

REFERENCES

- Adams, M. *The 10 Most Important Emerging Technologies for Humanity*. Truth Publishing International, 2005.
- Agar, N. *Truly Human Enhancement: A Philosophical Defense of Limits*, Cambridge, Massachusetts: MIT Press, 2014.
- Agar, N, and Marshall, F. "Human Enhancement." In *Routledge Companion to Bioethics* (531-542), edited by J. D. Arras, E. Fenton and R. Kukla. Routledge, 2015.
- Akhtar, S. *Islam as Political Religion*. Oxford: Routledge, 2011.
- Alhoff, F., Lin P., Moor, J., and Weckert, J. Ethics of Human Enhancement: 25 Questions & Answers, *Studies in Ethics, Law, and Technology* 4, no.1 (2010): 4.
- Al-Rodhan, N.R.F. *The Politics of Emerging Strategic Technologies: Implications for Geopolitics, Human Enhancement and Human Destiny*. UK: Palgrave Macmillan, 2011.
- Anomaly, J. *Creating Future People: The Ethics of Genetic Enhancement*, London: Routledge, 2020
- Ar-Raysuni, A. *Imam Al-Shatibi: Theory of the Higher Objectives and Intents of Islamic Law*, London, Washington: International Institute of Islamic Thought, 2005.
- Auda, J. *Maqasid al Shariah as Philosophy of Islamic Law: A Systems Approach*, London, Washington: The International Institute of Islamic Thought, 2008.
- . "Maqasid Al-Shariah: A Beginner's Guide." London, Washington: The International Institute of Islamic Thought, 2008.
- Bakar, O. "Islam and Bioethics", in *The History and Philosophy of Islamic Science*, London: The Islamic Texts Society, 1999.
- Bavelier, D., Savulescu, Fried, L.P., Friedmann, T., C E Lathan, C.E., Schürle, S., and Beard, J.R. "Rethinking Human Enhancement as Collective Welfarism." *Nature Human Behaviour* 3, no. 3 (2019): 2014–206.
- Baylis, F. and Robert, J.S. "The Inevitability of Genetic Enhancement Technologies." *Bioethics* 18, no. 1 (2004): 2.
- Beauchamp, T. L and Childress, J. F. *Principles of Biomedical Ethics*, Oxford: Oxford University Press, 2001.
- Beddington, J, C L Cooper, J Field, U Goswami, F A Huppert, R Jenkins, H S Jones, T B Kirkwood, B J Sahakian, and S M Thomas. "The Mental Wealth of Nations." *Nature* 455, no. 7216 (2008): 1057–1060.
- Boorse, Christopher. "Health as a theoretical concept", *Philosophy of Science* 44 (1997)
- Bostrom, N. "Transhumanist values", In *Ethical Issues for the 21st Century*, ed. Frederick Adams (2003), Philosophical Documentation Centre Press.

- Bostrom, N. and Sandberg, A. "Cognitive Enhancement: Methods, Ethics, Regulatory Challenges." *Science and Engineering Ethics* 15, no. 3 (2009): 311–341.
- Bostrom N. and Roache R., 'Ethical Issues in Human Enhancement', In *New waves in Applied Ethics*. Eds. Jesper Ryberg, Thomas Petersen and Clark Wolf. Basingstoke: Palgrave Macmillan, 2008. 120-152.
- Bronstein, J. "Objecting to the Genetic Virtue Program: Premises, Tradeoffs, and Science." *Polit. Life Sci* 29 (2010): 85–87.
- Burley, Justine, and John Harris, eds. *A Companion to Genethics*. Blackwell Publishing, 2004.
- Chatterjee, A. "Cosmetic Neurology: The Controversy over Enhancing Movement, Mentation, and Mood." *Neurology* 63 (2004): 968–974.
- Chin, A.H.B., Muhsin, S.M. & Ahmad, M.F. Islamic Perspectives on Elective Ovarian Tissue Freezing by Single Women for Non-medical or Social Reasons, *Asian Bioethics Review* (2023).
- Daniels, N. "Normal Functioning and the Treatment-Enhancement." *Cambridge Quarterly of Healthcare Ethics* (2000): 309–322.
- Devlin, P. *The Enforcement of Morals*. London: Oxford University Press, 1968.
- Dogan, R. *Usul Al-Fiqh: Methodology of Islamic Jurisprudence*. New Jersey: Tughra Books, 2015.
- Earp, B., Sandberg, A., Kahane, G., and Savulescu, J. "When is diminishment a form of enhancement? Rethinking the enhancement debate in biomedical ethics". *Front Syst Neuroscience* 2014; 8: 12
- Ebrahim, Abul Fadl Mohsen. "Vaccination in the Context of Al-Maqasid Al-Shari'ah (Objectives of Divine Law) and Islamic Medical Jurisprudence." *Arabian Journal of Business and Management Review (OMAN Chapter)* 3, no. 9 (April 2014): 46.
- El-Mesawi, Mohammed El-Tahir. "Maqasid Al-Shari'ah : Meaning, Scope and Ramifications", In *Al Shajarah*, Vol 25:2, Selangor: International Islamic University, 2020.
- . "Beyond Usul al-Fiqh: Ibn Ashur's 'Ilm Maqasid al-Shari'a', In *Maqasid al-Shariah: Explorations and Implications*, Selangor: Islamic Book Trust, 2018.
- Evans-Brown, M, McVeigh, Perkins, J.C., and Bellis, M.A. *Human Enhancement Drugs. The Emerging Challenges to Public Health*. Liverpool: North West Public Health Observatory, 2012.
- Farah, M J. "The Unknowns of Cognitive Enhancement." *Science* 350, no. 6259 (2015): 379–380.
- . "Neuroethics: The Ethical, Legal, and Societal Impact of Neuroscience." *Annual Review of Psychology* 63, no. 1 (January 10, 2012): 571–591.

- Farahany, N A, H T Greely, S Hyman, C Koch, C Grady, S P Paşca, N Sestan, et al. "The Ethics of Experimenting with Human Brain Tissue." *Nature* 556, no. 7702 (2018): 429–432.
- Felicitas, Opwis. "Maslaha in Contemporary Islamic Legal Theory, Islamic Law and Society." *Brill* 12, no. 2 (2005): 182–223.
- Furber, M. *Obligations to Future Generations: A Shari'ah Perspective*, Taba Publications, Abu Dhabi, 2013.
- Gilleen, J. "Modafinil Combined with Cognitive Training Is Associated with Improved Learning in Healthy Volunteers – a Randomised Controlled Trial." *Eur Neuropsychopharmacol* 24 (2014): 529–539.
- Giubilini, A. and Sanyal, S. "The Ethics of Human Enhancement", *Philosophy Compass* 10/4 (2015): 233-243.
- . "Challenging Human Enhancement." In *The Ethics of Human Enhancement: Understanding the Debate*, edited by S Clarke, J Savulescu, and T Coady. Oxford: Oxford University Press, 2016.
- Gordon, E. C. *Human enhancement and well-being: A Case for Optimism*, New York: Routledge, 2023.
- Grassie, W. J. *Religion and Human Enhancement. Death, Values and Morality*, Eds. Tracy J. Trotten and Calvin Mercer, Palgrave Macmillan, 2017.
- Greely, H., Sahakian, B., J Harris, R C Kessler, M Gazzaniga, P Campbell, and M J Farah. "Towards Responsible Use of Cognitive-Enhancing Drugs by the Healthy." *Nature* 456, no. 7223 (2008): 702–705.
- Greely, H. "Banning Genetic Determination", In *The New England Journal of Medicine*, 353: 865-867, 2005.
- Habermas, J. *The Future of Human Nature*. Cambridge: Polity Press, 2003.
- Hallaq, W. *A History of Islamic Legal Theories: An Introduction to Sunni Usul al-Fiqh*. Cambridge: Cambridge University Press, 1997.
- Harris J., *Enhancing evolution: The Ethical Case for Making Better People*, Princeton: Princeton University Press, 2007
- Hauskeller, M. *Better Humans? Understanding the Enhancement Project*. Durham, NC: Acumen, 2013.
- Hejazi, S. "Humankind. The Best of Molds—Islam Confronting Transhumanism" in *Sophia*, 58:677-688.
- Hoffman, V. J., "Islamic perspectives on the human body: Legal, Social and Spiritual Considerations". In *Embodiment, Morality, and Medicine*, L. Sowle Cahill and M. A. Farley (eds.), Kluwer Academic Publishers, p. 37-55.
- Hook, C. "Nanotechnology." In *Encyclopedia of Bioethics*, ed. Stephen G. Post, 3rd edition, New York: Macmillan Reference USA, 2004.

- Housden, C. "Cognitive Enhancing Drugs; Neuroscience and Society." In *Enhancing Human Capacities*, edited by J Savulescu, 113–126. West Sussex: Wiley-Blackwell, 2011.
- Ibn Ashur, M. A. *Treatise on Maqasid al-Shari'ah*. Surrey, Herndon: International Institute of Islamic Thought, 2006.
- Ibrahim, Y. S. "An Examination of the Modern Discourse on Maqasid Al-Shari'a." *The Journal of the Middle East and Africa* 5, no. 1 (2014): 43.
- Jones, D. G. *The Peril and Promise of Medical Technology*. Switzerland: Peter Lang, 2013.
- Juenst, E. T. "Can Prevention be Distinguished from Enhancement in Genetic Medicine?", *Journal of Medicine and Philosophy* 22:125-142 (1997).
- Kamali, M. H. *Principles of Islamic Jurisprudence*. 3rd Revised. Cambridge: UK: Islamic Texts Society, 2003.
- . "Goals and Purposes of Maqasid al-Shariah: Methodological Perspectives." In *The Objectives of Islamic Law: The Promises and Challenges of Maqasid al-Shariah*, ed. Idris Nassery, Rume Ahmed and Muna Tatari (London: Lexington, 2018).
- Kass, L. "The Wisdom of Repugnance: why we should ban the cloning of humans", *The New Republic* 2 June 216.22 (1997): 17-26
- . "Beyond Therapy: Biotechnology and the Pursuit of Human Improvement." In *Paper Presented to the President's Council on Bioethics*. Washington, DC, 2003.
- Kasule, Omar Hasan. 2007. Islamic Medical Education Resources: 070708P - PRESERVATION OF PROGENY: A MEDICAL PERSPECTIVE[1] (maqasid hifdh al nasl: al mandhuur al tibbi). Integrated Medical Education Resources. <https://omarkasule-tib.blogspot.com/2011/04/070708p-preservation-ofprogeny-medical.html>. Accessed 14 May 2023.
- Kekes, J. *A Case for Conservatism*. Ithaka, New York: Cornell University Press, 1998.
- Levin, Y. "The paradox of conservative bioethics", In *The New Atlantis Spring issue* (2003): 53-65.
- Levy, N. and Savulescu, J. The Neuroethics of Transcranial Electrical Stimulation, in *The Stimulated Brain: Cognitive Enhancement using non-invasive Stimulation*, ed. Roi Kohen Cadosh, UK: Academic Press, 2014.
- Lüthy, C. H. Historical and Philosophical Reflections on Natural, Enhanced and Artificial Men and Women. In *Engineering the Human*, B.-J. Koops et al. (eds.), Berlin: Springer, 2013.
- Masud, M. K. *Shatibi's Philosophy of Islamic Law*, Islamabad: The Islamic Research Institute, 1995.
- McDonald, J. G. B. *The Prudential Rationality of Radical Cognitive Enhancement*. Unpublished M.A. Philosophy Thesis, Victoria University of Wellington, 2016.

- Miller, R. A. "Extending Life: Scientific Prospects and Political Obstacles." *Milbank Quarterly* 80, no. 1 (2002): 155–174.
- Mobayed, Tamem. "Immortality on Earth? Transhumanism through Islamic lenses". *Yaqeen Institute for Islamic Research*, 2017.
- Moosa, E. "Muslim Ethics and Biotechnology." In *The Routledge Companion to Religion and Science*, edited by James W Haag, Gregory R Peterson, and Michael L. Spezio. Oxford: Routledge, 2012.
- Muhsin, S.M., M. Amanullah, and L. Zakariyah. 2019. Framework for Harm elimination in light of the Islamic legal maxims. *Islamic Quarterly* 63 (2):233–272.
- Muller, U. "Effects of Modafinil on Working Memory Processes in Humans." *Psychopharmacology (Berl)* 177 (2004): 161–169.
- Nassery, I., Ahmed, R., and Tatari, M. *The Promises and Challenges of Maqasid Al-Shariah*. London: Lexington, 2018.
- National Nanotechnology Initiative. "What Is so Special about 'Nano'?" *Nano.Gov*. Accessed May 6, 2023. <https://www.nano.gov/about-nanotechnology/what-is-so-special-about-nano>.
- Nelis, A. "Opting for Prevention: Human Enhancement and Genetic Testing", In *Engineering the Human: Human Enhancement Between Fiction and Fascination*. Edited by J Koops, Berlin: Springer-Verlag, 2013.
- Noor, Siti Nurani Mohd. "Enhancement". *The Encyclopedia of Islamic Bioethics. Oxford Islamic Studies*. Accessed January 3, 2022. <http://www.oxfordislamicstudies.com/article/opr/t9002/e0268>.
- Padela, Aasim I. "Conceptualizing the Human Being: Insights from the Genethics Discourse and Implications for Islamic Bioethics." In *Islamic Ethics and the Genome Question*, ed. Mohammed Ghaly, 113-38. Leiden: Brill, 2019.
- Parens, E, ed. *Enhancing Human Traits: Ethical and Social Implications*. Washington, DC: Georgetown University Press, 1998.
- Pavarini, G. "Smarter Than Thou, Holier than Thou: The Dynamic Interplay between Cognitive and Moral Enhancement." *Front Pharmacol* 9, no. 1189 (2018).
- Peters, T. Techno-secularism, religion, and the created co-creator, *Zygon*, Vol. 40, no. 4 (Dec 2005).
- Raquib, Amana. *Islamic Ethics of Technology: An Objectives' (Maqasid) Approach*. Kuala Lumpur: The Other Press, 2015.
- . "Maqasid Al-Sharī'ah: A Traditional Source for Ensuring Design and Development of Modern Technology for Humanity's Benefit." In *Islamic Perspectives on Science and Technology*, 143–167. Singapore: Springer, 2016.
- Resnik, David B. "The Moral Significance of the Therapy-Enhancement Distinction in Human Genetics". *Cambridge Quarterly of Healthcare Ethics*, Vol 9, no. 3 (2000): 365-377.

- Sachedina, A. *Islamic Biomedical Ethics: Principles and Applications*. New York: Oxford University Press, 2009.
- Sandel, M. *The Case Against Perfection*. Cambridge, Massachusetts: Belknap Press, 2007.
- Julian Savulescu. "Procreative beneficence: why we should select the best embryos." *Bioethics*. 15.5/6 (2001):413-426.
- . "Justice, fairness, and enhancement." *Annals of the New York Academy of Sciences* 1093 (2006): 321-338.
- Selgelid, M. J. "Freedom and moral enhancement", *Journal of Medical Ethics*, 2014, 40 (4):215-216.
- Shabana, A. *Custom in Islamic Law and Legal Theory*, Palgrave Macmillan, 2010.
- Shabana, A. "Between treatment and enhancement: Islamic discourses on the boundaries of human genetic modification" in *Journal of Religious Ethics*, 2022.
- Silver, L. M. *Remaking Eden*, New York: HarpPeren, 1998.
- Sparrow, R. "A not-so-new eugenics. Harris and Savulescu on human enhancement." *Hastings Center Report* 41.1 (2011): 32-42.
- Stenmark, Mikael. *Scientism: Science, Ethics and Religion*. Routledge, USA, 2008.
- Tonkens, R. "My Child Will Never Initiate Ultimate Harm: An Argument Against Moral Enhancement. *J. Med. Ethics* 41 (2014): 245–251.
- Woodbrow, B. *Cyber-Humans: Our Future with Machines*. Switzerland: Springer, 2015.
- Vaisalou, Sofia. *Ibn Taimiyyah's Theological Ethics*. Oxford University Press, 2016.
- Van de Ven, Katinka, Mulrooney, Kyle J. D., and McVeigh, Jim. *Human Enhancement Drugs*. London: Routledge, 2019.
- Vincent, J. A. "Ageing Contested: Anti-Ageing Science and the Cultural Construction of Old Age". *Sociology* 40, no. 4 (2006): 681–698.
- Zaman, Muhammad Qassim. *Modern Islamic Thought in a Radical Age: Religious Authority and Internal Criticism*. Cambridge: Cambridge University Press, 2012.