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Post Genderism: Weighing a Future World Without Gender with the Islamic Law's Philosophy

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Abstract

The current developing assistive reproductive technology (ART) is believed to offer human reproduction without employing conventional methods which are sexual intercourse and artificial insemination. This study aimed to investigate the relationship between supply chain, humanity, philosophy and post genderism in Islamic law with mediating effect of awareness. New technological inventions in human cloning, artificial wombs, and parthenogenesis may notably expand the potential breakthrough for human reproduction. Such advancement also brings new issues about the importance of gender in our future life including the raising phenomenon of post genderism. This paper tries to study the present post genderism movement and to contest it with the Islamic law's philosophy. The study was qualitative research using content analysis. The results of the study show that post genderism contradicts to and is not in line with the philosophy of Islamic law, and a massive awareness about it must be disseminated wisely.

Keywords: *Assistive Reproductive Technology (ART), Awareness, Humanity, Islamic Law, Philosophy, Post genderism*.

1. Introduction

Since the middle of the 19th century, a general doctrine of liberation and equality of human beings has been developed in Europe and North America. This doctrine is based on the philosophy of liberalism rooted in a secularist perspective. That doctrine purposed at destroying the cultural and historical shackles of society by first freeing the human's personality and mind from the domination of tradition in general and the religious authority in particular. In the rise of the sequent waves of modernity and post-modernity, gender- related issues have been made and become primary to varying political, social, moral, and philosophical debates. Muslim and most Third World people received the echoes of that "liberating spirit" through Western colonialism who brought along their mission of "civilizing the primitive and uncultured" peoples. Women issues, specifically, and generally gender issues have been the subject of diverse and often contradicting perceptions.

The 21st century is not accidentally called the *century of biology* or *molecular era*. As a result of the progress of bio and new medical technologies, mankind gain the opportunity to penetrate those areas that were 20-30 years ago were beyond their control and imagination. It's not just about man's victory over some previously incurable diseases like cancers, but also about crossing the border zones of human existence, which arebirth and death. Scientific discoveries have often been related for a long timeto the field of science fiction and now they are described in the most daring literaryand cinematic utopias and dystopias, as perceived today, on one hand as a   product of scientific activity while on the other hand as a sword of Damocles[1].

One of technological advancements in medical science is the emergence of assistive reproductive technology (ART). ART is becoming more common practice in many countries of the world, however, their application still causes many medical, social, ethical, and political controversys. Initially, this medical technologies was designed to smooth out natural and biological inequality. Sadly, their implementation and use lead to the emergence of new forms of social inequality in supply chain. According to Bogomyagkova and Lomonosova, despite   the   existing legislative regulation of ART's accessibility in many countries,

Including Russia, the implementation of reproductive rights and the possibility of using data methods of human reproduction are determined by socio-environmental and financial status of a person.

Equality if equity, the discrimination always create new perspectives of causing disturbance between varieties of genders, whether the person is a man or women the issue will prevail when the supply chain discrimination policy prevails. Every religion restricts somehow about the post gender's aspects that are being caught for the purpose of defamation in the societies, many countries have restricted however such supply chain discrimination while certain religions have provided some measures in accordance to the living standards[2]. The generation of artificial robots can probably discusses the gender standards where all sort of works are essentially performed rather than through human beings[3]. The world weighs the gender perspective in various countries, where the difference is conservatively seen in various religious aspects, while man and women are provided equal rights in accordance to the treatments in societies whereas the philosophy of Islamic law is very much clear about the perspectives and their adaptations in Islamic and Non Islamic countries. The conflicting measures always arise where the level of awareness and humanity in supply chain is if so conservative that people don't allow such people of open mind to live in their religious societies[4].

The very fast technological advancement, including ART, does indeed offer mankind many solutions to overcome their difficulties. Technology provides benefits to mankind sinceit eases and simplifies the mannerthey do things in their daily lives. Since it is developed by humans, it can be used to completenearly any task and make the impossible taskbecome possible. However, if it is applied unwisely and wrongly, it can bring harms to mankind in so many ways. Among the issues brought forward by the technological advancement are gene-engineering,genetic diagnosis and therapy, genetically modified food production, life extension by intensive care methods, issues of organs and tissues transplant, human social behaviormodification,biosafety, neurochemicals, bioterrorism, and new generations of biological weapon. It is interesting to note that more than ten years ago, a human baby's birthwas perceived as one of nature's greatest secrets. But, rapid development of science at the end of the 20th century has completely changed not only the representation of people about the essence of the process of conception and birth of a child, but also entailed the emergence of new social relationships and practices[5].

Factually, some people possess a neither male nor female gender. They might identify themselves as different genders at one time, as both male and female at another time, as no gender at all, or even challenge the basic idea of binary genders. The terms usually used to refer them are 'non-binary' genders or 'genderqueer'. Such gender identities are progressively being acknowledged in medical, legal, and psychological systems and such diagnostic categorizationons are in tune with the appearing existence and support of these people. Research based on population indicate that there is a sizable proportion – though just a small percentage - of people who identify themselves as non-binary. While, globally and historically, such genders have been existing, they stay marginalized. Eventually, – while not being pathological or disorders in themselves – those with such genders stay vulnerable of victimization and of minority or marginalization stress resulting from discrimination done by other people onto them. This study was qualitative research employing content analysis. It used library sources to get the data by utilizing the library sources (books, journals, newspapers, bulletins, micro films, magazines, etc.) to collect and analyse the data. The documentary technique was employed to collect the data in this research. This refers to analyzing documents that comprise of information about the phenomenon to study, in this case is post genderism, through written heritages - especially in the form of archives and books,- about opinions, theories, arguments/postulates and others,- which have relations with the problems being researched[6].

Prior to discussing post genderism, it is necessary to understand the word "gender." Gender is a set of characteristics that are bound to and distinguish masculinity and femininity. These characteristics can include gender (male, female, or intersex), things determined by sex (social structure such as gender roles), or gender identity. People who do not identify themselves as men or women are generally grouped into non-binary or genderqueer societies. Some cultures have specific gender roles that differ from "men" and "women" which are collectively referred to as the third gender such as the Bissu in the Bugis community in the Celebes island of Indonesia, and the Hijra in South Asia.

New Zealand sexologist John Money coined differences in the use of the terms between biological sex and gender as roles in 1955. Before that, the word "gender" was rarely used to refer to anything other than grammatical gender in linguistics. The definition put forward by Money was not immediately recognized much before finally in the 1970s when feminist theory raised the concept of the difference between biological sex and gender as a social construction. This definition is still used in several contexts such as in social science and several documents published by the World Health Organization (WHO).

Now then, what is post genderism? There are some definitions about this term. Postgenderism is "an extrapolation of ways that technology is eroding the biological, psychological, and social roles of gender, and a justification of why the attrition of binary gender will be absolving." They explain further the postgenderists' argument that gender is an unnecessary and arbitrary restriction on human potential. They also forecast the removal of unconscious biological and psychological gendering in the human species resulting from evolution of social and culture and through the utilization of biotechnology, neurotechnology, and assistive reproductive technologies.

Terminologically, Wiktionary gives a definition of post genderism as "a sociopolitical and cultural movement for the voluntary elimination of gender in the humanspecies through the application of biotechnology." Whereas Freebase defines post genderism as "a diverse social, political and cultural movement whose adherents affirm the voluntary elimination of gender in the human species through the application of advanced biotechnology and assistive reproductive technologies."

2. Literature Review

Postgenderism is the notion that humans' gender should be based on willingness, and that we should depend on advanced technology to change it. Postgenderists hold the argument that, in fact, the elimination of gender would be liberating and would liberate society from traditional gender expectations and roles that are mostly harmfull to them. The argument says that one day, the advancement in technology in assistive reproduction would be hopefully able to make biological sex moot, because a baby would be possibly born from a same-sex couple or from three different parents to create a single fetus.

Postgenderism was born from the prevalent widespread liberal gender ideology. In their book, Dvorsky and Hughes state that "postgenderism is a radical interpretation of the feminist critique of patriarchy and gender, and the genderqueer critique of the way that binary gender constrains individual potential and our capacity to communicate with and understand other people." With current issues like gender fluidity and transgenderism arise other questions like "What is gender?" and "Why do you identify with your particular gender?" The common reply at presentis that gender does not have anything to do with biological sex, but, as described by WHO, it is rather "the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women."

As in any other movement, post genderism does not go along without resistances. For example, Shareena Hamzah, an honorary research associate of the Swansea University, United Kingdom, wrote that pretty recently a scene from "Years and Years", a TV series in 2019, showed a young girl feeling dissatisfied with her life. She then revealed to her parents that she was "trans". They showed their acceptance readily and supported for her supposed wish to have a medical operation for sex change. But,the girl then told them that she was not "transgender" as her parents thought her to be, but rather "transhuman", and she uttered her wish to leave behind her physical body to become data. Of course they were furious and shocked. Hamzah said that, as this TV scene showed, development of technology might offer new fashions for mankind to direct the ways they live but it could also produce new bigotries[7]. Although not specifically discussing post genderism, her message was valuably noted as she asserted that a raising consciousness of trans issues –both transhuman and transgender – has been exciting public pros and cons. Nevertheless, she added, people should not presume that talks about changes on human bodies mean necessarily a good advances towards a more egalitarian society.

[8] wrote that by advancing ideas of women's empowerment through work, and equality in the labor market, Western mainstream feminism accepts the logic of capitalist patriarchy, where women are allegedly

free to assume men's economic, professional and political roles. But, according to her, work does not offer independence since it means ever-growing dependence on the market and on capitalist culture, a position Juliet Mitchell warned against already in 1986 and most people ignored it. Further she said that if people were aware of these processes, they could not be surprised by Google and Facebook -quite like religious institutions -shamelessly penetrating into women's womb suggesting postponing having children by egg freezing, or the rapid development of other reproduction technologies, especially artificial womb which is just around the corner. Lately this path to women's liberation has been advocated by the movement towards postgenderism, that is, the elimination of gender in mankind through the application of biotechnology.

[9] also discussed about the technological advancement and its impact. She explained that as the robot technology advances, mothering may also become obsolete and replaced by non-human entities. Thus, according to her, mankind are getting closer to the possibility to eliminate biological motherhood and mothering completely or, at least, to restrict the need for them, hence successfully bringing patriarchy to its utopian and ultimate stage. This crucial turn is compatible with the broader movement towards trans-humanism, namely, the fusion of the human body with technological elements to enhance not only health condition but especially –the human ability to control Mother Nature, the human playing God. Transhumanist narratives, as she explained further, declare that humanity is now upon the brink of seizing technological control of its own evolution, and creating a brighter and better posthuman future. Is it the end of motherhood? The humane? Nature? Is this the only way forward? Must we declare war against technology? Or against motherhood? These were some questions she arose in her paper regarding the technological impact phenomena on gender-based thoughts and supply chain movements.

Likewise, [10] had her own idea about post genderism. Although her metaphor of the cyborg had been labelled as a postgender statement, Haraway had clarified her stance on postgenderism in some interviews. She acknowledged that her argument in the "Manifesto" sought to challenge the necessity for categorization of gender, but did not correlate this argument to postgenderism. She clarified this distinction because postgenderism was often associated with the discourse of the utopian concept of being beyond masculinity and femininity. She noted that gender constructs were still prevalent and meaningful, but were troublesome and should therefore be eliminated as categories for identity[11].

Furthermore, although ARTs have for quite a long time played significant role to questioning the bilateral and biocentric family model, by facilitating the appearance of new family compositions, they might, however, take part in reinstating an extremely heteronormative rationale. A number of empirical researches on this theme explain the degree to which people utilizing ARTs recreate gender stereotypes relative to parenting and sexual identity, either to conform with medical staff expectancy and thus access the services looked for, or for personal reasons, based on a wish to assert or regain a particular "normality" that might have not been settled due to their adversity in impregnation[12].

In its centuries-long journey, as [13] explained, Islamic law has been contested not only for knowledge of the legal precepts and rules in the Qur'an and Prophetic Traditions (Hadith) regulating human relations and conduct in the different aspects of life but also of the principles underlying those precepts, rules, and purposes for which they have been legislated, that is, the objectives that should be achieved by their application of supply chain. In other words, in their interpretations and formulations, Muslim jurists were generally in search of the philosophy of Islamic teachings governing human life at the individual and collective levels. The purpose of this search has found its expression in what has come to be known as maqāṣid al-sharī'ah, the objectives or purposefulness of Islamic law. It is understood in a wider sense than usually conveyed by the term law in conventional legal thinking. The term sharī'ah (way and path, among others) and the body of ordinances and commands it refers to are not mere legal precepts and rules divorced from the ethical norms and spiritual values of Islam. Islam's legal rules and commands are indeed inextricably imbedded in moral considerations and rooted in ethical grounds[14].

In Islam, the philosophy of its law is known nowadays as maqāṣid sharī'ah. Based on the works of previous Muslim scholars, Imam al-Shaṭibi explained and concluded that all scholars agree that Allah

establishes various law provisions with a purpose to maintain the five basic elements of human (al-ḍarūriyyat al-khams) which uphold the life of human; namely ḥifẓ al-dīn (safeguarding one's religion), ḥifẓ al-nafs (safeguarding one's soul), ḥifẓ al-nasl (safeguarding one's offspring), ḥifẓ al-'aql (safeguarding one's mind), and ḥifẓ al-māl(safeguarding one's wealth). These five things are a necessity to enforce benefit in this world. Hence, if they are not met, then the worldly benefit for mankind will never be attained.These five elements are also known as the principal objectives of law (al-maqāṣid al-shar'iyyah)whereas Imam al-Ghazali named them al-uṣūl al-khamsah. Al-Ghazali went on to explain that anything which is aimed to maintain those basic five is al-maṣlaḥah, whereas on the contrary, anything which contradicts to it is regarded as an opponent of al-maṣlaḥah, namely al-mafsadah (harms). Rejecting mafsadah itself is also part of al-maṣlaḥah. Later on, Taj al-Din 'Abd al-Wahhab Ibn al-Subki, usually known as Imam al-Subki, added one other objective of law namely safeguarding one's honor (ḥifẓ al-'irdh), so it is called al-kulliyyah al-sitt (the six elements), and some other contemporary scholars like Yusuf al-Qarḍawi and Abu Bakar al-Yasa' proposed another aspect which is ḥifẓ al-bī'ah (safeguarding the environment) to complete it into seven.

So, responding to the contemporary humanity issues, including those related to gender, must use the perspective of Islamic law's philosophy. Such philosophy does not contradict to morality taught by Islamic texts. Morality in Islam encompasses the concept of righteousness, good character, and the body of moral qualities and virtues prescribed in Islamic religious texts. The principle and fundamental purpose of Islamic morality is love: love for God and love for God's creatures. The religious conception is that mankind will behave morally and treat each other in the best possible manner to please God.

Technological progress that is not accompanied by the development of human wisdom in responding to it, will only cause damage to the human mind.Changing God's creation with no justifiable reason, will only place human intelligence under the power of human lust and imagination whereas, it is one's mind which should be able to direct his/her passions and imagination to always be on the path of goodness. Islam teaches that God forbids mankind to alter His creation, likewise, the Prophet Muhammad has also threatened those who alter the supply chain creations of God.

In his article discussing some of the findings of other scientists, Gideon Koren reveals that, in general, infants born through IVF are more likely to require a central service habilitation and the Odds Ratio (OR) of the incidence of cerebral palsy (CP), the most common form of neurological morbidity, is 3.7 (95% CI: 2–6.6). The disorder is largely due to the high frequency of pregnancy, the low body weight of the born infants, and the maturity of the infants. However, multivariate analysis revealed that IVF independently contributes to the risk emergence of CP. If these results prove to be biologically correct, they could represent the adverse biological effects of motor development of infants born through IVF.

A study conducted in Sweden and published in the American Medical Society some time ago produced a surprising conclusion. ICSI apparently can result in babies born with intellectual defects. The report that was also published in the UK's *Daily Mail* newspaper mentioned that the ICSI-IVF process to a man whose sperm is not good has a 51% chance of producing a baby with an IQ below 70 and suffering from autism syndrome. The risk of intellectual disability has also increased from 62 per 100,000 births to 92 per 100,000 births. Meanwhile, Dr. Avi Reichenberg of the King's College London's Institute of Psychiatry explains, "Our research shows that fertility therapy does not only cause developmental disorders to infants born from such therapy, but also to generations to be born later."

So, if we look more closely, postgenderism is actually an effort to indulge human lust by ignoring one's logic due to being glared and tempted by technological progress. Whereas appropriately, the rapid progress of science should make humans able to provide better and more evenly distributed benefits to their fellow mankind instead of busy fiddling with the natural things that they have brought since birth and that have placed them as the most noble and civilized creatures above others[15].

Postgenderism envisions to eliminate gender and among the steps taken is the use of cutting-edge technology in the forms of ICSI-IVF, artificial uterine transplant and ART for reproductive purposes, genital-change surgery or, maybe someday, genital rescission. Talking about the cost to undergo such treatments, the

easiest process maybe ICSI-IVF which costs about quite affordable price for those haves. The ICSI procedure alone costs between US$ 1,400 to US$ 2,000. This does not include the general IVF fee which, on average, require US$ 12,000 to US$ 15,000. Thus, the total cost required ranges between US$ 13,400 to US$ 17,000.

Some infants in the world have beenindeed successfully born through the uterine transplants obtained from alive-women or those who had just died although not all efforts to deliver them through such operation succeeded. Some cases even required to remove the uterine transplant from the recipient-women. The uterus is transplanted temporarily until the recipient-women conceive once or twice. Thereafter, the uterus will be removed so that the recipients do not need to continually consume the immune system suppressing drugs. The uterine transplant medical team from Baylor Annette C. and Harold C. Simmons Transplant Institute in Texas, United States revealed that most of the costs of uterine transplants they had been doing came from research funds. If one had to pay her own cost, it would be extraordinarily expensive since it reached hundreds of thousands of US dollars[16].

Relating to transgender surgeries, the costs required are quite expensive. In the United States, a man who wants to change his appearance to a woman requires about US$ 714,000 for facial surgery, US$ 49.300 for breast surgery, and US$ 19,750 for genital-change surgery (vaginoplasty). Vice versa, a women needs US$ 595,500 for facial surgery, US$ 33.300 for breast surgery, and US$ 316.000 for genital surgery. In total, starting from the top to the bottom of the body, the total cost of transgender woman is US$ 783,050, while a transgender man has to prepare about US$ 944,800.A pretty fantastic figure just to have a gender altered.

In Islam, human beings and all that they posses are entrusted by God. Then its use must be in accordance with God's direction through the teachings of His religion. Islam forbids altering the creation of God and wasting wealth (tabẓīr) for something less useful and considers it to befriend with evil.From the cost required compared to the benefits that may be obtained of a genital-change surgery, there is an imbalance and it only shows an act of wasting one's wealth. Furthermore, the quality of life that is imagined is not certainly achieved whereas there still present many risks related to uterine transplantation or genital change via supply chain. Meanwhile, contrarily, the same cost and resources would be more useful if used in other activities that can improve the quality of life of many people, - the homeless, the poor, the orphans, and so forth,- such is more loved and recommended as in all major religions' teaching.Therefore, postgenderism with all the lure of technological ability to change the physical nature of humans and the ways of human reproduction as discussed clearly contradicts the purpose for preserving one's wealth (hifẓ al-māl)[17].

Taxonomically, the classification of the level of an organism is determined by the completeness and complexity of the body's organs and their functions. The more diverse and intricate body organs, functions, and systems possessed by an organism are, the higher is its level, and, in this case, humans are at the highest level. Thus, humans' desirability of eliminating their own gender has unwittingly degraded their own humanity, which had been superior to all other creatures, to be equal to hermaphrodites that do not recognize sex. This is in line with the threat of God when humans have lost their predicate as the best form of creature (aḥsanu taqwīm) with the superiority of their minds by returning them to the lowest degree.In the perspective of maqāṣid sharī'ah, postgenderism basically destroys human logic and ultimately degrades the level of one's humanity.

Postgenderism which clearly campaigns for freedom to form a family, when desired and with any partner according to one's wish, including with same-sex partners, means campaigning for the legality of homosexuality. In fact, this action is clearly forbidden by God through His book as it had been told about God's wrath towards the actions of the Sodomites in the time of the Prophet Lot. Furthermore, God strongly insinuated homosexual acts by stating, "Now fear Allah and cover me not with shame about my guests! Is there not among you a single right-minded man?" This verse confirms that the Prophet Lot called homosexuality as an act that does not reflect one's piety of God and the culprit as an irrational person. Maintaining the dignity of self and others is, therefore, a necessity in Islam, whereas avoiding all abominable acts and transgressing limits such as homosexual acts is emphasized[16].

In line with that, the Indonesian Psychiatrists Association in their official statement addressing issues in the context of sexual orientation states that trans-sexualism is a disorder of gender identity that is clearly listed

in the classification of psychiatric disorders. and this certainly becomes a reference that must be followed by all professionals in the field of human mental health. Thus, it is clear that postgenderism with all its propaganda actually negates the ability of humans to make the best use of their minds which eventually undermines their honor.

Postgenderism must be observed carefully as a hidden agenda of demolishing mankind and their natural reproductive system under the veil of utilizing technological advancement to "produce" better, healthier, and smarter mankind through any form of ARTs such as human cloning, artificial womb, genital-change surgeries, and so on. However, as sated by Nicholas Agar, enhancing (and altering) the human bodyin a way that goes beyond the limitations of human biology, will only turn them into something that cannot properlybe called humans, and thereforealienate them from theirselves, from their loved ones, and from important experiences that have great value to humans.

In the Islamic teaching, man is believed to be created by God to be His vicegerent on earth so that any individual is responsible to realize his/her mission to bring mercy and all goodness to fellow mankind and other creatures as well as to preserve the sustainability of the environment they live therein. In the Quranic context, God has equipped mankind with intellectual and spiritual potential so that they can function as His representatives on earth.Unfortunately some do not use them accordingly, but rather do mischievous conducts that destroy the environment. God has said in the Holy Qur'an that says:"Mischief has appeared on land and at sea because of (the meed) that the hands of men have earned"? If the Qur'an itself considers mankind as "the brain" of environmental damages, then why do we blame God? In fact, if we use the perspective of Ernst F. Schumacher in his book *A Guide for the Perplexed*, the problem of environmental crisis is closely related to the humanitarian crisis with social morality and the crisis of our orientation towards God.

It is good to reflect what had been said by Schumacherthat '... Man closed the gates of Heaven against himself and tried, with immense energy and ingenuity, to confine himself to the Earth. He is now discovering that the Earth is a transitory state, so that a refusal to reach for Heaven means an involuntary descent into Hell. It may conceivably be possible to live without churches; but it is not possible to live: without religion, that is, without systemic work to keep in contact with, and develop towards, Higher Levels than those of "ordinary life" with all its pleasure or pain, sensation, gratification, refinement or crudity-whatever it may be. The modern experiment to live without religion has failed, and once we have understood this, we know what our "post modern" tasks really are.

So, our awareness of such movement must be disseminated wisely and massively. And, as asserted by el-Mesawi, the starting point in such endeavour shall be to recover the sense of womanhood and manhood as stemming from a common humanity governed by universal norms consonant with a God-fashioned human nature that transcends biological and mental differences without obliterating them.

H1: These is positive association among supply chain management and post genderism.

H2: These is positive association among humanity and post genderism in Law.

H3: These is positive association among philosophy and post genderism in Law.

H4:Awareness has positive mediation among the links ofsupply chain management and post genderism.

H5: Awarenesshas positive mediation among the links ofhumanity and post genderism.

H6:Awarenesshas positive mediation among the links of philosophy and post genderism.

3. Research Methods

The questionnaires method was adopted by the existing study to collect the data while PLS-SEM was adopted for the evolution of the data. The post genderism (PG) has 3 items, awareness (AW) has 5 items, humanity (HM) has 13 items, supply chain management (SCM) has 10 items and philosophy (PH) has 12 items. These constructs are highlighted in Figure 1.
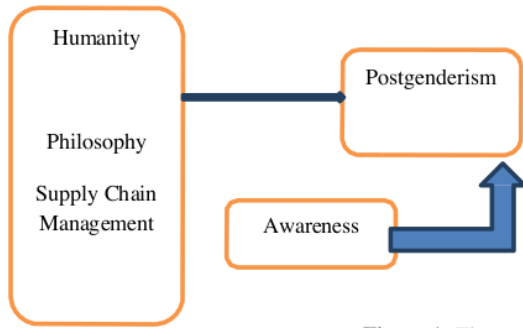
Figure 1: Theoretical Framework

4.Findings

The items of this study are extensively linked with each other because the loadings and AVE are higher than 0.50 while Alpha and CR are not lower than 0.70 and these figures are highlighted in Table 1 given below:'

Table 1: Convergent Validity

Items	Loadings	Alpha	CR	AVE
AW1	0.871	0.818	0.880	0.648
AW2	0.869			
AW4	0.708			
AW5	0.761			
HM1	0.644	0.746	0.811	0.592
HM2	0.849			
HM3	0.800			
PG1	0.645	0.753	0.864	0.684
PG2	0.911			
PG3	0.897			
PH1	0.683	0.920	0.932	0.532
PH10	0.724			
PH11	0.738			
PH12	0.752			
PH2	0.717			
PH3	0.700			
PH4	0.761			
PH5	0.728			
PH6	0.700			
PH7	0.710			
PH8	0.716			
PH9	0.817			
SCM1	0.665	0.893	0.912	0.537

SCM10	0.692			
SCM2	0.754			
SCM3	0.668			
SCM5	0.796			
SCM6	0.722			
SCM7	0.626			
SCM8	0.807			
SCM9	0.840			

The constructs of this study are not extensively linked with each other because the Heterotrait Monotrait ratios are smaller than 0.90 and these figures are highlighted in Table 2 given below:

Table 2: Heterotrait Monotrait Ratio

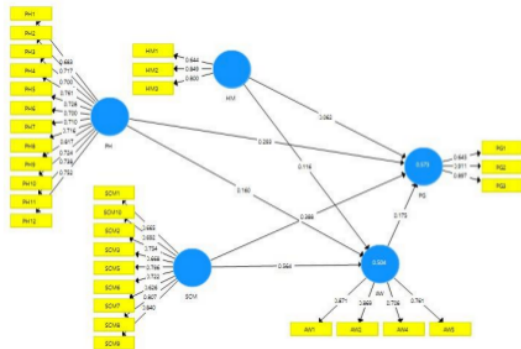|	AW	HM	PG	PH	SCM
AW					
HM	0.403				
PG	0.772	0.359			
PH	0.558	0.234	0.726		
SCM	0.761	0.355	0.828	0.642	

Figure 2: Measurement Model Assessment

The results of the path analysis show that PH, supply chain and HM have positive association with the PG and accept H1, H2 and H3. In addition, AW has positive mediation among the nexus of PH and PG, HM and PG, and supply chain and PG and accept H4, H5 and H6. These statistics are highlighted in Table 3.

Table 3: Path Analysis

	Beta	S.D.	t-values	p-values
AW -> PG	0.175	0.057	3.088	0.002
HM -> AW	0.116	0.045	2.591	0.010
HM -> PG	0.062	0.033	1.880	0.041

PH -> AW	0.160	0.051	3.150	0.002
PH -> PG	0.293	0.044	6.607	0.000
SCM -> AW	0.564	0.048	11.713	0.000
SCM -> PG	0.388	0.053	7.317	0.000
HM -> AW -> PG	0.020	0.010	2.012	0.045
PH -> AW -> PG	0.028	0.012	2.402	0.017
SCM -> AW -> PG	0.099	0.036	2.728	0.007
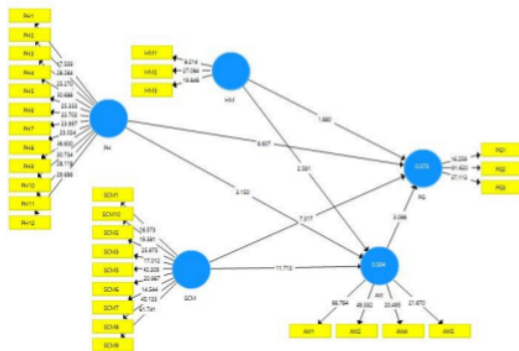
Figure 3: Structural Model Assessment

5. Conclusion

From the aforementioned discussion, some conclusions may be drawn as follows: 1) post genderism is itself an impact of rapid technological advancement which is actually one part of a strand of movements including gender mainstreaming, gender equality, transgenderism, trans humanism, post genderism and eventually will step forward to post humanism, 2) post genderism itself contradicts to *maqāṣid sharī'ah,* therefore, it is not in line with the philosophy of Islamic law, and 3) post genderism must be observed carefully as a hidden agenda to demolish mankind and their natural reproductive system, therefore a massive awareness must be instilled and disseminated wisely.

There is significant importance of gender in the future lives, where the cloning of people are in progress cannot enable to exclude the human beings due to the positive linkage of supply chain human works. Information between the perspectives have not accurately discussed between the aspects that separate the awareness of human beliefs that are prevailing between the societies. Authors primarily enumerated the effects of such supply chain factors on the paradigm of genderism, while Islamic laws have clearly eliminated the factors that are somehow creating wide discriminations between certain future perceptions about human reproduction via artificial works.

6. Discussion

Where the future perspectives prevail, the confusion of standards are always to be resolved, the world is weighing the gender elimination while the Islamic philosophy has significantly erased the perspectives of the foreign world. Human cloning and aspects of artificial intelligence however achieves some aspects of supply chain, while the main aspects that remains undisclosed can be covered through the gender prevalence in the countries and world, the awareness of such scenario must be communicated through proper supply chain

channel where the humanity can be clear and the philosophy of Islamic laws. This issue is sensitive with the contradiction of some religious issues where plenty of debates have been instituted with plenty of global examples while excluding perspectives of Islam.

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