

TRANSHUMANISM: A RELIGIOUS MOVEMENT OPPOSING RELIGION IN THE DIGI AGE

Ahmet Dağ

Bursa Uludağ University,

Bursa-Türkiye

ahmetdag@uludag.edu.tr

<https://orcid.org/0000-0001-6173-9966>

&

Ahamadou Sylla

Bursa-Türkiye

ahamadou_sylla@yahoo.fr

<https://orcid.org/0000-0001-7919-7392>

Abstract

Transhumanism is a philosophical, scientific, technological, cultural, and ideological movement holding that human beings can be significantly improved mentally, physically, and biologically through current and future technologies. It is an influential movement with a mental, religious, and scientific structure that is considered to be able to transform human beings and their lives. Transhumanism, which is also based on information technology, is not only related to philosophy and science but also to religious or theological roots. The similarity between religion and transhumanism, which has mystical, Gnostic, and theological roots, is not limited to the promise of heaven; it also includes the pursuit of immortality and the ideal of the enhanced, God-like human. In addition to its theological origins, transhumanism, which has similarities and differences with theological approaches,

Ilahiyat Studies

e-ISSN: 1309-1719

Volume 17 Number 1 Winter/Spring 2026

DOI: 10.12730/is.1661932

Article Type: Research Article

Received: March 20, 2025 | *Accepted:* June 20, 2026 | *Published:* June 30, 2026.

To cite this article: Dağ, Ahmet - Sylla, Ahamadou, "Transhumanism: A Religious Movement Opposing Religion in the Digi Age". *Ilahiyat Studies* 17/1 (2026), 195-211. <https://doi.org/10.12730/is.1661932>

This work is licensed under *Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International*.

seems to have positive and negative implications for life. Its positive and negative implications for human life will cause religious beliefs to face threats or change the way religions view life. Although transhumanism has a secular and scientific structure, it has a religious character in terms of its origins and goals. In this paper, the religious origins of transhumanism, with its claims of secularization, worldliness, scientificization, etc., a new type of humanism, its similarities and differences with religion, and its impact on the digital world, are discussed.

Key Words: Transhumanism, religion, technology, digitalization

Introduction

Transhumanism is a movement associated with the cultural and theological roots of Western thought. Although transhumanism is seen as a rational, scientific, and technologically based, naturalistic, evolutionary, and atheistic movement, it is a culture and ideology inspired by religions (especially Christianity and Buddhism, etc.), mythologies (Sumerian, Greek, Norse) and gnostic (Hermeticism) movements. Transhumanism aims for both eternity and augmented humanity, in other words, the ideal of “eternal life” and “deified human beings”; this is an indication that it is a “religious” movement. Movements such as transhumanism, envision a technological evolution in which homo-sapiens will transform into homo-cybernetekus or techno-sapiens through digital, cybernetic, genetic, and biomedical technologies. They see current and possible future technologies as tools and possibilities for the next stage of humanity. Transhumanism is seen as a new religious movement with charismatic leaders, sanctified myths, eschatologies of human perfection and theosis (Hans - Theophil, 2024, 2).

Although it has a secular, scientific, cultural, and ideological structure, transhumanism, which is a technology-based movement, has a religious character in terms of its inspirations, origins, and goals. Considering the claims of transhumanism, which is an effort to play God and is quite distant from traditional religions, it is difficult to claim that it is not a religious movement. Transhumanism has a religious nature not only in terms of its aims or promises but also in terms of its beliefs. Unlike traditional beliefs, transhumanism, which has the characteristics of a belief system, aims not to be supernatural but to become a divine being in nature, above human capacity (Alici, 2023,

6). This divine being it aims for is the human being, augmented or empowered by the possibilities of technology.

The relation of the origins and goals of transhumanism to religion (Christianity) reveals the relationship that exists between theology and technology. Because of the relationship between theology and technology, transhumanism is also a techno-theological movement. It is wrong to consider that technology has no theological roots or relationships. As the largest and most influential technoscientific and philosophical movement of the 21st century, transhumanism's relationship with religion needs to be revealed. While it makes secular claims, transhumanism has religious roots. It has a relationship with religion in terms of goals or promises it seeks to achieve and the cultural codes it carries and thus with the theological roots of Western thought.

1. Technological Version of the New Age: Transhumanism, a Religious Movement

Although Bostrom says that the roots of the transhumanism movement can be traced back to the Epic of Gilgamesh (Samuelson, 2005, 55), this only extends to the similarity of this myth with the narrative of the quest for immortality only. The concept of the transhuman is reminiscent of the concept of transhumanism, first used in 1957. This concept, similar to one used by Dante Alighieri (1265 - 1321), is difficult to define. For instance, Dante states that the concept of *trasumanar*, which is difficult to characterize, can only mean "going beyond man or transcending him" (Cole-Turner, 2022, 33). In his article "Christian Transhumanism", R. Cole-Turner argues that the term *trasumanar*, as used by Dante, expresses the transformation experienced by Christians as they ascend into the presence of God. Referring to biblical themes Cole-Turner, who argues that transhumanism has Christian roots, cites the following passage from, John 3-2: "Dear brothers and sisters, we are already children of God, but we have not yet been shown what we will be. But we know that when Christ appears, we will be like Him. For we shall see Him as He is." Cole-Turner claims that some statements prompt discussions on human development (Mercer - Trothen, 2021, 51).

The Christian theologian Philip Hefner has proposed the interesting idea that human beings are cocreators with God. Garner points out that

human beings have something in common with God: creation (Garner, 2015, 232). Created in God's image/imago Dei, humans are biblically designated as stewards of the created order. Humans are responsible for caring for the "garden" (the world) by keeping it beautiful and developing it. Man works together with God to recreate as a cocreator using his God-given talents. The concept of created cocreators is the theological basis for the idea that one can partner with God to bring about good through powerful technologies. Technology can be a blessing, like the hands of the traditional doctor. The concept of the cocreator is reminiscent of the Jewish concept of 'tikkun olam', which means repairing the world (Mercer - Trothen, 2021, 65-66). In this context, new technologies are tools that also have religious endeavors. As a matter of fact, Yeşilyurt states that there is a techno-theological process and that techno-theological content is seen primarily in biotechnology and digital technologies and it is also emphasized ideas of artificial intelligence, ecology, and social justice, cyborg motifs, ecclesiology, incarnation, and evolutionary theory (Yeşilyurt, 2020, 3630).

Max More, a pioneer of extropianism, is a proponent of transhumanism, which takes a clear stance against normative religions in the name of science. Many authors find it significant that "many people find it surprising and frustrating that religion persists despite enormous advances in scientific understanding", and they argue that this is unreasonable and out of sync with current reality (Ferrando, 2022, 37). Moreover, in his Extropian principles, he defines transhumanism as the functional equivalent of religion, whereas Gregory Jordan, who claims that transhumanism, a religion without dogma and with an active attitude, provides religious functions, calls for Humanity+3 to become a religious movement. While Laurent Alexandre dreams of Religion 2.0, Abdenmour Bidar, who sees spiritual transhumanism as a way out, claims that religions allow him to realize his long-prepared project (the deification of man) (Damour, 2019, 16). Foyer, who views transhumanism as an example of a religious phenomenon rather than a type of scientific approach, claims that transhumanism is a religion and that its symbolic dimension is expanding today (Foyer, 2019, 79). On the other hand, More says that transhumanism can function like a religion without being one and

questions whether it is truly incompatible with religion (More, 1990, 8-9).

Transhumanism, which claims that traditional religions are inadequate for developing an understanding of the world and lack a new proposal for the new world, has a religious structure in terms of the common goal of immortalizing and augmenting/deifying human beings. Because this movement has a structure that challenges traditional religions (turning human beings into super beings, eliminating old age, achieving immortality, etc.), it is possible that it will transform religious life and the religious. Authors such as Hava Tirosh-Samuelson and R. Geraci, who describe transhumanism as a combination of religious and secular motifs, say that transhumanism is an atheist ideology, but in its functions, it is a religious movement (Damour, 2017, 55; Tirosh-Samuelson, 2012, 718). Sharing several functions of traditional religions, transhumanism involves a progressive vision of history and a concern for transcendence; a concern to heal society by eliminating suffering, poverty, disease, etc.; and a quest for perfection. The difference between religion and transhumanism, which is similar to religion in its eschatological impulses, concerns the means. Transhumanism substitutes technology for prayer, ritual and even moral discipline (Damour, 2019, 16).

At the origins of transhumanism, whose religious aspect should not be ignored, there is the impatience to escape the human condition (weakness and death). As an ideological construct, the promises of transhumanism have a metaphysical or religious character. Unlike religions, transhumanism makes the unprecedented or unthinkable claim that salvation through technology is imminent (Ferry - Jousset-Couturier, 2016, 99). Inspired by the liberation and restoration of the human condition before the Fall, transhumanism seeks to save humanity from the "lottery of nature" by overcoming immortality and transcending bodily limits (Damour, 2017, 57-58). Rescued from this lottery, human beings are intended to evolve from a biological process to a cybernetic process. Human beings, who are "orga" in terms of their biological structure, are intended to be designed as a kind of "mecha" being. This is because transhumanism takes human beings and life from a perspective based on a material-based ontology and aims for technological evolution.

Transhumanism, which can propose a new grand narrative adapted to technological transformations and aims for an evolution accelerated by technologies, is a new form of religion that seeks to reformulate the definition and destiny of man. In fact, Julian Huxley, who first used the term transhumanism, in 1957, includes this in his definition. Huxley, a scientist and philosopher, saw transhumanism, a new ideology, as “evolutionary humanism” and “religion without revelation”, defining himself as a midwife on a mission to give birth to this “religion”. Huxley, who is a pantheist rather than a theist, who encourages people to reach the most perfect level with an evolutionary understanding, that is, to reach their original place in the universe, that is, to take “responsibility for their evolution”, has a mission that considers the “God hypothesis” unnecessary. In the 1980s, this mission was taken up by William Sim Bainbridge, who propagated Transhumanist theses. Bainbridge, who sees transhumanism as a new religious experience that will theoretically end all religions and practically as a “means of salvation”, argues that a form of religion must be invented in accordance with the development of technologies and proposes technology-adaptive religious engineering (transhumanism) (Damour, 2019, 15-16).

Transhumanism is also an accepted movement among Christian religious groups (Mormon Transhumanism, Russian Transhumanist Movement, Terasem etc.) (Yeşilyurt, 2021, 840). Christian theology, which tries to mediate between man and God to avoid extremes, does not allow the substitution of man for God, nor does it allow the perception of an “inert, irresponsible” man. In other words, while it does not find it right to play God, it also rejects efforts to empower/enhance man. According to proponents of this theology, the Church cannot use Christian teachings as a justification for excluding technologies. For example, there is no text in the Bible that says that God cannot reveal himself to the human soul when the body is frozen (Ferry - Jousset-Couturier, 2016, 103).

Finding that industrialized countries have a sullen population seeking to eliminate gods and priests, Terence claims that science expects this population to overcome the “human condition” by establishing its own transcendence, making reference to Montaigne. According to him, there is a “Christian Christ” theme in the transhumanism movement. Transhumanism seeks to develop an

unborn creature (a perfect conception), that is, a creature conceived outside of natural processes, just as God created a being in his own likeness in Jesus. Such an endeavor is an attempt to simulate the second coming of Christ (parousia). It is an endeavor that finds the salvation of humanity in the search for a heavenly Jerusalem, even if it contradicts earthly reality. The narrative of a promised land has become a synthetic body, a promised meat, liberated from all the contingencies of animal history (Terence, 2016, 10). Indeed, the artificial uterus and designer babies are the projection of these efforts.

Man is not only a being of thought but also a being of faith. Being a being of thought corresponds to his philosophical aspect, and being a being of belief corresponds to his religious aspect. Man's philosophical perspective and religious beliefs also affect the way he perceives himself and nature. It has also shaped technology on this plane. In fact, it was the developments in the field of technology that encouraged the imagination of the promised world/heaven in this world and the effort to overcome death. Virtual or digital spaces are seen as a possibility, offering an alternative world in which to escape the problems of the factual world. Proponents of digitization argue that God should bless the computer because the ability to build and maintain online relationships is similar to the ability to build and maintain a meaningful relationship with God (Brasher, 2001, 40). Benedict's interpretation of cyberspace highlights the link between virtual reality and Christian salvation. In cyberspace, it is hoped that there will be a better life, one of equality, the fulfillment of needs, happiness and better sex lives. In the hoped-for world, there will be robots to fulfill the requirements of biological life, learning will accelerate with singularity, and there will be a return from biological to mechanical life. The mechanical age of such a transformation offers more promises similar to traditional apocalypticism than to a god who will allow the new kingdom to be established (Delio, 2012, 149).

Again, Michael Benedikt argues that cyberspace is an extension of the religious desire to escape from earthly existence. The image of the city of paradise is a religious vision offered by cyberspace. The pursuit of a cybernetic paradise implies the realization of this desire that we can overcome paradise. Overcoming the body's limitations and its pain and death also means preparing for an artificial eschatological paradise. Artificial intelligence Transhumanists, who aim to give up the

human body for artificial environments, see giving up their bodies to prepare for the Heavenly City (just like a new species) as a positive step in the evolution of techno sapiens (Delio, 2012, 158).

As one of the attractive forces of transhumanism, artificial intelligence is seen not only as a technological application but also as one that has theological implications. Indeed, Daniel Crevier claims that artificial intelligence is compatible with the Christian belief in “resurrection” and “immortality”. In this respect, AI has an apocalyptic aspect. The apocalyptic world of artificial intelligence is transcendently other, transcending and replacing the human. The virtual kingdom, a transcendent plane of cyberspace, is seen as the place where history ends, suffering disappears and a truly meaningful life begins (Delio, 2012, 152). According to Crevier, who says that the replacement of the mortal suffering body with the material mechanical body comes from religion as the weaving of the mind, Jesus will be resurrected with a new body, and why not the machine? For Antje Jackele, who sees the development toward techno-sapiens as a step toward the kingdom of God, the goals of making the lame walk, the blind see, the deaf hear and healing the sick are in perfect harmony with the goals of scripture and technical development. Technology enables the new creation of Christ by continuing evolution. Most Transhumanists anticipate a postbiological future in which biological limitations such as disease, old age and death will be overcome, even becoming supracognitive beings in which sin can be overcome (Delio, 2012, 158, 163).

Transhumanism is based on nanotechnology, biotechnology, information technology, and cognitive science technologies. These technologies and scientific studies are seen as possibilities that can realize efforts to empower human beings, delay their old age and ultimately make them immortal. Related to both religious sciences and philosophy, transhumanism is a movement with religious or theological roots. Operating at the intersection of philosophy, religion, and science, transhumanism functions as a multidimensional movement that aims to fundamentally transform the human condition and biological limitations through emerging technologies. These theological origins have led to similarities with the theological origins. There are differences as well as similarities. To understand the

similarities and differences of transhumanism in relation to religion or religion, it is necessary to make use of theological knowledge.

2. Transhumanism and Religion in terms of Similarities and Differences

Since transhumanism is a type of humanism, it is a scientific, cultural, technological, and ideological movement with claims such as secularization, profanation, and scientification. Its origins are mythological, gnostic, and cultural. Indeed, Nick Bostrom thinks of transhumanism as a movement based on myths or legends (Bostrom, 2005, 1). The Transhumanist movement, a religious or theological project, involves the use of genetic, nanotechnological and robotic applications to empower man and eliminate death in the name of a God-like being, Homo-Deus (Falk, 2017). Transhumanism, which appears as a utopian and futuristic design, aims to perfect human nature through technological means to increase its capacity to a desirable level and to grant human beings individual autonomy (Roden, 2015, 9).

The Jesuit priest Pierre Teilhard de Chardin, a 20th century prelate who advocated a vision of human evolution accelerated by technology, claimed that the human augmented by technology coincides with the concept of “God”. Transhumanism is, for some Transhumanists, a postsecular religion, even if it is misrecognized (Cannon, 2022, 59-60). Movements such as Buddhist and Mormon Transhumanism see similarities between the promises of religion and transhumanism. According to Michael LaTorra, who thinks that techno-science can increase people’s spiritual discipline, Buddhist Transhumanism, like traditional Buddhism, may aim to reduce suffering and achieve awakening, but it will do so through scientific knowledge and technological tools, not through asceticism or rituals (Ferrando, 2022, 41).

The religious roots of transhumanism cause it to both challenge the tenets of traditional and divine religions and be seen as a religious movement. As a product of postsecular society, transhumanism challenges the dichotomy between religion and science, religious and secular, and transcendent and immanent. This challenge is also seen as a possibility. Indeed, Tirosch-Samuelsen sees transhumanism’s self-definition as religion not as a problem but as a possibility (Tirosch-

Samuelson, 2022, 203). Given the state of religion in the public sphere today, he sees the existence of a religion such as transhumanism as useful for competition. How to meet the spirituality provided by religion is unclear. This is because transhumanism has a materialist and naturalist-based understanding of ontology. Indeed, Mercer argues that transhumanism, although it has religious, mythical, and gnostic foundations, also has a materialistic and mechanistic character. According to him, owing to this characteristic, transhumanism sees the human body as a machine that needs to be repaired and developed, while religion sees the human body as an element that will ultimately end (Mercer - Trothen, 2021, 73). In transhumanism, the human body is a matter that can be designed and empowered, whereas in religion, it is a mortal element that will decay.

The themes of Posthumanism, which is seen as the upper stage of transhumanism, include the reevaluation of traditional humanistic myths, the decentralization of the human, the human connection to other life forms and the planet, human enhancement, artificial intelligence, the ethics of technological development, and the blurring of human constructions in the contemporary world (Hans - Theophil, 2024, 5). Advocates of transhumanism claim that it is noble and glorious for humans to make nature “better”, a similar claim to religion. This claim has led to the discussion of who is the determinant and provider of the good. (Labrecque, 2017, 148). Transhumanism, which is an extension and intensification of the humanistic and anthropomorphist perspective, claims that religion’s discourses of immortality, eternal life, and the perfect human being are only promising. Rather than being a promise, it sees itself as a techno-theological movement offering the means to realize these aspirations. High technologies are the means by which expressions of perfection “beyond” are realized in this world. Visions of advanced technologies and proposals for the human race to improve the existing cosmic order reflect a contemplative understanding of the perfection of the natural world (Alici, 2023, 6).

Transhumanism is seen as a philosophy of life that fulfills some of the same functions as religion without resorting to belief in a higher power, a supernatural being. There are deep connections between transhumanism and religion in the context of the human desire to eliminate everything that limits the human being (Keleş, 2023, 49, 51).

There are those who emphasize that the intellectual origins of transhumanism stem from Christian beliefs in immortality, resurrection, and heaven (Keleş, 2023, 53). Indeed, R. G. Ingersoll wrote in 1875, “Our hope of immortality does not come from any religion, but almost all religions come from this hope”. (Ingersoll, 1902, 34). Transhumanism, whose religious character can be said to lie here, argues that biotechnological utopias are more possible than faith-related utopia. It is easier for the Westerner, whose spell Weber identifies as broken, to imagine the resurrection of his body than to envision his immortality (Terence, 2016, 10). The disenchantment of the world was caused by the reduction in physical, biological, and even psychological causality. It was thought that in this way, hegemony, control, and transformation could be brought about over the physical universe and even over human beings. The causality that gave rise to the mechanical process has been preserved in the cybernetic process.

Humanism, as a movement that emerged with the decline of religion, replaced God with the rational subject. The removal of God from the world stage led to the placement of man at the center. Humanism, with its promises of happiness, freedom, and equality, did not strive for immortality and heightened humanity. Transhumanism repeats the promises of humanism but also promises to immortalize man and make life eternal. In an effort to fill the void left by the “Death of God” declared by Nietzsche, transhumanism tries to fill this void by using current and future technologies. The contention that “the death of God is like the death of man” can also be seen as a symbolic sacrament of reduction to a discourse. From a posthumanist point of view, it can be argued that there is no external end to individual evolution, which is not related to any violent killing or transfer (Ferrando, 2022, 43).

Whereas theists claim that suffering is inevitable, Transhumanists reject biological inevitability and the natural human condition, believing and working toward the goal of human transcendence through technology (Keleş, 2023, 61). Transhumanism promises to fulfill human desires for long life, a youthful body, and excellent health and mental abilities. Christian theology tells man to give up his desires (Keleş, 2023, 71). The aim of transhumanism is to strengthen (increase or improve) human beings on a material basis, both mentally and

physically, whereas religion seeks to develop (perfect) human beings on a spiritual level.

While transhumanism's means of accessing transcendence are technology, religion's means are worship or rituals. Although the means and manners in which transhumanism and religion access transcendence differ, they are similar in terms of the goal of accessing transcendence. Indeed, Jousset-Couturier argues that although transhumanism and Christianity are seen as two seemingly opposing understandings and that although transhumanism has not emerged solely with the support of religion, they both have common goals in terms of promising transcendence. According to him, while Christianity promises transcendence through God through spiritual purification/salvation, transhumanism promises salvation from death through technological means by empowering or augmenting the human being (Ferry - Jousset- Couturier, 2016, 120).

Transhumanism is a process that we encounter with practical applications that are visible in our daily lives. Transhumanism, which is present in every part of life in the fields of health, education, economy, service, and the military, increases its impact with the contributions of high technology, cyber technology and artificial intelligence. The Transhumanist process is a process that will differentiate human life in the 21st century. This process has both weaknesses and opportunities. Considering Western thought, science and the technology it has created, there is the reality of the influence of the philosophical on religion or the opposition of the philosophical to religion. Transhumanism will change the perspectives of traditional religions with the possibilities of science, infinity/space, human cloning, genetic transformation, and information technology (Alici, 2023, 9). According to Transhumanists, traditional religions abuse the space of faith, which is nourished by superstitions that people do not question and accept, whereas transhumanism is the only activity that harmonizes, designs and gives meaning to the future (Alici, 2023, 15; see Jordan, 2006, 58-59).

The fact that transhumanism, a technological based movement aimed at immortal human beings and eternal life, is based on technology does not prevent it from being a cultural and religious movement. The fact that it sees technological tools as a possibility does not mean that transhumanism is a purely technical issue.

Transhumanism is a philosophical, cultural, ideological, and religious movement in terms of its discourses and aims. Transhumanists state that human beings were created in a half-baked form before they were fully matured (by nature, God or spontaneously etc.). A Transhumanist idea, the idea of fundamentally altering our creation to eliminate the possibility of making mistakes, cannot easily find a place in Islamic thought. The responsibility for improving one's own behavior lies entirely with the individual. Ultimately, it is the individual himself who will choose his own actions and be responsible for those actions. Islamic scholars or researchers need to address questions about the permissibility of intervention at a genetic level to encourage an individual to act in a "better" way (Dağ, 2021, 67)

The greatest problem facing humanity today is not the East-West clash of civilization but the transformation of traditional human species through transhumanism. Because a species (*Homo sapiens*) is to be transformed by the means of technology. Transhumanists claim that imperfect *Homo sapiens* has reached its retirement age and that its god is near his day of retirement (Harari, 2016, 387). By intervening in human biology, psychology, and physiology from outside, transhumanism seems to lead to a process of unpredictable consequences. The attempt to transcend the human is a narrative found in religions, especially Christianity. The justified dominance of the voluntary realization of the Christian dogma of the accidental transcendence of man, combined with science and technology, has led to ecological consequences that have spiraled out of control (Labrecque, 2017, 140).

Conclusion

Transhumanism seeks to realize its seductive promises of increasing human intelligence and physiology, prolonging life, achieving immortality, or perfecting and eternalizing world life with the power and possibilities of modern science and technology, as well as with the capabilities of science and technology that will increase in the future, through human efforts rather than a transcendent divine being. Far from the narrative of sublimation and a transcendent deity, transhumanism, which aims to increase the human through science and technology, positions itself as a secular project in place of religion. Transhumanism, which has goals such as Human 2.0, Life 2.0 and

Religion 3.0, aims for a technological evolution on the nature-human-life plane.

Processes such as rationalization, industrialization/mechanization, virtualization, or digitalization have created new societies and ways of life. Digitalization, which changes the understanding of value, is likely to change the content of religion and the way the religious believe and act. In the cyber-digital age, although the data on the viability of religion have increased, the change in and differentiation of traditional religious forms has been a natural process. This process has more destructive effects, especially in societies that are consumers of technology. The interaction between religion and robotics-virtuality not only reduces religiosity and erodes religious identities but also causes religion to lose its authenticity and experience the risk of virtualization. In fact, a study conducted in 68 countries between 2006 and 2009 on the link between robotics-automation applications and religion revealed that in countries where industrial robots or artificial intelligence applications are widely used, there is a rapid decrease in the rate of faith or religiosity compared to countries where these systems are not used (Jackson, 2023).

In the Transhumanist process, which is based on the development of technology and its tools, both the influence of traditional religions may diminish, and the rate of religiosity may further decline, and secularization may increase. Because transhumanism aims to develop human beings on the material plane, religions want to develop them on the spiritual spiritual perfection (known as *kemālāt* in Islamic discourse). In this respect, it also claims to be an alternative to religion. Transhumanists and advocates of new technologies claim that traditional religions are obstacles in the technological and cybernetic process and that they do not have a solution(s) to offer. According to them, religions do not have much to offer to this age and the people of this age. They see no harm in transforming or eliminating religions that are seen as obstacles.

While religions perceive human beings as spirit beings, transhumanism perceives human beings as mind or intelligence beings. While religion desires human beings to evolve in the spiritual plane and prepare them for eternal life, transhumanism wants to make this world a paradise by empowering humans in the material/body plane and gaining power in this world. Transhumanism, which aims to

do on the material plane what religion wants to do on the spiritual plane, aims to strengthen the human body and to improve human intelligence through singularization or chips and psychopharmacological drugs. Transhumanism has perceived human beings through a post-Cartesian understanding of matter and mind being. Transhumanism and posthumanism perceive life in accordance with their own conceptions of man and their understanding of being. Transhumanists seek ways to reach and surpass a certain perfection only in terms of human, scientific, and technical sources. Religion, on the other hand, unlike transhumanism, is for believers only and is based on the spiritual development of the human being (through the synergy of human will and effort) and hopes for technologies that will allow it to be perfected and enhanced.

Technology reduces the functional space of religion by extending the limits of human control. The greatest indicator of increased human control is virtualization or digitalization. This is because digital or online promises boundlessness. In the online space, social and religious identity has been transformed, thus reshaping religious life and human spirituality. Digitalization, which changes the understanding of values, also changes the content of religion and the religious. In the process of transhumanism, which sees digitalization/information technologies and artificial intelligence as important elements and possibilities of itself, it seems that the way religion is perceived, that is, the conception of religion, will change, as well as reduce the influence of religions in the world and change the figure of the religious.

DISCLOSURE STATEMENT

No potential conflict of interest was reported by the author.

ACKNOWLEDGMENT AND FUNDING

This study was supported by Bursa Uludağ University Research Projects Coordination Office under the Grant Number 1264. The authors thank to BUU BAP Unit for their supports

BIBLIOGRAPHY

- Alici, Mustafa. "Dinler Tarihi Perspektifinde Transhuman Din". *Dinler ve Transhümanizm*. ed. M. Yeşilyurt. 1-18. Ankara: Sonçağ Yayınları, 2023.

- Bostrom, Nick. "A History of Transhumanist Thought". *Journal of Evolution and Technology* 14/1 (Nisan 2005), 1-25.
- Brasher, Brande E. *Give Me That Online Religion*. San Francisco: Jossey-Bass, 2001.
- Cannon, Lincoln. "Mormon Transhumanism". *Religious Transhumanism and Its Critics*. ed. Arvin Gouw - Brian Patrick Green - Ted Peters. 53-74. Lanham: Lexington Press, 2022.
- Cole-Turner, Ronald. "Eschatology and The Technologies of Human Enhancement". *Interpretation* 70/1 (2016), 21-33. <https://doi.org/10.1177/0020964315603683>
- Cole-Turner, Ronald. "Steps toward a Theology of Christian Transhumanism". *Religious Transhumanism and Its Critics*. ed. Arvin Gouw - Brian Patrick Green - Ted Peters. 129-142. Lanham: Lexington Books, 2022.
- Dağ, Ahmet. "Dijital ve Transhümanist Dünyada Din ve Dindarın Durumu". *Dijitalleşme, Değerler ve Din Sempozyumu Bildiriler Kitabı*. ed. Esra Aslan - Emine Gönen Bayram - Abdussamet Kaya et al. 49-72. Diyarbakır: Dicle Üniversitesi İlahiyat Fakültesi Yayınları, 2021.
- Damour, Franck. "Le Transhumanisme est-il Soluble Dans la Religion?". *Revue d'éthique et de Théologie Morale* 302/2 (2019), 11-27.
- Damour, Franck. "Transhumanism, a Christian Idea Gone Mad?". trans. Cadenza Academic Translations. *Etudes* 7 (2017), 51- 62.
- Delio, Ilia. "Transhumanism or Ultrahumanism? Teilhard de Chardin on Technology, Religion and Evolution". *Theology and Science* 10/2 (2012), 153-166. <https://doi.org/10.1080/14746700.2012.669948>
- Falk, Dan. "Godlike 'Homo Deus' Could Replace Humans as Tech Evolves". *NBC News*. Accessed 12 May 2025. <https://www.nbcnews.com/mach/technology/godlike-homo-deus-could-replace-humans-tech-evolves-n757971>
- Ferrando, Francesca. *Philosophical Posthumanism*. London: Bloomsbury Academic, 2022.
- Ferry, L. - Jousset-Couturier, Beatrice. *Le transhumanisme: Faut-il Avoir Peur de l'Avenir?*. Paris: Eyrolles, 2016.
- Foyer, D. "Le Transhumanisme: Une Religion en émergence?". *Revue D'éthique et de Théologie Morale* 302/2 (2019), 73-86. <https://doi.org/10.3917/retn.303.0073>
- Garner, Stephen. "Christian Theology and Transhumanism: The 'Created co-creator' and Bioethical Principles". *Religion and Transhumanism: The Unknown Future of Human Enhancement*. ed. Calvin R. Mercer - Tracy J. Thothén. 229-244. Santa Barbara: Praeger, 2015.
- Hans, V. Basil - Theophil, Sandeep. "Religion in the Post Humanism World". *SSRN Electronic Journal* (2024), 1-17. <https://dx.doi.org/10.2139/ssrn.4808511>
- Harari, Yuval Noah. *Homo Deus: A Brief History of Tomorrow*. London: Harvill Secker, 2016.
- Ingersoll, Robert G. *The Works of Robert G. Ingersoll V. 12*. New York: The Dresden Publishing Co., 1902.

- Jackson, Joshua Conrad - Yam, Kai Chi - Tang, Pok Man - Sibley, Chris G. - Waytz, Adam. "Exposure to Automation Explains Religious Declines". *Proceedings of the National Academy of Sciences* 120/34 (2023), 1-11.
<https://doi.org/10.1073/pnas.2304748120>
- Jordan, Gregory. "Apologia for Transhumanist Religion". *Journal of Evolution and Technology* 15/1 (2006), 55-72.
- Keleş, H. "Hristiyanlık ve Transhümanizm". *Dinler ve Transhümanizm*. ed. M. Yeşilyurt. 45-82. Ankara: Sonçağ Yayınları, 2023.
- Labrecque, Cory Andrew. "Genesis 2.0: Transhumanism, Catholicism, and the Future of Creation". *Religion and Human Enhancement: Death, Values, and Morality*. ed. T. Trothen - C. Mercer. 139-156. Cham: Palgrave, 2017.
https://doi.org/10.1007/978-3-319-62488-4_9
- Mercer, Calvin - Trothen, Tracey. *Religion and the Technological Future: An Introduction to Biobacking, Artificial Intelligence, and Transhumanism*. Cham: Palgrave, 2021.
- More, Max. "Transhumanism: Toward a Futurist Philosophy." *Extropy* 6 (1990), 6-12.
- Roden, David. *Posthuman Life: Philosophy at the Edge of the Human*. New York: Routledge, 2015.
- Terence, Mathieu. *Le transhumanisme est un intégrisme*. Paris: Les éditions du Cerf, 2016.
- Tirosh-Samuelson, Hava., "Transhumanism as a Secularist Faith". *Zygon: Journal of Religion and Science* 47/4 (2012), 710-734.
<https://doi.org/10.1111/j.1467-9744.2012.01288.x>
- Tirosh-Samuelson, Hava. "The Transhumanist Pied Pipers, A Jewish Caution Against False Messianism". *Religious Transhumanism and Its Critics*. ed. Arvin Gouw - Brian Patrick Green - Ted Peters. 183-214. Lanham: Lexington Press, 2022.
- Yeşilyurt, Muhammet. "Hristiyan Transhümanizmi: Hristiyanlığın Tekno-Eskatolojik Yeni Yorumu". *Dinbilimleri Akademik Araştırma Dergisi* 21/2 (2021), 815-845.
<https://doi.org/10.33415/daad.938435>
- Yeşilyurt, Muhammet. "Hristiyanlığın 'Imago Dei' Öğretisinin Transhümanizmle Uzlaştırılmasının İmkânı". *İnsan ve Toplum Bilimleri Araştırmaları Dergisi* 9/5 (2020), 3624-3650. <https://doi.org/10.15869/itobiad.797477>