cilt / volume: 56 • sayı / issue: 1 • yaz / summer 2026
e-ISSN: 2149-0015

Araştırma Makalesi / Research Article

The Value of Human in Transhumanism: An Evaluation in the Context of the Verses of the Qur'an

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Article Info

Article History
Received: 12.08.2025
Accepted: 06.11.2025
Published: 30.06.2026

Keywords:
Tafsir,
History of Philosophy,
Transhumanism,
Artificial Intelligence,
Human.

Abstract

This article critically examines transhumanism, a movement advocating the enhancement of human capacities through advanced technologies such as artificial intelligence, biotechnology, and genetics. While promising to solve fundamental problems such as ageing and disease, transhumanism raises profound ethical and spiritual concerns, particularly regarding human value and identity. The study compares the transhumanist view of humanity—oscillating between deifying human potential and reducing humans to mechanical beings—with the teachings of the Qur'an. The Qur'an emphasizes human dignity, morality, and divine purpose, revealing the limits of human existence and the dangers of transcending them through artificial means. When the relevant verses are considered, transhumanism's pursuit of immortality and technological superiority is seen to conflict with divine sovereignty. The article also warns against the dehumanizing tendencies within transhumanism, such as replacing humans with machines or regarding them as inferior to machines. The study ultimately advocates for a balanced perspective that values technological progress while preserving ethical and spiritual integrity. It further argues that, in an increasingly technological age, Islamic teachings offer a robust framework that highlights human dignity, purpose, and the sanctity of life, and overcomes the challenges posed by transhumanism. Accordingly, reinterpreting religious texts to answer transhumanist claims is essential.

Transhümanizmde İnsanın Değeri: Kur'an Ayetleri Bağlamında Bir Değerlendirme

Makale Bilgileri

Makale Geçmişi
Geliş: 12.08.2025
Kabul: 06.11.2025
Yayın: 30.06.2026

Anahtar Kelimeler:
Tefsir,
Felsefe Tarihi,
Transhümanizm,
Yapay Zekâ,
İnsan.

Öz

Bu makale, yapay zekâ, biyoteknoloji ve genetik gibi ileri teknolojiler aracılığıyla insan yeteneklerinin geliştirilmesini savunan bir hareket olan transhümanizmi eleştirel bir bakış açısıyla incelemektedir. Transhümanizm, yaşlanma ve hastalık gibi temel sorunları çözme vaadinde bulunurken, özellikle insan değeri ve kimliği konusunda, derin etik ve manevi endişeler uyandırmaktadır. Bu çalışma, insan potansiyelini tanrılaştırmakla insanları mekanik varlıklara indirgemek arasında gidip gelen transhümanist insanlık görüşünü Kur'an'ın öğretileriyle karşılaştırmaktadır. Kur'an, insan onurunu, ahlakı ve ilahi amacı vurgulamakta, insan varlığının sınırlarını ve bunları yapay yollarla aşmanın tehlikelerini ortaya koymaktadır. İlgili ayetler dikkate alındığında, transhümanizmin ölümsüzlük ve teknolojik üstünlük arayışının ilahi egemenlikle çeliştiği görülür. Bu makale, insanları makinelerle değiştirme veya makinelerden daha aşağı görme gibi transhümanizmdeki insanlık dışı eğilimlere karşı da uyarıda bulunmaktadır. Sonuç olarak çalışma, etiği ve manevi bütünlüğü korurken teknolojik ilerlemeye de değer veren dengeli bir bakış açısını savunmaktadır. Bunun yanında, giderek teknolojikleşen bir çağda İslam öğretilerinin insan onuruna, amacına ve yaşamın kutsallığına dikkat çeken ve transhümanizmin getirdiği zorlukların üstesinden gelen sağlam bir çerçeve sunduğunu ileri sürmektedir. Bu doğrultuda, dinî metinlerin transhümanist iddialara cevap verecek biçimde yeniden yorumlanması elzemdir.

Atıf/Citation: Oruç, Ayşe Betül – Demir Çiçek, Feyza. "The Value of Human in Transhumanism: An Evaluation in the Context of the Verses of the Qur'an". *Akif* 56/1, 1-18. https://doi.org/10.51121/akif.2026.92

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Introduction

World history has undergone great changes and shocking developments in the last few centuries. With the recognition of knowledge as a great power, an endless effort is being made to advance knowledge. Recently, we have been faced with the changing and transforming effect of information -a potent force- due to technological developments.

Everyone accepts that change and transformation are an inevitable realities. However, it should not be forgotten that change is a frightening aspect for people and certain processes must be followed to achieve a controlled transformation. Managing change successfully is important. Therefore, in today's world, where the only constant thing is accepted as change, being able to exist in the world is considered equivalent to managing this change process correctly. Those who cannot adapt to change face significant problems and cannot survive in the environment they live in.

Although technological developments constitute the main basis of the recent change, today's change and transformation movement is not limited to the technological field. It is seen that remarkable developments have been made in terms of historical, social, political, cultural and moral aspects.

This technology-based change, which affects many areas of life and completely encompasses our lives, appears in the form of transhumanism.[1] This discourse, which highlights claims to improve the existing human form and eliminate people's health problems, with the aim of creating immortal people.[2] However, whether or not longevity or immortality could solve all human problems is another question. Serious problems can arise in the social and economic spheres. On the other hand, the weakening of family ties and the employment issues for future generations may arise.[3]

Transhumanism envisages the re-establishment of the world order centred on the machines created in the form of artificial intelligence. Studies comparing this system with human intelligence pit the human race against machines.[4]

While transhumanism is exciting in one way, it's also seen as worrying. The question of the nature of the transhuman[5] and the delineation of its boundaries sparks significant debate and intrigue. The intensive use of technology, especially in the field of health, has many positive results for people today. However, the idea that human authority will be undermined and that people will become worthless, particularly due to AI-driven developments, is a cause for concern.

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[1] Julian Huxley, *New Bottles for New Wine* (London: Chatto and Windus Publishing, 1957), 13; Nick Bostrom, *The Transhumanist FAQ -A General Introduction-* (World Transhumanist Association, 2003), 4.

[2] Bostrom, *The Transhumanist FAQ*, 34; Refii Edman, "İnsan, Teknoloji, Türkiye, Tekno-Kültür ve Transhumanizm", *Transhumanizm ve Karşılaştırmalı İzdüşümü*, ed. Timuçin Buğra Edman (İstanbul: Kastaş Yayınevi, 2019), 11, 12, 14; Sedeeq, "Tarih, Mitler ve Antik Transhumanizm", *Transhumanizm ve Karşılaştırmalı İzdüşümü*, ed. Timuçin Buğra Edman (İstanbul: Kastaş Yayınevi, 2019), 31; Muhammet Yeşilyurt, "Transhumanizmin Hristiyan Kökenleri", *Yapay Zekâ Transhumanizm ve Din*, ed. Muhammed Kızılgeçit vd. (İstanbul: Diyanet İşleri Başkanlığı Yayınları, 2022), 195.

[3] Ahmet Dağ, *Transhumanizm İnsanın ve Dünyanın Dönüşümü* (Ankara: Elis Yayınları, 2020), 216, 243.

[4] Alan M. Turing, "Computing Machinery and Intelligence", *MIND A Quarterly Review of Psychology and Philosophy* LIX/236 (1950), 433-460; John R. Searle, "Minds, Brains and Programs", *The Behavioral and Brain Sciences* 3 (1980), 417-457.

[5] Bostrom, *The Transhumanist FAQ*, 6.

Artificial intelligence, an important basis for transhumanist claims, was originally designed not to replace humans, but rather to enhance human capabilities and contributions significiantly. It was created by humans. However, they couldn't have foreseen that human beings would engage in a new struggle with the developed artificial intelligence.

Limitlessness is one of the most important issues that has arisen from the development of transhumanism. The deliberate misdirection of machines, which are far from moral and legal norms, by humans can cause great harm to humanity. In addition, unlimited artificial intelligence could easily replace humans. This situation could result in the human beings who produce the artificial intelligence becoming its slaves.

Transhumanizm is mostly discussed from a technological and legal point of view.[6] A related paper analyses the recognition of legal personality for artificial intelligence robots.[7] The legal personality of artificial intelligence is an important issue. If the machine is considered a commodity, then it must be considered in terms of ownership, market, and security. If we accept it as a subject, issues such as criminal responsibility arise.[8]

Artificial intelligence technology affects people in many ways. For this reason, this technology has recently been discussed in various social science disciplines. Some papers evaluated it in terms of mentality change within a philosophical context.[9] Others examined the impact of artificial intelligence on human religious beliefs within the framework of belief principles. [10]

Related papers claim that religion will be an important reference point in establishing the principles that can eliminate the confusion caused by unlimited technological development. To establish a solid foundation and preserve human nature and its position in the universe, the basic principles of Islam need to be addressed in academic studies.

This study will compare transhumanism and the Islamic view of humanity. The aim is to evaluate the aforementioned claims in the context of Qur'anic verses and analyse them from an Islamic perspective.

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[6] See James Barrat, *Yapay Zekâ ve İnsanlık Çağının Sonu -Son İcadımız-*, trans. Levent Tayla (İstanbul: Pegasus Yayınları, 2013); Gonca Telli (ed.), *Yapay Zeka ve Gelecek* (İstanbul: Doğu Kitabevi, 2019); Toby Walsh, *2062 Yapay Zekâ Dünyası*, trans. Zerin Dirihan (İstanbul: Say Yayınları, 2020); Max Tegmark, *Yaşam 3.0 -Yapay Zekâ Çağında İnsan Olmak -*, trans. Ekin Can Göksoy (İstanbul: Pegasus Yayınları, 2021); Bernard Marr, *Yapay Zeka Devrimi -Dİjital Dönüşüm İşinizi Nasıl Etkileyecek?-*, trans. Ümit Şensoy (İstanbul: Optimist, 2022); Sercan Öz, *Yapay Dünya ve Dijital Zeka -Yoksa Beklenen Deccal Yapay Zekâ mı?-*, ed. Kübra Korkmaz (İstanbul: Kitapyurdu Doğrudan Yayıncılık, 2022); Holger Volland, *Makinelerin Yaratıcı Gücü -Gelecekte Duygularımızı ve Düşüncelerimizi Yapay Zekâ mı Belirleyecek?-*, trans. S. Türkis Noyan (İstanbul: Orenda Kitap, 2022).

[7] Ülfet Görgülü-Sena Kesgin, "Yapay Zekâ Robotlara Ahlâkî ve Hukukî Statü Tanınması Problematiği -İslam Ahlâkı ve Hukuku Açısından Bir Değerlendirme-", *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi* 20 (2021), 43-47.

[8] Mehmet Özkaya-Ferhat Kadir Pala, "Yapay Zekâ", *Yapay Zekâ Disiplinleri Dönüştürüyor Değişime Hazır Mıyız?*, ed. Hülya Bakırtaş - Selahattin Çavuş (İstanbul: Ekin, 2020), 166.

[9] Süleyman Dönmez, "Felsefi Bağlamda Yapay Zekâ ve 2025 Sendromu", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 20/2 (2020), 748-760; Utku Köse, *Yapay Zeka Felsefesi* (İstanbul: Doğu Kitabevi, 2022); Merve Koyuncu, "Çağdaş Zihin Felsefesinde Yapay Zekâ Tartışmalarına Bir Giriş: Taklitçilik Oyunu ve Çince Odası Argümanı", *Journal of the Faculty of Divinity of Çukurova University* 30. Yıl Özel Sayısı Eylül (2022), 75-89; Nazan Yeşilkaya, "Felsefi Bir Sorun Olarak Yapay Zekâ", *Bozok University Journal of Faculty of Theology* 22 (2022), 97-126.

[10] Cafer Genç, "Kelâmdaki Bilgi-İman Tartışması Yönüyle Yapay Zekâ ve İman Açısından Ortaya Çıkarması Muhtemel Sorun", *Journal of Ilahiyat Researches* 52/2 (2019), 113-135; İshak Doğan, "Transhumanizm: 'Allah'ın Yarattığını Değiştirme' veya İnsana Karşı Şeytan 2.0", *Marife* 21/1 (2021), 11-36; İsmail Kurt, "Kur'ân Perspektifinden Bir Transhumanizm Eleştirisi", *Din ve Transhumanizm*, ed. Talip Demir (İstanbul: Eski Yeni Yayınları, 2021), 55-118; Seyithan Can, "Transhumanizmin Ölümsüzlük İddiasının Kelâm İlminin Varlık Anlayışı Çerçevesinde Kritiği", *Kader* 20/2 (2022), 605-625.

1. Controversies Around Transhumanism

The history of humanity has been shaped by various inventions throughout different periods. The invention of the wheel and the discovery of gunpowder are considered important events in the early human history. These events are considered to be foundational for further developments. The Industrial Revolution has had a significant impact on the developments over the past few centuries.[11] The rapid change that gained momentum with the Industrial Revolution, paved the way for humanism.

Transhumanism and humanism share common ground due to their shared concerns about freedom, equality and democracy, and transhumanism can therefore be considered an extension of humanism. However, transhumanism differs from humanism by stating that it is not confined to traditional humanistic methods such as education for human development and cultural improvement.[12]

It is not certain who first used the concept of transhumanism in its current sense.[13] However, Huxley used it in 1957 in his work *New Bottles for New Wine*.[14]

Transhumanism is defined as "the intellectual and cultural movement that affirms the possibility and desirability of fundamentally improving the human condition through applied reason, especially by developing and making widely available technologies to eliminate ageing and to greatly enhance human intellectual, physical, and psychological capacities."[15] Transhuman simply means a person who advocates transhumanism.[16]

Undoubtedly, artificial intelligence technology is the most important basis of transhumanist claims. John McCarthy first coined the term 'artificial intelligence' in an article he wrote with his friends in 1955. It provides examples of how this technology is used in engineering.[17]

Studies on artificial intelligence suggest that a common definition is not possible. This is due to the uncertainty in the definition of intelligence itself, the problems in the similarity of human intelligence and machine intelligence, and the multidisciplinary nature of artificial intelligence.[18] If necessary, it can be defined as the ability of a machine or computer to reason, make sense of things, generalise and learn like a human being.

The ability to learn sets artificial intelligence apart from other technological developments. The development of artificial intelligence is considered one of the greatest milestones in human history. It is impossible to predict the direction in which it will develop or the extent to which it will change humanity.[19]

The terms of mind and intelligence refer to different concepts. The mind is considered to be the power of reasoning and the ability to obtain information, while intelligence is defined as

[11] Edman, "İnsan, Teknoloji, Türkiye, Tekno-Kültür ve Transhumanizm", 19.
[12] Bostrom, *The Transhumanist FAQ*, 4.
[13] Ayşe Adan Kurt, *Transhumanizm ve Tekillik Bağlamında Dinin Geleceği* (Ankara: Eski Yeni Yayınları, 2021), 21.
[14] Huxley, *New Bottles for New Wine*, 17.
[15] Bostrom, *The Transhumanist FAQ*, 4.
[16] Bostrom, *The Transhumanist FAQ*, 6.
[17] John McCarthy vd., "A Propasal for the Dartmouth Summer Research Project on Artificial Intelligence 31 August 1955", *AI Magazine* 27/4 (2006), 12.
[18] Özkaya - Pala, "Yapay Zekâ", 100.
[19] Hasan Kafalı, "Yapay Zekâ, Toplum ve Dinin Geleceği", *Ondokuz Mayıs University Review of the Faculty of Divinity* 46 (2019), 146.

the ability to perceive facts, make judgements and draw conclusions. [20] One of the most prominent issues in this context is the position of artificial intelligence in relation to humans.

The first known test of artificial intelligence was the *Turing Test*, used by Alan Turing in 1950. Turing asked (d. 1954) "Can machines think?" He devised a mechanism to answer this question. This setup consists of a human being in the position of interrogator and two players, one human and the other computer. The computer player has artificial intelligence to the extent that he can convince the interrogator that he is human.[21]

Searl states that the inadequacy of the Turing Test cannot be demonstrated by simply imitating human intelligence, and brings up the China Room experiment as an example. In this experiment, an intelligent system loaded with sufficient data can produce human-like responses.[22] Just as a person can translate with help despite not knowing Chinese, a computer can do this with the help of uploaded data. This experiment concludes that artificial intelligence producing results does not mean that it has natural intelligence. Searle declares in the China Room experiment that computers can produce results without engaging in an act of thinking and understanding processes of humans.[23]

Computers are better than humans at some things. They can analyze large amounts of data and perform long and complex calculations in much less time. They can compete with the best chess players and help doctors diagnose diseases. We consider people who have these skills to be intelligent. However, this does not mean that computers also have a human mind.[24] It is therefore necessary to be careful when evaluating artificial intelligence and machines.

While one group may defend a social event, another group may criticize it. This also applies to the transhumanist movement. Accessing large amounts of data and transforming it into efficient results is possible with artificial intelligence. Although the issue of artificial intelligence posing a threat to humans has been raised, the purpose of artificial intelligence is to serve humans and make their lives easier. After all, it is humans who design and cerate it.[25] For this reason, studies in artificial intelligence are viewed positively. On the other hand, the transportation of goods and services to distant regions around the world without a physical investment opens up a whole new world of possibilities for people. The digital world has a great value for people today.

The transhumanism movement also affects people's perception of religious values. Some argue that transhumanist claims are anti-religious. However, this does not mean that the artificial intelligence model cannot be used in modern religious education. It has been suggested that a irtual representation be introduced in the narrative of the Hijrah issue and that virtual simulators be used to educate pilgrims.[26]

The effective use of technology in healthcare is among the positive aspects of transhumanism. For this reason, biotechnology is identified as the primary technological development that supports transhumanism.[27]

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[20] Özkaya - Pala, "Yapay Zekâ", 99.
[21] Turing, "Computing Machinery and Intelligence", 433, 434.
[22] For the detailed information see Ümit Taştan, "Turing Testinin Sınırları Üzerine Felsefi Bir İnceleme", *FLSF Felsefe ve Sosyal Bilimler Dergisi* 37 (2024), 326-342.
[23] Searle, "Minds, Brains and Programs", 417-457.
[24] Sefa Saygılı, *Beyin ve Ruh* (İstanbul: Elit, 2006), 109-110.
[25] Öz, *Yapay Dünya ve Dijital Zekâ*, 14, 15.
[26] Ercan Öztemel, "Yapay Zekâ ve Din", *Yapay Zekâ Transhumanizm ve Din*, ed. Muhammed Kızılgeçit vd. (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2022), 28.
[27] Kurt, *Transhumanizm ve Tekillik Bağlamında Dinin Geleceği*, 38.

The diversity of the examples and the multitude of possibilities demonstrate that artificial intelligence has no limits. Thanks to its learning algorithm and ability to perceive digital experiences all over the world, the potential contributions of machines to human life are limitless.

Technological developments apparently have made many contributions to human life. However, there are also negative aspects. In particular, the artificial intelligence system that dominates social life affects the economy. As new business lines open up, existing professions also come to an end. Humans become competitors against artificial intelligence. An artificial intelligence system emerges that no longer requires humans in professional processes. The emergence of professions from the domination and the exclusion of people, the loss of human values and the devaluation of people have been negative results of artificial intelligence.[28]

The relationship between transhumanism and religion is one of the topics discussed in related studies. Some elements strengthen the people's bonds with religion. These include God, longevity, eternal happiness, omnipotence, and domination. All are viewed as possible achievements for the engineering field. Therefore, the great power to which people are attached due to their helplessness is made accessible through technological developments. Even if transhumanist claims do not directly target religion, they will indirectly affect people's relationship with religion.[29]

Science fiction movies depict the conflict between artificial intelligence and the human race. While some consider this to be a utopian situation, others believe it is possible. Studies in artificial intelligence are advancing at a dizzying pace. Even though robots are not sentient or conscientious beings, humankind is still tested by technology, no matter where it leads.

Technological tools used in the field of medicine provide great benefits for humanity. However, transhumanism is said to aim to change human nature through genetics and biotechnology. For this reason, transhumanism is considered the world's most dangerous idea.[30]

As artificial intelligence becomes more widely adopted, individuals who are isolated by technology in terms of organisation and networking may become increasingly disconnected from life. The number of people alone among machines is growing rapidly.[31]

Ultimately, the transhumanism movement, with artificial intelligence technologies affects people in a multidimensional way. Considering the positive and negative aspects, it is important to establish principles and rules to govern this system. Although artificial intelligence is created by humans, its unlimited nature raises issues regarding human value. Granting science absolute authority will cause major problems. On the one hand, it sees humans as beings in need of improvement; on the other hand, the idea of the inventor of the machine as a god poses significant challenges to our conception of humanity. In the face of these issues, the need for the guidance from the Qur'an is clear to develop an appropriate understanding of humanity.

2. Examination of Transhumanism's Perception of Humanity from a Qur'anic Perspective

The value of human beings has become more widely recognised thanks to humanism, and the idea of a human-centred approach has emerged. Later, it was emphasised that human

[28] Köse, *Yapay Zeka Felsefesi*, 131.
[29] Sedeeq, "Tarih, Mitler ve Antik Transhumanizm", 27.
[30] Talip Demir, "Transhumanizm ve Sekülerleşme: Bildiğimiz Dinin Sonu Mu?", *Din ve Transhumanizm*, ed. Talip Demir (İstanbul: Eski Yeni Yayınları, 2021), 20.
[31] Kafalı, "Yapay Zekâ, Toplum ve Dinin Geleceği", 165.

beings should be valued and considered superior to their current state through technological advances and mechanisation. The transhumanist vision of a superior human form is remarkable. According to transhumanist claims, all human deficiencies must be eliminated to achieve perfection. In studies aimed at developing a transhuman form, health problems and death — considered deficiencies of human beings — stand out as issues that need to be resolved.

The position of man, who transferred his duties and responsibilities in the universe to machines, was placed in the position of God. However, he then dropped down at a great speed. Because the human being, who transfers his position to the machines, is enslaved by artificial intelligence. Undoubtedly, a great identity crisis comes along for the person who is a prisoner of the technology he has created with his own hands. This is because machines affect not only our actions, but also our perception, thinking and perspective.

Islam clearly expresses the correct position of humans in the universe and their true value in the sight of Allah. Religious guidance is needed on how far a transhuman can be exalted for his qualities, and what boundaries should be drawn to maintain his current position. In this respect, comparing the transhumanist with the valuable person revealed in the verses of the Qur'an will help solve these problems.

2.1. Advanced / Deified Human Conception

Throughout history, there have been people who have aimed to resemble God and even made claims about it. The depiction of gods in human form in Sumerian and Egyptian mythology and the quest for immortality in the Epic of Gilgamesh reveal people's desire for immortality. The story of Gilgamesh, who embarks on a journey to achieve immortality, expresses people's longing to be like God.[32]

In the modern era, the transhumanist perception is that the triple desire is expressed through the desire to overcome disease, live longer and reach immortality. These issues are considered the most important aspect of human creativity.[33]

The desire to be like God is driven by the aspiration to be as strong as God. People make great efforts to achieve this desired power. Developments in the fields of magic and alchemy can be evaluated in this way. Today, we can also evaluate technological developments in this context. This idea forms the basis of transhumanism. With the advent of robots, claims that humans resemble God have also become more prevalent. In this respect, technological developments lead to a situation in which people experience a sense of spiritual fulfilment.[34]

The process of deifying humans can be seen as a rejection of God. Transhumanism claims to grant those with a flawed perception of humanity and an inadequate understanding of creation the status they deserve. However, it contradicts the religious belief that God's creation is perfect.[35]

Humans dominate nature and the environment in which they live, and many elements can be changed by human hands. This transformative effect can also be applied to a person's own existence. In this context, treatments that stop or delay ageing have recently become more

[32] Sedeeq, "Tarih, Mitler ve Antik Transhumanizm", 31.
[33] Yeşilyurt, "Transhumanizmin Hristiyan Kökenleri", 195.
[34] Edman, "İnsan, Teknoloji, Türkiye, Tekno-Kültür ve Transhumanizm", 11, 12, 14.
[35] Büşra Kılıç Ahmedi, "İslam ve Transhumanizm Bağlamında Süper Müslüman Kavramının Analizi", *Journal of Kocatepe Islamic Sciences* 4/2 (2021), 245.

prevalent. These studies aim to eliminate all situations that cause a person to feel incomplete and to achieve a more complete and thus perfect state of being.[36]

The Quran mentions the devil's claim to immortality, which he whispered to Adam and his wife.[37] Realizing that human life is finite, man seeks a way to achieve eternal life and is tempted by the tree of life that the devil offers. By using the argument of immortality, the devil deceived the first man and his wife and caused them to approach the forbidden tree. This demonstrates that the desire for eternal life has existed since the creation of the first human beings.

The Qur'an tells the story of Noah, who lived much longer than the average human lifespan. The verse that refers to his 950 years of prophecy[38] arouses excitement in relation to transhumanist claims about long life.[39]

According to transhumanism, which aims to extend human life, humans are biologically flawed and deficient. In this regard, genetic studies play an important role in transhumanism. They claim that the human body can be transformed into a superhuman through science and technology. Medical technology, therefore, occupies an important place in transhumanism.[40]

Transhumanism aims to transform people in line with its goals. It seeks to completely change the grand order that includes human beings. However, it remains to be seen what will happen to humans who are transformed mechanically, chemically and technologically in the new order.[41] It is important to improve people's quality of life and raise them to a more prestigious and productive position. However, the ideal of immortality is impossible for humans to achieve and carries the danger of alienating them from humanity. Although the result may seem beneficial, things will turn out badly for people. Furthermore, recent technological developments raise serious questions about creative power and the afterlife. This discourse ignores the afterlife and aims to enable people to live for as long as possible in this world. However, it remains to be seen what the future will bring for humanity. Without a moral teaching based on divine revelation, it is likely that a frustrating situation will arise.

The claim of a deified human being contradicts tawhid, which is the most fundamental teaching of Islam. Many verses in the Qur'an emphasize the tawhid of Allah.[42] The verses clearly reveal that Allah has no equal in terms of number, quality, and form. He is unique in his essence and sublimity.[43] Therefore, it is necessary to pray only to Allah and to serve only him, who is unique.[44]

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[36] Ardeniz Özenç, "Eski Bilim Yeni Bilime Karşı: Simyacılık ve Transhumanizm", *Transhumanizm ve Karşılaştırmalı İzdüşümü*, ed. Timuçin Buğra Edman (İstanbul: Kastaş Yayınevi, 2019), 89-91.

[37] al-Aʿrāf 7/20; Ṭā Hā 20/120.

[38] al-ʿAnkabūt 29/14.

[39] Aisha Musa, "A Thousand Years, Less Fifty: Toward a Quranic View of Extreme Longevity", *Religion and the Implications of Radical Life Extension*, ed. Derek F. Maher - Mercer Calvin (New York: Palgrave Macmillan, 2009), 124-129.

[40] Ahmet Dağ, *İnsansız Dünya Transhümanizm* (İstanbul: Ketebe, 2020), 28.

[41] Dağ, *Transhumanizm İnsanın ve Dünyanın Dönüşümü*, 243.

[42] al-Baqara 2/163; al-Shūrā 42/11; al-Ikhlāṣ 112/1-4.

[43] Abū Manṣūr Muḥammad b. Muḥammad b. Maḥmūd al-Ḥanafī al-Māturīdī, *al-Māturīdī's Tafsīr = Taʾwīlāt Ahl al-Sunna*, thk. Mecdî Baslûm (Beirut-Lebanon: Dar al-Kutub al-Ilmıyah, 2005), 1/609; Abd Al-Haqq ibn Ghalib ibn Abd Al-Rahman Ibn ʻAtiyyah, *al-Muharrar al-wajiz fi tafsir al-Kitāb al-ʾAziz*, thk. Abdusselâm Abdussafi Muhammad (Beirut: Dar al-Kutub al-Ilmıyah, 1422), 1/232.

[44] Abū Jaʿfar Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*, thk. Ahmad Muhammad Shakir (Müessesetü'r- Risâle, 2000), 3/265.

Almighty Allah states that if there were a god other than Allah in the earth and sky, the order would be broken.[45] As a result of beings other than Allah taking over the maintenance of the order and trying to fulfil it, the order will be disrupted and chaos will arise.[46] Therefore, replacing Allah with another power leads to disruption of the order and the emergence of setbacks. Therefore, Allah does not accept such a situation.[47]

The desire for immortality is a human tendency. However, immortality applies to life in heaven and hell in Islam. Transhumanism, on the other hand, has taken this idea and applied it to the worldly realm. The human being, who did not want to leave heaven, now has the hope of not leaving the world. Belief in the existence of the Hereafter is one of the conditions of Islamic belief and expresses the belief that death will occur for certain. A Muslim who firmly believes that they will die does not desire immortality in this world and does not consider it possible.

The Qur'an also mentions the desire of some people to live for a long time.[48] It is said that these people want to live for a thousand years in the hope of avoiding death and thus avoid punishment, and they see death as bad because they know that they will be punished in the afterlife.[49]

Even though people have different temperaments, they all share the same fate of death.[50] The Qur'an declares that everyone will die.[51] It suggests that the life in this world is temporary.[52] The verse also suggests that death belongs to the body and that the soul will realize this. This indicates the existence of a life after death.[53] In this way, it is declared that everyone will find the reward for their deeds.[54] The facts set forth in the Qur'an about human and worldly life are a rejection of the transhumanist mentality. According to the Qur'an, human consists of the unity of soul and body. At the same time, life in this world is temporary. People will receive the reward for their actions in another world.

Despite the truths revealed by divine revelation, transhumanist philosophers believe that transcendent human beings can emerge through medical and digital interventions. According to transhumanism, the transcendent person will emerge in the future as someone who has maximized their mental capacity and freed themselves from all bodily constraints. However, the question of whether reaching this stage will make people happy is not emphasized. The possibility that long-lived people could cause the world to become unbalanced is not considered.

The verses of the Qur'an state that Allah is unique. Islam is founded on the principle of tawhid. It emphasizes that humans are servants. It reveals that humans are mortal and there is

[45] al-Anbiyāʾ 21/22.
[46] Abu al-Qasim Mahmud ibn Umar al-Zamakhshari, *Al-Kashshaaf 'an haqa'iq at-tanzil* (Beirut: Dar al-Kutub al-Arabiyah, 1407), 3/110.
[47] Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*, 18/425.
[48] al-Baqara 2/96.
[49] Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*, 2/369; Abū Muḥammad ʿAbd al-Raḥmān İbn Abī Ḥātim, *Tafsir al-Qur'an al-Azim li ibn Abī Ḥātim*, thk. Es'ad Muhammed et-Tayyib (Suud: Maktabat Nazzār Muṣṭafā al-Bāz, 1419), 1/178.
[50] Māturīdī, *Taʾwīlāt Ahl al-Sunna*, 2/552.
[51] al-Nisāʾ 4/78.
[52] Āl ʿImrān 3/185.
[53] Faḵẖr al-Dīn al-Rāzī, *Mafatih al-ghayb* (Beirut: Dar Ihya al-Turath al-Arabi, 1420), 9/452.
[54] Zamakhshari, *Al-Kashshaaf 'an haqa'iq at-tanzil*, 1/448.

another realm after this worldly life. These statements express key principles for humans who enjoy the limitless possibilities of artificial intelligence technologies.

2.2. The Devalued Human Conception

With the emergence of transhumanism, artificial intelligence studies have begun to resemble and imitate human beings. At this stage, humans are presented as the creators of computers and are seen as having a higher identity. However, this perception changes over time. As artificial intelligence develops, humans evolve into a system in which computers replace God and humans become their servants. Transhumanism defines humans as incomplete creations or unfinished projects. Faced with advancing technology and artificial intelligence, human beings are humiliated and deemed worthless. When compared with artificial intelligence, the idea that humans are flawed portrays them as prisoners of machines. According to this view, humans are now 'obsolete' and must either merge with machines or accept domination by them.[55]

The artificial intelligence initially seemed to be a positive development for humanity. However, the "creativity" position that was brought after a certain point is astonishing. This discourse raises people to the top, consolidates its own position, and overthrows the current situation of people.[56] In the modern age, the idea that knowledge is power results in humans being devalued in the face of the processing of this knowledge. Artificial intelligence and data are elevated to a more important position than humans.[57]

The reduction of man to biology and machine eliminates his personality and identity.[58] Transhumanism envisages the unification of world societies through artificial intelligence, which would eliminate differences. Religious studies discuss this issue because the existence of differences is a reflection of Allah's power. This singularisation, which goes against religious principles, is not acceptable in religious statements. It highlights the decline of individuals who would otherwise rise to a position of moral excellence as actions that transcend moral boundaries become widespread in all societies.[59]

Many Quranic verses ask, "Do you not think?" They ask the reader to think about divine law. According to the revelation, a person's value is related to their ability to use their mind correctly. However, intelligence is seen at the forefront of thought in this era. Technology based on intelligence dominates religion, which appeals to the mind. Nevertheless, intelligence alone is often insufficient to reveal moral behaviour or conscientious acts prescribed by religion. The inventions of intelligent people in the great wars are bitter experiences in human history. The mind is as important as intelligence. Conversely, humans have an advantage over machines when it comes to common sense and moral virtues.[60]

While transhumanism highlights the deficiencies of the human body and seeks to overcome them, religion declares that the human body is valuable. Islam states that humans were created most beautifully. Therefore, bodily changes and transformations are not accepted.[61] It states that human is appreciated in the best way according to a certain measure

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[55] Abou Farman, "Re-Enchantment Cosmologies: Mastery and Obsolescence in an Intelligent Universe", *Anthropological Quarterly* 85 (2022), 1070.

[56] Volland, *Makinelerin Yaratıcı Gücü*, 95.

[57] Ahmet Dağ, "Dijitalleşme-Yapay Zekâ-Transhumanizm Bağlamında Din ve Dindar'a Dair", *Yapay Zekâ Transhumanizm ve Din*, ed. Muhammed Kızılgeçit vd. (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2022), 181.

[58] Sambur, "Dine Büyük Meydan Okuma: Transhumanizm", 153.

[59] Hasan Kafalı, "Toplum ve Din Bağlamında Yapay Zekâ", *Yapay Zekâ Transhumanizm ve Din*, ed. Muhammed Kızılgeçit vd. (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2022), 91.

[60] Kafalı, "Toplum ve Din Bağlamında Yapay Zekâ", 93, 101.

[61] al-Mu'minūn 23/14; al-Taghābun 64/3; al-Tīn 95/4.

and order[62] and that he was created as he should be.[63] The creation of man upright, with the power of reason and appeal,[64] indicates the tawhid and divinity of Allah.[65]

Verses about the creation of man declare the value of human for Allah. The expression "Allah blows into man from his soul" appears in the verses.[66] There is nothing like Allah. Allah is one and absolute.[67] However, Almighty Allah declares that man was created properly and completely. By pointing to the soul of man, it is declared that he does not consist only of a body.[68] At the same time, the soul is sublime, honourable and holy.[69] Allah created man with his hands.[70]

Declaring the value and greatness of man, Almighty Allah also mentions the prostration of angels.[71] This order of prostration reveals the precious and superior position of human beings.[72] The human being, who earns the respect of even precious beings such as angels and is made superior to most of the creatures, is considered valuable in the Islamic faith.[73] The expression "Bani Adam/ The children of Adam" in the verse states that there is no distinction between people, and that they were all created with a common value equal to each other.[74] Human possesses blessings that are not given to any other creature with his features such as eating and drinking, as well as his qualities, such as speech, reason and ability to distinguish.[75]

While declaring that human was created with value, Islam calls him to have taqwa so that he can find real value in the sight of Allah.[76] In the face of transhumanism, which positions humans according to the developing structures of machines and artificial intelligence, Islam gives real value to human beings.

According to transhumanism, human beings are imperfect and limited. They are likely to make mistakes in the face of artificial intelligence technologies and are far from being able to solve many problems at the same time. However, according to this human conception, no entity can learn from mistakes, see the underlying problems and draw its own boundaries, classifying beings in the universe accordingly. In this respect, transhumanism misrepresents human beings. It is wrong to pit machines produced and developed by humans against humans.

Technology has a role that goes beyond human boundaries and opens up new horizons for people. Machines have achieved great success within the artificial intelligence system. However, when compared to artificial intelligence, human intelligence stands out with its features such as common sense and conscience.

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[62] Zamakhshari, *Al-Kashshaaf 'an haqa'iq at-tanzil*, 3/178.
[63] Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*, 19/19.
[64] Abū Muḥammad al-Ḥusayn ibn Masʿūd ibn Muḥammad al-Farrā' al-Baghawī, *Ma'ālim al-tanzīl*, thk. Abdul Razzaq al-Mahdi (Beirut: Dar Ihya al-Turath al-Arabi, 1420), 5/277.
[65] Māturīdī, *Taʾwīlāt Ahl al-Sunna*, 10/573.
[66] al-Ḥijr 15/29; al-Sajda 32/9; Ṣād 38/72.
[67] Māturīdī, *Taʾwīlāt Ahl al-Sunna*, 6/437.
[68] Rāzī, *Mefâtîḥu'l-ġayb*, 19/140.
[69] Rāzī, *Mefâtîḥu'l-ġayb*, 26/410.
[70] Ṣād 38/75.
[71] Ṭā Hā 20/116.
[72] Abū al-Fiḍā' 'Imād ad-Dīn Ismā'īl ibn 'Umar Ibn Kathīr, *Tafsīr al-Qurʾān al-ʿAẓīm*, thk. Sâmî b. Muhammad Salamah (Riyadh: Dar Tayyab al-Nasher et-Tevzî, 1999), 5/320.
[73] al-Isrā' 17/70.
[74] Muhammad al-Ṭāhir İbn ʿĀshūr, *al-Tahrir wa'l-tanwir* (Tunusia: al-Dar al-Tunusia li'n-Neşr, 1984), 15/164.
[75] Muḥammad ibn Ali ibn Muḥammad ibn Abd Allah al-Shawkānī, *Fath al-qadir* (Damask, Beirut: Dar Ibn Keshir, Dar el-Kelimeh et-Taybe, 1414), 3/290.
[76] al-Ḥujurāt 49/13.

Discussion and Conclusion

People living in the modern world have been affected by the scientific and technological developments of their time. However, artificial intelligence poses some challenges for humanity. Firstly, the valuable and effective role of humans is under threat. People become products and are devalued.

Artificial intelligence is based on data provided by humans. By usurping the role of humans, this system, which is a human creation, can elevate itself to a different level. To prevent this, it is important to upload data to the system that aligns with human values. Sanctions must be in place to prevent the system from being used for commercial and personal gain at the expense of humanitarian concerns. The dominant role of humans must not be overlooked, and their effectiveness against artificial intelligence must be preserved.

Transhumanism is not simply technological progress; it is a multifaceted movement of change and transformation. The new order influenced by transhumanism is a system that affects people in many ways. In order to maintain their position in this new system, people must control it. It is crucial that social scientists, and religious experts in particular, prepare for societal changes and the new problems arising from technological developments. As technology has a direct impact on society, it should also be included in the field of sociology. Religion experts must consider transhumanism and discuss it to evaluate the current and future status of religion.

The concept of human contradicts the ideals of transhumanism as set out in the verses of the Qur'an. This is because the human being described in the verses is characterized by features that define humanity, such as a mind, consciousness, will, morality, servitude and responsibility. Human beings' rights and responsibilities are related to these characteristics. Thanks to these qualities, one can question the meaning and purpose of life. They are able to adopt an appropriate attitude and view existence and themselves with wisdom. The human being, who occupies a valuable position in the realm of existence, is not merely a body. He also has a soul. Soul makes him a special and privileged human being. His world, which is not limited to this life, opens the doors to the next life for him. In this respect, human beings find their identity in the verses and are valued for their unique characteristics.

In the face of transhumanism, which deifies human and devalues him by emphasizing the weaknesses of his body, Islam sees human as valuable and special. It declares that humans have been created most beautifully and presents taqwa as the main value-determining factor. The principles in the Qur'an may offer a solution to the problems posed by transhumanism, where everything is imprisoned in matter, and human beings lose their meaning in the face of artificial intelligence. There is a need to reinterpret religious texts in a way that can respond to transhumanist claims.

Declarations / Açıklamalar

Author Contribution / Yazar Katkısı: Research design / Çalışmanın tasarlanması: ABO (%60), FDÇ (%40); Literature review / Literatür taraması: ABO (%60), FDÇ (%40); Data collection / Veri toplama: ABO (%60), FDÇ (%40); Data analysis / Veri analizi: ABO (%60), FDÇ (%40); Writing the article / Makalenin yazımı: ABO (%60), FDÇ (%40); Revision the article / Makale revizyonu: ABO (%60), FDÇ (%40).

Funding / Finansman: This research received no external funding. / Bu araştırma herhangi bir dış fon almamıştır.

Conflicts of Interest / Çıkar Çatışması: The authors declare no conflict of interest. / Yazarlar, herhangi bir çıkar çatışması olmadığını beyan eder.

Ethical Statement / Etik Beyan: This study does not require ethical committee approval as the data were obtained from existing literature and published sources. The authors hereby declare that the research was conducted in accordance with scientific and ethical principles, and all sources utilized in the study have been duly acknowledged in the references. / Bu çalışma, etik kurul izni gerektirmeyen nitelikte olup kullanılan veriler literatür taraması/yayınlanmış kaynaklar üzerinden elde edilmiştir. Çalışmanın hazırlanma sürecinde bilimsel ve etik ilkeleri uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği yazarlar tarafından beyan olunur.

AI Use Disclosure / Yapay Zeka Kullanım Beyanı: The authors declare that no generative AI or AI-assisted technologies were used in the preparation of this manuscript. / Yazarlar, bu makalenin hazırlanmasında hiçbir üretken yapay zeka veya yapay zeka destekli teknolojinin kullanılmadığını beyan ederler.

Sustainable Development Goals (SDG) / Sürdürülebilir Kalkınma Amaçları (SDG):
11 Sustainable Cities and Communities / Sürdürülebilir Şehirler ve Topluluklar | 4 Quality Education / Nitelikli Eğitim

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cilt / volume: 56 • sayı / issue: 1 • yaz / summer 2026
e-ISSN: 2149-0015

Research Article

The Value of Human in Transhumanism: An Evaluation in the Context of the Verses of the Qur'an

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EXTENDED ABSTRACT

Introduction: This article analyzes the implications of the transhumanist project, which aims to redesign and enhance humanity through the use of artificial intelligence, biotechnology, and genetic interventions, on the understanding of human value from a Qur'anic perspective. The study approaches transhumanism not merely as a technical trend but as a holistic worldview that seeks to alter human nature, mortality, and social order fundamentally. In this context, the article focuses on two fundamental questions: How does transhumanism define humanity, and in what ways does this definition align with or conflict with the Qur'an's conception of humanity? This comparison situates contemporary technological discourses within a comprehensive theological and ethical framework. The text places particular emphasis on the significance of Islamic teachings in evaluating the promises and risks associated with an increasingly technological future.

Method: The research employs a qualitative, conceptual, and text-based approach. On the one hand, the discourse of transhumanism, encompassing subjects such as the augmentation of human capacities, the pursuit of immortality, and the function of artificial intelligence is examined. On the other hand, Quranic verses and classical exegetical literature concerning human creation, value, responsibility, and mortality are analyzed. This interpretive approach involves analyzing key concepts such as "transhuman," "perfect human," and "immortality," and comparing the transhumanist understanding of humanity with the Qur'anic conception. This interpretive approach aims to reveal and evaluate the assumptions of both discourses about God, humanity, and the world in light of Islam's religious and ethical principles.

Findings: First, transhumanism presents a contradictory human ontology: it simultaneously frames humans as deficient beings requiring technological completion and as godlike creators with absolute self-mastery. This paradoxical presentation of humanity as both deified and mechanized humanity. Secondly, the project's reliance on artificial intelligence is of particular concern. Initially regarded as a mere supportive tool, AI has evolved into a potential superstructure that could potentially surpass human intelligence. This shift could result in a scenario where humans become dependent on AI potentially leading to human dependency and devaluation. Finally, from a Qur'anic perspective, these aims create fundamental conflict. The Qur'an does not grounds human value in physical perfection or power; rather it grounds human value but in moral responsibility, servitude, and the acceptance of divinely ordained finitude. Consequently, the transhumanist pursuit of immortality and control is incompatible with the Islamic emphasis on creation, death as a transition to the hereafter, and value based on piety.

Discussion: In light of these findings, the article argues that transhumanism constitutes much more of a theological challenge than its technological dimension. The claims of overcoming death, reshaping human nature, and placing machines at the center of life actually contain deep assumptions that conflict with religious concepts such as creation, destiny, and the ultimate purpose of humanity.

While the text lauds technological prowess and human ingenuity, it simultaneously undermines the foundational principle of monotheism. The notion that humans are creatures subject to divine will sidelines the narrative.

Conclusion: The study's findings indicate that, despite the claims of transhumanism to liberate and empower humans, there are significant risks associated with this ideology that have the potential to erode human meaning and value. A worldview predicated on the augmentation of physical forms and the autonomy of mechanical entities stands in marked tension with the Qur'anic perspective, which conceptualizes life as a trial, death as an unavoidable transition, and humankind as accountable stewards. Islam, with its emphasis on the inherent value and limitations of the human condition, offers a counterbalance to extremes in thought and action.

Recommendations: The article recommends that social scientists engage more systematically in discussions about transhumanism; that ethical frameworks protecting human dignity be developed in the fields of artificial intelligence and biotechnology; and that the true value of human beings according to the Qur'an be strongly reaffirmed in the context of religious education and social consciousness. This framework is designed to ensure that technological progress serves to complement human meaning rather than overshadow it.

Keywords: Tafsir, History of Philosophy, Transhumanism, Artificial Intelligence, Human.