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ABSTRACT

Of the dissertation for the degree of Doctor of Science

**ISLAMIC BIOETHICS: FROM RELIGIOUS AND ETHICAL
CONTEXT TO MODERN SOCIAL PROBLEM**

Specialty: 7212.01 - Ethics

Field of science: Philosophy

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Philosophy in Philology**

BAKU - 2025

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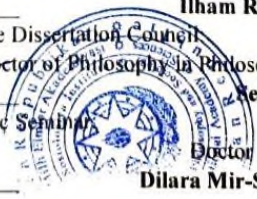
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GENERAL CHARACTERISTICS OF THE WORK

Relevance of the topic Bioethics is an interdisciplinary field of science that forms a new starting point for philosophical thought. Its formation and development are closely linked with the transformation of traditional ethics in general and medical ethics in particular. Above all, the interest in bioethics is an indication of the global public interest in human rights in modern societies, in the testing of new technologies and medical devices on people, which in itself has created a number of problems that require serious legal and moral regulation.

The theoretical and practical foundations of bioethics, which are of great importance for the modern world, were laid in 1946 at the Nuremberg Trials, when the horrific actions of Nazi doctors were exposed. The trial revealed that 70,000 people, including those suffering from mental and physical disabilities, Jews, Gypsies, and free-thinking people who were uncompromising in their opposition to Nazism, had been brutally murdered by doctors serving the idea of fascism. Euthanasia programs have been developed and implemented. It was also found that a number of doctors, contrary to the Hippocratic Oath, had carried out unimaginable medical and biological experiments on prisoners of war and civilians and people deported from Nazi-occupied countries. It was after the Nuremberg Trials that humanity first questioned the pathetic nature of the concepts of "doctor's conscience" and "medical ethics."

According to research, the term of *bioethics* was used for the first time in 1927 by the German theologian Pastor Fries Yar. Originally created in the wave of medical ethics, Bioethics as a spiritual, ethical and philosophical science that combines different fields of research, emerged in the late 60s - early 70s, and in 1971 the term "bioethics" was introduced to the scientific community by Van Renseller Potter. Introducing the new term to society and the scientific community, Potter emphasized that bioethics should be "a new science that includes biological knowledge and an

understanding of the system of human values"¹. "I have chosen the word Bio as a symbol of biological knowledge, the science of the system of living things, and the expression of ethics as a symbol of the understanding of the system of spiritual values of mankind"² [2]. Potter warned of the danger of destroying the entire ecosystem of the two fields of knowledge - the sharp contradictions between the natural sciences and the humanities. According to Potter, the polarization of ethical values and biological facts, which constitute the basic existence of human culture in a broad sense, could lead to scientific and technological processes that result in the end of life on Earth. That is why he called bioethics the *science of survival*.

Potter also noted that in addition to the explanation of natural phenomena, it is necessary to develop methods of proper use of scientific and technical knowledge that will improve the human race and the way of life of future generations. According to him, only a "bridge" between scientific, spiritual and cultural foundations could save mankind from imminent catastrophe. At the same time, bioethics should be a field of science that deals not only with man, but with the problems of the biosphere as a whole. In this sense, the concept of bioethics took on a broader meaning and surpassed the traditional notion of medical ethics; for here, as paradoxical as it may seem in theory, Potter's concern was that in practice the development of science would increasingly endanger human life.

Subsequent events, such as the development of biological weapons in the field of genetic engineering and changes in the status of humans and animals, and even biological life, began to create catastrophic ideas and fears that resonated with society. Thus, the idea of a scientific mystery was formed on Potter's bioethics, which led to new considerations about the "dual origin" of bioethics. Andre Hellegers, a Dutch physician and co-founder of the *Kennedy Institute of Ethics* in the United States, who dealt with demography in those years, equated bioethics as a science

¹ Поттер В.Р. Биоэтика: Мост в будущее / Киев. -2002,-с.9.

² Там же; с.10.

with maieutics, meaning that bioethics could be valued as a field of science only when compared to medicine, philosophy, and ethics, and in the process of dialogue ³[3]. According to Hellegers, the subject of this research area could be ethical aspects that are not considered in the clinical practice. Undoubtedly, Hellegers gave the term of bioethics an academic structure and incorporated it into the field of biomedical sciences, politics, and the media. Thanks to him, bioethics began to be recognized by the scientific community as a special science that combines medical and ethical understanding. Moreover, it was Hellegers who developed the specific methodology of this new science and proved that the physician-bioethics expert is more authoritative than the traditional moralist, because the concept of bioethics is a substitute for the term of "doctor's ethics."

Before all complex approaches Bioethics is an integral part of philosophy and ethics. As we know, the term "worldview" refers to philosophy and clarifies issues such as man's attitude to the environment, man's place and responsibilities in the world. Like as ethics is based on a spiritual context in its worldview, so bioethics is a system of worldviews that promotes morality and spirituality in relation to humans and all living things. For centuries, societies have held the view that human is superior to all other beings and can exploit nature and the living world as he pleases. This kind of worldview has been called anthropocentrism and since the twentieth century has given rise to a new ethical system of relations between the universe, nature and society - bioethics.

Starting from 1990s, the theoretical and practical boundaries of bioethics began to expand - and now in the context of medical ethics, giant substances such as law, philosophy, religion, and psychology have entered. In general, the universal foundations of bioethical knowledge include three important areas - the concepts of scientific, social and spiritual values. The first of these, the ***scientific concept***, is related to the emergence of new biomedical

³ Принципы биоэтики. Биоэтика: принципы, правила, проблемы / под ред. Б.Юдина. Москва: Эдиториал УРСС, -1988, - с.5-22.

technologies. Transplantation, resuscitation, artificial insemination, gene therapy are specific areas of modern medical practice that exist in many countries. Scientific knowledge, especially medical and biological knowledge, is universal and unlimited for general use. In order to regulate them, to ensure a positive response in the minds of society, it is necessary to apply the methodological theory of the *public concept* - the legal framework, social structures, propaganda and the media, and the mechanism of practical work. At the same time, one of the "brakes" in every theoretical concept which is the *concept of religious and moral values* takes the stage, and ignoring it can cause a set of social, moral and even political problems for any society. The main purpose of our research is to comment on the development of the concept of religious and spiritual values of all religions, especially Islam, in the period of development of global bioethics and biotechnological achievements.

Attitudes towards bioethics in Azerbaijan began to take shape after the restoration of the state independence, in the 90s of the past century. The impetus for the development of bioethical thought is the establishment of the citizens' right to health protection, fixed in Article 41 of the Constitution of the Republic of Azerbaijan, adopted in 1995. The international organization of UNESCO supports the improvement of bioethics in Azerbaijan. The most important step in the development of UNESCO-Azerbaijan relations was taken during the official visit of the President of Azerbaijan Heydar Aliyev to France, in December 1993, at the meeting with the Director-General of the Organization Mr. Federico Mayor. During that meeting, the parties discussed expansion of cooperation and future plans for its further development. Necessary steps were taken to establish the National Commission of the Republic of Azerbaijan for UNESCO. On February 21, 1994, National Leader Heydar Aliyev signed the corresponding decree. After that, a 25-member National Commission consisting of heads of relevant ministries and state departments, intellectuals and other public figures, and a permanent secretariat was established.

At a time when the President of the Republic of Azerbaijan Ilham Aliyev, as well as Goodwill Ambassador of UNESCO and ISESCO, the First Vice-President Mehriban Aliyeva pay serious attention to the fields of public health and medicine, due attention should be paid to the development of legal and ethical norms, in order to eliminate gaps in the field of the medical law and bioethics. Admittedly, we are far behind other countries in conducting researches and studies on improvement of many ethical and legal norms in this area. In particular, no serious scientific research or study has been conducted in our country, especially in the field of religious-ethical and religious-legal aspects of bioethics.

One thing to keep in mind is that bioethics and medical ethics are completely different concepts. Bioethics is a broader concept, including medical ethics. There is a number of differences between them. *First*, not only physicians but also philosophers, lawyers, theologians, psychologists, political scientists, politicians, and other professionals study the problems facing mankind today. For example, modified products are not only a problem for biologists and doctors. Today, it is a problem of politicians, because the problem has already acquired a socio-political meaning.

The *second* fundamental difference is that bioethics is an academic and educational field of activity. Many countries currently offer a variety of bioethics courses, starting from pre-schools, primary and high schools up to universities. For example, since 2000, bioethics has been taught as a compulsory subject in medical schools in neighboring Russia, rather than medical ethics. *Third*, bioethics is a rapidly evolving social institution. Thus, the UN, UNESCO, WHO and other international organizations, government and relevant professional organizations have been involved. Bioethics as a whole is, in a sense, a part of the human rights movement in the field of public health. Finally, the *fourth* difference is that bioethics also include religious worldviews and national-spiritual mentality. Unfortunately, it has been forgotten to add religious aspects to the list of social, political and scientific

activities in the field of bioethics in Azerbaijan, although a number of bioethical problems stem directly from the failure of taking into account the religious and national-spiritual values.

The current situation requires the emergence of a new scientific concept based on religious and ethical principles, in particular, the intervention of a number of fundamental sciences as philosophy, ethics, sociopsychology, religion, medicine and law. Prof. İ. Mammadzadeh noted: *“A number of achievements in these areas can contribute to the development of interdisciplinary research. Cooperation of representatives of different sciences, funding from different sources, application of technologies, etc. issues have a clear ethical aspect and can only be resolved if this point is understood...Of course, the interest in the problems of bioethics is due to the fact that our scientists - philosophers and public health workers - understand that it is impossible to solve the problems of modernity alone”*⁴. Taking into account such theoretical concepts, the dissertation examines the attitude of world religions, especially Islam, to the problems of bioethics with comparative analysis and universal research methods.

Today we can say with full confidence that the XXI century has entered the history of mankind with a new world order. In the process of formation of this order, expressed in the concept of globalization, and political, cultural, economic relations between states and societies are strengthened the interference of communication and mass media in all spheres of life. At the same time, scientists pay more attention to the development of this process in the needed direction in terms of national and state interests. The reason for this is that globalization is based on ideological standards, ethical norms and moral values, which are more acceptable in Western countries. In this case, there are contradictions that are incompatible, and sometimes even the complete opposite to the religious and spiritual life, everyday-life and morals of the Islamic-culture-based states and peoples. For this reason, the reflection of

⁴ Мамедзаде И.Р. Введение в этику/ Баку,-изд.Муаллим,-2004,- с.129.

globalization in ideology and public opinion is very relevant and vital for Islamic societies and the entire Muslim world.

In the field of religious culture, the West used to promote liberal values isolated from the spiritual content, which are essentially aimed at the suppression of centuries-old customs in the traditional societies. With the aggression of such values on our lives, social relations switch from the usual level to another level, where the dominance of the national culture is violated, and society is subject to westernization. No doubt that the values brought by globalization meet objection and opposition in traditional Muslim societies in many respects. Public consciousness does not accept disappearance of traditions, takes a position of self-defense, and sometimes when the evidence is not convincing enough and does not give the desired results, certain social groups become intolerant, make extremist statements and, finally, the fanaticism leads to terrorism. The activities of various radical Islamic groups in a number of countries around the world are clear examples of that. As they are armed with Islamic slogans in their activities, the attacks of the supporters of globalization are often directed against Islam.

Bioethics and its experience problems cover and concern all mankind today. A Human being, as an individual, wants to live, to marry, and to act without compromising his honor and dignity, without violating his divine and worldly rights. These natural desires of him must be supported both legally and socially, as well as religiously and morally. The attitude of world religions to bioethics is based on the establishment of a moral context. Islam also seeks to preserve the importance of moral principles and the system of national and moral values in the modern world, therefore certain statements have been done in its basic sources - the Holy Quran and the Hadiths of the Prophet (s) that explain the nature of the problem.

Today, the Azerbaijani state has entered a new period of its historical development - the stage of radical changes in all spheres of social life. The modern era is characterized not only by changes in socio-economic relations, but also large-scale progress in the country's long-standing ideological policy, scientific and religious thought, the integration of society into the world community and

communicative processes. The return of the Azerbaijani state to its historical roots, national and spiritual values, to the Islamic culture, creates proper conditions for mutual understanding between science and religion, the exchange of philosophical ideas, for the possibility of synthesis of history and modernity.

The relevance of this research lies in the consensual nature of the scientific and religious environment in Azerbaijan. Like the scientists see in this work the principled attitude of religion to scientific achievements, medical and biological innovations from the ethical point of view, so religious people can explain to themselves the pro-s and contra-s of the modern scientific inventions and biotechnological innovations. The aim is to interpret the attitude to the problems of secular bioethics in modern times in a special way from the point of view of Islamic jurisprudence (Al-Fiqh) - to demonstrate the attitude of different religions and denominations towards popular moral issues. In order to solve the new ethical problems created by biomedical technologies, Muslim lawyers and Al-Fiqh scholars of our century hold regular meetings and prepare certain rulings and decisions. Considerations on the scope and impact of these rulings and decisions are also of great interest to Azerbaijani Muslims. Those seeking answers to their personal questions about medical ethics can learn about the positions of not only different religions, but also different mazhabs and denominations of Islam in this study. The peculiarity of his research is that he was able to systematize the theoretical concept of various scientific and religious worldviews, and at the same time presented a new example of popular science literature.

Scope of development of the subject. Our stylistic position in writing this dissertation stems from the requirements of strict objectivity. In accordance with the specific requirements of the study, various works were included in the literature. Along with the Holy Quran and Hadiths, there are examples from the Torah, the Bible and other religious books, sources, works of orientalists and religious figures on Islamic history, philosophy and law, as well as researches on bioethics and religious sociology by modern

Western, Russian and Turkish scholars, philosophy research works of Azerbaijani scientists on the science of thought and ethics. Quotes and thoughts on the history of general theory of bioethics from the scientific researches of the following scientists - Acad. V.Mammadaliyev, M.Aliyeva, V.Mammadov, A.Mustafayeva, Z.Muhammedova, A.Dayri, J.F.Kollanj, F.Kondratyev, A.Gigi, V.Potter, E.Sgrechcha, B.Steinbok, V.Tambone, F.B. Hameda, K. Hallowell, on the philosophy of religious and ethics of the following philosophers - A. Akseki, M. Bayrakdar, R. Aliyev, H. Karaman, M.M.Kani, I.Mammadzadeh, V.Garadja, K.Platonov, A.Schweizer, A.Zarrinkub, as well as religious rulings and treatises of such philosophers as Imam Bukhari, Tabatabayi, Subhani, Qumi, Sheikh Sadug, Fazil Lankarani, Omar Nasuhi Bilman, Muhammad Hamidullah and many other Sharia scholars were used in this Dissertation. The views and provisions of the experts helped the author to follow the right direction in the research and to determine in what ways the issues were raised⁵.

⁵ Вах: Алиева М.А. Эвтанизия и проблема гуманности в медицине / автореферат дис.кан.филос.наук. Баку,-2005,-25 с. Мəммədəлийев V. Quran və elm / B; Qismət,-2006,- 128 s. Мəммədov V., Мəммədov R., Mustafayeva A. Beynəlxalq Konvensiya təcrübəsi və bioetika haqqında Azərbaycan Respublikası qanunvericiliyinin yaradılması / (elektron resurslar) 29.11.2011.sayt www.ihr-az.org // Abdel Halem, Harfiyah (editor), Islam and the Enviroment / London,-Ta-Ha Publishers,-1998/ Zeyno Baran. Sitizen Islam: The Future of Muslim Integration in the West – NY the Continium International Publishing Group,-2011,-197 p. Колланж Жан-Франсуа. Биоэтика и протестантизм // (Проект: образование) Сайт Рос. Комитета по биоэтике при UNESCO – 16.12.2009. - URL: <http://www.bioethics.ru/rus/projects/id/239/>. Дайри Ахмед. Новая эра в биомедицине: какова позиция мусульман? // URL: www.islamonline.net Гиги Альбер. Иудаизм и биоэтика // (Проект: образование) Сайт Рос. Комитета по биоэтике при UNESCO, - 16.12.2009. – URL: <http://www.bioethics.ru/rus/projects/id/311/> Мухамедова З.М. Исламская биоэтика в историческом аспекте // Сайт Ташкентской Медицинской Академии: URL: www.gpam.uzsci.net Поттер В.Р. Биоэтика: мост в будущее / В. Поттер. – Киев: - 2002. -316 с. Сгречча Э. Биоэтика / Э. Сгречча, В. Тамбоне. - Учебник. Пер. с итал. – М: Библейско-богословский институт св. Апостола Андрея, - 2002. - 420 с. Шюон Ф. Понять Ислам // «Вопросы философии» - № 7-8 / 1994. Akseki A.H. Ahlak İlimi ve İslam Ahlakı / Ankara: Nur yayınları-1991.-322 s. Bayrakdar M. İslam Felsefesine Giriş / M. Bayrakdar - 5. Baskı. Ankara: TC Diyanet Vakfı yayınları, - 2003.-314 s. Karaman H. Aile İlmihali / Hayrettin Karaman.- İstanbul: Timaş Yayınları, -2011. - 498 s. Şeyxülislam A. Paşazadə. Qafqazda İslam./ A. Paşazadə - Bakı: Azər nəşr, -1991. - 224 s. Мəммədzadə İ. Bir daha fəlsəfə haqqında / İ. Мəммədzadə - Bakı: Elm və təhsil, - 2020. -

In general, it should be noted that Muslim religious institutions working to apply religious and ethical contexts to the modern bioethics and to study the problem scientifically have recently focused on increasing the number of scientific publications and websites. While working on the topic, forum sites on bioethics were used at a number of points, and it was considered expedient to add some information to the work, indicating the source.

The main goals and objectives of this research are to acquaint you with the existence and diversity of philosophical approaches, religious and ethical views on the problems of global bioethics. As we know, turning any fragment of social reality into an object of social reality and defining its subject is an indication that the problem situation already exists. If there is a social problem, its nature, factors, obvious and unknown aspects of practice should be investigated. It is the problem situation that determines the scientific subject and the object of research within local framework of social reality. In this sense, the topic addressed is an indication of the existence of problems in Azerbaijani society, especially in our environment of religious thinking. The approach to bioethics from a religious-moral context has reached the level of a social problem, and its solutions must be determined by all possible means, both theoretical and practical.

Today, although the position of the various schools of Islamic law and jurisprudence on the a number of problems that bioethics brings to the discussion of our modern society - euthanasia, abortion, artificial insemination, experiments on patients, etc. is not unequivocal, the single logical decision is always the same: it is inadmissible for a Muslim to harm his own life and the lives

198 s. Гараджа В. Религиоведение (Социология религии) / В.Гараджа. - 2-е издание. – Москва: Аспект Пресс, -1995. - 351 с. Зарринкуб А. Хосейн. Исламская цивилизация / А. Зарринкуб. (пер. с фарси) - Москва: Андалус, -2004,- 237 с. Швейцер А. Благоговение перед жизнью / А. Швейцер. - Москва: Прогресс, - 1992,- 575 с. Мəһəммəd bin İsmail əl-Buxari. Peyğəmbərin əxlaqı / Buxari - (tərcümə Ə.Musayev). Bakı:İpək yolu, - 2009. - 519 s. Əbdülhəlim əbu Şəqqə. Peyğəmbər dövründə qadın azadlığı /Ə.Şəqqə. I cild. – B: İdrak, - 2014, 514 s. Səhih qüdsi hədislər / Toplayan: R.İsbarxanlı. II nəşr. – Bakı: Zərdəbi LTD, -2011.- 218 s. Lənkərani Məhəmməd Fazil Muvəhhidi. Cameul-məsail / F. Lənkərani.- İRİ-Qum: Əmiri-ələm nəşriyyatı, I cild - 530 s.

and health of others. This is confirmed by the Islamic medical codes adopted in a number of Muslim countries - Kuwait, Egypt, Iran, Pakistan, as well as in the Muslim communities of Canada and the United States. Currently, the social, legal, and economic aspects of the public health and biomedical technologies goes on exploring in the context of Islamic ethical issues. The most important stage in the development of Islamic bioethics was the establishment of the Organization of Islamic Medical Sciences in Kuwait in 1981 and the adoption of the Islamic Code of the Medical Ethics. During the past period, international conferences held in many countries around the world, focusing on internal organ transplantation, intensive care technologies, etc. In addition to medical issues, children's rights, protection of young people from alcohol and drug addiction, and special training programs for Muslim doctors were also on the agenda.

Since the problems of biotechnology and bioethics have a serious impact on the foundations of human life, family and society, so the position of the Muslim theological school towards that must be fully shaped and declared. At the same time, the media should provide the public with information on controversial issues, the attitudes of various political, economic and ideological circles, the views of Muslim scholars, as well as the appreciation or protest of ordinary Muslims under biotechnological pressure. It should be kept in mind that the problems of biomedicine are very complex, because they are based on the complexity of the science itself, as well as certain interests of some social groups. Therefore, when interpreting the rules of application of biological sciences, it is necessary to pay attention to the technological, economic, political and moral aspects, the contradictions that arise between them; and a simple declaration of what is halal and what is haram is not enough. A broader interpretation and a clearer position is needed here. At the same time, we would like to note that in many ways it would be expedient to take into account the opinion of religious figures and representatives of religious denominations in the existing Committee on Bioethics in Azerbaijan, as well as in the work of legislative commissions preparing health decisions.

The theoretical and methodological bases of the dissertation research are scientific works and researches of both national and foreign experts on the Holy Quran, Sunnah, Hadith as well as commentaries, philosophy, ethics, religion, Islamic history, Islamic behavior, bioethics and medical ethics. Common and fixed scientific research practice and dialectical laws of scientific methodology such as the identification of cause-and-effect relationships, comparative analysis of existing facts, analysis and generalization of results, as well as common inductive and deductive, historical and logical cognitive methods were used during the study of various trends in the solution of tasks related to solving the problems. The methodological structure of the research has theoretical and practical essence in the study of Islamic morality, jurisprudence and bioethics.

The author tried to give an objective assessment of the processes while commenting on the attitude of the ethical postulates of religion to the issues of bioethics, one of the global problems of mankind. The research used the historical principles of social philosophy in the coverage of historical events and processes; the chronological sequence was maintained; the author used the method of analysis and comparison of all sources from personal point of view, focused on cause-and-effect relationships.

Scientific novelty of the research. The dissertation is the first scientific research work in Azerbaijan that provides a comprehensive interpretation of the problems of bioethics and ethical inquiries created by biotechnological achievements in society in terms of the moral principles of Islam. The research topic is analyzed for the first time in our country from a philosophical, religious and scientific point of view; the genesis of the problem from the religious-moral context to modern socio-cultural and socio-political aspects is highlighted. The scientific innovation clarified by the structure and disclosure of the problem is reflected in the following provisions:

- It is determined that the moral categories of Islamic bioethics are an exclusive field of research in the science of ethics and the importance of their study by modern philosophical science;

- The importance of creation of mutual relations between science and religion in modern times, the place of religious and moral values in society during the technical revolutions we live in, the principles of observance of ethical norms in terms of human rights is offered to be discussed;
- Emphasizes the urgency of a scientific approach to religion in the 21st century with the emergence of spiritual postulates instilled in society under the guise of medical and biological revolution, the importance of expressing the position of Islam and moral ideology in the face of scientific and technological progress;
- In the globalized world, the approach towards the problems of creating a balance between science and religion, the preservation of religious mentality and morality in the face of the euphoria of medical and biological achievements is expressed in terms of ethical and philosophical views;
- Islam's approach towards the problems of bioethics is illuminated from the historical, philosophical and social aspects by the method of cognitive generalization, and comparative analysis examines the attitude of not only different religions, but also different sects and denominations within the religion;
- The Qur'an and the Sunnah, which are considered as the two bases of Islam, explain the grounds of the ethical approach towards society and the environment with evidence and sources, and explain the genesis and essence of religious values;
- In the modern Committee on Bioethics in Azerbaijan, as well as in the work of legislative commissions preparing decisions on public health, it is important to take into account the views of religious figures, representatives of religious denominations, media coverage of the problem in educational programs.

Theoretical and practical significance of the research. The problems of our society, which are covered in this study, are the most pressing and needing to be answered. It is known that every person seeks the essence of life and death in religious and scientific postulates. Just as the principled attitude of religion to scientific achievements, medical and biological innovations in

terms of cognition is explained, the pro-s and contra-s of modern scientific inventions can be clarified for the religious environment and the religious part. Those seeking answers to questions about medical ethics and religious morality will be able to learn about the positions of different denominations and sects of Islam. In this sense, the peculiarity of the research is that it was able to systematize the theoretical concepts of different scientific and religious worldviews and presented a new example of popular science literature. The provisions and results of this dissertation can be used in the educational process, scientific research, as well as in the practical activities of religious figures.

Approbation of the case. There is a book “Islam and Bioethics” covering the main provisions of the dissertation work by decision of the Council of Judges and the Scientific-Religious Council of the Caucasus Muslims Board in connection with the proclamation of 2017 as the “Year of Islamic Solidarity” in Azerbaijan published in Baku by “Ipekyolu” print house in 2017 (23 p.p.). Giving the urgency of the topic for the religious community, some provisions were included in the "The Sermons" book published by the CMB as a methodological tool for the clergy (Baku, "Nurlar" Publishing House-2017; 24 pages). The author has delivered more than 20 published scientific articles and conference materials on the subject, as well as a seminar on the topic of the dissertation was held at the Azerbaijan Theological Institute (February 2020), lectures were given at the CMB training courses for clergy.

Organization where the dissertation work was carried out. The dissertation work was prepared in the Department of Ethics of the Institute of Philosophy of the Azerbaijan National Academy of Sciences under the scientific consultation of Doctor of Philosophy, Professor I.R.Mammadzade. The scientific and practical approbation of the dissertation was carried out under the guidance of the scientific adviser, the chairman of the Caucasian Muslims Board, Doctor of historical sciences, Professor, Sheikh-ul-Islam A.H.Pashazade.

The structure of the dissertation is conditioned by the goals, objectives and methodology of the research. The dissertation

consists of an introduction, three chapters covering sixteen paragraphs, a conclusion, and a list of references. The total volume of the dissertation is 499,689 characters, with the volume of each structural section specified: Introduction (34,136), Chapter I (96,968), Chapter II (121,943), Chapter III (181,388), and Conclusion (32,955) characters.

GENERAL CHARACTERISTICS OF THE WORK

The introductory part of the dissertation includes the substantiation of the relevance of the topic, determination of the rate of its elaboration from the scientific point of view, and definition of the goals and objectives, sources and provisions of the research and explanation of the practical significance of the work.

The first chapter is entitled "**Philosophical and methodological approach to bioethics and the attitude of world religions to the problems of bioethics.**" It is known that the traditional methodological tool used to understand the scientific-socio-political-spiritual nature of bioethics in modern times is to conduct an excursion into the history of the creation and development of the subject. The influence of various scientific factors and philosophical categories on the formation of bioethics over the centuries cannot be ignored. In particular, some stages are of particular importance; for example, we witness through the evolutionary process starting from Hippocrates' Oath until the Nuremberg Trials after World War II, how the bioethics turned to a subject of public thought.

Long before the emergence of religious views, there were special rules for the members of the tribe to protect themselves, to meet the material and spiritual needs of their lives, and to establish family and domestic relations. For this reason, the human race has believed in moral and ethical values that cover all areas of their lives and incorporate these rules. Later, over the centuries, the moral and ethical norms of the next periods of human history were formed on these grounds, reached the present day, and became ethical knowledge and teachings. For this reason, the development and importance of ethical knowledge in the system of sciences has been extensively studied in classical and modern philosophical literature.

Among the main objectives of the study is provision of the information on the evolution of ethical views in philosophy and public thought from ancient times up to modernity, the place and

relations of ethics in the unified scientific system, the moral values that great thinkers want to see in people and society, the reasons for the formation of bioethics on ethical foundations, and the essence of this new scientific-practical synthesis. The importance of the concept of bioethics for modern society, the importance of the ideology of kindness and compassion for everyone, the need to observe bioethical principles and norms in experimental biology and astonishing fundamental research in the biomedicine were highlighted firstly as moral norms in philosophy and ethics.

Socrates, Hippocrates and Aristotle are considered as the first creators of moral and ethical teachings, the great thinkers of antiquity in philosophy. The name of the great physician Hippocrates was also very popular among the Ancient Greeks. Hippocrates created the first code of ethics in the history of medicine. This medical code, known as the "Oath of Hippocrates", put forward very serious theses that are exemplary for doctors in modern times too. In both the archaic and more recent histories of the ancient world, we encounter three main points in the ethical views of medicine: first, the etiquette of the physician in his treatment of the patient; second, that it is a moral duty to help the patient; and the third is the state's attention to the health of citizens for the sake of the stability of public health. The Hammurabi Laws, drafted 1750 BC, contained regulations on the length of service and wages for doctors or physicians in the Sumerian state. The views of the West on medical ethics are, of course, based on the Hippocratic Oath of the Doctor (460-370 BC). The essence of the doctor's oath is that this instruction, which is an indicator of the culture of its time, is not legal, but in some cases forces doctors who consider themselves superior to the law or the rule of law to follow a certain code. In ancient times, laws were applied to ordinary citizens, and doctors had a separate category, such as statesmen and clergy, and had "immunity status" in relation to them. It is in this sense that Hippocrates' Oath of the Doctor should be regarded as a revolutionary change, because he was able

to place the treatment of patients in the framework of professional and ethical laws, although not legal.

The Doctor's Oath is an attempt to regulate behavior of every doctor and medical worker on the basis of "Do no harm, show mercy!" principles. The doctor's ethos is his compassion for the patient, and in these relationships, morality is above all laws and doubts. However, in later times, as a result of the evolution of the ethical and philosophical ideas of Socrates, Plato and Aristotle, various theories were made that the subjective moral criteria in Hippocrates' conception were far from objective truth. Nevertheless, the Oath of Hippocrates remained unchanged and canonical for the entire period of classical culture, including the Middle Ages. The influence of the Hippocratic Oath on other cultures can be confirmed by the emergence of similar formulas: the oath of Asaf bin Barayahu in Syria in the 6th century, the daily prayers of Musa Maymunid (1135-1204) in Egypt, and the codes of medical duties of Muhammad Hazi (1770) in Iran.

Paragraph I, entitled "***The Dilemma of Medical and Religious Ethics in Judaism,***" investigates the approach of Jewish laws based on the judgments of Judaism, which are currently evolving into three main branches - reformist, conservative, and orthodox, the Bible (Tanah), the Talmud, and the rabbis towards the problems of harmonization of laws of medical and religious ethics.

It is undeniable that the Torah and the Talmud, the main books of Judaism, contain medical instructions and ideas about health. Giving the general meaning of the laws in the Talmud, Halacha bases the discussion of all difficult medical ethical situations on past narrations. Medical ethics is still associated with the basic principles of the Torah and the Talmud in the Jewish worldview. The secular knowledge of the Jews is preceded by the medical field, that is, all sources prove that Jewish physicians were more well-known and authoritarian. The art of medicine has always been highly esteemed in Judaism, and throughout history Jewish physicians have been known as court physicians. It is also true that it was forbidden for Jewish physicians to treat Christians in

Europe from the 4th century onwards, and Jewish physicians were always accused of sins that existed and did not exist. Nevertheless, the medical services provided by Jewish physicians must be considered indispensable for the development of human civilization.

Judaism, in fact, does not accept modern bioethics as a field of science or a social problem, believing that the solution to all difficult medical ethical situations can be found in past legends. For this reason, medical ethics is still accepted in the Jewish worldview in connection with the basic principles of the Torah and the Talmud. According to Halacha, the patient who comes to the doctor has the right to treatment, and no one has the right to refuse treatment or sacrifice one patient to another, even for the sake of saving others. That is, it is inadmissible to use a patient as a donor to save 10-15 seriously ill people, to transplant their organs, because every person's life has a divine value. From the point of view of Halacha, a doctor cannot make a choice according to his personal wishes and make a distinction between himself and another patient. However, there is a point here that if it is not a question of treatment, but of saving lives, Halacha prefers to prefer a patient who is more important to society from a social point of view.

These requirements strictly exclude the practice of experimenting on the mentally ill, the mentally retarded, children, adolescents, and the unconscious without the permission of close relatives (even in order to save their lives). The laws of Judaism do not prohibit *experiments on animals*, including vivisection. Animals serve people, which is normal, but torturing animals is not allowed under Jewish law. Therefore, these factors should be taken into account during the experiments, and only research that is important for human life and is compatible with Halacha should be conducted.

Judaism's approach to *transplantation*, blood and organ transplants is also ambiguous. According to Judaism, if a donor is in danger of death during a transplant, it should be considered an attempt on his life. At the same time, it is not permissible to

transplant the organs of a dying person who has not yet died, because he is still alive as long as he is breathing.

In Judaism, as in all religions, the most difficult issue is *abortion*. There are countless rabbinical views in Halacha literature, but the general Jewish tradition believes that abortion requires an individual, individualized approach. In addition to a sound medical report, it is important to make a responsible moral decision, and the latter must be given on the advice of an experienced rabbi. The general opinion is that Judaism does not consider abortion a murder. In part, this idea stems from accidental, unintentional abortions. Despite the outspoken opposition to abortion in modern times, the Jewish rabbinical literature lacks the aspect of evaluating abortion as a death. Of particular interest are Jewish rabbis' views on *birth planning, contraception, and artificial insemination*. *Sterilization* is strictly forbidden because it contradicts the divine command to "marry and multiply" and is tantamount to self-harm. This may be permitted only if absolutely necessary. Again, it is important to consult a rabbi.

Jewish religious views on *surrogacy and artificial insemination*, which are among the most pressing problems of the family and society in modern times, are of great interest. The development of modern medical science, unfortunately, does not provide a complete solution to the complex ethical and moral problems. Rabbis, like all clergy, are affected by the rapid development of science and the frequent changes in circumstances. Of course, one of the problems of bioethics for Judaism is *euthanasia*. Judaism does not accept euthanasia at all. The doctor must fight for the patient until the end. According to ancient Jewish thought, a doctor's decision to die is the greatest sin and grave crime, because in this case he considered himself equal to his Lord. The doctor must be "Neeman and Rahman" (faithful and trustworthy) and treat the patient as a friend. Halacha also emphasizes this: active euthanasia or death by a doctor's decision at the request of the patient is prohibited. Israel's new laws want to balance the sanctity of life with the expression of sick autonomy. Life-

sustaining therapy cannot be canceled, but treatment may not be continued if the patient has a personal desire. The attitude of Judaism to the issue of euthanasia is ambiguous, and it is possible to come across different positions on a number of issues, but in general, the result of all opinions is the same.

Paragraph II of the first chapter, entitled "***Religious ethics and bioethics in terms of Christian personalism***", states that in Christianity, the value of the human personality - Christian personalism - is confirmed by classical dualism. According to Christian personalism, not only the soul but also human himself is a divine being as a spiritual and physical being, and is responsible to the Creator for the protection of life. Furthermore, for the sake of Christ, who bears the sins of mankind, every human being, especially the needy, is the object of His love, and therefore there is a punishment for every wrong done to human on the Day of Resurrection, such as "*the oppression done to me (Jesus Christ).*" According to such a personalist and repentant worldview, according to the Christian worldview, the doctor's duty is to help the brethren in religion. According to the Bible, every patient must be "*Christus patiens*" (suffering Christ), and every doctor must be "*Christus servus*" (servant of Christ). Christian theology, created in such a religious aspect, does not, of course, accept medical interventions such as abortion, euthanasia, or human experiments.

Catholicism is a religious movement that is most sensitive to the current problems of bioethics and jealously seeks to preserve its religious postulates. Christianity - especially the Catholic and Orthodox Churches - has a broad theoretical approach in this area. The Catholic Church has a special zeal for the healing of the sick, using the life of Jesus Christ as its primary source. Today, the Catholic Church welcomes the development of useful biotechnologies in the medical field and uses them in its hospitals. In modern times, the Catholic Church is actively discussing and making decisions on birth control, sterilization, legalization of abortion, genetic engineering, artificial insemination, organ and cell transplantation, euthanasia, and the establishment of sanitary-

epidemiological services in developing countries. If we summarize all the postulates, then we can express the attitude of the Catholic Church to bioethics as follows: Christian morality is against the utilitarian approach to ethics, the absoluteness of freedom and naturalist sociobiology; Man's physical life is a sacred value, so euthanasia, abortion, suicide and other suicides are unacceptable; The basic principle in medical ethics should be the integrity of therapy or integrity; Medical and surgical, physical and genetic interventions can only be for the salvation and restoration of human health; Both the doctor and the patient are responsible for life; And finally, medical care is the right of the citizen and the duty of society, society is responsible for health, and every state must pay due attention and financial assistance to this issue.

The Orthodox Christianity differs from the practical and consistent counseling of Catholicism, as well as from the autonomous (autonomous) ethics of Protestantism. Therefore, the Orthodoxy is criticized by other Christian denominations and secularists for its liberalism.

According to Orthodoxy, morality is, first of all, the purity of the heart (*блюдение сердца - rus*). Purity of heart is a long and arduous process, in which a person must have virtues such as shame, conscience, compassion, and salvation. Therefore, Orthodoxy does not accept or adapt to the new reality of biomedical technologies and modern moral relations, but only advocates the definition of the main ontological tendency. Orthodoxy, which has always been critical of other Christian denominations, sees its spiritual anthropological differences in two main positions. The first is the fundamental question of anthropology. If this is the basic truth for Catholicism, the Orthodox claim that it is a recognition of self-knowledge - God, freedom, morality, love, beauty. The second aspect is that human is the bearer of the Divine Being. Because there is a resemblance to God (*богообразие - rus*) in this mindset, abortion and euthanasia are crimes against God.

Christianity already equates abortion with murder and considers it an evil deed. The position of Orthodoxy has remained unchanged - from the earliest Christians to the present day, the Eastern Church has considered abortion as the destruction of an innocent person and has not justified it. Similarly, in its position on euthanasia, Orthodoxy states emphatically that it is a great sin for an Orthodox physician to take the life of a patient who knows the impossibility of treatment and has no hope of recovery. This is contrary to Christian ethics, and the doctor has decided before God to be a doctor, not a murderer. Even when the clinical arguments are over, the Christian physician must not lose hope in the power of prayers, the mercy of healing, and divine compassion. According to Orthodoxy, blood and skin transplants are permissible in organ transplantation, and transplantation of other organs is recommended with caution and without harm to the patient. The issue of artificial insemination is somewhat controversial. Some priests consider it acceptable for a woman to be inseminated with sperm from another man with her husband's permission, some are in favor of insemination only with her husband's sperm, while others strongly forbid it. Recently, the issue of surrogate motherhood has become relevant in the Russian environment. Although these disgusting preferences of the rich and pop stars in particular have been met with dissatisfaction by the Orthodox Church, they continue to be irresistible. Although the Russian Orthodox Church accepts the possibility of using medical and genetic methods in diagnosis, it acknowledges that the vast majority of human diseases are inherited. The Church would like to emphasize that diseases arise "as a result of forgetting the spiritual foundations, living a notorious lifestyle." And such sins must go through catharsis – the process of spiritual purification.

The Orthodox Church generally praises the work of physicians, but believes that artificially interfering in the lives of human communities, genetically "perfecting" them, is an interference with God's teachings on human behavior. The main condition of genetic therapy is the consent of the patient. The greatest danger,

in particular, is the genetic therapy of germ cells, as it will lead to genetic alterations, new mutations, and destabilization of the balance between human and the environment.

The grounds of Protestant ethics, another Christian movement, is the concept of responsibility. A person who realizes his responsibility is a person who understands God's word and divine duty, as well as who believes in the Bible. According to the Protestant concept, responsibility is a duty that has nothing to do with good or bad deeds, it is simply a form of search, effort, and action to reach the required point. At the same time, such a responsibility is achieved through conscious choice and logical interpretation. It is not necessary to blindly perform every task, but to learn the ethical truth with patience and consistency. In Protestantism, the church does not play a leading and decisive role, it has no absolute authority and no dogmatic decisions. Although there are certainly dogmas in terms of faith, it is not the function of the Protestant Church to create ethical doctrines. The church is a community where every believer has a responsibility. Although the Protestant Church takes ethical theology seriously, it does not matter and makes its own decisions by accepting the possibility of different opinions. To date, more than 30 official Protestant decisions on bioethics have been published. In 1989, the Department of Churches and Society, which unites more than 300 religious communities of the World Council of Churches, submitted a comprehensive document on this topic. In general, the attitude of Protestants to all existing problems of bioethics can be clarified as follows: Human is created by God, and this being cannot manipulate his nature. Human life cannot be considered as a biological process, it has benefited from its external Lord and its inner spirituality (love, communication, responsibility, etc.). Biotechnologies can be good or bad, but the basic principle should still be responsible when using them. This responsibility must be regulated by specific norms and laws, and must meet the requirements of the time. Given the peculiar autonomy of Protestantism, we can observe similarities and differences with the theological postulates of other Christian denominations.

The third paragraph is devoted to the problems of *"Attitudes to the problems of modern bioethics in the philosophical views of non-Abrahamic religions."* We do not intend to classify all the world's religions, which fall into the category of non-Abrahamic religions, or to examine in detail their attitude to the problems of modern bioethics. Although there is a large body of literature on ethical teachings and medicine in Far Eastern philosophy, there are few specific sources on modern biotechnology and medical interventions. From this point of view, within the information materials available to us, we can follow the reflection of the problems of bioethics in the basic moral and medical ethics of the philosophical views of Hinduism, Confucianism, Taoism and Buddhism.

Intensive care in India is only available in large cities, so the legal and ethical aspects of medicine have not been widely debated. It should be borne in mind that since Hinduism is not a centralized religion, there may be different interpretations, opinions and activities depending on the place. Although Hindus and Sikhs are very different, there is a similarity in their outlook on life: they both believe in Karma. According to karma, all a person's intentions and actions have consequences - those who have good karma live and die well, while those who have bad karma do the opposite. Hinduism denies death, according to which death is a transition to another substance, but sudden death is an indication of great misfortune. There is also a meaning to how a person dies. A good death is the death of a person in old age, by performing all his duties and saying goodbye to his relatives. Evil death is the bitter end of a person who dies prematurely, suddenly, as a result of aggression, away from home and on the banks of the Ganges, in the midst of blood, content and excrement, and even by uttering indecent words. In this sense, the death of a person in the intensive care unit - belongs to the category of bad deaths.

Usually Hindus do not allow resuscitation of the patient; death must be quiet, artificial life has no meaning. Euthanasia is not accepted, but it is strange in some sources that "if possible, organ transplants are welcomed." As far back as the 1860 English Penal

Code, euthanasia is illegal in India, but the tradition of suicide still exists in Hindu societies. Thus, a terminally ill patient may commit suicide by considering death as a means of spiritual purity, but he must try to avoid the signs of a bad death - content and so on. At the same time, in Hinduism, child abuse is forbidden, and a woman who commits such an act is expelled from the caste to which she belongs. According to Atharvaveda, one of the holy books of Hinduism, there is no greater sin than to attack a child. The same meetings apply to Zoroastrianism.

Elements of formal bioethics are more difficult to find in traditional Chinese culture. The teachings of ethics in ancient China were mainly derived from the philosophy of Li Er and *Confucius*. Li Er believed that people also need to be able to recognize themselves and overcome their shortcomings. According to the famous philosopher, happiness and unhappiness occur under certain conditions, a person must expect a certain measure and criterion in his behavior, and only then can the transition of happiness to unhappiness be prevented. According to Confucianism, death is good if human has paid all his spiritual debts in this world; if he is struggling with death, terminal illness, or is seeking intensive care, it means that he has not yet paid his moral debts in full.

China's older population is more Buddhist and Taoist. In contrast, about 60 percent of the younger generation consider themselves atheists, and although Confucianism embodies more moral values, it is not considered a religion at all, because it does not have a kind of "church institution" and theological issues do not matter. Confucian ethics is not a religion; the establishment of a harmonious system of relations is the ideal dream of this movement. Moral obligations are the basis of education, training and culture because they are embodied in a certain ritual. Confucius does not separate these concepts, according to the philosopher; the unity of these terms must be organically combined in human existence and in the system of education.

Taoism is divided into two parts - philosophical and religious worldviews. According to philosophical Taoism, death should be

taken for granted and should not interfere with the prolongation of life. Religious Taoism, on the other hand, believes that after death, a person's life and suffering in the Hereafter begin, so a Taoist must use all possible means to prolong his life. In Chinese philosophy, there is a constant taboo on the subject of death - the doctor can not talk about the patient's lethal condition, neither he nor the patient's relatives. The physician's task is to give the patient hope, because it is believed that hope can alleviate the patient's fear of death. Sociological research shows that the older generation in China refuses to make decisions about illness and death. There are also cases when the patient chooses euthanasia, but his children strongly oppose it. Although the intensive care unit was devastating to the patient, there was a religious motive in the children's decision that the parent could be respected while alive, and that death meant the loss of that respect. The issue of brain death and complications is widely discussed in official medical circles and the Ministry of Health, and diagnostic criteria are defined. The vast majority of Chinese doctors do not accept brain death as a lethal death. In addition, Confucianism and Taoism do not contain any specific guidelines for organ transplantation.

As the attitude of *Buddhism* to the problems of bioethics among the non-celestial religions is more widely covered, we will have to dwell on the postulates of this religion. The Buddha (Siddhartha Gautama) had a special place in Eastern ethical thought. According to his teachings, a person's behavior, deeds, and even his spiritual world, which is a spiritual treasure, must consist of virtues that belong to everyone and are understood by everyone. According to Buddhism, the main virtues are: understanding the meaning of life, avoiding false judgments, not endangering others, waiting for moral boundaries, not dictating one's will to others, and being able to stifle passions.

Buddhist ethics are based on altruism and compassion. Based on the value that Buddhists place on human life, their attitude towards bioethics and biotechnology can be determined. According to this teaching, human life is more important than all

other priorities. Man's coming into the world with difficulty and pain allows him to escape from the clutches of space. Sansara or samsara (*English: round of rebirth*) literally means "infinite, eternal wandering". By this concept is understood the spiritual world in which living beings sometimes ascend and sometimes fall into the abyss. It is a symbolic representation of the endless processes of birth, aging, suffering, and death. Sansara is one of the basic concepts of dharmic religions.

One of the reasons for this situation is the ideology of secularism, which has become a political philosophy of the XX-XXI centuries, the views on which are described in the fourth subparagraph ***"Critical position of Islam in relation to secularism."*** Today, under the guise of secularism or secularism, there is a wide ideological struggle for the collapse of religious, cultural and moral values. Although they sometimes try to describe this struggle as a struggle between old and new, between retrograde and innovation, the goal is clearly to achieve the spiritual and physical degradation of the next generation, to create a zombie society.

Various basic principles have been stated for secularism. We will briefly refer to three of them - Scientism, rationalism and humanism, and we will summarize the views of Islam on them. Islam does not accept these principles and the law that governs them, that is, secular law, and unfortunately, this inverse relationship is becoming a global problem that creates polarization out of disagreement. If we apply the ideas of secularism to bioethics, which is a modern field of science, then we can say that secular bioethics refers to the incompatibility of various fields of study, including medicine, with religion, especially Islam, and the application of scientific achievements in these fields (training and principles are not taken into account). In particular, the predominance of secular law over morality in addressing the problems of sexuality, which in modern societies have led to an increase in moral erosion and the degradation of family values, is an indication of a disturbing imbalance.

This chapter also examines such problems of the XX-XXI century as the manipulation of public consciousness, the critical position of Islam in relation to the ideology of secularism, as well as the importance of studying the activities and methods of international centers of bioethics.

Chapter II is entitled "**Islam and Bioethics: Moral and Theological Substances in the Main Sources of Islam**" and consists of three paragraphs.

It raises Islamic culture and Islamic religious ethics to a very high level, puts forward and propagates a number of important principles and rules of people's way of life. First of all, it should be noted that Islam's attitude to bioethics is directly related to its attitude towards human. Among the world religions, the peculiarity of Islam is that it ensures and protects human identity, dignity, and rights, especially women's rights, in accordance with the rules of Sharia. According to this prerogative, all the subtleties of the concept of human rights in relation to the problems of bioethics in Islam are obvious and require a correct scientific interpretation. It should be noted as well that the answers to the problematic questions posed by bioethics to modern society, according to Islamic thought, are reflected in the Qur'an and the Sunnah. The evolution of the theory of bioethics in Islam must be linked, first of all, to the essence of the value given to human in the Qur'an and the Sunnah, which are the foundations of our religion, and then to the stages and development of Muslim medicine. Since we have devoted a separate section to the ideas in the Qur'an and Sunnah, we would like to begin our study of the issue from the second aspect, that is, from the historical facts and theoretical considerations of Muslim medicine.

From a medical point of view, Islam considers taking care of one's health as a form of worship. In the Muslim world, there is a special section of medicine called "tybb nabawi" (Prophet's medicine), in which the place of medicine in the Sunnah of the Prophet, his medical views are widely covered. Prophet Muhammad (s) was closely interested in the field of public health, and his Hadiths on this subject were a guide for people. At the

same time, it is natural that the Qur'an, which conveys the power and majesty of God, His eternal and everlasting knowledge, contains a lot of information about medicine. In general, it should be noted that the Qur'an contains most of all the medical knowledge, after astronomy, and contains valuable insights into the origin, formation, anatomy, physiology, pathology, and physical and mental diseases of human. According to a number of scholars, the main principle of the Qur'an regarding health is not treatment, but the protection of a person, the protection of his health - hifzu-sihha. Hifzu-sihha includes a number of hygienic guidelines, including tips on normal nutrition and protection from harmful foods. As a religious system that is so sensitive and serious about human health, Islam has always focused on the proper coordination of medical issues, both morally and legally. Of course, it is not enough to comment on the development of bioethical thought in the Islamic world on the basis of the achievements of Muslim medicine alone. It is necessary to study the complex situation in Muslim societies, which arises from the unity of morality, law and Sharia. It should also be borne in mind that the climate and ethnic diversity, diversity of customs and traditions, sectarian and sectarian differences in areas where Islam is widespread can greatly expand the boundaries of our subject. Therefore, taking into account the goals and results of this research, we will try to use dialectical laws, inductive and deductive logical cognition methods of generally accepted and established scientific methodology, such as comparative analysis of existing facts, analysis and generalization of results in the study of various trends in solving problems. In our opinion, this conceptual approach is the most appropriate tool for the interpretation of such a broad topic.

The first paragraph of this chapter examines ***"Theoretical foundations of the theological and ethical approach to the problems of human and nature in the Holy Quran."***

In classical Muslim culture, Muslim ethics is accepted as Islamic morality, and the Qur'an and Sunnah as a whole are considered to be the bearers of ethical problems. For this reason, being one of

the most modern fields of knowledge, it makes people think in a new spirit, forms in them a new outlook on life and their deeds, condemns scientific-philosophical, biological and medical-practical approaches to cruelty to nature, people and animals, and fights against such situations. There is a need to study bioethics in a religious-philosophical context, which began to develop as an ideology calling for compassion and kindness, promoting high moral and spiritual values. This is because the issues raised by this field of science are reflected in the Qur'an, the primary source of Islam, and in the Sunnah, a collection of the Hadiths of the Prophet. In our opinion, the explanation of the issues raised by bioethics today (cloning, euthanasia, suicide, abortion, artificial insemination, surrogacy, organ transplantation, etc.) from the point of view of the Qur'an and Sunnah is not only for the religious community, but also from the scientific and ideological perspectives of each society is of great importance.

The commentators of the Holy Qur'an can definitely confirm the existence of Verses on the problems of bioethics. We have come across dozens of Verses in our Holy Book explaining medical and moral problems that are relevant today, and we have found it very important to explain their nature. For example, the Qur'an contains enough divine information about the creation of man, the value of human life, human lineage, morality, lust, adultery, error and death, euthanasia, suicide, abortion, homosexuality and other areas of bioethics. Another interesting point is that the Holy Quran progressively encourages Muslims to science and knowledge, and appreciates being a leader in positive innovations for the benefit of society. In this sense, those who call Islam and the Qur'an dogmatic are greatly mistaken.

All the religious values and moral norms of Islam are based on the Qur'an, which is the word of God, and the Sunnah, which contains the Hadiths of the Prophet Muhammad. The Qur'an and the Sunnah interpret the essence of religious values in the same context as the conditions of Islam, the principles of faith, and the sharia and moral categories; that is, the interpretation and explanation of all the concepts to which the mass consciousness is

accustomed, but which it is unable to grasp its roots and consequences, are reflected in these basic sources. There is no moral substance that the Book does not comment on or comment on. Islam is generally a set of moral norms, so the basic function of the Sharia is to inform about the commands and prohibitions, the halal and the haram, the rewards and the sins.

It is not in vain that we quote Verses from the Qur'an in terms of the concept of sin, halal and haram, about human deeds and actions. Because the solution of the issues raised by the science of bioethics requires people to be based on the right moral principles in certain practical activities. One of the most troubling issues in the Muslim world today is the use of things that Almighty Allah has forbidden and forbidden to people during these practical activities. Answering such difficult and responsible questions makes it necessary to examine the issues raised by bioethics in a religious-ethical context.

Paragraph II is devoted to the *"Theological Interpretation of Ethical Problems in the Sahih Sunnah and the Hadith."* The words, deeds and insults of the Prophet of Islam are called Sunnah in their entirety. It is not for nothing that the scholars of the Ummah have agreed that the Sunnah is the second source in Islamic jurisprudence after the Qur'an. The Sunnah (Arabic for "example", "way", i.e. the way of life of the Prophet) is a whole collection of Hadiths. In these Hadiths narrated by the Companions of the Prophet's time,

Today, most of the problems at the root of the global problems of bioethics have not escaped The Prophet-of-Allah's attention in time and he has said valuable words about them. In addressing the problems of bioethics today, applying to the Sunnah should be considered a right path chosen by Islamic jurists and scholars in terms of solving those problems. Because the Sunnah is one of the main sources for the analysis of religious-philosophical and ethical postulates by deductive methods, both in the study of medical and deontological problems, and in the coordination of biotechnological achievements.

The third paragraph is entitled "*Attitude to ecology and intellectual innovation in Islamic bioethics*" and aims to explore ways to solve global environmental problems in our society and our planet in modern times, as well as future threats. Mankind is in dire need of new, secular and humanistic scientific theories and practices in the face of growing environmental disasters and the threat of nuclear terrorism. The fundamental foundations of such a science can always be found in the Holy Qur'an and Hadiths. Muslim culture has always promoted respect for all of God's creatures, including nature. In Islamic cultural and philosophical thought, nature is seen as the home of human: human must live in this house and maintain it in such a way that its abundance and prosperity are not lacking. It is no coincidence that the Prophet Muhammad considered every tree planted to be a charity, and encouraged his Companions to take care of the trees and protect them. "*Never cut down a tree that bears fruit, and never destroy the land.*" The Prophet of Allah was able to instill in his Ummah his respect and love for creation.

Islam attaches great importance to the protection of flora and fauna, human rights to life, ecological balance, the rational use of water resources, landscaping, and the cleanliness of the environment, as well as urbanization known as "crooked urbanization." Today, crooked urbanization is a common scourge of all major cities - communications, ergonomics, environmental infrastructure, garbage and sewage treatment, buildings and slums built without regard to road and architectural problems create conditions for major environmental inconsistencies and social explosions. Islamic culture has used such an organic harmony in urban planning that it is still considered the theoretical basis for modern urban architecture. Thus, in Muslim cities, houses, mosques, markets, baths and other basic elements of urban life were the basis for maximum use of natural factors. We are witnessing the preservation of the principle of naturalness in every detail, from windmills designed to cool homes to underground cellars for winter supplies.

Today, bioethics covers philosophical, ethical and legal issues related to scientific and technical, new technologies and their application in health, food industry and agriculture, biomedical research, drug testing, doctor-patient relations practice and other innovations; discusses and studies the ethical and legal aspects of scientific and biotechnological experiments on animals, issues related to the philosophical, ethical and sociological nature of such fields as genetic engineering, artificial intelligence, information technology, computerization, robotics.

In our opinion, Human, being a subsystem of nature, is a complex, dynamic, manageable, physical, biological, social, self-regulating, teaching, organizing, improving integrated system that transforms natural resources into material and spiritual resources. Human is a system in which the global function he performs exists as a hierarchy of multifaceted, multi-parameter, and multi-directional local functions that differ in form and content and differ in terms of sources and methods of implementation. The content of a person is the content of his memory. Human has no right to live an animal life, and the lack of human qualities makes artificial intelligence dangerous.

The fourth paragraph of the third chapter is entitled "***The attitude of Islamic bioethics to the concept of sexual life in a secular society.***" Just as Islam encompasses the social and spiritual life of a person, so it does not exclude his sexual life, but includes it in the framework of worship with its protective and guiding rules. The vast majority of Islam's rules governing sexuality are in the form of commands that must be obeyed and prohibitions that must be avoided. That is why sexual education is important within the framework of these divine commands and prohibitions.

From the Islamic point of view, sexual education should not be postponed or treated negatively. This is because the main part of the divine commands and prohibitions concerning every Muslim who has reached puberty, whether male or female, is related to sexual feelings and desires, as well as the actions, sexual organs and sexual activity that shape them. Based on this, sexual education is obligatory within the criteria set by Islam. Based on

Islamic rules, it can be said that it is obligatory for Muslims to observe sexual prohibitions and abstain from sexual haram things. This section makes overlook on the nature of gender deviations, such as homosexuality and lesbianism, and their place in Muslim ethical views and jurisprudential provisions when examining "sexual deviations from an Islamic perspective."

Chapter III is entitled "**The attitude of Islamic jurisprudence to secular socio-ethical problems in the modern era of globalization**" and, by its very nature, carries the main meaning of the dissertation. Covering three paragraphs and nine sub-paragraphs, this chapter examines the attitude of Islamic jurisprudence to the most problematic issues of secular bioethics in modern globalization. Fiqh is a collection of legal knowledge about the moral rules of the Muslim world, material and moral problems in societies, national and cultural values, and the family institution system. Fiqh refers to the Islamic doctrine of the moral rules of Muslims (jurisprudence) or the Islamic complex of social rules (in the broadest sense, Muslim law).

The aim is to interpret the attitude of Islamic Fiqh to the problems of secular bioethics in modern times in terms of *reformation, opinion, analogy and ijthad* - to show the attitude of different Islamic sects and currents to popular moral issues. In order to solve the new ethical problems created by biomedical technologies, Muslim lawyers and jurists of our century hold regular meetings and prepare certain rulings and decisions. Considerations on the scope and impact of these rulings and decisions are also of great interest to Azerbaijani Muslims.

The views of Islamic scholars on "**cloning**", one of the secular problems of modern times, are in the form of a semi-paragraph in the first paragraph of the third chapter of the dissertation. Cloning from the English word "cloning" means vegetative reproduction. Vegetative reproduction is called reproduction without the presence of sex cells, and such reproduction takes place through organs, tissues, as well as somatic cells. A clone is a living organism obtained by cloning.

Sometimes cloning is mistakenly likened to artificial insemination. This is not true because artificial insemination is the insemination of a female egg by a male sperm (more on this in the next section). Cloning is the removal of the haploid nucleus of a female egg cell and the insertion of another organism's diploid nucleus into this egg cell. As a result, an individual is formed that is very similar to the organism from which we took the diploid nucleus. Previously, this was observed only in twins, but during cloning it manifests itself as a regularity. The problem is that as soon as the diploid nucleus enters the egg cell, it normally behaves like a zygote from the fertilization of the egg and divides. All stages of division proceed as in the normal zygote. As a result, the resulting new organism is genotypically similar to the diploid nucleus.

Nowadays, while living things, including humans, can reproduce naturally, is it necessary to clone them in a very difficult and expensive way? In this regard, there is currently a serious difference of opinion among secular scholars. It is worth noting that in developed countries such as the United States, Germany, France and Japan, human cloning is already officially banned. On January 12, 1998, 24 of the 43 member states of the Council of Europe, including the Republic of Azerbaijan, signed a protocol banning research on human cloning. On February 19, 2005, the United Nations passed a law banning all forms of cloning, arguing that these practices were contrary to human dignity and the protection of human life.

The latest provisions on this issue were adopted at the 2nd meeting of the Eurasian Fatwa Assembly in Istanbul in 2017 under the coordination of the Presidency of Religious Affairs of the Republic of Turkey. The decision of the Assembly says: "*.. According to Islam, since human is a respectable and honorable being, no cell or organ of his body (including sperm, egg and embryo) can be donated, sold or traded for experiments*". "*..It is unacceptable to conduct genetic research in a way that disturbs the balance of the human race and nature*". These operations are permissible only when they are used to breed animals.

One of the most controversial issues of our time is the discussion of the different views between "*Euthanasia, Suicide and Sacrifice*" described in the second half of the paragraph. It should be noted that the attitude to this issue is ambiguous. Thus, there are enough people in favor and against the death of critically ill patients in this way. Although some say that euthanasia is not different from suicide, unfortunately, there are those who prefer death to suffering rather than suffering for their loved ones and themselves, and in many cases there are attempts to justify suicide.

Euthanasia is the voluntary termination of the lives of critically ill patients. The term "easy death" was first introduced to science in the 16th century, legalized in the Netherlands in 1984, and the world's first clinic providing such services was opened in the Netherlands. In Europe, only Belgium, the Netherlands, Luxembourg and Switzerland have laws on euthanasia. In Azerbaijan, on the other hand, health workers are not allowed to comply with the request of the patient, his relatives or persons representing his interests to expedite the death (euthanasia-ed.). This is reflected in the draft law "On Patient's Rights" and is prohibited in the "Rules of Ethical Conduct of Doctors" approved by the order of the Ministry of Health of the Republic of Azerbaijan dated 29.12.2011 No. 137. It should be noted that the topic of the doctorate of the First Vice-President of Azerbaijan Mehriban Aliyeva on philosophy is directly devoted to the problems of euthanasia. It is very praiseworthy that Ph.D. M.Aliyeva examines euthanasia from a philosophical and ethical point of view, and emphasizes that the essence of the problem is the context of religious morality⁶.

The growing number of suicides in Azerbaijan worries the public. According to the analysis and information provided by the Ministry of Health, the State Committee for Family, Women and Children, the Ministry of Internal Affairs, the number of suicides per 100,000 people in Azerbaijan is 0.6-0.8 percent. Men suicides

⁶ Алиева М.А. Эвтаназия и проблема гуманности в медицине // Автореф. дис. кандидата философских наук. – Баку, 2005. -25 с.

are more than women`s, and the most worrying point is the "rejuvenation" of suicides, which puts an end to the lives of young people between the ages of 20 and 25 and young children.

According to Islam, there are complete and minor suicides. Complete suicide is a self-killing, and minor suicide is an amputation or termination of one of the body's organs. Excessive addiction to things that religion forbids (alcohol, cigarettes, drugs, etc.) is also considered a gradual suicide. Because Islam gives divine sanctity to life, suicide, which is considered common in non-Islamic societies, is strictly forbidden by Islam in all forms. However, some modern Islamic Fiqh jurists do not welcome but admit the possibility of suicide by a soldier who committed it in order not to reveal the secrets of the homeland, the state and the army, and not to endanger the lives of thousands of people.

Self-sacrifice and suicide are two different concepts. Thus, it is not suicide to endanger oneself and sacrifice one's life by sacrificing oneself for the sake of the people, nation and society in wars. Sources of suicide and self-sacrifice are different. If the source of suicide is despair, disbelief, fear, the source of self-sacrifice is belief, faith, high patriotism, sublime feelings and thoughts. Therefore, while suicide is condemned and forbidden in our religion, self-sacrifice is appreciated. Some Islamic scholars believe that a Muslim warrior can commit suicide if he knows that he is sure that he will die in battle with the enemy. Under certain conditions, his actions are not considered suicide:

The third sub-paragraph is devoted to the exhibition of different views of different Islamic denominations and the modern Fiqh jurists on modern medical operations under the name of "**artificial insemination**" and in some cases explores the differences in the views of religious scholars. One of the new topics that has emerged as a result of advances in medical science is artificial insemination. Of course, since Muslim rights are regulated by Sharia law, no lawyer or thinker can legitimize such modern issues without referring to Islamic law. To do this, first of all, the Fiqh jurists must legalize such issues from the point of view of the Sharia, so that the lawyers can give a legal assessment to it and

approve the necessary law or laws. It should be noted that the topic of artificial insemination is very broad, deep and controversial, so this discussion tries to cover it comprehensively and in detail. Since this topic is of interest to secular bioethics, especially Muslim bioethics, it was decided to study it in three stages.

The first stage examines the functions of artificial insemination, in which country and on which animal it was first applied in the world, whether the issue is halal in terms of Islam, i.e. Islamic law, and the decisions of the Islamic Academy of Fiqh on artificial insemination. Of course, from an evil point of view, it means that the process of artificial insemination is carried out without any preconceived notions. Then it is necessary to assess the legal nature of the issue, the legal status of the baby born as a result of artificial insemination, and the form of kinship. Because as a result of knowing his ancestry, important issues in Islam, such as guardianship, marriage and inheritance, are also resolved.

As a continuation of this topical issue, the fourth half of the paragraph explains the attitude of Muslim jurists to the topic of "**Abortion**".

There was no such meaning under its modern name of "abortion" in Islam. Because both this word and the execution date of these operations are comparatively new. In this regard, the sources use the term "fetus", meaning "embryo", mainly in the sense of "a baby to be born in the mother's womb." Since the pre-Islamic period up to date, there was a simple way to prevent pregnancy, which was to prevent sperm insemination. This method was used to prevent pregnancy during and after the revelation of the Qur'an. A number of Hadith sources also contain statements by the Companions on the matter. Abortion is the removal of the fetus from the mother's womb and killing it with the material and moral stimulation and physical intervention of the mother or someone else. The fetus is a child in the womb of a pregnant woman from the first day of pregnancy. The stages of a human being in the womb are described in the Qur'an and the Hadiths in terms of what the observer will see, so that people can learn from them and

understand the existence, unity, will and power of Almighty. The meaning and essence of the inhalation of the soul to the unborn child is as unknown as the spirit itself. The Prophet's statements about the inhalation of the fetus are intended only to explain the stages of man's creation and the destiny known as foreknowledge. At none of these stages is there an explanation for the destruction of the unborn child.

In conclusion, we would like to note that the problem of family planning in Muslim countries appeared after about 1960. For example, in 1966, a census was conducted in Iran and it became clear that the country needed a family planning program. In those years, a number of changes were made in the family legislation of the Arab countries to help with family planning. The draft family law, widely discussed in Egypt in 1967, and the amendments and additions to the family legislation in Syria in 1975 and in Iraq in 1978, introduced a number of innovations in this regard. However, in all Muslim countries, these innovations were not welcomed by the clergy. Thus, in 1994, the draft program of the International Conference on Demography and Development, held in Cairo through the United Nations, was severely criticized by the Center for Population Research at Al-Azhar University. However, this does not mean that the Muslim world is completely indifferent to the issue of family planning, which is necessary for society today. On the contrary, Muslim scholars accept the family planning program in principle, but they do not consider it acceptable to limit the generation, to place the child in the mother's womb, or in any other way that is not permitted by the Sharia. Over the past few decades, the protection of motherhood in various Muslim countries (Rabat, 1971), The Protection Of Childhood (Cairo, 1977), Islam and Birth (Kuwait, 1983), Islam And Demography (Jakarta, 1990), Demographic Growth and Spirituality (Cairo, 1991), Demography and Development (Cairo, 1994), scientific planning and symposiums on family planning are mostly associated with improving the material well-being of the population, strengthening the moral education of the younger generation, building family-marriage relations at the cultural level,

and artificially preventing population growth. is considered unacceptable.

The fifth half-paragraph is devoted to "***Organ and cell transplantation***", one of the modern medical problems. Transplantation is the replacement of an organ or cell that is not in the patient or damaged by donor or human corpse organs or cells by performing surgery to save human life and restore health. Although organ and cell transplantation (transition), based on modern scientific advances as well as medical experience, has only recently emerged, the history of this issue goes back a long way.

According to Islamic law, there are opinions that organ and cell transplantation are not permissible, permissible and conditional. The opinion of those who say that organ and cell transplantation is conditional can be summarized as follows: It is haram to transplant organs (such as kidneys, eyes and teeth, or blood transfusions) without a person's permission that do not impair health or impede functioning. Even if there are those who say that it is haram when a person has permission, it is not based on a sound document. Transplantation should only be performed by physicians who specialize in this field and if there is a high probability of success rate. Otherwise, the transplantation will be in vain for both sides. It is permissible to take an organ from a living donor and transplant it to another person who is in a difficult situation in order to save his life or continue the function of the lost organ, and this does not violate the dignity of the person compared to the recipient. At the same time, there is great advice in this.

The views of those who claim that the transplant cannot be carried out in any way are solid, and the evidence they use seems insufficient. At the same time, it is a matter of courage to say that transplantation is permissible in the absolute sense. When looking for solutions to problems, it is important to consider not only the conditions of the day, but also the situations that may occur in the future. From this point of view, although doctors are working on transplantation today if they allow transplantation, new

alternatives will come up and various problems will arise. From the point of view of modern medical progress, transplantation seems to be the only solution today. Therefore, organ and cell transplantation may be an acceptable solution in accordance with the conditions.

In addition to the useful results in the field of scientific and medical development, the discussions focused on the general goals of Islam, which call for the good of the individual and society, solidarity, compassion and self-sacrifice. These decisions were made after evaluating the different situations and images of the judgments in an appropriate classification, which clarified the issues under investigation.

The sixth paragraph examines ***“Ethical problems created by some biotechnological innovations”***. Almost all biotechnological innovations have been ethically disapproved by the public and have caused great controversy and discussion. Nevertheless, technological innovations continue to grow and present society with new problems and dilemmas. We would like to focus on the most important of these problems. The organ preservation industry is today the author of medical innovations and an exporter to the whole world. Most of the patients who were considered incurable until yesterday have gained the opportunity to live for a certain period of time through the methods offered by this industry. Methods such as defibrillation, ventricular, respiratory assistance, heart monitoring and stimulation, regulation of metabolic processes, dialysis, and prevention of infectious diseases in cardiovascular operations are of great help to people suffering from serious diseases of various degrees.

The main point of the seventh half-paragraph, entitled ***“Manipulations of Consciousness and the Overton Window”***, is that each of the global challenges we face today reaffirms the appeal to the Divine source: bioethical disturbances - demographic explosion, declining production - hunger and energy crisis, energy exploration. - environmental disasters, devaluation of moral values - will lead to the collapse of the family. In the age of modern globalization, moral and spiritual issues are among the

most pressing issues facing society. The world is changing rapidly, and against the background of the degradation of national and moral values, serious moral violations are becoming the norm. Europe, which allowed same-sex marriage and adoption, has now begun to legalize other abominations, such as incest and pedophilia. The legalization of such inhumane acts and the criminal prosecution of those who fight against this abnormality are the result of years of serious work. There is no doubt that these processes are synchronous and controlled by certain forces. But before we talk about who needs them, we need to pay attention to how the processes are carried out.

One of these manipulations was announced by Joseph Overton, an American electrical engineer, lawyer and vice president of the Mackinac Center for Public Policy. He identified one of the ways to separate, "cleanse", strengthen and legislate ideas that are alien and unacceptable to humanity.

Let's look at how the Overton window works: one of the problems of bioethics can be cited as an example of prohibited actions - for example, pedophilia, incest, euthanasia, etc. These topics are disgusting and unacceptable to society, and their discussion in the press or elsewhere is undesirable. Thus, the first action in the "window" is to move these topics from the impossible to the radical. The "Overton window" is one of the ways to manipulate the mass consciousness. There are dozens, even hundreds, of such methods. They do not appear suddenly, such methods have been developed over the years with the help of the best psychoanalysts, social psychologists and other specialists. Thanks to such global technologies, even sane people in the modern world refuse to be the bearers of the traditional mentality, as if they are becoming a robot controlled by others. As a result, it is not difficult to manipulate their minds. In addition, another point should not be ignored. Due to all these immoralities, abortions and euthanasia, the fertility of mankind is reduced, the number of births is reduced, and as a result, they serve to rebuild the global world.

The last paragraph, entitled "***Scope and practice methods of international bioethics centers***" emphasizes the importance of

studying the activities of bioethics centers established in many countries around the world.

In 1971, *the Joseph and Rose Kennedy Institute for the Study of Human Reproduction and Bioethics*, the first US institute of bioethics, was established. This institute takes part in a number of studies of ethical problems in biomedicine in Asia, as well as development of educational programs in Germany and other European countries.

In Europe, although important moral and philosophical systems have influenced social life over the centuries, bioethics has been accepted as a relatively late field of science and research. The reasons for this delay can be explained by the structural differences between the medical and educational systems of Europe and the United States: professional ethics in Europe is a branch of forensic medicine, and excessive academic specialization hinders the organization of research where different disciplines collide. Nevertheless, the first true masters of bioethics in Europe were Catholic centers. It is one of the leading countries in the field of interest in bioethics as a result of seminars on some issues of bioethics held at the Faculty of Theology at the University of San Cugat del Valles in Barcelona, Spain. In Brussels, Belgium, where Catholicism is strong, the *Center d'Etudes bioethiques*, a scientific association founded on the initiative of professors at the Catholic University of Louvain, was established and conducted purely charitable activities. In France, there is a *Center for Documentation et d'Information en Ethique (CDEI) at the L'Institut National de la Sante et de la Recherche Medicale (TNSERM)*. The first institute of bioethics in the Netherlands, the *Institute voor Gezondheidsethiek*, was founded in 1985 in Maastricht. In the United Kingdom, an independent *Edinburgh Institute of Medical Ethics* has been publishing the *Journal of Medical Ethics* four times a year since 1975, in an effort to demonstrate its importance to moral values. In Italy, the center of Catholicism, a special attitude to bioethics was formed. Italy's first bioethics center, *Centro di Bioetica*, was established at the Faculty of Medicine and Surgery of the Catholic University of

the Holy Heart in Rome. The philosophical basis of the Center and the Institute is the Thomist (*Catholic school based on the teachings of Thomas Aquinas*) ontological personalism. In this sense, these philosophical foundations are in complete identification with the Catholic ideology and in the process of mutual complementarity.

Attitudes towards bioethics in Azerbaijan began to take shape after the restoration of state independence, in the 90s of the last century. UNESCO is an international organization that supports the development of bioethics in Azerbaijan. The most important step in the development of UNESCO-Azerbaijan relations was taken during the official visit of the President of Azerbaijan Heydar Aliyev to France in December 1993 during a meeting with the Director-General of this organization Federico Mayor. During that meeting, the sides discussed the expansion of cooperation and future plans for its further development. Necessary steps were taken to establish the National Commission of the Republic of Azerbaijan for UNESCO, and on February 21, 1994, National Leader Heydar Aliyev signed a relevant decree. After that, a 25-member National Commission consisting of heads of relevant ministries and departments, intellectuals and other members of the public and a permanent secretariat was formed.

As Azerbaijan is an integral part of the Islamic world, we would like to speak specifically about the Islamic Medical Code adopted by the Islamic Medical Organization. This Code was adopted in 1981 at the first international conference on Islamic medicine in Kuwait. At that conference, the Islamic Council of International Medical Sciences was established. In the following years, the Islamic Medical Organization at the next international conferences in Kuwait (1982), Istanbul (1984), Karachi (1986) developed relevant recommendations of Muslim scholars on children's rights, freedom of youth from drug, alcohol and smoking addiction. In particular, special attention was paid to increasing the moral context in the training of modern Muslim doctors in medical education programs.

Muslim lawyers and jurists hold regular meetings to address new ethical challenges posed by biomedical technology. For example, the problems of human organ and tissue transplantation were widely discussed at the III Symposium (1987) and the V International Conference (1988) in Cairo on Medical Law. Islamic scholars and doctors have also come to a consensus on the problems of surrogate motherhood, child sex determination and euthanasia. At the International Bioethics Conference in Tehran in March 2005, it was decided that existing religious and moral norms and cultural traditions must be taken into account in addressing the vital problems of bioethics.

Conclusion. The main objectives of the study are to present information about the evolution and main purpose of ethical views in philosophy and public opinion, the place and relations of ethics in a unified scientific system, the reasons that conditioned the emergence of bioethics on ethical grounds, the essence and development of the scientific-practical synthesis between Islam and bioethics. The importance of the concept of bioethics for modern Muslim society, the importance of the ideology of kindness and compassion for everyone, and the necessity of observing bioethical principles and norms in fundamental research conducted in the field of experimental biology and biomedicine were initially brought to attention as moral norms in philosophy and ethics teachings.

The ethics of the new era attaches great importance to the rules that regulate people's behavior, actions and intentions, human rights, new ethical codes, and at the same time shows great interest in developing norms for the ethics of action and management. The issue reaches the level of international, regional, national, social, political and state institutions. Modern humanitarian organizations prepare international acts to ensure the effective protection of human rights, and the ethical context plays an important role in them. Such steps taken by world states and carrying a certain ethical content give a great impetus to the creation of new normative ethics. One of the requirements of the

new ethics is the strict observance of accepted ethical rules and rights, ethical codes.

The 18th session of the UNESCO International Committee on Bioethics was held on May 31, 2011 in Baku. Speakers at this major international event said that the main problems of bioethics should be addressed taking into account the existing religious norms of morality and cultural traditions. Today, the rationale for this or that approach to solving the problems of bioethics is at the heart of political, philosophical and legal thinking and research that guides human in our rapidly changing world. Our conclusion is that since the problems of biotechnology and bioethics have a serious impact on the foundations of human life, family and society, the position of the Muslim theological school must be fully formed and articulated. It should be borne in mind that biomedical problems are very complex, because they are based on the complexity of the science itself, as well as certain interests of different social groups. Therefore, when explaining the rules of application of biological innovations, it is necessary to pay attention to the technological, economic, political and moral aspects, the contradictions between them, to correctly interpret the theoretical and practical bases of religious and ethical postulates.

The main content of the dissertation is reflected in the following published scientific works of the author:

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The defense of the dissertation will be held on 23 October 2025 at 11.00'clock, at a meeting of the BED 1.33 Dissertation Council operating under the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

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The dissertation can be viewed in the library of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

Electronic versions of the dissertation and abstract have been placed on the official website of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

The abstract was sent to the necessary addresses on 22 september 2025.

Çapa imzalanıb: 18.09.2025
Kağızın formatı: 60x84 1/16
Həcm: 3.5 c.v
Tiraj: 50