International Multi. J. of Pure Life, 12(43), 2025, 23-42

International Multidisciplinary Journal of PURE LIFE

Homepage: http://p-l.journals.miu.ac.ir

ORIGINAL RESEARCH PAPER

Philosophical and Ethical Analysis of the Intelligent Artificial Beloved (IAB)

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ARTICLE INFO

Article History:
Received: 10 February 2025
Revised: 08 April 2025
Accepted: 07 May 2025

Key Words:

Philosophy of Artificial Intelligence

Love

Philosophy

Intelligent Artificial Beloved (IAB)

DOI:
https://doi.org/10.22034/imjpl.2025.11598

ABSTRACT

SUBJECT & OBJECTIVES: With the development of technology, it is expected that artificial intelligence will be able to analyze models of emotional relationships, such as love, and respond to users' requests to create a personalized intelligent beloved with a physical body; a phenomenon named in this study as Intelligent Artificial Beloved (IAB). It can be designed and used as a dedicated companion aligned with the characteristics of the human user. The research's main question is: what philosophical and ethical consequences will the development of IAB entail?

METHOD & FINDING: The research benefited from a descriptive-analytical method. Notably, this phenomenon has positive and negative consequences. The advantages of IAB include the ability of a personalized intelligent beloved to adapt to an individual's variable and fluid requests, and expanding the boundaries of realizing 'human desires', i.e., the ability to create features in the artificial beloved that cannot occur or be externally realized in natural humans. The following items might be considered as challenges of IAB: 1. Weakening genuine romantic relationships among 'natural human individuals' 2. Immersion in an 'intelligent artificial life' and weakening the 'natural lifestyle' 3. The guidance and management of the 'wants and lives of romantic users' by the AI 4. Developing a competitive space between natural and artificial lovers or beloveds.

CONCLUSION: Although IAB has advantages, neglecting its philosophical and ethical consequences can overshadow these benefits and cause individual and social harm. Proper cultural awareness and macro-level policymaking can be useful in responsibly managing this phenomenon.

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Article Address Published on the Journal Site:
http://p-l.journals.miu.ac.ir/article_11598.html

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR
39	2	(Iran)

Introduction

Artificial intelligence is rapidly growing and gradually expanding the scope of its activities. Consequently, the tendency to utilize intelligent products based on AI technology is also increasing significantly (Sohn & Kwon, 2020, p. 1; Tegmark, 2017, pp. 12–107). It appears that if this trend continues, in the not-too-distant future, AI will be able to introduce various additional functions while continuing to demonstrate both positive and negative surprises.

One of the scopes in which AI is rapidly developing is the provision of services to human beings. These services encompass a diverse range of activities, including healthcare, medical, industrial, military, educational, and other sectors (Huang & Rust, 2018, p. 155).

One of the most complex, pervasive, and captivating issues in human life is the matter of romantic relationships. Love is an issue that has always been, throughout history, the subject of study by various scholars in fields such as philosophy, ethics, mysticism, religion, psychology, and more. A significant part of most human lives has been influenced by love. Many thinkers have considered love as the foundation of life and explained the actions and reactions of beings based on love and hatred (Avicenna, 1981, pp. 101–104; Mullā Ṣadrā, 1992, p. 120).

The future development of artificial intelligence suggests a trajectory where, through behavioral analysis, AI will first learn to interpret and replicate models of human emotional relationships. Advancing further, it may leverage this understanding to simulate romantic partnerships, ultimately enabling it to perform the functions of a lover or beloved. We suppose in this study that individuals turn to artificial intelligence and request it to create a beloved with specific characteristics desired by the commissioning user, a beloved fully aligned with the wishes of the individual user, custom-made and exclusively created for a specific person by artificial intelligence.

In other words, the main idea of this research is that artificial intelligence would create a beloved for a human individual in the role of the lover and commissioning user, and subsequently support it. Based on the prompt and request of a human user, a product would be created by AI, and thereafter, this product, along with AI, would manage its features and relationships with the commissioning user. This phenomenon is referred to in this study as IAB (Intelligent Artificial Beloved).

With the development of artificial intelligence and the creation of IAB, a strong tendency will emerge to engage with such beloveds. These beloveds have advantages and disadvantages from various philosophical, ethical, emotional, economic, social, and other perspectives. This study examines the philosophical and ethical consequences and functions that the development and expansion of IAB will entail.

Conceptual Framework

1. Philosophy of Artificial Intelligence

One way to understand the philosophy of AI is that it mainly deals with three Kantian questions: What is AI? What can AI do? What should AI be? (Müller, 2025, p. 42).

The philosophy of AI is a branch of applied philosophy that analyzes and explains the fundamental issues related to the nature, essence, existence, and the possibility of creating intelligent machine systems, as well as the ontological and epistemological implications of these phenomena. The main question in this field is: Can intelligent machines reach a level comparable to that of humans? A series of more fundamental issues arises out of this question, such as the problem of thought, free will, self-awareness, the possibility of possessing a soul, the experience of emotions and feelings, and the emergence of a form of life in artificial intelligence.

Fundamentally, the domain of AI philosophy is concerned with a primary key issue: the existential status of intelligent machines.

2. Love

Love, as an inner force, encompasses a wide range of emotions, desires, and deep affections, within which the most complex or simplest habits, actions, and pleasures exist in various forms (DK Publishing, 1998, p. 483). Furthermore, love can even be considered an existential and instinctive state that flows through all beings (Avicenna, 1981, p. 123) and is an attraction that draws the lover to the beloved.

In Islamic sources, love is understood as an attraction and yearning towards perfection or a higher state (Mullā Ṣadrā, 2001, pp. 287-288), with the highest perfection being the absolute divine perfection. Although the term love in relation to God is not directly mentioned, similar concepts of love and intense longing are implicitly expressed. Therefore, true love in its Islamic concept is love for God. In the Quran and Hadith, love for God is not only seen as a sense of His greatness and perfection but also as an internal and psychological attraction that leads to tranquility and spiritual expansion (Jafari Tabrizi, 2005, pp. 189-192).

3. Intelligent Artificial Beloved (IAB)

The Intelligent Artificial Beloved (IAB) refers to an entity or being that is designed, produced, and managed by artificial intelligence systems to serve as a companion and beloved for a human user. The IAB can be changed according to the user's desires. It possesses a high degree of adaptability and behavioral flexibility, and can adjust its personality traits, interaction style, and be embodied in a physical robotic form, based on the user's preferences. Briefly, artificial intelligence creates and continuously supports a beloved for a human

individual. Based on the request and specifications of a human user, a product is created by AI and subsequently managed by AI as well in terms of its characteristics and its relationship with the user who commissioned it.

Literature Review

Xia Song, Bo Xu, and Zhenzhen Zhao, in the article *"Can People Experience Romantic Love for Artificial Intelligence?"* (2022), address the question of whether humans can feel love or romantic attachment toward AI, especially intelligent assistants. Using data collected from users and a research model based on the theory of love, their results show that users can experience intimacy and emotional passion toward intelligent assistants similar to human relationships.

In the article *"Love, Sex, and Artificial Intelligence"* (2025), the authors examine the relationship among love, sex, and AI from an interdisciplinary perspective, drawing on psychology, neurology, and endocrinology. This article analyzes love as a multidimensional concept encompassing attachment, feeling, and dependency. The authors also discuss the risks of AI simulating love, such as possessiveness, obsession, and emotional paranoia, as well as the influence of personality traits and socio-cultural factors on couples' relationships. The study indicates that as AI progresses, the possibility of creating or simulating romantic attachment exists, which necessitates preventing unhealthy emotional behaviors.

Chen, Jing, Gong, and Tan, in the article *"Will Users Fall in Love with ChatGPT? A Perspective from The Triangular Theory of Love"* (2025), examine whether users can fall in love with ChatGPT. Using the triangular theory of love, the study analyzes ChatGPT's characteristics and processes that influence users' emotional attachment. Based on data from 466 users, three factors of ChatGPT's emotional intelligence and two factors of emotional companionship positively influence the components of the love triangle and are associated with users' emotional attachment.

Although the mentioned article shares some similarities with this study, it is distinguished in several aspects, as follows:

1. This study adopts a fully philosophical approach, resulting in a different theoretical foundation and perspective on the issue. Accordingly, the consequences of the IAB phenomenon are examined based on philosophical analysis of human existence, philosophical explanations of desire and love in humans, and human social relationships.
2. This study focuses specifically on AI in the form of IAB, a phenomenon with a separate physical manifestation that can potentially appear in a human-like form based on the user's request.

3. While many studies focus primarily on the sexual aspects of robots, this study considers all aspects of human relationships, not merely sexual love, for the intelligent robot, including art, ethics, etc. Throughout the article, analyses and examples highlight various human dimensions that contribute to affection and romantic attraction.

Research Method

This study is theoretical research using a descriptive-analytical method, which, in analyzing propositions, examines the phenomenon of IAB from a philosophical and ethical perspective. Data collection was conducted through library research and note-taking (indexing) from digital and written sources in Western and Islamic philosophical works. Additionally, in accordance with the topic of love, studies in the field of psychology, and in line with the topic of artificial intelligence, research in computer engineering and digital technologies were also considered. Notably, the criteria for categorizing the advantages and challenges were based on prior experience and mental induction.

1. Elaboration of the Idea of IAB

The idea of creating an IAB through artificial intelligence would be highly remarkable. Suppose a person named Parsa, as a requesting user, can ask artificial intelligence to create for him a beloved or a spouse who possesses certain specific characteristics, and at the same time, does not have other particular features. Even more interesting is that this product would also have the capability of intelligent modification and adaptation, according to the changes in the characteristics and desires of the user.

For example, regarding moral traits such as kindness, sense of humor, seriousness, observing social etiquette, cleanliness, strictness, attention to details of life, prejudice, zeal, and so on, Parsa wants a beloved who possesses traits e1, e5, e8, e11, and e14, who does not have moral traits e2, e3, e9, e12, and e13. As for other moral traits, it makes no difference to Parsa.

Similarly, regarding physical features such as obesity, slimness, height, face shape, eye color, and so on, Parsa wants a beloved who possesses the physical characteristics p2, p3, p7, p10, p15, and, in contrast, does not have physical traits such as p1, p4, p6, p12. As for other physical features, it makes no difference to Parsa.

These items can also be extended to other human dimensions, such as the level of expertise in sciences, life skills like cooking, special abilities, etc.

In other words, one may refer to various computer games in which the user can adjust the physical attributes or abilities of the desired character according to their own taste and preference. The user may, for instance, design the virtual character in the game to be tall or short. Moreover, they

can modify a wide range of other features of their virtual game character.

Now imagine that artificial intelligence makes it possible to create such a character with a physical and robotic body made of a material like silicon, according to current human knowledge, or even natural skin, according to knowledge that may plausibly be realized in the future. For example, a study has referred to neuromorphic engineering and neural computation regarding electronic skin using artificial intelligence; the main goal of this research is to create artificial sensory neurons with perceptual-tactile learning capabilities so that robots and prostheses can have greater perceptual and adaptive abilities (Wan et al., 2018, pp. 1–19). Parsa approaches the AI and orders a beloved companion for himself, who, according to his wishes, possesses the features e1, e5, e8, e11, e14, p2, p3, p7, p10, p15, and does not possess the features e2, e3, e9, e12, e13, p1, p4, p6, p12.

According to current advances in artificial intelligence, creating such a beloved in a virtual and computer-based environment is also feasible. Indeed, some individuals, in their personal experiences interacting with current AI systems, have requested that the AI, due to emotional conditions such as loneliness or heartbreak, play the role of their kind beloved for a period. The AI has attempted, based on the individual's request, to fulfill this role to some extent and respond to the human user's needs.

A key point regarding Parsa's request to AI for creating an IAB is that over time, Parsa's tastes, needs, or requests may change. Consequently, Parsa may wish for his IAB to no longer have some features it previously had, while acquiring new ones. Even a feature such as e3, which was previously undesirable for Parsa, may now become desirable, and he may want his dedicated IAB to possess it. Alternatively, the IAB itself may have the capability, equipped with powerful AI, to analyze Parsa's personality and changes and continuously align itself with Parsa's preferences. In the following, we examine the philosophical and ethical implications and consequences of this phenomenon.

It is worth noting that this study does not aim to examine the jurisprudential outcomes based on classical Islamic rulings of IAB, and instead provides a philosophical and ethical analysis.

2. Advantages of IAB

2.1. The Ability of a Personalized Intelligent Beloved to Adapt to An Individual's Variable and Fluid Requests

One of the definitions of pleasure offered by philosophers is the perception of what is agreeable to one's nature (Avicenna, 2000, p. 591; Mullā Ṣadrā, 2004, p. 290). Whatever we perceive naturally completes and activates the capacities and abilities present in our soul and existence, perfecting our various existential faculties. When this occurs, harmony and compatibility arise between the perceiver and the perceived, and this is what allows us to take

pleasure in the perceived object, because it is in accordance with our nature and does not act against it (Mullā Ṣadrā, 1989, vol. 4, p. 142).

Hence, regarding the amount of pleasure that an individual (M) derives from a thing (Z), two factors are important: first, the degree of suitability and compatibility of that thing (Z) with the knowing subject (M), and second, the extent to which the knowing subject (M) perceives this suitability and compatibility.

The greater the suitability, agreeableness, and alignment of a thing with an individual, and the more accurately the individual perceives it, the more pleasure the individual will derive from that thing. Conversely, the weaker either of these two factors, the less pleasure the individual will experience from it.

In fact, more precisely, the amount of pleasure is a function of two variables:

1. Compatibility: the degree of suitability and alignment of the thing (Z) with the knowing subject (M).
2. Perception: the extent to which the knowing subject (M) perceives the level of suitability and alignment of that thing (Z) with them.

Therefore, if we want to formulate an equation to explain this relationship, it can be expressed as:

Pleasure = f (compatibility, perception)
Or P = f (c, p).

In the discussion of IAB, the situation remains the same: an individual's pleasure is a function of the level of perception and the degree of compatibility of the beloved with them. IAB can adapt to the individual's traits and desires, some of which are fluid and changeable, thereby providing a much higher level of pleasure. The compatibility and adaptation of IAB with the various conditions and desires of the knowing subject is its most important competitive advantage compared to a natural beloved.

Interestingly, some of the individual's traits may not even be fully clear to themselves and may reside in their unconscious; it is possible that artificial intelligence, by analyzing the personality and behavior of the individual, could understand some of these unconscious desires and design a dedicated beloved with the specific features desired for the user.

Additionally, every human individual, over time, has different temperaments and varying states. Some of these changes are superficial and transitional, while others may even involve a complete change in the individual's approach and character (Mitchell, 2021, p. 11795). Some of these transformations in a human being's life occur specifically for that individual, while others are subject to the overall changes in the lifestyle of human society (Hamamura, 2020, pp. 17-21).

The IAB can be modified and adapted for each human individual, who has fluid states as well as variable conditions and requests, in accordance with the individual's new desires. This may be the most important advantage of the IAB compared to natural beloveds of real human beings.

Consider an individual who, at the age of 30, has a strong interest in playing football and has no patience for poetry. Normally, they want a beloved who aligns with them. Now, suppose that at the age of 32, due to their team losing, they suddenly lose interest in football and become fond of poetry. A natural beloved cannot easily adapt to such a person and change their interests accordingly, but IAB can, without any resistance or need for time to pass, fully serve the individual's desires and adapt to them.

Or consider an individual who, at the age of 25, desires a tall beloved but, at the age of 35, suddenly wants a short beloved. Such changes are beyond the capabilities of ordinary humans.

In a natural human being, psychological traits and qualities have two forms: some of a person's traits are transient and have not penetrated the individual's being, thus they can easily change. Other traits have penetrated the individual's being and do not easily leave; these second-type traits become established in human personality as habits or dispositions (Farabi, 1988, Vol. 1, p. 51; Mullā Ṣadrā, 1989, Vol. 4, p. 110). Changing habits and dispositions in humans is very difficult and time-consuming, to the extent that in some cases it becomes practically impossible, whereas the IAB has the ability, upon the request of its user or the unconscious changes of the user, to easily change any of its own traits and align itself with the wishes and desires of its commissioning user.

2.2. Expanding The Boundaries of Realizing 'Human Desires' (The Ability to Create Features in The Artificial Beloved That Cannot Occur or Be Externally Realized in A Natural Human)

At present, human beings are compelled to seek in a natural beloved only those features that are naturally possible. In other words, the boundary of realizing human desires is currently limited to natural humans and their very restricted abilities. Of course, for some years, cosmetic surgeries and similar procedures have slightly altered this boundary __at least in terms of the body__, but compared to the vast diversity of human desires, these changes are indeed very limited.

Many of the mental desires of human beings are beyond the capability and potentiality of natural humans; some features are beyond the actualized abilities of a natural human. For instance, suppose an individual named Houshang who desires a companion capable of memorizing all the poems of contemporary poets, and performing all of them in various melodies across traditional, modern,

and postmodern styles, either as songs or set to music; such a desire of Houshang is beyond the ability of a natural human being.

If, alongside this factor, other requested traits are also added, which are likewise highly unlikely, the issue becomes even more complex. For example, Houshang may intend his companion to also possess complete knowledge of mathematics and astronomy, and additionally, be skilled in cooking all cuisines of the world, and be able to prepare a dish from any region on any day of the year.

Furthermore, he may request that the companion sometimes be obedient and witty to the level of a famous stand-up comedian, and at other times strict and harsh. If his requests regarding physical traits are also added, the equation becomes even more complicated. For instance, he might desire physical features that no natural human could have, such as a human with six arms and eight eyes, or a human extremely tall, for example, four meters. Beyond the abstract example presented here, in the real world, some humans also turn to digital companions such as Xiaoice and Replika, which exist today, to fulfill such desires.

Under natural conditions, it is impossible or, at the very least, extremely unlikely for all these traits to coexist in a single natural human. It is highly improbable that a natural human being could possess all these features, whereas it may be possible for another type of entity. Artificial intelligence, with its astonishing creative capabilities, might be able to realize such an individual, someone who has an excellent memory for poetry, complete mastery of the music of all nations, knowledge of astronomy, mastery of global cuisines, and more. In other words, IAB at higher levels and degrees can fulfill desires that are unattainable for a natural human and expand the boundaries of the realization of our wishes.

By ‘possibility of occurrence’, it is meant that sometimes a human imagines something whose conception and actualization in the external world is not impossible. For example, whenever it is stated that x has the possibility of occurrence, it means that the coming into existence of x is not impossible (Shīrvānī, 1998, p. 27; Malekshahi, 2013, Vol. 2, p. 356).

This idea may seem unlikely, but we must note that current artificial intelligences already have the scientific capability for some of these features, such as memorizing and presenting poetry, as well as providing various cooking recipes. In the near future, if robotic, silicon, and similar bodies are also designed and placed in the form of a human with a physical body, the realization of such an IAB will no longer be impossible. Such a possibility would fundamentally expand the boundaries of realizing human wishes and desires and would dramatically increase the level of satisfaction in interactions and life.

An objection may be raised that the basis of human satisfaction is connected with a real beloved of a natural kind, i.e., a machine cannot replace the pleasures of a natural beloved. As a response, when we compare in our historical memory the level of people's satisfaction with traveling in advanced vehicles to traveling with horses and camels, it appears that other horizons of human connection with the IAB become illuminated.

3. Challenges of IAB

3.1. Weakening Genuine Romantic Relationships Among Natural Human Individuals

There is a tendency toward variety-seeking in many humans (Muṭahharī, 2022, p. 91). It is possible that the widespread use of IAB, and its capability for high adaptability and change based on the preferences and desires of the commissioning user, may lead human individuals to prefer engaging more with the IAB.

The IAB will have the capability, while maintaining its identity and knowledge of the commissioning user, to change according to the user's variety-seeking tendencies, adjusting itself to the individual's new desires. In this way, it preserves the user's desire for variety while maintaining its own personal unity.

Among Islamic philosophers, Mullā Ṣadrā proposed the theory of al-*Ḥarakah al-Jawharīyah* (substantial motion) (Mullā Ṣadrā, 1962, p. 34). According to the theory, every being, including humans, undergoes existential change at every moment, so that they are in a state and condition different from their previous state in terms of the essence of their existence (Mullā Ṣadrā, 2004, p. 244).

One of the issues raised within this theory is the question of how a person's identity is preserved in existential substantial motion, given the change in the intensity of their existence (Muṭahharī, 1997, vol. 11, p. 258; Ranjbārī et al., 2024, pp. 69–88). While this study does not aim to provide a detailed analysis of the topic, it draws on Mullā Ṣadrā's concept of substantial motion to suggest that personal unity can be preserved in IAB while still accommodating individuals' desire for variety. The commissioning user might not want multiple beloveds; rather, they want a single ideal beloved who also satisfies their need for variety.

Such a situation, if realized by artificial intelligence, would likely be very attractive for many humans, and many individuals may prefer such an artificial beloved over natural human beloveds. Consequently, IABs may replace real romantic relationships gradually.

Although romantic relationships between two natural human individuals have many advantages and are very attractive, an undeniable experience in human life is that many lovers, after some time, tend to separate from each other just due to a lack of true compatibility and

adaptation with one another. Extensive discussions on relationship termination and divorce exist, which we refer to specialized sources for, as these topics have consistently drawn the attention of scholars over the years (Ottakkam Thodukayil, Palaniswamy, & Kunjumon, 2025, pp 1–36; Hawkins, Willoughby, & Doherty, 2012, pp. 453–463).

It is not unlikely that the creation of an IAB could have an even greater impact on interpersonal relationships. If such a model comes to fruition, it is probable that one day every individual will reflect and analyze to decide between the following two options for their life partner:

A. An IAB that can adapt and change according to the desires of its owner and is completely obedient and, based on the owner's wishes and commands, even has the capability for any action, including controlled defiance.
B. A natural human individual who lacks many of these advantages is even incapable in many respects compared to an artificial beloved, and is disobedient. A natural human beloved, at their best form, only complains occasionally, and if unlucky, complains more.

3.2. Immersion in Intelligent Artificial Life and The Weakening of The Natural Way of Life

After the Machine Age, human life gradually became increasingly mechanized. This initially manifested in the rapid expansion of industrial factories, with a large portion of human life devoted to serving the owners of these industries.

Excessive mechanization was an issue that led to philosophical and social movements centered around the concept of alienation. Many philosophers from various schools and traditions, such as Marx, Heidegger, Paul Tillich have warned about the dangers of this form of life: a life devoid of true living, full of mechanized humans (Bruce & Yearley, 2006, pp. 8–9; Fromm & Anderson, 2017, pp. 116–117; Honderich, 2005, p. 21; Liao, 1989, pp. 5–17).

In contemporary eras, the Internet and social networks also guide a large part of our lives, to the point that a kind of addictive relationship with them has emerged (Vacchiano et al., 2024; Noroozi et al., 2021; Damota & University, 2019, pp. 1–9). Today, much of our lifestyle is determined by social networks, so that in the modern world, in many families or among friends, phones have replaced real-life interactions.

It seems that the attractive and positive features that the IAB will possess may lead humans to prefer spending time and living with these intelligent robots rather than with natural humans in a natural living environment.

The more the desire, attraction, and consequently the use of the IAB increase, the deeper humans will

immerse themselves in their intelligent artificial life, so to speak, becoming absorbed in their own desirable and personal world.

Intelligent artificial life is a world in which everything, even the surrounding individuals, will be customized and personalized exclusively for me; an attractive and private paradise-like world, free from rivals or bothersome people, without humans who oppose me, operating according to the personal tastes and preferences of the commissioning user.

To be fair, this world will be extremely attractive, and leaving such an environment, a paradise crafted and shaped according to our own desires and wishes, will be very difficult. Just like today's adolescents, whom it extremely hard to separate from social media. They spend hours immersed in the world of social media, living their lives there, with nights merging into mornings and mornings into nights. Given this, can we anticipate that individuals will soon retreat into a personalized paradise—an IAB-facilitated space where everything is tailored exclusively to their desires?

It might be argued that in that era, the meaning of life will change, and what harm is there if individuals have their own private paradises? In response, we must be careful. Indeed, there is necessarily a need to reconsider the meaning of life during the dominance of artificial intelligence; however, what components should this reconsideration include?

Although intelligent artificial life is personalized, intelligent, and highly desirable, it should not be forgotten that it is entirely artificial and not based on natural life. We have natural bodies, a natural constitution, natural eyes, and, whether we like it or not, a natural life whose foundation is nature, with natural bodies. When our body and driving force are natural, distancing ourselves so far from nature and immersing ourselves in an artificial world will likely produce strange consequences.

Of course, in this study, we do not aim to provide a final analysis on whether natural life is better or whether immersion in the artificial world is preferable; rather, the goal has been to emphasize that the emergence of IAB will lead to the accelerated promotion of artificial life and immersion in intelligent artificial living.

3.3. The Development of a Competitive Space Between Natural and Artificial Lovers (or Beloveds):

Since the speed and momentum of production and growth in artificial intelligence are very high, the creation of the IAB will also be strongly underway. This will likely lead humans, on a large scale, to turn to artificial alternatives for creating an ideal beloved; for reasons previously explained, including the fact that changing morals, appearance, body, behavior, personality, etc., in a natural

human being is a longer, harder, and sometimes impossible process, whereas the same changes can be carried out easily and quickly in intelligent systems.

With the widespread adoption of the IAB, another likely consequence is the creation of a competitive space between natural and artificial lovers (or beloveds), which will have various outcomes.

Throughout human history, competition has occasionally arisen between lovers or natural human beloveds in the case of a specific individual. For example, several men might pursue the same woman, or several women might pursue the same man; as a result, a competitive and sometimes conflictual space would emerge among them. Alternatively, sometimes one party in a relationship, after a period, grows weary of their initial beloved and seeks to find a new beloved.

In human society, such occurrences have led to various harms, including jealousy, conflict, moral betrayal, and so on, some of which have been quite severe (Pichon et al., 2020; Buss, 2018, pp. 155–160; Stieglitz et al., 2012, pp. 438–448). However, in some cases, this competitive space has also produced positive outcomes, such as improving quality of life, changing a beloved, or finding a beloved who is a better match.

Now, it is possible that when a human user, for example, Parsa, chooses an IAB, other human individuals may compete with that IAB to win over Parsa, leading to conflict and dispute. Moreover, with the increasing intelligence of artificial systems, competition and conflict could even arise between different IABs.

Moreover, one of the concerns in human–AI relationships is the para-social relationships between humans and AI, i.e., humans may unilaterally fall in love with AI (Qi & Huang, 2025; Noor, Hill & Troshani, 2022). This issue can also become a source of conflict among human lovers over a particular IAB.

On another level, these competitions could also expand economically, i.e., if economic competition between companies providing these services is added, the conflict between IABs would become much more intense.

Incorporating individual moral dispositions—whether virtuous or vicious—into this dynamic may further intensify competition and exacerbate associated conflicts and harms. Characteristics such as the urge to monopolize a partner's attention, the desire for total possession of the beloved, jealousy, possessiveness, fear of infidelity, or profound emotional dependency may each manifest in distinct behavioral patterns across persons. In some cases, an individual who receives less attention due to the emergence of an IAB might attempt to improve themselves and strive to

rebuild a better romantic life and regain their natural beloved.

This positive scenario is theoretically possible. However, considering the unequal competition between a human and an IAB, due to the far superior capabilities of the IAB, in many instances, the natural human lover will likely not succeed in the romantic relationship. Consequently, it may lead to isolation or withdrawal of the individual (the natural human defeated in the romantic competition). Of course, more severe and extensive harms are also expected, which human lived experiences in romantic challenges or marital difficulties can partially illustrate.

If we also consider the factor of aging in the natural human, e.g., loss of youthfulness, vitality, etc., alongside the IAB's ability to change and adapt to the different age conditions of the commissioning user, the complexity increases further. A natural human might, in their youth, manage to dominate somewhat in competition with the IAB and retain their beloved. However, as the natural human ages, their competitive ability gradually diminishes, and as a result, the associated harms become more pronounced.

Thus, with the expansion of the competitive space and the proliferation of IABs, if proper cultural guidance and management are not implemented, this could lead to a widespread increase of fundamentally undesirable emotions in many humans' core and determining feelings, such as a constant sense of inadequacy, inferiority, a tendency toward isolation, and withdrawal from human society.

Following this process, a strong inclination toward an artificial intelligence as an artificial paradise aligned with individual desires will become increasingly widespread. Those who cannot endure such an artificial intelligence life, or who lack the resources or means to realize it, may likely resort to undesirable decisions to escape this situation, including actions such as violence, rebellion, or suicide.

However, there is hope that through proper cultural education—attentive to human life and dispositions, clarifying new life components in alignment with these conditions, and potentially even redefining certain moral virtues and vices—or through policymaking aimed at regulating AI-providing companies, part of these challenges can be managed.

Finally, it is necessary to emphasize that the recommendation of this study is neither the promotion of using IABs nor the absolute avoidance of them; rather, this research aims to provide a philosophical and ethical analysis of this phenomenon and its potential consequences and challenges. The point is that although the utilization of artificial intelligence technology and its products is essential, improper management of the

current trend will drive humanity toward these adverse outcomes.

Conclusion

The main idea of this study is about artificial intelligence that can create and support a beloved for a human being. Based on the request of a human user, a product is created by AI, and it manages the characteristics and relationships of the product with the ordering user. This phenomenon is termed in this study as Intelligent Artificial Beloved (IAB).

IABs have advantages and challenges from various philosophical, ethical, emotional, economic, social, and other perspectives. The present research has been responsible for examining the consequences and implications of the development and expansion of the use of IABs from philosophical and ethical perspectives.

The first advantage of IAB is its ability to adapt personally to the changing and fluid requests of an individual. IAB can adapt to an individual's traits and desires, some of which are fluid and variable, thereby providing a much higher level of pleasure. Some of the individual's traits (the knowing agent) may not even be fully conscious to themselves and may reside in their subconscious. AI, through analyzing the person's character and behavior, might be able to understand some of these unconscious desires and create greater compatibility.

The second advantage of IAB is the expansion of the boundaries for the realization of human desires. At present, humans are limited to requesting traits in a natural beloved that are naturally possible. AI, with its astonishing creative capabilities, can realize a beloved that possesses many traits beyond the capacity of ordinary humans, thereby extending the boundaries of what can be desired.

The first challenge of IAB could be the weakening of genuine romantic relationships among natural human individuals. IAB has a high capacity for adaptability and change according to the preferences and desires of the ordering user, which may lead humans to prefer turning toward an IAB rather than engaging in real romantic relationships with a natural human being.

The second challenge of IAB is immersion in the intelligent artificial life and the weakening of a natural lifestyle. The more the desire and attraction to use an IAB increases, the deeper humans will sink into their intelligent artificial life; in other words, they will become immersed in their own ideal and personalized world. The intelligent artificial life is a world in which everything, including the surrounding people, is customized and personalized for the individual

user; an attractive and personalized paradise for each user.

Another potential consequence is the creation of a competitive space between natural and artificial lovers (or beloveds). A person who receives less attention due to the emergence of IAB might attempt to improve themselves and rebuild a better romantic life with their natural partner. However, given the unequal competition between humans and IAB, the failure of natural humans is the more likely outcome. These failures can have multiple consequences.

Acknowledgment

The authors sincerely acknowledge and express their gratitude to all individuals who contributed to the various stages of this research and the preparation of the manuscript.

Funding

The authors received no financial support for the research, authorship, or publication of this article.

Authors' Contributions

Dr. Mehran Rezaei was the principal conceptual designer of the study and supervised the entire research process. Mohammad Javad Rezaei analyzed and evaluated the data and contributed to the editing and revision of the manuscript. Both authors jointly participated in writing the paper and have read and approved the final version of the manuscript.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this manuscript.

Negative AI Statement

The author(s) declare that no AI tools or services were not used or not highly applied during the preparation of this work.

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CITE THIS ARTICLE

Rezaee, M., & Rezaei, M. J. (2025). Philosophical and Ethical Analysis of the Intelligent Artificial Beloved (IAB). *International Multidisciplinary Journal of Pure Life (IMJPL), 12*(43), 23-42.

DOI: *https://doi.org/10.22034/imjpl.2025.11598*

URL: *http://p-l.journals.miu.ac.ir/article_11598.html*