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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**

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Field of science: Philosophy

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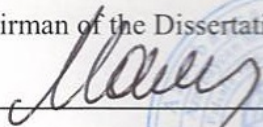
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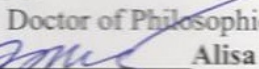
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GENERAL CHARACTERISTICS OF THE WORK

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]. 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*.

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 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]. 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

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

² Там же; с.10.

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

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."

Hellegers took advantage of Potter's ideas to create a new and stronger scientific concept of bioethics. Of course, Potter's bioethics did not lose its importance, because in the original understanding, bioethics tried to analyze the relationship between the biosphere and a human. Potter also developed the bioethics of the environment, as a kind of theory of ecological culture. Speaking in Costa Rica in 1999, Potter declared: "Accept bioethics as an ethical discipline that combines the concepts of tolerance, responsibility and authority, as well as an interdisciplinary discipline that encompasses all cultures and humanistic ideologies." From this perspective, bioethics is a field of science that systematically responds to problematic situations of an ethical and legal nature, environmental disasters that occur on the background of scientific and technological development, and medical errors in clinical practice. Due to the large number of moral and ethical problems, bioethics can represent not only socio-political fields, but also new scientific trends such as bio-politics and bio-theology.

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 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.

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 exam-

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

ines the attitude of world religions, especially Islam, to the problems of bioethics with comparative analysis and universal research methods.

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 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 pros 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. Hamedda, 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 raised [5].

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.

⁵ Вах: Алиева М.А. Эвтанизация и проблема гуманности в медицине / автореферат дис.кан.филос.наук. Баку,-2005,-25 с. Мəммədəлийев V. Quran və elm / В; Qismət,- 2006,- 128 с. 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. Siten Islam: The Future of Muslim Integration in the West – NY the Continuum 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.gram.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: Библиейско-богословский институт св. Апостола Андрея, - 2002. - 420 с. Шюон Ф. Понять Ислам // Главы из книги в журн. «Вопросы философии» - № 7-8 / 1994. Akseki A.H. Ahlak İlimi ve İslam Ahlakı / A. Akseki - Ankara: Nur yayınları-1991.-322 s. Bayrakdar M. İslam Felsefesine Giriş / M. Bayrakdar - 5. Baskı. Ankara: TC Diyanet Vakfi yayınları, - 2003.-314 s. Karaman H. Aile İlmihali / Hayrettin Karaman.- İstanbul: Timaş Yayınları, -2011. - 498 s. Şeyxülislam A. Paşazadə. Qafqazda İslam./ A. Paşazadə - Bakı: Azərneşr, -1991. - 224 s. Məmmədzadə İ. Bir daha fəlsəfə haqqında / İ. Məmmədzadə - Bakı: Elm və təhsil, - 2020. - 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: Zərdabi LTD, -2011.- 218 s. Lənkərani Məһəммəd Fazil Muvəhhidi. Cameul-məsail / F. Lənkərani.- İRİ-Qum: Əmiri-ələm nəşriyyatı, I cild - 530 s.

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 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 nine paragraphs, a conclusion and a list of references.

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.

Some scholars have raised ethics to the level of the humanistic value problem of the scientific philosophy of morality, characterizing it as a special type of social consciousness that studies spiritual relations. There are those who say that the historical development of morality is inextricably linked with the social connection of people on the one hand, and the phonology of their individuality and personality on the other. Most philosophers, on the other hand, have accepted morality as one of the strongest individual and social forces and valuable qualities in society. For this reason, man's attitude towards man, man's religion and man's science have been the main subject in ethics throughout history. Scientists and philosophers have noted in their works that the possession and use of ethical knowledge in life is determined by the quality of morality in one period of human history - the objective aspect of ethical knowledge. Prof. Ī.R. Mammadzadeh rightly notes: "*When we think about the relationship between phi-*

losophy and religion... we come across the area where the separation of religion and science from morality is very difficult. A part of philosophy is ethics - the science of morality, the methodology of studying morality. Religious belief is a part of the morals and values of every individual. In this case, it is important for ethics to study the inner world of modern man, to give his recommendations for the practical behavior of the individual. Ethical research should use the results of sociology and psychology so that they can be trusted by society and the individual "[6].

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 phy-

⁶ Məmmədşadə İ. Bir daha fəlsəfə haqqında / Bakı, - Elm və təhsil,-2020,- s.82.

sician 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.

Aristotle was one of the founders of the branch of scientific ethics in philosophy. Known as a great philosopher and thinker, Aristotle reflected his views on ethics in his book "Nicomachean Ethics",

dedicated to his father Nicomach, who came from a family of physicians and was a court physician under the Macedonian King, as well as in his treatises *Great Ethics* and *Eudem's Ethics*. Aristotle did not describe ethics in an abstract form, it governed the fundamental, ideological human behavior that is necessary for practical action and action, closely related to life, education, the medical profession, the code of virtues, necessary for society and people, especially the intellect and the mature. as a code of rules and laws [7]. Even in Roman culture, a person's way of life was considered a spiritual problem. The Romans understood spiritual life as a personal creativity and studied and legalized its legal and administrative aspects. In Cicero's words, if "*the essence of philosophy is to understand what is good and what is bad,*" it must be used for the benefit of the state and society [8].

For centuries, the spiritual and moral aspects of Eastern culture have found their own special approach and analysis in the thoughts and actions of sages, thinkers, philosophers and scientists, great masters of poetry and prose. In the ethical teachings of the East, the morality of good and evil becomes a kind of evaluative-normative category of consciousness. In the history of ethics and philosophy, as well as in the history of art, the explanations of good and evil have been ambiguous, given from different points of view (materialist, idealist, religious, naturalist, hedonic, eudemonic, utilitarian e.t.c), have been changed from century to century, from people to people, from society to society, and in some cases those interpretations were full of contradictions.

The Buddha (Siddhartha Gautama) has a special place in Eastern ethical thought. According to the teachings of Buddhism, the law of man's moral and spiritual life, its essence is "four colorful truths" - there is suffering in the world and everything goes through suffering,

⁷ Богомолов А.С. Античная философия / Москва,-МГУ,-1985,-с.28.

⁸ Цицерон. Философские трактаты / Москва, -Наука,- 1985, -Д II, 2, 10.

there are causes of suffering and ways to escape from suffering. Those who accept these truths as a program of life reach spiritual heights. Man's line of conduct, his deeds, and his spiritual treasure must consist of virtues that belong to everyone and are understood by everyone. According to the Buddha, 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 [⁹].

In later times, philosophers and scientists who created classifications of sciences placed ethics among the main disciplines that were developing and in vogue at that time. For example, the philosopher Gassendi, after logic and physics, introduced ethics into the classification of science. Ethics had a special place in Kant's philosophy and raised it very high. Hegel divided the sciences into logic, the philosophy of nature, and the philosophy of the soul, in which ethics was part of the philosophy of the soul and the bearer of the concept of spirituality. During the Great Renaissance in Europe, views on nature, human and his upbringing became more concrete and precise, an elite of great enlightened philosophers and humanists emerged, John Locke, Benedict Spinoza, François Voltaire, Jean Jacques Rousseau, Denis Diderot, Dietrich Holbach, Saint-Simon and others. Elite representatives of European culture, who are going through such a renaissance, speak with rational, pragmatic and liberal views on the subtle and influential relationship between nature and human, human and human, family and society, literacy and behavior, and their moral, ethical and aesthetic aspects. One of the great figures of this period, the philosopher Immanuel Kant's views on ethics are even more remarkable. The central principle of Kant's ethics is a categorical imperative based on the concept of debt and duty. Human, as an individual, is below the laws of nature, under the influ-

⁹ Мусский И.А. Сто великих мыслителей / Москва, -Все, - 2000, -с.209.

ence of the external world, he is not free, but he is independent in his intellect, his individuality, and he is based on his practical intellect and thinking.

Bioethics was created at the initiative of Western scientists in the field of biology and medicine, and emerged as an ethical teaching with a new content. Prior to that, there was a new system of views in Europe and America, such as evolutionary ethics, naturalistic ethics, and the ethic of "worship of life." Benedict Spinoza, a philosopher and naturalist, once wrote in Ethics that *"I must speak of human's passions and movements as if I were speaking of geometric objects, surfaces, and lines"* [10]. Naturalist ethical theories insisted that moral principles must be rooted in natural foundations (cosmic, biological, psychological, medical), based on the achievements of the natural sciences and biosocial analysis, and on discussions around some fundamental issues of natural science and sociology. The ethic of "worship of life" was associated with the name of the thinker-physician, winner of the International Nobel Peace Prize, Protestant theologian Albert Schweitzer. According to Schweitzer, worship and respect for life should be the moral principle of all. This principle must become the basis for the ethical revival of mankind, the development of universal ethical norms. Although A. Schweitzer calls ethics and aesthetics "step-daughters of philosophy", does not consider them a scientific field, doubts the existence of scientific ethics, he still concludes that ethics is a science of thought, the subject of which is in the mysterious ego of man.) is the study of the interrelationships of current subjective facts [11].

Bioethics and its experimental problems cover and concern all humanity today. The rules of human life must be supported both legally and socially, as well as religiously and morally. Although the

¹⁰ Спиноза Б.Этика / М-Л; Госсэцэкономиздат, -1932, с.156.

¹¹ Швейцер А. Благоговение перед жизнью / Москва, -Прогресс,-1992,-с.101.

attitude of world religions to bioethics is not always the same, the main principle of religious ethics is the establishment of a moral context. Like all existing religions based on its basic sources and divine values, Islam seeks to preserve the importance of moral principles, the system of national and spiritual values in today's world, and calls on the scientific community, political and social structures to pay attention to spiritual issues. Such a retrospective view is useful in examining the views of Judaism and Christian theology, as well as some branches of non-Abrahamic religions, on the ethics of medicine.

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. According to Halacha, *experiments on people* are allowed in some situations. However, this principled decision cannot be implemented automatically, it must be agreed upon by doctors and Halacha specialists and the following rules must be followed:

1. Experiments should be scientifically and practically substantiated and conducted by the best specialists in the field;
2. Participation in experiments must be voluntary and conscious, and the person undergoing experiments must have the right to refuse at any time;
3. The practice should not be life threatening.

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. 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 gen-

eral 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.

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.

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.

Catholicism is a religious movement that is most sensitive to the current problems of bioethics and jealously seeks to preserve its religious postulates. 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.

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 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.

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 re-

ligion, 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." [12]. 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.

¹² Bax: Firth S. 2005. End-of -life: a Hindu view. Lancet 366:682-686.

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.

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. 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.

According to Buddhism, human is not only a biological being or a creature created by two people, but also has a psychophysical integrity and inherits his deeds. Inheritance and environment have a very serious impact on human life, and even though life is determined accordingly, human has the ability to choose and change his path. The basic postulates of Buddhist medical ethics are based on these principles. *Euthanasia* is a complex and delicate subject for

Buddhists, and depending on the choice of passive and active euthanasia, the attitude to it is also different. Active euthanasia, which accelerates death, as well as intensive therapy, which is a form of aggression, is unacceptable in Buddhism. Death is a change of heart, it must be calm and peaceful. It is a very disgusting act to take one's own life or the life of another. The *embryo* is sacred and carries the potential of human existence. Therefore, *abortion* is considered a crime of death. The use of condoms as *contraceptives* is allowed. *Sterilization* is not recommended. As for in-vitro *insemination*, Buddhism believes that the birth process can take place by various means. The embryo is the embryo of life, so it needs as much protection as a human being. Children born by both natural and artificial means must have equal rights in all cases. *Organ and tissue transplantation* should be approached ethically. It is an act of compassion and a contribution to help loved ones. For this reason, the World Health Organization advises physicians to study the attitudes of patients to certain medical methods in advance in areas where Buddhism is prevalent, as Buddhists are not universally united.

Chapter II is entitled "**Islam and Bioethics: Moral and Theological Substances in the Basic 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. 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.**"

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 bio-ethics. 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.

In order to understand the basic principles of Islamic ethics, it is important to analyze the rulings and recommendations given to the human being in the Qur'an. This is because the socio-economic and spiritual life described in the Holy Book, as well as the specific and moral requirements of traditions and rules of conduct, are addressed not only to those who follow Islam, but to all people in general. According to the Qur'an, human has a special power to understand himself and his environment. This force is his mind and intellect. It is through reason and thought that a person can acquire beings that he cannot comprehend with his senses, especially philosophical enlightenment and moral virtues.

The Qur'an states that human is a very mysterious being. Here we see that human is both praised and rebuked. It is sometimes preferred to angels, and sometimes even degraded to four-legged animals. The Qur'an declares that human, with his talent, will be able to control nature and subdue the angels, and that he will fall into the lowest stratum of Hell, *Asfalus-safil*, by his ugly deeds. This means that a person must determine his own destiny, come to a conclusion on all matters that concern him, and master the human values that are the basis of moral and ethical teachings.

Human, like other living beings, is under the influence of various material and natural attractions - the tendency to sleep, rest, food, sexual intercourse, which leads him to matter and nature. What distinguishes the human race from others is that the attractions that attract it are also non-material - moral or spiritual. The spiritual attractions that are known and acceptable to us include concepts such as science and knowledge, moral goodness, beauty, and worship.

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.

Finally, the last basic principle is that haram is a sin for everyone, that is, haram has no exception. No any good intention can make haram halal. Prohibition of unauthorized actions and deeds is mandatory for Muslims. Islam does not discriminate in matters of halal and haram, regardless of language, gender, skin color or nationality. Just as God is one for all, so the laws of our sacred religion are one for all. What God has made lawful is lawful for all, and what He has made unlawful is unlawful and sinful until the Day of Resurrection.

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, The Prophet of Allah's words, actions, behavior, justification, permission and other information is given about.

In Siyarism and in many narrations of the Companions, examples are given of the Prophet of Islam's polite, gentle thinking and superior behavior. As a prophet and a leader of the Ummah, The Prophet of Allah was in constant contact with people from all walks of life,

including heads of state and tribes, rich people, the poor, the disabled, orphans, widows and children. He had a dialogue with all these people, whose social status, way of life, temperament, and customs were completely different from each other, and treated each of them with courtesy, understanding, and patience. Under no circumstances did The Prophet of Allah give up the quality, nobility and superior morality in his behavior.

The Prophet of Islam was a leader in the field of science as well as in the field of religion. In many Hadiths, our Prophet (s) referred to the latest achievements of science and stated that there would be a period of taqwa [¹³]. The Prophet of Allah stated that the time between its implementation would be greatly shortened, the distances would be shortened, and the goal would be reached faster, pointing to the rapid development of science and technology, and the progress made in the field of communication and telecommunications centuries ago.

Our Prophet had good news for the people regarding agriculture. Thus, The Prophet of Allah informed that a group of people would eat and be satisfied with a pomegranate. This is a sign that there will be innovations in agriculture, such as genetic modification, and thanks to these innovations, there will be pomegranates that can be eaten by twenty people, and even one person can be shaded under a pomegranate peel. In general, the Qur'an and the Sunnah point to the future development of various fields of science and the latest achievements of scientific and technological progress, and at the same time encourage mankind to achieve this goal.

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. Some of them are brought to your attention in the dissertation, and we note that past

¹³ Bax: Buxari, Fitn, 25; Müslim, 11.

scholars and modern jurists necessarily refer to these sources in solving the controversial problems of bioethics.

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. As the Companion Ubayy ibn Ka'b, one of the Hadith scholars who knew the merits of his jurisprudence in resolving many disputes, said: "Follow the Sunnah! It is better to follow the Sunnah than to ijihad and disagree on it. "

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.

Today, Islam must play its part in establishing a truly humane attitude towards nature, and we believe that this should be to promote the meaning of Islam, the rational human intervention in the environment, and the inviolability of the divine order established by God. It is time to ensure the participation of modern Muslim scientists in

the global environmental processes, to assimilate the healthy and valuable scientific achievements, and at the same time to preserve the most important rocks of religion.

Although the subject of "environment" was originally discussed by scholars such as E.A.Birge and H.C.Couels in the United States (1891), F. Forel in Switzerland (1892), and E.B.Warming in Denmark (1896), many researchers believe and confirm that the first researchers in this field were Eastern Muslim thinkers. Thus, Biruni, considered one of the great luminaries of the 11th century, drew attention to the problems of natural balance, which dominate nature and we call ecosystems, with the concept of "natural economy". It should be noted that well-known Muslim scholars such as Ibrahim Sediyanı, Mehmet Bayraktar, Ibrahim Uzdemir, Fazlun Khalid, Seyyid Hussein Nasr, who deal with environmental issues in modern times, can be mentioned. The book "Islam and Ecology / A Controversial Trust" published by the Harvard University Center for the Study of World Religions and translated into Turkish provides very interesting information on the subject.

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.

There are several specific aspects of Islam's approach to ecology and environmental problems, each of which has its theoretical source in the Qur'an and its practical properties in the Hadiths of the Prophet. Above all, the universe and ecosystem that surrounds us is for man, created by God and called the glory of the universe. Among the blessings created for human beings in the Qur'an, water, air, flora, soil, animals and birds are studied and presented in a separate substantial form.

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.

Artificial intelligence is a highly specialized field with many branches. Often, one area of artificial intelligence does not interact with another. Some of its areas have developed to such an extent that they already operate as a separate specialty. One of the main goals of artificial intelligence is to create an intellect that is stronger than human intelligence. There is no clear answer to the question of what artificial intelligence is. In this case, religious warnings are forgotten and philosophical thinking goes into the background. However, in the history of philosophy, the essence of human has not always been considered as a combination of biological, social and spiritual-psychological factors. Ancient philosophy called human a "micro-cosm" and viewed him as part of the universe. Islam, Christianity and other religions have treated human as a divine being, the honor of creation, the unity of spirit and body. Idealist philosophy defines human as an ideal, a spiritual, spiritual whole. Materialist philosophy, on the other hand, not only views human as a biopsychosocial being, but also as the most valuable asset created by human society.

Today's advances in artificial intelligence raise the question of what human beings are capable of to an unprecedented extent. Philosophy, which is at the forefront of this problem, helps human to look at everyday problems from the perspective of historical perspectives and to base them on the appropriate intellectual potential. Philosophical thinking allows people to generalize and interpret knowledge gained in biology, genetics, computer science, cognition, law, economics, political science and other fields in a language that is understandable to everyone.

Chapter III is entitled "**Secular Society and Islamic Bioethics: Problems, Approaches, Theses**" 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 word "Fiqh" comes from the Arabic word "al-Fiqh", which literally means, "deep understanding", "deep knowledge". Decisions and statements on the problems of bioethics, which are popular in modern times, are made directly by the Academies of Fiqh or schools of jurisprudence.

From the second half of the twentieth century, jurisprudence has retained its importance in personal status and criminal law in some Muslim countries (Saudi Arabia, the Persian Gulf, Yemen, Libya, Iran, Pakistan, etc.). At present, the constitutions of many Muslim countries are based on the laws of Fiqh, and in this case, it applies to

the Fiqh jurisprudence and Law [¹⁴]. Islamic jurisprudence, in general, is the core the Fiqh of jurisprudence and Fiqh of Law as a science related to the rules of Sharia derived from the evidence in the Qur'an and the Sunnah of the Prophet. Among the many sources of Islamic Fiqh, categories such as reformation, opinion, comparison and *ijtihad* take an important place.

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 ijtihad* - 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.

When looking at cloning from the perspective of Sharia law, it should be noted that this approach today is a common denominator

¹⁴ Bax: Məhəmməd ibn əl-Həsən əş-Şeybani, "əl-Cami əl-kəbir", Qahirə 1936; Burhan əd-Din Əli əl-Mərqinani, "əl-Hidayə", 1-4, Daş., 1983; Mühyi əd-Din ən-Nəvai, "Minhəc ət-Talibin", 1-3, Bətaviyə, 1882-1885; Məhəmməd ibn Cuzayy əl-Qərnəti əl-Maliki, "Qavanin əl-əhkam əş-Şəriyyə və məsail əl-furu əl-fiqhiyyə", Beyrut 1968; İbn Xəldun, "Müqəddimə", 435-436, 449-451; İbn əl-Bəzzaz, "Fətava", 1-3, Kazan 1889.

of various aspects. Thus, most Islamic scholars agree that cloning is religiously haram and unacceptable, as it means changing the creation of God, that is, living beings, as well as playing with the nature of these living beings. Some scholars, on the other hand, have taken the position that Islam attaches great importance and value to science, and have allowed the cloning of only animals, except in matters strictly forbidden by the religion, and under certain conditions: a) animal cloning should be beneficial to human health or the benefit must outweigh the harm; (b) Animals should not be endangered during medical practice, i.e. they should not be injured or ill-treated.

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*" [15]. 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***"

¹⁵ Avrasiya Fetva Meclisi 2. Toplantısı sonuc bildirgesi. İstanbul 20.02.2018. TC Din hizmetleri Müşavirliyinin 040/12 sayılı mektubu.

described in the **second half of the paragraph**. It should be noted that the attitude to this issue is ambiguous.

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 morality [¹⁶].

In addition to permission to kill, there is permission to injure. According to the Fiqh jurists, in both cases, the sin belongs to both the one who gives permission and the one who does it. The main reason for the disagreement among the jurists is the fact that permission to injure can result in death. [¹⁷]

Today, a number of Muslim countries have adopted the concept of "brain death" - the rules of cessation of intensive care. This deci-

¹⁶ Алиева М.А. Эвтаназия и проблема гуманности в медицине // Автореф. дис. кандидата философских наук. – Баку, 2005. -25 с.

¹⁷ Akseki A.H. Ahlak İlimi ve İslam Ahlakı / A. Akseki - Ankara: Nur yayınları-1991.-s.204.

sion came into force in 1986 at the III International Conference of Islamic Lawyers and in 1988 at the IV session of the Council of the Islamic Academy of Fiqh. The topic is always relevant and on the agenda, but suicide statistics are also a matter of concern. Suicide is considered to be the end of a person's life due to emotional, mental or social reasons. Causes of suicide include sexual assault, low socio-economic status, parental conflict, immigration, violence, and mental disorders. However, in any case, suicide is a preventable cause of death. 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 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.

These extremely disastrous and thought-provoking statistics inevitably make it necessary to examine the problem from a religious and moral context. According to Islam, human is a valuable being. Islam protects life, property and honor of these beings and forbids to touch them. The Qur'anic listing of the characteristics of human says: ***"Whoever kills a believer intentionally, his recompense is Hell, where he will abide forever. God will be angry with him and curse him, and for him is a great punishment."*** [Nisa, 93].

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.

Some other Fiqh jurists, including well-known theologians such as Imam Abdulaziz bin Baz, Muhammad al-Musaymin, and Salih ibn Fawzan, consider suicide bombings to be a form of suicide and unacceptable in this sense. The concept of a live bomb is an expression that harms Islam - in modern times, it is understood as a manifestation of so-called "Islamic" radicalism, provokes the opposite front and alienates people from Islam, which is unacceptable in itself. The spiritual philosophy of Islam states that the martyrs are alive, are the guests of the Almighty, and are provisioned by God. For the martyrs, there are points that even the prophets envy, because their intercession is acceptable. So, the martyrs who rise to the level of martyrdom by showing self-sacrifice are in fact true friends of God. It is a great honor for our people that among the friends of God there are selfless Azerbaijani martyrs who liberated the native lands of Karabakh with their lives and blood in the 44-day Patriotic War!

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. 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.

In the second stage, he will talk about the different options of artificial insemination and study the position of the jurists on these options. In the third stage, the position of Islamic jurists on artificial insemination in general is studied and the conclusion reached on this issue is presented.

The problem of artificial insemination has been the subject of controversy and debate among Islamic jurists since its inception. Earlier, some well-known Shiite jurists said that this was unacceptable [18]. At present, the vast majority of Shiite jurists say that it is halal [19]. The proof of those who claim that this is halal is that both the sperm and the egg belong to the couple, but the process of insemination is unnatural. There is no evidence that this is haram. Mental and evil acquittals (from the terms of the science of *usul al-Fiqh*) also indicate that this is permissible. Haram acts, such as adultery or the transfer of semen to another woman's uterus, are not considered.

The position of Sunni Fiqh jurists regarding homologous insemination is different. Thus, while the majority of Sunni jurists say that it is halal to comply with certain conditions, a few jurists, such as Sheikh Ahmad al-Hajji, have stated that it is haram [20]. The Islamic Academy of Fiqh has made several decisions regarding artificial insemination. The Academy of Islamic Fiqh, affiliated to the Organization of the Islamic Conference (now the Organization of Islamic Cooperation), was established on January 25-28, 1981 by a decision of the Third Summit of Heads of State and Government of the Islamic Countries in Saudi Arabia. The purpose of this organization, with the

¹⁸ Ayətullah Borucerdi və Ayətullah Milani kimi fəqihlər. Əsədullah İmami, “İran və Fransa qanunvericiliyində qohumluq münasibətləri” monoqrafiyası, səh.362.

¹⁹ Ayətullah əl-üzma Xoyi, “Tozihul-məsail”, Qum, Mədinətul-elm, Hicri-1412, səh.

²⁰ Məhəmməd Xalid Mənsur, “əl-Əhkam ət-tibbiyyə”, Beyrut, Darun-nəfais, Hicri-1420, səh. 83-84.

headquarters in the city of Jeddah, is to assist in the field of Islamic law and to find solutions to the problems that arise in modern times in accordance with Islamic law.

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 is no specific statement in the Qur'an or the Hadiths of the Messenger of Allah (s) for the deliberate killing of a fetus. This may be due to the lack of proceedings at that time, such as the killing of the fetus. The Qur'an explicitly addresses the crime of "*burying girls alive*" and the killing of a fetus in the mother's womb in general terms: *For what sin was he killed? " - when asked... "*[Takvir, 8-9]. In particular, the Verses forbidding the "unjust killing of a person" include the killing of a fetus: *"... if anyone kills a person who has not killed anyone (thus leaving no room for revenge) and has not caused corruption in the world, he has killed all people. as it happens. Whoever resurrects such a person, it is as if he resurrected all people..."* [Maida, 32].

It should be noted that the ruling on abortion has been discussed by scholars of various sects in Islam, who have discussed the issue in detail and in different ways. All the scholars of the Ummah have agreed that it is haram and a crime to abort an unborn child after it has been inhaled. As far as we know, no scientist has disagreed on this issue. Therefore, the abortionist must repent and know that there is even atonement for this (fasting for two months in a row): a compensation is paid. Deliberate or mistaken assault on a child, or by a parent, does not preclude this punishment. The amount of compensation, called gurrāh, should be determined by the state, not by individual judges. Because if this compensation is left to the judges, they will determine it in any way. It is a matter of sectarian disagreement as to whether kaffarah (a specific act performed to atone for a sin) is necessary during abortion. The Hanafis and Malikis state that kaffarah is not obligatory, but mandub (an acceptable deed), while the

Shafi'is and Hanbalis state that kaffarah is obligatory along with guraah”.

In conclusion, we would like to note that the problem of family planning in Muslim countries appeared after about 1960. 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.

According to Islamic law, there are opinions that organ and cell transplantation are not permissible, permissible and conditional. The Islamic Academy of Fiqh has conducted serious research and made relevant decisions on the subject of organ and cell transplantation, which is aimed at saving human life and at the same time has caused serious controversy in this area. In summary, organ and cell transplantation can be summarized as follows:

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.

The State Law on Transplantation of Human Organs and (or) Tissues in Azerbaijan was adopted in 1999 and signed by President Heydar Aliyev. According to its preamble, this law regulates the relations related to transplantation of human organs and tissues based on modern scientific achievements and medical practice. Starting from 2018, the Milli Majlis has started to develop new rules for organ transplantation in Azerbaijan. These rules were discussed at a meeting of the Health Committee of the Milli Majlis on the expansion of organ transplantation, and in November 2020, the Parliament adopted the law.

The sixth sub-paragraph is called "*Plastic Operations*". It is known that plastic surgery is a form of intervention that is performed to correct a change in the human body or to change the existing form, the purpose of which is to change the ruling in Islamic jurisprudence. According to Islamic thought and mental thinking, God created human in the most beautiful way. It is beautiful in all aspects of human life. That is, according to our religion, it is not right to go for surgery to look younger or to change one's appearance. Shrinking the nose, narrowing the mouth, pulling the skin of the face, etc. As we said a while ago, these are qualities that are contrary to human nature and, of course, are not accepted.

The following conditions must be available when plastic surgery is for therapeutic purposes:

1. The tissue or organ obtained must to be obtained from the person himself or from the dead body - under permission;
2. The doctor's opinion should be if the result is positive.

It has been explained that injuries to the hemispheres and accidents, which are considered congenital defects, are also included in

the sentence of plastic surgery for medical purposes [21]. Based on the above evidence, it can be said that there is no excuse for the subsequent correction of postpartum visual defects in plastic surgery for therapeutic purposes, and this does not mean a change in nature.

Tattooing on the body - a tattoo expressed in Arabic with the word "washm" means to dislike or change the nature created by God. All interventions aimed at changing the nature are haram in our religion. As a remnant of the period of ignorance, tattooing was more common in the time of The Prophet of Allah, especially among women. Therefore, the Prophet (s), who did not welcome the change in the natural appearance of the most beautiful human being, forbade tattooing and condemned the women who did so.

The second 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

²¹ Haylamaz R. *İslam Hukukuna Göre Orqan ve Doku Nakli / İzmir: İşık yayınları, -1993,-s.129*

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.*"

Homosexuality is one of the three main sexual orientations and is the name given to an individual's feelings of romance and sexuality towards the same sex. The oldest material evidence of homosexuality belongs to ancient Egypt. A stone from the third millennium BC depicts the love of two young men, and such artifacts demonstrate the appreciation of homosexuality in human history. In the ancient Greek and Roman empires, the cradle of early democracy and culture, homosexuality was widespread.

In the East, where homosexuality was considered a sin and Islam was spreading rapidly, the situation was much milder. Thus, in the Ottoman Empire, Iran and India, homosexuality was considered a romantic pastime of high societies, kings and sultans have fun with young boys in their palaces, they were given positions such as "chief of harem" in the palace and other. [22]. In many examples of Eastern literature, especially in divan poetry or didactic collections (for example, in Sadi Shirazi's "Gulistan"), it is possible to find ideas that both glorify or disapprove homosexual love.

From a religious point of view, the history of homosexuality goes far back to the time of Lot. This was the work of Lot's accursed people at the time. The Qur'an calls homosexuality "immorality" and "prostitution" and sees it as a form of adultery. Violation of limits and dimensions means violation of nature and creation.

In Islamic jurisprudence, jurists have given many opinions about homosexuality. For example, Ibn Katheer, while interpreting the 16th Verse of Surat an-Nisa, says: the Verse "*And the two among you*

²² Мец А. Мусульманский Ренессанс / Москва: Наука,-1973,-стр.286.

who commit this sin—discipline them” means that both of them must be punished. For example, according to Imam Uzvum, in addition to being homosexuality a haram, its perpetrators must be punished not for adultery, but they deserve tazir (a punishment that the judge deems appropriate). According to Imam Malik and Imam Hanbal, homosexuality, whether married or single, is punishable by death. According to Imam Shafi'i, the punishment for adultery is a hundred lashes for a single person and a “rajm” for a married person. There are also Hadith narrations that support the said denominations in punishing homosexuality for adultery.

Another sexual act that is forbidden in Islam as much as homosexuality is lesbianism. Lesbianism means that a woman does to another woman what a man does to a woman. This act, which means that a woman has sex with a woman, is strictly forbidden in our religion. A Hadith from the Messenger of Allah (saw) states: "*Lesbianism among women is adultery and haram.*"^[23]

The main point of **the second 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.

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. According to the theory named "Overton

²³ “Feyzul-qədir”, 2942 nömrəli hədis (3/137).

window" or "Overton's window of opportunity" in honor of Joseph Overton, there is a window of opportunity for any idea in society. Within this window, any theory has the opportunity to be widely discussed, supported, propagandized, and finally approved by law. Issues that contradict ordinary human morality first become the subject of discussion, then become actual, then become reality, are widely accepted and become the norm of life. This is not just a manipulation of consciousness or a "brainwashing." In fact, the consistent implementation of ephemeral theory and without attracting public attention makes it very effective. Perhaps as a result of these speeches and well-thought-out scenarios, humanity was shaken by the global Covid-19 pandemic in 2020 and drew the public's attention to the authors of the great machinations. It is too early to talk about the material and moral consequences of the pandemic, but there is no denying that this fact is a political and economic provocation, aimed at the destruction of the world's population, and is considered an experiment in chemical and biological weapons.

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 third sub-paragraph** *"Critical position of Islam in relation to secularism."*

While secular thinking seeks to secularize and materialize religion, laic thinking seeks to separate religion from politics in general. Proponents of secularism deliberately reject all forms of belief in divine worldviews, and consider secular or anti-religious rules, personal morality, and social movement to be fundamental principles. According to Islamic scholars, secular thinking means explaining moral and social issues without paying attention to the existence of God. Secularists believe that it is not necessary to speak a religious language to explain the world. On the contrary, it is possible to discover and express the world only in human language. According to them, science and education are the key to a better world and a better life. Undoubtedly, secularism is not just an ideology, but, as R. Bell said: "As there are different religions in the world, there are different

types of secularism, each of which reveals a different philosophical structure, values and norms" [²⁴]. Of course, the common denominator of all forms of secularism is that they all struggle with religion.

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. Scientism, that is, the absolute role of science in all spheres of life, is one of the basic principles of secularism. Another basic principle of secularism is rationalism, that is, the use of reason in meeting human needs. The essence of humanism, which unites different schools, is to know the criterion of everything.

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.

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.

The leadership in the creation of international bioethics centers, of course, belongs to the Western world, where high technology is more widespread. In Europe, although important moral and philoso-

²⁴ Современная западная социология /Москва: Политиздат, -1990,-стр.306.

phical 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.

The development of bioethics in Russia, which is geographically and historically closer to us, began in the middle of the XIX century, more precisely, with the adoption of the Hippocratic Oath by Russian doctors, translated by Moscow University professor M. Mudrov. There has been a growing interest in bioethics in Russian society since the 1990s. Thus, a large number of monographs and textbooks are being prepared with the participation of well-known doctors, biologists and philosophers, and the Russian scientific community believes that law should not be separated from the spiritual life of society, but should be based on morality and justice. These views are mostly voiced by Moscow and the All-Russian Patriarchate.

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 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 posi-

tion 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:

1. İslam və Bioetika: insan hüquqları kontekstində (Islam and bioethics: in the context of human rights) // Proceedings of the International Conference of the Institute of Human Rights of ANAS "Freedom of religion and belief: legal, political and social aspects". Baku-2012, p.35-37.
2. İslam biotexnologiyalar əsrində (In the age of Islamic biotechnologies) // "State and Religion" magazine, №4-2015, p.34-42.
3. İslam fiqhinin sekulyar bioetikaya münasibəti (Attitude of Islamic jurisprudence to secular bioethics) // Materials of the International Conference "Islamic enlightenment and modern age" of ANAS. Baku-2015, p.549-558.
4. İslam və Bioetika (Islam and Bioethics) // Monography. Baku - Silk Road Publishing House, 2017. 366 p.
5. Heydər Əliyev və Azərbaycan Xalq Cümhuriyyəti (Heydar Aliyev and the People`s Republic of Azerbaijan) // Materials of the International conference in BSU dedicated to the 100th anniversary of PRA. Baku-2018, p.70-74.
6. Tibbi etikanın formalaşmasında İslam faktoru (The Islamic factor in the formation of medical ethics) // Collection of public opinion "State and Religion", № 01/54 - 2018, p. 19-27.
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