

The Concept of Transhumanism and Artificial Intelligence

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Abstract

It is essential to question the future resulting from the current digital and societal transformations. Therefore, philosophers must rethink and question values and virtues that align with our contemporary era. This reflects an awareness of the dangers posed by intelligent machines in their inevitable form and the need to confront them by resisting the crises that have begun to threaten the future and fate of humanity, as expressed by Morin (2009). It is an era of disruption and a clash of values shaped by globalisation and the Fourth Industrial Revolution, which have introduced means of death, genocide, and the biological degradation of humans and ecology. Therefore, serious consideration must be given to overcoming these imbalances by renewing the future vision of human dignity, following the dominance of nanotechnology, such as artificial intelligence and the Internet of Things. Philosophy is no longer merely a tool for thinking and critique; it now plays a strategic and active role in daily practice, shifting from mere discourse to action and application. This is the task of applied philosophy, which has gained the attention of many philosophers, such as Fukuyama, who focused on human beings and the potential dangers to their future due to digital transformation, as well as the shift from biology to ecology, reflecting the rapid development of biology. We are faced here with the shock of the future brought about by technology.

Keywords: Applied philosophy, Artificial intelligence, Enlightened human, Ethics, Transhumanism.

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Introduction:

The development of biology in the last millennium and the emergence of a scientific field known as genetic engineering have led to a qualitative and dangerous shift in human life, transforming humans from sacred and complex beings into subjects of experimentation and observation. This shift necessitates the intervention of philosophy as a critical study concerned with the future of humanity and its relationship with biotechnologies, as well as the emergence of posthuman discourses, particularly posthumanism. This has prompted philosophical thought to explore new ways of thinking that liberate humans and their traits from biotechnological organisations and the technological applications produced for instrumental reasons. It reveals the truth of human perfection by unconditionally adopting technology within the project of the 'Iron Man' (superhuman robotic), postartificial intelligence, and the idea of physical immortality through integrating humans with nanotechnology. Given the significance of the topic at hand, in terms of its close connection to humanity and its political, economic, social, and ethical implications, the methodological necessity required us to raise a critical and analytical inquiry according to a logical structure that asserts the originality of the proposal and the novelty in philosophical research and theorisation. This approach aims to shift the thinking paradigm in search of standards that can save humanity from destruction and deviation on the basis of critical and prospective studies that warn of the immense overuse of technology and its potential impact on human species. The issue of posthumanism, its future, and the position that humanity will occupy in light of artificial intelligence, the alleged approach to singularity, and the pleasure derived from it at the expense of another human all require us to search for ways to tame technology for the benefit of humanity rather than against it. This means searching for new metaphysics that parallels the development of science, particularly given the scientific industrial revolution known as the Fourth Industrial Revolution, which has reshaped the future of human thinking, especially with respect to human interaction with machines through cutting-edge technology known as artificial intelligence computer vision. This has become a reality imposed on the world and an inevitable future in all aspects of life (militarily, politically, economically, educationally, and humanely). This issue is linked to the development of nanorobots implanted in the human brain to perform various functions, raising the possibility of robot consciousness and their ability to compare structural composition and communication capabilities with those of humans. The matter has even transcended this to the design of machines that exceed the human brain, surpassing biological capabilities in terms of performance, efficiency in achievement, and work quality, aiming to decode and dismantle the brain's code. This undermines the uniqueness of humans, placing them at risk. Thus, we are confronted with a significant issue concerning the relationship between humans and machines and the mastery of

this technology required by the age, as it is linked to the future of humanity and the dangers posed by super artificial intelligence, along with its future impact on the knowledge society and its economy. We face challenges, problems, threats, and transformations in the concept of humanity in both modern philosophy and postmodern philosophy—from the sacred human to the deceptive human and from the ordinary human to the robotic human.

The aspirations of cybernetics represent added value to scientific research and invention, contributing to the development of human knowledge. It is a new revolution enhancing critical and questioning thinking and developing intellectual skills. Therefore, keeping pace with digital development to meet its prospective and future aspirations with epistemological immunity that guides and directs humanity to safe shores is necessary. Furthermore, it revives the role of philosophy in addressing the dangers of scientific discoveries that have troubled and continue to occupy humans with significant epistemological questions that cannot be overlooked. From here, we must ask:

What is the concept of humanity in light of the remarkable development of artificial intelligence? What do we mean by enlightened humans? What is the role of applied philosophy in directing the ethical deviation of artificial intelligence? What is the new ethics that contemporary humans are betting on?

This central issue can be broken down into subissues: Has the machine gained control over human beings, with their lives becoming governed without applied ethics? Moreover, can we say, with the myth of artificial intelligence, that humanity is dead or that it leads to a better life for humanity? By this, we mean a greater number of human beings. Can we say that Nietzsche's prophecy was correct?

This leads us to the conclusion that philosophy is an act of resistance against artificial intelligence, which leads us to question its future. Raising this issue means paying attention to artificial intelligence and philosophy within the ethics framework and unravelling the mystery of artificial intelligence's adaptation to human values. From here, we can pose the following subissue: What is the concept of humanity in light of the remarkable development of artificial intelligence? What do we mean by enlightened humans? What is the role of applied philosophy in directing the ethical deviation of artificial intelligence?

Previous studies:

Among the serious and rigorous previous studies in the field of the essence of humanity in artificial intelligence, such studies are scarce, as the topic is more contemporary. Most sources and references are in foreign languages, such as English and German, making Arabic-language doctoral theses and master's dissertations rare. Among the studies that have addressed this topic objectively and academically, we find the doctoral thesis by researcher Harbouche (2014), titled "Medical

Technologies and Their Ethical Value in the Philosophy of François Dagonie". Another doctoral thesis is by researcher Dahdouh (2006), titled "History and Philosophy of Biological and Medical Sciences in the Works of George Canguilhem". These studies fall within the domain of bioethics and biotechnologies that concern human beings and living organisms and examine the impact of scientific development on the essence of humanity and its future dimensions. In addition, some academic studies specialise in artificial intelligence and attempt to surpass humanity through genetic modification, either negatively or positively. We also refer to the study by Ahmed Sharaf El-Din (2012), titled "Genetic Engineering Between Sharia and Law". Given the madness of science and its ethical escapism, especially in Arab societies, we need to activate the jurisprudence of objectives, particularly the theory of objectives, and reject claims of the distortion and alteration of the image of humanity as honoured by God Almighty. The ethical and religious aspects serve as the control standards for regulating artificial intelligence and its domination over the concept of transhumanism in the posthumanism project. Another study by Al-Khalaf (2003) titled "Strategic Futures of the Human Era". Al-Hajjar (2017) also conducted a study titled "Genetic Modification... A Journey to Beyond Humanity... or a Setback to Pre-Humanity". Another article by Mebarek (2011) is titled "Posthumanism: The Freedom of Change and Modification in Human Nature". Furthermore, Blouch (2022) presented "The Age of Posthumanism: How Humans Will Transform in the Age of Artificial Intelligence Towards Philosophical Thinking in Future Medicine and Health". Finally, Al-Sayed (2014) published a study titled "Philosophical and Logical Contributions to Technological Development: Artificial Intelligence as a Model".

Artificial intelligence is one of the subjects proposed for future graduate studies at the doctoral level, which calls for research and effort by researchers. What is generally observed in these studies is that they belong to the field of cybernetic ethics research, which aims to enhance humanity within the limits permitted by religion and law. The dangerous deviations caused by artificial intelligence call for further philosophical inquiry, focusing on its applied nature and from an ethical perspective.

1. Philosophy of Resistance in Reaction to the Philosophy of Artificial Intelligence

It is important to reconsider the future of contemporary humanity, which has developed artificial intelligence and its applications and programs, and the massive digital transformations that have invaded its life. These changes have reached the essence of human existence and the workplace, where the machine is inevitably present. This raises an ethical question about how humanity can protect itself from the irrational misuse of artificial intelligence and seek a moral, ethical path that aligns with the spirit of the age. This means fostering understanding and awareness within humanity about the catastrophic nature of intelligent machines if they are not regulated and moralised. The philosophy of resistance is a necessary outcome of confronting these technological slips and unethical

deviations, as humanity has become a looming danger to its future and its harmful destiny. As Morin (2009) stated,

We must demolish the idea of simple, guaranteed progress, moving in one direction, and view progress as fluctuating in nature, involving a retreat inherent in its very principle. Progress is experiencing a crisis today at the level of every society and, naturally, at the global level (p. 36).

The 21st century is an era where science and technology have surpassed philosophy and values, with ecological imbalance marking a time of inhumanity. Humanity is searching for a saviour from these crises, which led to the emergence of applied philosophy in various fields (bioethics, ecology, artificial intelligence). These fields aim to direct their research toward human moral action and emphasise the dignity and rights of humanity, which has multiple dimensions: a past, a present, and a future that has become uncertain because of the attempt to replicate human beings through machines. This represents the shock of the future and the mystery of intelligent machines in their manipulation of the human genome concept. As Fukuyama (2002) stated,

The greatest threat posed by contemporary biotechnology is the possibility that changing human nature will push us into a posthistory phase because human nature is... therefore, any technology capable of reshaping what we are will lead to dire consequences for liberal democracy and for the nature of politics itself (p. 31).

We are faced with the dilemma of control: which controls the other, artificial intelligence or humanity? What will be the consequence for humanity when it develops this intelligent machine, still aspiring to replicate it as a human and possibly even surpassing it in what is known as superintelligent AI, leading to a war between machines and humans? How can this be ended? It could become another method of yielding to the machine and accepting its control and programming policies, marking a safe harbour where benefits and goals are achieved. As Russell (2017) stated,

In short, it seems that attempts to create superintelligent machines are unstoppable, but success in achieving this goal could lead to destruction of the human race. However, it is not too late, so we must understand what we have done wrongly and seek to fix it (p. 23).

This means there is a human crisis concerning humanity's future due to the machine's takeover of human life and the emergence of the posthumanism project, considering it the completed state of humanity, with parts resembling human organs to the point where they can no longer be distinguished. These parts may have the ability to survive and resist longer than natural human organs do. Does this not call for the reform of this direction, where philosophy plays a decisive role in defending humanity and resolving the relationship between science and philosophy, promoting a philosophy that believes in positive artificial intelligence that is human friendly and towards a philosophy that respects human

privacy, dignity, the sanctity of the soul and life, and strengthens the defence of human rights and biological law to protect our human future.

On the basis of the previous discussion, there is an ethical inquiry into artificial intelligence. As Selwyn (2020) noted, "When we frame a problem well, we have solved half of it" (p. 192). The human species faces significant scientific fears and a decline in ethical values due to the endless scrutiny of postmodernism, which has exacerbated human madness and the machine's attempt to mimic human morality or the domination of the machine over humanity and its values. Virtual sciences have a considerable positive or negative impact on the future of humanity. This means that we must reflect on the ethical foundations of the machine in contrast to human megalomania and the questioning of algorithmic ethics. As Al-Ayadi (2021) noted,

The triumph of virtues, i.e., making robots behave as virtuous humans, places at the heart of contemporary ethical questions the Aristotelian concept of *phronesis*, usually translated as practical wisdom, and calls for choosing medical examples to create medical robots, borrowing some terms from American philosopher Shannon Vallor, who suggests enhancing algorithms with ethical techniques such as honesty, humility, courage, and open-mindedness (p. 6).

However, accepting this statement leads us to address the issue of human dignity and how to preserve it and, therefore, regulate intelligent machines within ethical frameworks.

2. The Enlightened Human: Troubling Questions

This concerns the scientific attempt to combine artificial intelligence with humanity, i.e., merging human common sense with technological inventions. It is an attempt to hybridise humans and machines, half-machines and half-humans. The strange possibility is as follows:

The future possibility for scientists to clone a knowledgeable individual in contrast to a foolish individual, to create a very evil being in contrast to a very friendly one, and to increase hybrids carrying the gene for strength in contrast to very weak individuals because scientists in genetic engineering are working hard to discover the genes responsible for strength, evil, and intelligence and to stimulate them. This is what a French Jewish doctor working at the Raelian Scientific Laboratory in France has been striving for (Saadallah, 2012, p. 6).

Philosophical inquiry with future legitimacy revolves around the dangers of manipulating the genetic system and, consequently, the humanisation of things and the dilution of the concept of identity. It is the realm of hybrids and entry into the world of codes and genetic intervention: "The archive of the human being, responsible for his functions, directing his behaviour, and granting self-distinction among other models, based on specific fingerprints that are infinitely precise and refined" (Saadallah, 2012, p. 5). This leads to the creation of humanity, i.e., using the human body as a site for experimentation and

control, with artificial intelligence attempting to determine the nature of humanity and define its existence. Is this technological alienation and the destruction of its future and ontology? Therefore, there must be a warning about the dangers of cloning, as it represents a revolution against human nature and its ontology, a rebellion against humanity, and a rejection of the sanctity of life. As Kihel (2019) claimed,

The ambition of technology to achieve a human condition where humanity is pure human creation and life becomes a quest for happiness perceived in the short term may result in dire consequences for humanity, leading to nihilism and chaos, which strip nature of its standards, signalling the end of humanity and the approach of posthumanism, or the superhuman, which is the imagined human that genetic engineering technologies aim to create over generations and stages, much like metamorphosing insects (pp. 119--120).

The human body has become a subject of technology and must coexist. The question of how to live professionally with it means controlling it without dissolving or merging into it. The issue lies in the use of artificial intelligence and how we interact with it, especially if it is destructive to human life and is used for military purposes. Therefore, its uses must be ethically regulated and framed within ethical boundaries that place human dignity above all scientific and technological considerations. This leads us to raise a series of critical questions: If artificial intelligence takes over the human world and humans interact with it wildly and selfishly, to the point where humans become complex machines—machines devoid of spirit, with a mechanical nature—then, in contrast, the possibility of robot consciousness arises. These questions fall within the postmechanism category, which includes three perspectives discussing the issues of human and robot souls:

1/Mechanism: Neither humans nor robots are anything but machines, and there is no reason to prevent the existence of machines resembling humans. 2) Humanity: Humans have souls that robots cannot possess so that no robot can resemble a human. 3/Mysticism: Everything, whether human or robot, is a partner in the absolute, so a machine resembling a human could exist (Roker, 2022, p. 256).

The essence of humanity in the age of artificial intelligence raises a provocative question: Are robots capable of competing with human abilities? Moreover, is it possible for them to surpass humans? Thus, we can talk about a hollow human, a soulless, mechanically programmed, artificial human—a technical human without ethics or a being that feels its humanity, which has now been forced to adapt to digital transformations. Thus, we face a series of human transformations in contrast to digital transformations. What is the ethical value framework for this transformation? On what basis can this transformation be justified and accepted? This inspires us to discuss the human destiny tied to radical transformation, or what is known as the fake human, as opposed to the real one. Here, we face the

absence of the original human version, as existing copies are mere replicas. We are presented with the possibility of human extinction while preserving a genetically and artificially engineered human type: "It is a genetically modified human, known as a 'cyborg,' a robotic or semirobotic human who surpasses human deficiencies" (Toffoltti, 2007). A half-machine, half-human, or a mixed human. However, before we teach machines how to teach themselves and control humans, we need to learn how to preserve our ethical balance and raise awareness among future generations about the dangers of machines to humans, as they recognise the seriousness of the situation. It is humanity that declared war on the robotic alternative against itself.

3. What Kind of Human in the Age of Artificial Intelligence:

In human artificial intelligence, development has reached positive realism in health and medicine, a gain for humanity. However, there are concerns about whether it is possible to envision the future of humanity without humans, merging human intelligence with artificial intelligence to simulate human creativity and intelligence. A vivid example is the robot named "Sophia," which was granted Saudi Arabian citizenship in 2017. She is the first robot to be recognised as a citizen in this world, and her development has exceeded what was expected. "Sophia" is a citizen who holds dialogues with prominent personalities and attends global conferences:

This type of robot can smile, laugh, and express emotions like a human does. If you ask Sophia a question, she will provide the correct answer. This robot uses advanced machine learning techniques to recognise faces and detect various hand gestures (Salman, n.d., p. 70).

This is a positive aspect, but when we consider the dangers that humanity faces and the fate awaiting humans and their hopes for a future without human beings, with machines replacing them, we are confronted with a very complex philosophical issue related to the digital human:

Perhaps embodied robots will one day be able to teach our children on our behalf, interpret their needs, satisfy their curiosity, monitor their sleep, smile at their facial expressions, and give them hugs... Google and its algorithms will manage all aspects of our lives in the best digital worlds (Cohen, 2022, p. 261).

This means that robots have been entrusted with tasks such as child upbringing, elderly care, etc., which is known as positive artificial intelligence and is human friendly rather than seeking to replace humans. Even when programmed with human-like qualities, the elements of spirit and mental processes remain the domain of humans. Additionally, humans are the creators of machines, not vice versa. Humans are the noblest of God's creations. In this discussion, we focus on the vision of AI in serving humanity in all aspects of life:

The presence of robots in the apartments of the elderly or the infirm allows caregivers to remotely monitor their patients to perform simple tasks, such as administering medication, measuring temperature, or simply providing support to workers, because the robot can accompany the patient in all aspects of their life (Cohen, 2022, p. 85).

We can say that the philosophy of humanity is an inevitable outcome of the development of technology, which claims the end of humanity, and that the history of humanity bears witness to its end with the concept of the hybrid human. The posthumanism project represents a threat to humanity; it is the era of posthumanism leading to inhumanity. According to this project, humanity has independence in terms of its goals, which led to what is called "Exotropy, which refers to a stage of integrating technology into life, a stage in which humanity has begun to the extent that some claim that the human who will live for a thousand years was born today" (Maafa, 2024, p. 61). In contrast to this fusion and integration, and the claim of human immortality and longevity on Earth due to the rejection of venerating the concept of the human under any religious or ethical authority while encouraging any development that serves the goal of achieving the superhuman, there is another view that advocates for artificial intelligence called singularity: "It refers to the stage where humanity is entirely replaced by artificial intelligence, with the smart network 'Google' representing a precursor to this" (Maafa, 2024, p. 61).

We are faced with the shock of the future, the transformation of humanity's future, and the fear of changes to human nature. What path lies ahead? This technological exaggeration requires taming technology for the benefit of humanity. The idea that humanity is merely a robotic construct is a future illusion that may or may not come true because humans were created by divine powers that surpass all human abilities. Moreover, this concept of posthumanism goes beyond humanity, and posthuman ideas are atheistic beliefs that deny the existence of God: "I believe in the transcendence of humanity; once a sufficient number of people are present... they will consciously realise its true destiny" (Kafi, 2004, p. 61).

If we look back at the history of philosophy, we find that the German philosopher Nietzsche advocated for the idea of the robotic human and the death of God. A parallel idea can be found in Islamic philosophy, specifically in the mystical writings of Ibn Arabi, who spoke of the perfect human. Therefore, this idea of superiority is not new to human history. However, it has taken on a dangerous dimension due to its association with biological terrorism and genetic control over humans, leading to the concept of transcendent humanity. It is as if Darwinism is in a new form, with a purely scientific guise resulting from technological advancement. Thus, its use aims at the development of humanity:

Artificial intelligence has successfully linked the elements of understanding and action in robot behaviour. It is a form of interaction between the robot and its environment, suitable and similar to how humans interact with the environment, such as in movements, shaking hands, sounds, and others. These successes are credited to the field of artificial life (Muftah, 2023, p. 409).

Thus, we understand that the contemporary biotechnological revolution has philosophical dimensions. It is an open war on humanity and everything that constitutes the human species—transhumanism—which has preoccupied applied philosophy. It represents a qualitative shift from creating things to creating more dangerous entities: living beings. This demands the consideration of this shift, with its philosophical and metaphysical burdens and ethical and scientific implications for human life. Since the 19th century, this war has begun and accelerated to impact human nature and its sanctity in the name of complete specifications: "In the future, it may be possible to fully exploit modern technology to select the best genes to pass on to offspring... This could one day include intelligence and beauty... and the ability to compete" (Foucault, 2002, p. 224). This leads us to conclude that human nature is sacred, and science behaviour, as if it were something acceptable, is morally unacceptable and violates human dignity, as it expresses an enhancement model rather than a therapeutic one. Therefore, this enhancement of the human species encroaches on human dignity.

4. Posthumanism: A Counter-Project to Human Nature:

Posthumanism (transhumanism) initially refers to the development of a human species on the basis of its natural evolution, i.e., working to improve humanity through technology. However, posthumanism is much more dangerous than the former, as it involves surpassing humanity in terms of its nature, hybridisation, and technological control over it. To clarify further, the creation of humans has become possible; development and progress have become necessities imposed on humanity: "A genetically enhanced superhuman would be merely a second-class type of robot, designed under the constraint that its construction can only be through protein synthesis... this marks the beginning of the path toward superintelligence" (Tegmark, 2019, p. 153).

Along with the cyborg idea, this text posits the instinct for individuality in using technology and altering human nature by employing a biologically reverse innovative feeding system. They claim that the superhuman possesses a strong memory, and the cyborg aims to eliminate human aging and extend life, or what is known as breaking life, as if the human body is mechanically controlled. This project disrupts nature by eliminating the weak and ensuring survival for the stronger. It creates a new life that fits a new human model, one with the right to choose the specifications it desires. Artificial genetic engineering trains genes, essentially the enhancement of body parts and their functions and the development of cloning. In short, it realises the idea of a modified or trained human, either enhanced or

hybridised: "It is also possible to clone human beings and modify their reproductive cells, with the potential for sudden changes in the species. Therefore, the matter is nothing less than an issue concerning what constitutes humanity as humanity..." (Ferry, 2002, p. 145).

From this text, we can say that the meaning of life has become more ambiguous and dangerous with the proposition of the deified human. Life has become subject to experimentation and manufacturing, where the raw material for the creation of new life is humanity, which has lost its ethical value, with the sanctity of human life at stake turning into a field of experimentation and production: "Manipulating the human genome to decode its structure and the aspirations of some geneticists to pot to treat their development potentially generate a unique, unbalanced pattern of relationships between individuals" (Habermas, 2006, p. 56). This project must be framed with ethics, as the human species is an ethical system that must be considered in transhumanism. Humanity is threatened with a mad end created by science, disregarding its dignity and nature. Humanity is not merely a tendency but an essence expressing life's ethics without hybridisation or taming. Humanity requires refinement within human nature and the preservation of its future, as humans are ethical linguistic beings, emphasising the anthropotechnical tendency. Humans are not synthetic materials, which results from biotechnological developments and transhumanism. Humanity correction, enhancement, and development are troubling, ambiguous, and unknown.

5. Necessity of Applied Philosophy Today

Theoretical philosophy has become intertwined with the topics of applied philosophy. However, today, humanity is in greater need of applied philosophy than ever because of the increasing demands and needs of daily life and the changes resulting from technological development, such as political, social, and scientific changes. This has forced individuals to direct their thoughts from themselves to think about their relationships with others and their relationships with the universe and to create new topics, such as applied ethical studies, which have branched into new fields such as medical ethics, genetic engineering ethics, life sciences ethics, professional ethics, and the ethics of finance and business.

The great advantage of applied philosophy is its rejection of absolutism in the future of humanity, emphasising what is known as the philosophy of the possibilities of the future and providing a forward-looking vision for humanity, aiming to elevate it to a state of happy living and common sense:

Applied philosophy, which began to emerge in its current form in the 1950s and 1960s, is composed of various cultural questions dealing with the ethics of real life and the social and political issues ignored between the two world wars (Al-Nashar, 2010, p. 160).

This definition leads us first to the focus of applied philosophy on human life and its value, opening the discussion on topics that were once considered taboo, such as abortion, euthanasia, and artificial reproduction. From here, the major practical and applied issues became rooted within major core problems: When does human life cease to exist? Is there a hierarchy between different types of lives, where one deserves to live and the other to perish, meaning investigating which type of human life deserves to be lived and preserved?

To clarify further, we can shift from medical ethics to politics and governance, raising other questions, such as the legitimacy of one political system over another and the ethical impact on the economy, such as the legitimacy of specific business activities. However, the matter becomes more serious when it is linked to humans, the sanctity of life, and living with dignity. Thus, can the human body be freely commodified?

- Bioethics (Ethics of Life):

Bioethics represents a fertile field within applied philosophy and one of its branches, focusing on ethical questions and the legal accountability of biomedical technological issues. This field gained prominence after the controversy stirred by the famous German book "Slotz Eideck", titled "Rules for the Human Barn: Toward a New Human." Analysing this title first leads us to Slotz Eideck's new view of humanity, the rebellion against human naturalness, and the control over genetic material, aiming to choose the best human type with high-quality characteristics such as intelligence, extended lifespan, and work through advanced software known as genetic engineering to produce strong and advanced offspring—a being superior in all aspects. This point led "Habermas" to reject the notion of enhancing living beings (humans) and the interference of technology in refining the human species. In other words, this issue collides with the scale of values and the conflict between rights and duties. As a principle and legitimate justification for the individual, the right rejects any interference, as it distorts the principles of personality and identity. Every person has the right to have their genetic rights respected and, thus, maintain natural human rights as dictated by genetics, whether dominant or recessive traits: "...we cannot act as we wish with those to whom we grant human dignity...which constitutes the primary material of the fundamental law concerning human dignity" (Habermas, 2006, p. 43).

Habermas questioned the possibility of humanity's future in the face of the dominance of machines, artificial intelligence, and ongoing ecological degradation. This led him to reaffirm humanity's belief in preserving rights related to genetic modification, which is in line with Kant's principle, which condemns the mere consideration of humans as a means that justifies and permits the manipulation of their humanity. What is needed, according to absolute will, is treating humans with

dignity, with the most basic right being the right to live with dignity and respect to the sanctity of life: "The obstacle that will face genetic engineering concerns the ethics of experimentation on humans. The greatest threat posed by biotechnology is the possibility of changing human nature" (Fukuyama, 2003, p. 123).

As an ethical field, bioethics has attempted to correct the course of science, especially medicine and human biology. The danger arises when it concerns humanity and what comes after it, with the attempt to create a new being that calls for the death of humanity and personhood. Thus, searching for an ethical exit that can withstand challenges has become necessary. The twinship between ethical values and biology has produced the concept of bioethics as the science of survival or the science of preserving the human species with new ethical standards framed by the spirit of applied philosophy, which has nurtured itself from the womb of biological medicine, bringing philosophy and ethics back to their roles, which they had strayed from:

From here, bioethics was a turning point toward ethics, aiming to return ethics to science, particularly biology and its medical and technological applications, to preserve the human person, their dignity, and their identity... from being an end in itself, not merely a means... (Khalifa, 2020, p. 92).

This statement means that the time has come for ethical medical practices and addresses them within an ethical system that bets on human nature, accepting everything biological while being cautious of the artificial, except when it serves humanity and respects the ethical code, rejecting any drift that threatens humanity. Rationalisation and ethical considerations are the domains of applied philosophy, which has found and will continue to find rich material to work on, especially with the emergence of artificial intelligence and the concept of the enlightened (hybrid) human.

6. The Emergence of Applied Philosophy

Digital and cultural transformations have forced humanity today to focus on the question of the future and destiny, that is, to engage with contemporary philosophical issues in light of significant scientific and technological development. Therefore, the activation of epistemological studies and the rationalisation of sciences are the responsibility of philosophy, and the philosophy of the future determines the future of philosophy, which relies on applied philosophy. This field began in the early 1950s and 1960s following the violation of human dignity and the sanctity of life. Every intellectual study during World War II was considered taboo. However, its actual emergence and development were significant: "From practical philosophy in the English-speaking world, it is somewhat surprising to find the first application of postwar ethical thinking to an ethical dilemma traceable to France... with applied philosophy" (Lyman, 2004, p. 160).

If we want to be more precise, the attention to the ethical aspect and the consideration of ethics in our daily behaviours began with ancient Eastern thought and, in Greek philosophy, with the martyrs of philosophy, "Socrates," "Plato," and "Aristotle": "In ancient Greece, technology was highly advanced, but it was not pushed to its limits as it is today. Perhaps the Greeks had a social and religious system... Technology must be reintegrated into a system of values..." (Jacob, 2004, p. 160).

This discussion translates into a philosophical depth reflected in raising questions worthy of exploration, searching for the future of philosophy within advanced science, and accompanying philosophy in the era of biological wars and the pursuit of humans by other humans through machines.

7. Cyborgs and the principle of identity:

The principle of identity expressed logically as "A is A" has been shaken by the cyborg, as the manufactured human, resulting from nanotechnology, has shaped the posthuman movement. The elimination of the body is the dream of the cyborg, who views humans as nothing more than a collection of information stored in electronic chips. Therefore, the body becomes worthless in the eyes of the cyborg. The body and the human being as a whole system can now be penetrated through software and codes. This presents another dilemma: imagining the future without humanity:

Transhumanism refers to the transcendence of the natural human as we know it today toward another human who benefits from advancements in science and technology to increase their capabilities. In other words, the term refers to the transformations one undergoes to surpass one's biological and physical nature to improve one's abilities. For this reason, this movement is often symbolised as h+ (Mohammad, 2022, p. 369).

Nanotechnology has the potential to replicate the body of any human into a robotic body, and it does not stop there; it further advocates for the freedom of alteration and transformation, moving from the body to the most important indicator in humans—consciousness. This means creating a human with human traits but with artificial, intelligent, robotic capabilities that exceed human abilities, carrying the attribute of immortality to the point of computer simulation of human consciousness: "As we progress in the fields of artificial intelligence and cybernetics, we will face the possibility of computer simulation of human consciousness" (Thesingularityisner, 2005). This simulation of human intelligence, especially with respect to understanding and thinking, is considered a crime against humanity from an ethical standpoint. In light of human challenges, there is a push for the enactment of laws that address the responsibilities associated with the misuse of artificial intelligence, along with the ethical and human aspects that urge awareness of the dangers of misusing AI, particularly superintelligent AI, which presents significant ethical and legal challenges:

Superintelligent AI refers to devices that simulate human intelligence and rival it. These devices can understand human thoughts and emotions that influence human behavior, predict the feelings and attitudes of others, and interact with them. These devices possess all the features of a highly advanced generation of superintelligent AI, with capabilities ranging from programming to independent autonomy with high abilities, almost reaching everything related to the human mind (Lakhdar, 2024, p. 386).

This leads us to a critical philosophical inquiry characterised by doubt: does the machine surpass humanity and simulate its consciousness? Moreover, does it become equal to humanity's ability to solve problems? Here, we refer to the American philosopher "John Searle" in his Chinese room experiment, which challenges Turing's tests: "Strong artificial intelligence was our mistake. Perhaps symbolic computation resides in our heads (although he doubts this), but it cannot provide intelligence with precision alone. It does not provide intentionality, a term used by philosophers meaning purpose and understanding" (Bodin, 1993, p. 279). John Searle, a philosopher who rejects the superiority of machines over humans, insists that simulation is a characteristic of machines as they attempt to imitate humans. This is evidence of their limitations and inadequacies. Humans are rational beings who possess the element of life, and within them is a spirit that enables them to control machines. This role surpasses the continuous questions posed by applied philosophy, as it faces the most significant challenge, claiming the spiritualisation and rationalisation of machines. Therefore, "the human being is undergoing major transformations culturally, ethically, economically, cognitively, and spiritually, which have led to a series of crises that necessitate the exploration of the question of the future" (Mebarek, 2024, p. 118).

In conclusion, if artificial intelligence is not subject to ethical constraints, the human species will perish, and emotions will be buried. Humans will become mere material, and we will, in the future, be human without being human. This is the future scenario based on the cloning of a human from another human, resulting in a distortion of humanity, its nature, identity, and dignity. We are facing a terrifying future requiring serious studies in applied philosophy and ethics.

The revival of the role of applied philosophy in facing human crises and safeguarding human dignity without compromising its essence is essential. Humanity must remain the master of itself, and integrating bioethics with the study of rights and duties is the most important way to preserve human nature. The human genetic code is a red line, reinforced by medical law and the awareness of preserving humanity through medical bioethics. The international community must act regarding these reckless experiments, as it is illogical for humans to be victims of biological and biotechnological terrorism: "Civil society is actually capable of imposing effective restrictions on the way scientific

research is conducted, balancing the need for research with the respect for the dignity of humans subjected to such research" (Fukuyama, 2006, p. 250). This means that there is the possibility of regulating experiments according to necessity, and according to the theory of the objectives, preserving the fundamentals is more important than any scientific madness or risking one's life. Spiritual aspects and the future of faith are more important than artificial machines are. Artificial intelligence raises questions about its creation through human ethics and questions that cannot be answered or predicted. Thus, the integration of philosophy and science, with objective work in studies related to humanity, follows the following principle: "First, humanising societies, spiritualising sciences, rationalising religions, and giving absolute priority to the creative and positive capabilities of humanity" (Suheil, n.d., p. 170).

From the previous discussion in this research paper, we can say that the search for the idea of salvation from the consequences of the biotechnological revolution is a serious matter that requires more research in this fertile and vital field, with an emphasis on critical epistemological studies. It also requires exploring the relationship between science and metaphysics in its new meaning, which aligns with the spirit of age. To be clear, science and technology are controlled by powerful nations that use them as weapons against oppressed people. They have complete freedom in their usage and applications, whether for harm or benefit. Thus, the responsibility lies primarily with scientists in upholding the concept of humanity above all else. Humanity is a value system that should not be violated without forgetting the critical role of applied philosophy in strengthening the spirit of science with a humanistic inclination, aiming to achieve a dignified life for humanity without compromising it. It is the philosophy of the future, the question of current science, and a return to the beginning to revive the philosophy of humanity with standards that preserve it, as set by the Human Rights Organisation. The issue of postartificial intelligence is the greatest challenge, and the one humanity has ever faced, as humans have become a threat to themselves. The enemy of humanity is humanity. It is a new mode of thinking that requires caution and carefulness regarding harmful experiments on the human system. As mentioned, humanity and its well-being are tied to ethical law. The current crisis is an ethical human crisis. Therefore, we must redefine the path to the centrality of humanity and invest in the project of the sovereign and enlightened human being. Posthumanism is the future of humanity itself, drawing its legitimacy from the formation of human ethical consciousness. To ensure greater effectiveness, attention should be given to the sacredness of life, not just its quality.

Conclusion:

The value of this research is reflected in the recommendations and results we have reached through this study, which can be summarised as follows:



- The question of humanity's future is being raised, and graduate studies (masters, PhD) on the subject are intensifying, emphasising the gravity of the situation for the human species.
- Ethical inquiry into the essence of humanity and integrating the field of bioethics into medicine while opening up space for critical applied philosophical studies to guide the proper use of artificial intelligence and harness it for the benefit of humanity.
- Emphasising the importance of human dignity and its sanctity, it is subject to being taught within the ethics of life and respecting human rights.
- Highlighting the dangers of the posthumanism project and its deviations from the natural essence of humanity.
- Raising awareness among future generations about the dangers of superintelligent artificial intelligence, which threatens humanity, encourages them to establish a balance between the soul and the body.
- The results of nanotechnology should be handled with caution while emphasising the importance of preserving our Arab-Islamic identity and giving value to humans, honouring them as God's vicegerent on Earth, responsible for their unethical decisions.
- Activating the field of bioethics to address challenges and stakes that humans face as rational ethical beings with authority over biotechnologies.
- Humanity has become the subject of philosophical and ethical study due to the excessive development of artificial intelligence.
- Ensuring consideration of the public good according to the jurisprudential principle that there is God's law wherever there is public benefit, particularly in Arab-Islamic thought.
- The promotion of artificial intelligence is human friendly and positive, respecting human dignity.
- Acknowledging the impossibility of machines surpassing humans, even in mythical imagination.
- The impossibility of decoding consciousness, according to the American philosopher John Searle, is that humans are intentional and conscious beings (the Chinese Room experiment).
- Establishing ethical and legal boundaries for controlling machines that seek to surpass humans.
- Establishing a philosophy of ethical responsibility for practising artificial intelligence on the basis of respecting humans first and foremost.
- The essence of humanity is the sovereignty of the self over technology.

- Encouraging more studies in this scientific-technological field, which is linked to the issue of humanity as a rational being with its religious, ethical, and genetic uniqueness, reflecting its distinctiveness from other humans. This has raised a significant issue in the field of biotechnology: the issue of manufacturing humans as a technological project that has imposed itself forcefully on humanity. Human nature has thus been threatened with extinction, distortion, or deification—deviating from human dignity and other issues such as the trafficking of the human body. All of these issues were raised by bioethics to find solutions and proposals for this ethical and ontological crisis, which views humans as material subjects for experimentation, disregarding their fundamental rights. The human being, as an object, is the product of biotechnologies, and the key conclusions of the research are as follows:

- The emergence of artificial intelligence has raised numerous issues, including religious, ethical, social, cultural, and biological dilemmas, as well as existential concerns regarding the future of humanity.

- Efforts have been made to find solutions to these problems raised by artificial intelligence and address them legally, religiously, and ethically.

- Valuing the successes achieved by artificial intelligence in various fields for the benefit of humanity.

- Responsible artificial intelligence aims to develop beneficial technologies without interfering with human will or violating the realm of consciousness and codes (enhancing and valuing responsible artificial intelligence).

- Technology is an inevitable necessity, and the issues are raised, but separating our brains from our bodies makes no sense. Protecting individuals from how information related to brain function is used is a biological and ethical responsibility, and it should be valued in international human rights law.

- Bioethics committees should be established to address significant challenges and achieve justice and public benefits for individuals and society.

- Future challenges related to artificial intelligence include neural technologies, responsible artificial intelligence, and enhanced intelligent systems.

- Addressing information warfare as a force controlling the world through Arab-Islamic thought, promoting religious culture, raising awareness through ethical motivation, and reviving the human conscience (educating consumers in Western culture). In conclusion, researchers in artificial intelligence should build fair and ethical systems that do not manipulate humans. Trust is the foundation of the relationship between humans and machines.

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