious consciousness becomes a particularly relevant and important subject of analysis.

One of the most significant and urgent questions associated with the development and implementation of artificial intelligence concerns its interaction with religion, both in the present and in the foreseeable future. This issue increasingly attracts the attention of religious leaders, particularly representatives of the Abrahamic traditions. For instance, in September 2024, during the X International Cultural Forum "Culture of the 21st Century: Sovereignty or Globalism?" held in St. Petersburg, Patriarch Kirill addressed questions from participants and expressed concern about the uncontrolled development of artificial intelligence. He emphasized that it would be unacceptable for AI technologies to evolve beyond human control and reach a stage where they could independently create new artificial intelligence systems. According to him, such a scenario could represent a serious danger to humanity. As the patriarch noted, if artificial intelligence achieves the capacity to autonomously develop other AI systems, it could

pose a genuine threat to the continued existence of human civilization (Patriarch, 2024).

And now, regarding the fatwa of the Spiritual Administration of Muslims of Kazakhstan, the KMSDB stated that it is not permissible to ask for Sharia rulings, religious fatwas, or religious advice from ChatGPT and other artificial intelligence platforms. This is because such systems collect information from all sources on the Internet. This, in turn, may lead to the provision of information that is contrary to religion, distorted, or does not correspond to a specific madhhab. The Holy Quran states, "If you do not know, ask those who have knowledge." Artificial intelligence is a useful tool. However, giving a religious ruling is a great responsibility. Therefore, it is better to turn to knowledgeable fatwa specialists in this matter. And artificial intelligence should be used only as an auxiliary tool for general information, – says the Sharia and Fatwa Department of the KMSDB (KMSDB, 2026). Therefore, in matters related to Sharia, it is better to turn to scholars and specialized fatwa specialists who are deeply versed in religion, rather than to artificial intelligence.

However, if we look at the latest news, the Spiritual Administration of Muslims of Kazakhstan announced the development and launch of the "Imam AI" mobile application, which works on the basis of artificial intelligence, relying on reliable sources and providing instant answers to religious questions. This was announced by the Chief Mufti Nauryzbai Khadzhi Taganuly in his Orientation Report for 2026. "In accordance with the requirements of the time, we also need to systematically introduce the capabilities of artificial intelligence in the religious sphere. This will, first of all, pave the way for prompt and reliable answers to the religious questions of the people, as well as reduce the workload of religious workers. In this context, there is a growing need to develop specialized mobile applications that utilize artificial intelligence to respond to religious inquiries. Such platforms could enable users to receive prompt answers to religious questions arising in everyday life while ensuring access to accurate information grounded in trustworthy and verified sources. In this regard, the Chief Mufti announced the introduction of the "Imam AI" mobile application – an AI-based platform designed to provide immediate responses to religious questions while relying on authoritative and reliable sources of religious knowledge (Muftiyat, 2026).

A well-known imam, theologian, and religious scholar in our country, Nurlan Baizhigitov, talked about how artificial intelligence can be used in the field of religion and what its benefits are. Nurlan imam says that some mosques around the world have already used artificial intelligence systems. This allows you to obtain comprehensive information and keep track of who has entered the mosque. Artificial intelligence is a modern necessity. I am aware that AI keeps an eye on visitors to Saudi Arabia's Al-Haram Mosque. This has been a long-standing experience. Nurlan imam stated, "You can obtain information as a source of religious information in the same way." However, AI cannot replace religious leaders. The imam believes that the role of teachers should prevail in the most sensitive issues of religion. "But we cannot accept artificial intelligence as a teacher. Because there are different opinions and problems. AI cannot solve some of our sensitive issues. It needs to be a religious leader," explained the imam. According to a well-known theologian, world conflicts can be stopped through religious leaders (Serikhan &Taubay, 2025).

Traditional religious leaders also have conflicting opinions on what artificial intelligence means and how it will affect society. For instance, Mujahid Gültekin, a renowned Muslim scholar and lecturer at Kocaetipe University in Afyon, Turkey, states: "Artificial intelligence is essentially just a lifeless machine... in this sense, it is no different from the Samaritan calf that tempted the people of the prophet Moses." Even contemporary Samaritans have inventions far more sophisticated than the roaring golden calf. In other words, the expert, an Islamic theologian, likens modern technologies to the Israelites' calf. He believes that the negative impacts of artificial intelligence might be comparable to those of old idols.

An examination of recent developments in the application of artificial intelligence within the religious sphere suggests that the concerns mentioned above are not without foundation. For instance, the well-known Israeli historian and writer, professor at the Hebrew University of Jerusalem, Yuval Noah Harari, has expressed serious concern about the future trajectory of AI technologies. According to him, it is possible that in the future entirely new religions or cults could emerge that are created by artificial intelligence. Supporting this view, the scholar argues that modern AI systems have achieved such an advanced level of language comprehension that they are capable of influencing individuals, shaping opinions, and even manipulating human perceptions. In his assessment, these abilities resemble the cultural and ideological roles historically played by

prophets, poets, and political leaders over the course of many centuries (Harari, 2023).

Materials and methods

To achieve this goal, the following methods were used in the course of scientific research: Analysis and interpretation of sources: historical texts, sacred writings, religious documents, and contemporary research were collected, and their content and structure were analyzed. This approach creates a scientific basis for the use of AI tools in processing textual information.

Comparative-historical method: comparison of religious practices and concepts from different eras, studying their significance in a social, political, and cultural context. This allows for comparative analysis of data using AI.

Comparative-synthetic approach: combining theoretical principles from the fields of religious studies, law, political science, and sociology to determine the capabilities of AI in interpreting social phenomena.

Results and discussion

Artificial intelligence (AI) is increasingly actively penetrating various spheres of life, not forgetting the sphere of religion. In the context of an information society, where big data processing has become a key factor in the development of society, such an integration of artificial intelligence is perceived as a natural phenomenon. However, along with potential threats such as the risk of artificial intelligence getting out of control, its impact on human spiritual life also raises serious concerns. First and foremost, it is important to consider the historical development of the concept of artificial intelligence, which is now widely recognized. Artificial intelligence (AI) represents one of the fastest-growing fields within modern computer science. The primary objective of research in this area is to create computer systems capable of carrying out tasks that are typically associated with human intellectual activity.

The initial attempts to develop such systems date back to the late 1940s, when the first electronic computers were created. For this reason, artificial intelligence can be considered a relatively young scientific field that emerged at the intersection of several disciplines, including discrete mathematics, linguistics, psychology, programming, and mathematical statistics (Bondarev, 2002). Despite numerous efforts to formulate a precise definition of the concept of "artificial intelligence," a universally accepted and strictly defined interpretation has yet to be established. Therefore, it is useful to outline the conceptual boundaries of this term by examining some of the most widely cited definitions. For instance, according to Elaine Rich, artificial intelligence can be understood as a field of study focused on developing computer systems capable of performing tasks that are currently carried out more effectively by humans (Russell, 1995).

According to another interpretation, artificial intelligence can be defined as a scientific and technological field that encompasses a set of tools enabling computers to answer questions and generate expert-level conclusions based on accumulated knowledge. In other words, such systems are capable of acquiring and processing new knowledge that was not originally embedded by their developers (Proydakov, 2018). In January 2016, the founder of the World Economic Forum, Klaus Schwab, described artificial intelligence as one of the key driving forces of the Fourth Industrial Revolution. According to him, this new stage of industrial development is approaching humanity "like a tsunami," with its core drivers being artificial intelligence, robotics, nanotechnology, the Internet of Things, and other major scientific and technological innovations. At present, society is experiencing a qualitative transition from the computational era to what is often referred to as the cognitive era. In the terminology of futurists, this period is known as the The Second Machine Age or the "Second Machine Age." During this stage, next-generation computers are expected to rapidly develop the ability to process structured, unstructured, and semi-structured data, gradually replacing human labor in the performance of many cognitive and analytical tasks (Belov & Katkalo, 2017).

Ideas resembling automated machines can be traced back to ancient mythology. In Greek mythology, for instance, Talos is described as a mythical bronze giant who protected Crete from invaders. In modern interpretations, Talos is sometimes viewed as a symbolic prototype of a robot, making him one of the most well-known mythological figures associated with the idea of artificial beings (Tegmark, 2018). During the Middle Ages and the Early Modern Period, scholars and inventors began designing mechanical devices intended to replicate or assist human labor. For example, in the 17th century, Blaise Pascal created one of the first mechanical digital calculators. Later, in the 19th century, Joseph Marie Jacquard developed a programmable loom controlled by punched cards,

which became an important precursor to later computing technologies.

In 1937, the British mathematician Alan Turing introduced the concept of the Turing machine, which later became one of the fundamental theoretical foundations of modern computer science. A few years later, in 1939, a mechanical humanoid known as Elektro and his robotic dog Sparko were publicly demonstrated in New York City, symbolizing early technological experiments with human-like machines. However, the real possibility of developing programs capable of performing complex intellectual tasks emerged only after World War II, when modern electronic computers began to appear. During the 1950s, researchers from different scientific disciplines increasingly explored the idea of creating artificial systems that could simulate the functioning of the human brain.

At that time, neurological studies indicated that the human brain functions as a network of interconnected neurons. Building on this understanding, Alan Turing proposed that any computational process could be represented digitally. In 1951, Marvin Minsky developed the first neural network, known as SNARC. Earlier, in 1950, Turing had also devised a method for evaluating whether a machine's behavior could be considered comparable to human intelligence; this method later became known as the Turing Test. The term "artificial intelligence" was officially introduced at the Dartmouth Conference, which also marked the formal establishment of the scientific discipline of artificial intelligence research (Gusarova, 2018).

Industry, healthcare, transportation – these are just three of the countless areas where artificial intelligence (AI) could be used. And what about religion? The connection may not be obvious at first. In this interview, Dr. Ayad Al-Ani, a professor of organizational studies, discusses the interplay between religion and AI, how AI can fulfill religious roles, and whether technocrats will emerge in the future. As technology becomes increasingly intertwined with humanity, religion also needs to interact with AI.

The vast potential of artificial intelligence – its speed, high efficiency, and ability to assist humans in solving a wide range of tasks, from everyday problems to space exploration and uncovering the secrets of the Universe – renders it not only a promising and fascinating subject of study but also a phenomenon that inspires awe. This admiration can, at times, escalate to levels resembling worship, sacralization, or even idolization. Numerous scholars have proposed theories and predictions to explore the intersection of AI and religion. For instance, Helen Duffer suggests that if an AI system were capable of discovering cures for fatal diseases, extending human lifespan, improving education, or maintaining social order, people might begin to perceive it as a divine entity and engage in acts of worship toward it (Duffer, 2017).

As mentioned above, the main focus is on the theoretical foundations that allow AI to be used to process large volumes of religious texts, identify patterns, analyze symbolism, and interpret sacred texts. The theoretical foundation of many AI applications lies in Natural Language Processing (NLP). NLP is a dynamic subfield of artificial intelligence that focuses on enabling effective interaction between computers and human language. Its primary goal is to bridge the gap between human communication and machine understanding, allowing computers to interpret, analyze, and generate language in ways that feel natural and intuitive. As a scientific discipline, NLP sits at the intersection of computational linguistics and machine learning technologies (Baranov, Radchenko, Mironov, 2018). It equips computers with the ability to engage in conversations, answer questions, translate texts across languages, or even generate text independently. Additionally, NLP allows machines to take over repetitive or routine tasks. For example, incoming technical support requests can be automatically categorized based on content or language and efficiently routed to the appropriate specialist.

Comparing religious texts is a difficult task for anyone to do in practice, which is why it is an interesting problem for the field of natural language processing. Natural language processing (NLP) is a branch of artificial intelligence that focuses on processing and understanding textual information using machine learning. NLP uses several different techniques. These include term frequency analysis (determining how often certain words appear in a text), sentiment or tonality analysis (classifying text as positive or negative based on its meaning), and topic identification (identifying the main theme discussed in the text). A study by Daniel McDonald analyzed and compared various religious texts, including the Bible, Quran, and Torah. The main NLP technique used in this study was topic modeling. First, the text was divided into sentence fragments and words were labeled according to their content and word class. Daniel McDonald's study focused only on the verbs and nouns used. After this initial processing phase, the text was reanalyzed. During this phase, features

that were similar in content were combined to form more complete thematic features. The topics were then sorted by the frequency of occurrence of the terms within each topic, and only the most relevant topics were retained. The most frequently occurring topics were considered the most important. The topics were also divided according to whether they were nouns or verbs. Noun topics included concepts such as animals, family relationships, and land, so they included words such as "sheep," "brother," and "world." Verb topics included actions such as "to entertain," "to appear," and "to guess," so words such as "to blind," "to appear," and "to know" were included in this group (Faggella, 2026). The analysis conducted allowed us to determine the extent to which different texts corresponded to each other in terms of noun and verb topics.

The rapid development of modern technologies creates new ethical challenges for humanity. Innovations such as genetic engineering, artificial intelligence, cloning, and bioengineering encourage people to rethink the boundaries of human capabilities. In this context, religious traditions serve as an important source of moral orientation and ethical reflection. Questions concerning intervention in human nature require constructive dialogue among scientists, philosophers, and representatives of religious communities. Furthermore, the emergence of advanced technologies, including artificial intelligence and quantum computing, raises fundamental questions that often go beyond the scope of conventional scientific methods. Issues related to the nature of reality, the origin of time, and the role of human consciousness in the universe demand an integrated perspective that combines scientific inquiry with philosophical and religious thought. In the contemporary world, the interaction between science and religion creates new possibilities for a deeper understanding of the universe and humanity's place within it (Emelyanov, 2004). Science offers powerful instruments for exploring natural processes and technological innovation, while religion motivates individuals to reflect on the meaning and purpose of life. When these two spheres complement each other, they can help build a balanced society where technological progress is accompanied by moral and spiritual development. In the context of global challenges, such cooperation becomes not only beneficial but increasingly essential.

President Kassym-Jomart Tokayev, speaking at the VIII Congress of Leaders of World and Traditional Religions, put forward the initiative to establish an interfaith commission focused on the ethical aspects of artificial intelligence development. According to the President, such a body could unite representatives of different religious traditions to discuss the moral implications of emerging technologies. He emphasized this idea with the statement: "I propose the creation of an interfaith commission on the ethics of the development of artificial intelligence." This commission will develop a set of universal principles for the responsible use of neural networks and other large-scale technologies. These are, in a sense, "messages" for algorithms, which are intended to respect human dignity, prevent discrimination, and establish control over fateful decisions," Kassym-Jomart Tokayev said. Artificial intelligence, big data, bioengineering, and other revolutionary innovations, as the President noted, are fundamentally changing all spheres of human life (Shashkina, 2025). However, ethical norms cannot keep up with the rapid pace of technological progress. As a result, new challenges arise, such as protecting freedom of choice and privacy, ensuring digital equality, and the safe use of artificial intelligence, as well as many other dilemmas.

The views of confessions. First, let's briefly review the positions of the most widespread religions in the world. Pope Francis, the head of the Roman Catholic Church, expressed his opinion on artificial intelligence in a letter written on the eve of the World Day of Peace, which will be celebrated on January 1, 2024. In this letter, the Pope expresses concern that the world community may face a situation of "technological dictatorship" due to the use of artificial intelligence (AI) without observing ethical norms. To prevent such a situation, he proposes the development and adoption of an international treaty regulating the development and use of artificial intelligence. The Pope also draws special attention to the fact that the spread of artificially created false news (fake news) can undermine trust in the media. In addition, he notes that there is a risk that the development of artificial intelligence technologies could lead to the loss of jobs for a significant part of the population in society (Parfun, 2026).

Some scholars in the Islamic world are concerned about the negative impact that artificial intelligence may have on religion. Ahmet Dah, a professor of sociology at Uludağ University, highlighted the main problems associated with machine learning in an interview with Milliyet. He noted, among other things, that the research is conducted in a secular manner, which could lead to artificial intelligence not fully understanding values such as religion, ethics and tradition. According to the professor, instead

of completely abandoning technologies, it is necessary to address the potential risks associated with their use. He cites the knife as an example: although a knife is considered a cold weapon, people have not stopped using it in everyday life.

There is a debate in Buddhism about the definition of the concept of "artificial intelligence". This is because, according to the official position of this religion, as expressed by the religious leader, the Dalai Lama, it is impossible to create an artificial intelligence with consciousness. This contradicts the concept of consciousness in Buddhist teachings as a "stream" (Sanskrit – santana). That is, consciousness is interpreted as a continuous process, passing through a series of rebirths and deaths. At the same time, bold experiments are being conducted in a number of countries at the intersection of Buddhism and technology. For example, Japanese researchers have developed a tool based on artificial intelligence algorithms called AI Buddha (Parfun, 2026). This system, based on Buddhist scriptures, can answer various questions about life and death. The goal of the project is to help people apply ancient wisdom in their lives in modern society and find ways to be happy.

In conclusion, the interaction of artificial intelligence and religion is an important research area for modern religious studies. In the future, this process may form new forms of religion in the digital space, but human spiritual experience, cultural context, and moral responsibility remain the main core of religious life. Therefore, when using artificial intelligence in the field of religion, it is of particular importance to comprehensively assess its capabilities and limitations from a scientific perspective, as well as to take into account its ethical and cultural aspects. Artificial intelligence (AI) and religion are one of the new and complex topics that are often discussed in our time. This issue is becoming an important direction for studying the relationship between the development of technology and the spiritual life of a person.

Whether AI will become a new religion depends on how we integrate it into our lives and what meaning we give it. The future of these relationships depends on carefully considered decisions, ethical practices, and our unwavering commitment to the principle of preserving the essence of being human in an increasingly automated world. The potential of AI to become a new religion or replace traditional belief systems is likely to remain a topic of debate. However, it is important that this discourse continues, because as we move towards a future that is closely intertwined with AI, we must walk this path with wisdom, ethical foresight, and a deep understanding of human nature. Artificial intelligence is gradually penetrating various areas of human life – from manufacturing and finance to medicine and education. Technology has also reached the conservative field of religion. In temples of various denominations, robots preach sermons and pray with believers – although some consider this to be wrong, even sacrilegious. Beth Singler, an anthropologist at the Faraday Institute of Science and Religion in the UK, says there are three main approaches to how religions approach technology: rejection, acceptance, and adaptation. She believes that the initial reaction of religious institutions is often negative, but "the technology quickly becomes widespread and becomes an integral part of everyday life." In short, the relationship between artificial intelligence and religion is a very relevant and upcoming topic.

Conclusion

The conducted research showed that artificial intelligence is one of the most important factors of modern scientific and technological development and that it has a significant impact on the humanities, including the field of religious studies. The development of artificial intelligence technologies opens up new scientific and methodological opportunities in areas such as the analysis of religious texts, the study of religious discourse, and the identification of symbols and semantic structures. In particular, technologies such as natural language processing (NLP) allow for the systematization of large volumes of religious texts, comparative analysis, and identification of their content features. In addition, the study revealed that the relationship between artificial intelligence and religion is a complex and multifaceted phenomenon.

On the one hand, artificial intelligence, as a new tool for scientific research, increases the efficiency of data processing and analysis in the field of religious studies. On the other hand, its impact on human spiritual life raises a number of relevant questions, such as the issues of interpretation of religious knowledge and ethical responsibility. An analysis of the positions of traditional confessions shows that there are different views on artificial intelligence. While some religious leaders and scientists are concerned about the potential dangers of artificial intelligence for society, especially its ethical and social consequences, others consider it a useful tool and

note that it has the potential to be used for scientific and social purposes.

At the same time, the use of artificial intelligence in the field of religion also has certain limitations. Issues such as the interpretation of religious teachings, issuing fatwas, or spiritual guidance require the participation of professional religious experts and theologians, not relying solely on technological tools. Therefore, artificial intelligence should be considered not as a full-fledged decision-making tool in the field of religion, but as a scientific-analytical and information support system. In short, the use of artificial intelligence in the science of religion, in addition to opening up new research opportunities, is an important issue that requires a comprehensive analysis from a scientific, ethical, and religious perspective. In the future, the study of the interaction between artificial intelligence and religion will remain relevant both from a scientific-theoretical and practical perspective.

Author Contributions

Sarsebayeva Rauan: Writing, Conceptualization, Data curation, Software, Formal Analysis, Writing – Review & Editing,

Meyrbayev Bekzhan: Methodology, Supervision, Conceptualization.

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Келіп түсті: 28 ақпан 2026 жыл
Қабылданды: 15 наурыз 2026 жыл