

## A Brief Overview to A Legal Perspective of Abrahamic Religions on Bioethics

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**Abstract:** *Modern medicine is not just about treatment, it has even begun to interfere with human life: changing and predicting its quality parameters, giving it "life", and postponing its death. With the development of new medical technologies, a person begins to intervene in God's actions. The article focuses primarily on how innovations in medical technology have been made in modern times, how these achievements have a moral, ethical, religious and ethical impact on society, and ultimately, the human-God and physician-patient relationship, albeit laconically investigated religious and legal aspects from different sources. Some passages from the sacred books of Abrahamic religions were used as examples to demonstrate bioethics in religion life. I provided a brief overview of the concept of bioethics and divided it into groups to make our research easier, examined these groups shortly and tried to describe the thoughts and judgments of the heavenly religions.*

**Keywords:** Abrahamic Religions, Bioethics, Cloning, DNA, Medicine, Surrogacy

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### Introduction

Religions are a civilizing determinant for public ideas with their own moral and ethical standards. These moral-ethical standards feel the greatest pressure of scientific and technological progress, which is constantly developing in all areas of life. In many societies, religious tradition maintains a dominant position as the main source of answers to ethical questions in biomedical. As a result of the development of biomedical technologies, which affected the primary and basic structure of society, changes began to occur in the life of world religions. The development of this progress is not limited to providing medical care for the treatment of diseases and relief of suffering, but has become a field that governs human life from the beginning to the end and even beyond. From a religious point of view, these opportunities available to mankind led to interventions in the pre-established concept of divine creation (life and death). Perinatal diagnosis predicts future quality of life, while gene therapy and transsexual surgery alter these parameters. Reproductive technology makes it possible to give "life" to those who cannot get it naturally. Resuscitation technologies and transplantation of donor organs make it possible to delay the time of death. All this creates new legal aspects, which do not end only with the doctor-patient relationship, but also affect society, scientists, theologians, lawyers and politicians. Bioethics is a complex cultural phenomenon that appears thanks to the achievements of medicine and science and is created with the aim of preventing the threat to the moral and physical well-being of a person. For the first time, the term bioethics was used by the American oncologist V.R. Potter in 1971. This term, which originated in the West, was able to include all the legal, moral and social aspects of human life. It is possible to collect the topics of the basics of bioethics in some groups [1, 26-27]: The group that determines the beginning of life includes artificial insemination, surrogate motherhood, contraception and abortion; The group determining the end of life includes resuscitation, criteria for the diagnosis of death, assassination and euthanasia; The group defining the psychological and physical aspects of human life includes organ transplantation, modern genetics, stem cell manipulations, cloning, human and animal experiments; And the last one is vaccination belongs to the group that determines socio-political aspects affecting the life of the society.

The legal sources of the most widespread Reformist, Conservative and Orthodox branches of Judaism, which belong to the Abrahamic religions, are the Torah, Halakha and Talmud [16, 21; 6, 59], the legal sources of Christianity are the confessions and encyclicals of the Roman popes in the Catholics, the meetings of the monks of the Orthodox and Protestants, in Islam and the main source of law is the Holy Koran and the Sunnah, followed by consensus, opinion, istislah, qiyas and ijthihad. The point of view of bioethics of these religions is examined from their sources in the article.

### Artificial Insemination

Artificial insemination is a method used to increase human offspring. It is done in two ways: the man's semen is taken and medically inserted into the woman's uterus, fallopian tube, etc. a method of establishing

the basis for fertilization by implantation and in vitro, i.e. a method of placing a woman's uterus in a woman's uterus for the development of a fetus by medically fertilizing a woman's ovary with a man's sperm outside [29, 227]. In all Abrahamic religions, both methods are permitted only if they are performed between a man and a woman who are bound by the covenant of marriage [29, 229; 16, 14, 24, 28-29; 11, 37]. Otherwise, this method leads to adultery, incest [29, 247; 22, 17], eugenicism [23, 41; 29, 248] and etc., which the Nobel laureate in medicine Charles Richet called "quiet racism" leads to a number of complications. Judaism favors artificial insemination within the marriage contract, but opposes donor artificial insemination [17, 287]. The Russian Orthodox Church allows artificial insemination between husband and wife, but opposes insemination by donor or excess cells [18, 12]. Catholics are generally against this method [7, II, 2]. According to them, this method violates the sacred nature of the marriage contract and the naturalness of the child's birth, the child is not a miracle from God, but a means of trade. If one or two of the embryos obtained as a result of fertilization are used, the rest are either frozen, sold to other couples, or experiments are conducted on them. Considering these listed factors, the Catholic Church opposes this method. There are different approaches to this issue in Islam. In the hadith narrated by Ali ibn Salim from Imam Sadiq, it is said: "*On the Day of Judgment, the most severe punishment will be given to the man who transferred his sperm into the womb of another woman.*" [12, V, 539]. Sayyid Ali Khamenei, Sayyid Hasan Tabatabai, Mohammad Yazdi, etc. scholars are in favor of artificial insemination under certain conditions (marriage contract), Ayatollah Milani, Sheikh Rajab Tamimi, etc. scientists are against it.

**Surrogacy:** Surrogacy is when a woman is unable to give birth to a child by placing her husband's and her artificially fertilized zygote into another woman's uterus. The Catholic Church does not accept surrogacy because it can lead to the dissolution of the marriage contract [7, 855-883; 29, 250]. This is considered a controversial issue in Islam. Because the door of ijihad is open, some scholars compare surrogate motherhood with a foster mother [30, 256] and allow that surrogate mother to be a man's second wife [30, 253]. Other scholars argue against this by citing "49) *The kingdom of the heavens and the earth belongs to God. He creates whatever He wills. He gives daughters to whom He wills, and He gives sons to whom He wills. 50) To some, He gives boys and girls. And others, He leaves childless, as He wills. He's Knowledgeable and Competent.*" [20, 42] and "2) *Those of you who alienate their wives by equating them with their mothers — they aren't their mothers. Their mothers are the ones who gave birth to them. They say something terrible and wrong. But God is Pardoner, Forgiver.*" [20, 58] verses as evidence. In Judaism, this method is not allowed in order not to break the bonds between the mother and the baby [16, 24]. Jewish clerics consider that the mother is the one who gives birth to the child, not the cell donor [9, 248-259, 269-274; 2, 25-40].

**Abortion:** Abortion is a very complex and multifaceted issue. First of all, it touches the psychological, social, religious, legal, social and medical areas of human life. In the legal field, we are interested in the fact of when a fertilized human embryo is formed as a person. Everyone knows that the creation of a person begins with the fusion of two gamete cells with 23 chromosomes carrying the genetic information of the parents and the formation of a zygote, i.e. a single-cell embryo. The resulting zygote with 46 chromosomes becomes the genotype carrier of both generations [32, 155]. After that, the zygote begins to develop. In all heavenly religions, its legal status begins when the soul is breathed into that zygote [11, 32; 34, 16]. In Christianity and Islam, this process occurs around the 40th day of pregnancy, which in medicine coincides with the process of heart formation in the fetus. In celestial religions, only therapeutic abortion is allowed, that is, up to the 7th week of pregnancy. This is also possible if the mother has any dangerous/necessary condition that may harm her physical and psychological health or survival due to the preservation or delivery of the embryo [11, 34; 32, 94; 16, 25]. These conditions include tuberculosis, cardiovascular diseases, some types of anemia, kidney diseases, hepatitis and pancreatitis, gastrointestinal diseases, chorea during pregnancy, autoimmune diseases and tumors [32, 173]. Abortion without reason or after the 40th day of pregnancy is considered a crime of murder and a capital sin [16, 25; 6, 69]. In the Islamic law, therefore, not to kill the soul which Allah has forbidden, except by right [20, 17/33]. Abortion is strictly forbidden in Judaism. It is considered a crime against human nature and directed against humanity [16, 24]. There is such a ruling in the Torah about intentional abortion: "22) *If men, while fighting, do damage to a woman with child, causing the loss of the child, but no other evil comes to her, the man will have to make payment up to the amount fixed by her husband, in agreement with the decision of the judges. 23) But if damage comes to her, let life be given in payment for life...*" [10, Exodus, 21:22-23] it's not about crime, it's about

compensation. Because in Judaism, the rights between a fetus and a born child are not the same, and the child in the mother's womb has no legal status. During medical perinatal diagnosis, as a result of cytogenetic analysis performed in the 13-15th week of pregnancy, detecting developmental defects, genetic diseases, anomalies such as Down, Klinefelter and Shereshev-Turner syndromes, Alzheimer's disease in the embryo, or trophoblast biopsy and molecular hybridization procedure performed with a more modern method thanks to this result, it is possible to end the pregnancy at an earlier stage by obtaining that result already in the 5-6th week [16, 15]. In particular, terminating a pregnancy based on the sex of the fetus, which is unequivocally considered a great sin in the Abrahamic religions, is genocide against the female gender, as well as condemning it to death before it is born. There is an example of Herod in the Bible that refers to abortion. He orders his army to kill all the male children living in Bethlehem. Jesus said: "40) *And the King will make answer and say to them, Truly I say to you, Because you did it to the least of these my brothers, you did it to me.*" [10, Matthew, 25:40]. In Islamic law, compensation must be paid for a crime against a fetus (deliberately or by mistake), regardless of who committed it. Until the 40th day of pregnancy, the fee for the fetus is 20 misgal (gold coins), and after the soul enters the womb, it is between 500 and 1000 misgal.

**Contraception:** Contraception is a means of preventing the process of fertilization before or after sexual intercourse by mechanical, chemical or other methods, and as a result prevents the formation of an embryo. The Catholic Church considers certain types of contraception, which people do not call abortion for the sake of moral conscience, but which ultimately have the functions of abortion, as "hidden abortion" [8, 5] and considers it inadmissible. This also includes pharmacological preparations, which are called artificial abortion, but kill the zygote before it is formed in the mother's womb without consulting a doctor. The Orthodox Church is of the same opinion. The purpose of creating a family is for the reproduction of mankind, it is not right to prevent it [16, 28; 19;9, 677-690]. While female sterilization as a form of contraception is considered normal in Judaism, male sterilization is frowned upon and not permitted [16, 24]. Regardless of the type of contraception, it is frowned upon as contrary to the divine commandment to "Marry and multiply" and may only be used on the advice of a doctor if the pregnancy poses a health problem to the mother [6, 70]. Sterilization, vasectomy, and tubal ligation are not allowed in Christianity because these methods lead to damage and destruction of the reproductive organs [16, 34]. In Islam, if the drugs used to prevent pregnancy interfere with fertilization, there is no prohibition in this, and if the fertilized cell is damaged, destroyed, or dropped as a result of taking them, then it is prohibited [6, 234].

**Resuscitation:** Resuscitation methods can prolong a person's life or bring a person back from death. But is it necessary? Human rights authorities in Europe and the United States have given the patient the right to opt out. Based on the hadiths of our Prophet, Islamic law believes that when God gives a disease, there is definitely a cure for it. As an example of this we can show hadiths, narrated by Abu Huraira in Bukhari's hadith book: "إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَيْثُ خَلَقَ" - "Allah sent the disease and its medicine" or "اللَّاءُ خَلَقَ النَّوَاءَ فَتَدَاوُوا" - "God created the disease and its cure, so find the medicine yourself" as narrated by Anas in Imam Ahmad's hadith book. Reanimation methods are not prohibited in Islam. However, it is not a sin to disconnect the patient from the medical equipment that artificially sustains life as a result of brain death - unless the doctor recommends it [11, 44]. The Talmud says, "He who turns a blind eye to someone's death is like the one who kills him, and he can be likened to someone who puts out a candle that has gone out with his finger." (Babylon Talmud, Sabbath, 1516). Therefore, in Judaism, the doctor's duty is not only to treat, but also to try to keep the person alive as much as possible. Reducing his pain is also part of the treatment. However, if analgesics interfere with survival, patient survival is considered a higher priority and analgesics are discontinued.

In earlier times, *the criteria for the diagnosis of death* were determined based on empirical characteristics, i.e. heartbeat and cessation of breathing meant death [16, 14]. Currently, with the development of modern technologies and resuscitation methods, several types of death have emerged. Biological death is the temporary cessation of the cardiovascular, respiratory and nervous systems [29, 331; 16, 22]. Cerebral death is the cessation of the work of the cerebral hemispheres and the brain stem and the complete destruction of its cells. Meanwhile, it is possible to artificially continue the work of other internal organs of a person. For example, the heart with electrostimulation, the lung with a mechanical respirator, artificial blood circulation apparatus that ensures blood circulation, etc. with equipment, organs can do their work continuously. Orthodox Judaism emphasizes biological death, while unorthodox Judaism advocates cerebral death [16, 24]. There is also clinical death. At this time, the brain does not die and a person can return to life

within a certain period of time. But when this moment will happen is under question. In Islamic Sharia, clinical death is considered legal death, the person's inheritance is not distributed, and he cannot inherit [11, 48].

**Suicide:** Suicide is unequivocally considered one of the great sins in all heavenly religions. In Islam, suicide is not allowed regardless of the reason. Evidence of this is available both in the Holy Quran and in the hadiths narrated from the Prophet, "O you who believe: don't consume the wealth of others dishonestly, but trade by mutual consent. And don't kill yourselves. God is Merciful to you" [20, Women, 4/29], "*Whoever kills himself with something, he will be punished with the same thing in Hell*" (Bukhari, Kitabul-iman, 159; Muslim, Kitabul-iman, 160). Killing is one of the 10 prohibitions in Christianity [10, Exodus, 20:13]. The Bible mentions 7 suicides: Abimelech [10, Judges, 9:52-54], Samson [10, Judges, 16:25-30], Saul [10, 1 Kings, 31:4], Saul's armor bearer [10, 1 Kings, 31:5], Ahithophel [10, 2 Kings, 17:23], Zambrii [10, 3 Kings, 16:18] and Judas [10, Matthew, 27:5]. Man decides to control his own destiny by committing suicide and turns against God. A person who commits suicide can never enter heaven, the Bible shows many examples of this [10, 1 Corinthians, 6:10; Revelation, 22:14-15; Matthew, 12:31]. Christians do not bury a person who commits suicide in a church cemetery with a prayer.

**Euthanasia:** Euthanasia, or dignified/cultural death, is a method of causing death through any action or inaction (actively or passively) by a physician to relieve suffering [26, 195-198]. It is presented as a way out for people suffering from terminal illness and excruciating pain, or for babies born with birth defects. In addition, there is social euthanasia, which is offered by the public to patients suffering from severe, long-term and costly illnesses. It is considered appropriate to allocate the drugs and time spent by doctors to patients with a higher probability of recovery. However, from a religious point of view, a person's endurance of such difficulties is his test in this life. And death can never be humanitarian. The duty of the doctor is to ease the patient's pain, not the moment of death. The Creator burdens everyone as much as he can [20, The Cow, 2/286]. All Abrahamic religions regard human life as sacred, and no one can end another's life, not even one's own [16, 27]. In Abrahamic religions, sickness and death are seen as the result of sin. That is, when a person is sick or suffering, he washes away his sins and strengthens his soul. And death gives us the chance to be cleansed of sins for the last time. By resorting to euthanasia, this last chance is considered missed [29, 403-404]. It also means giving up hope in God and disbelieving in His miracles. It is ordered in the Holy Quran "*O you who believe: Seek help through patience and prayer – God is with the patient*" [20, The Cow, 2/153], "*...and don't despair of God's comfort. Only unbelievers despair of God's comfort!*" [20, Joseph, 12/87]. In Judaism, a doctor is not given the right to end a person's life [27, 134-135]. The doctor must fight for the patient's survival until the last moment. In Judaism, active and voluntary euthanasia is strictly prohibited, passive euthanasia is allowed in some necessary cases. In the Talmud (Iom, 85 b): "*Treat a dead person as a healthy person...*" It is permissible to use analgesics and narcotics to relieve unbearable pain [6, 75]. According to Protestants, passive euthanasia, i.e. purposeful termination of treatment, is possible [3, 273-283]. However, according to the Orthodox, if it is possible to stay alive with artificial devices, passive euthanasia cannot be used [28, 178]. All religions unequivocally allow the use of painkillers (provided they do not cause death) to ease the pain of death.

### Organ Transplantation

Organ transplantation is the transfer of one person's internal or external organs - during life or after death - to another person [11, 19]. Human life is sacred. Not only during life, but even after death, the human body should be treated with respect. In Islam and Judaism, according to the belief in the Day of Resurrection - the resurrection of people - it was not considered proper to donate any part of the body. But over time, they began to look at it from a different angle. For example, according to Islam, transplantation is possible if a person has given permission [11, 23] to transplant organs as a legacy in case of death [21, 24-28]. Christians were more comfortable with organ transplantation, because according to their beliefs, Jesus sacrificed his body for humanity [10, Luke, 23:24, 43]. Currently, Abrahamic religions allow organ transplants during human life. There are 3 conditions for organ transplantation [29, 327]:

Condition I – to transplant one of a pair of organs (kidney) and a part of organs (liver and lung) without harming the life of the donor;

Condition II – the recipient has a high probability of recovery;



Condition III – consent of both parties. But first, the type of human death must be confirmed.

Organ transplantation is not permitted during clinical death, only brain death is considered possible. If there are factors confirming brain death, organ transplantation is allowed, taking into account the above conditions [13, 178-183; 16, 16, 23, 26; 5,50]. Although there is no specific information on post-mortem organ transplantation in the European Union Convention on Bioethics, the sale of human organs is strictly prohibited (Committee of Ministers of Council of Europe, Convention for the protection of human rights and dignity of the human being with regard to the application of biology and medicine: Convention of human rights and biomedicine. Strasbourg, 19.11.1946). In 1986, at the III International Conference of Islamic Jurists, and in 1988 at the IV Islamic Council Session of the Sharia Academy, a fatwa was issued to carry out organ transplantation after cerebral death was confirmed [15, 147-160; 31, 29-36]. An organ transplant can be performed if brain death is confirmed by a council (3 doctors, one of whom is an anesthesiologist, and one is a surgeon unrelated to the operation) and the deceased has given prior permission for his or her organs to be transplanted (Directorate of Religious Affairs High Council of Religious Affairs, 1980, decision N 396/13; Islamic Conference Organization Islamic Jurisprudence Academy, 1988, decision N 4/1) [16, 15]. Only liver, bone marrow and kidney transplants are allowed from a living donor. In Judaism, the ruling is the same, only the conditions of treating the donor decently, not causing additional damage, and finally being entrusted to the land have been added to the bellow conditions [27, 695-711]. In Christianity, even if the condition of the recipient worsens, it is forbidden to hasten the death of the donor. Regarding heterologous organ transplantation - xenotransplantation [14, 111] as a solution to donor-recipient problems and the lack of donor organs, studies show that organs transplanted from animals (pigs, chimpanzees, etc.) to humans do not have positive results. [14, 113], on the one hand, it is not accepted by the human body, on the other hand, it creates the danger of changing the human genotype and the conditions of transmission of various viruses [13, 178 – 183].

### Modern Genetics - Genetic Engineering

Every living thing carries the DNA code in its cells, and human DNA also carries the genetic information of all its descendants. Although it may seem like a good intention to find a panacea for emerging diseases or to change the genotype of plants and animals to produce more durable, resistant and quality products, the results of scientists' efforts to change or improve the quality of this information can be irreversible. First of all, it leads to Jacobinism, which is against the philosophy of all religions. On the other hand, no one can guarantee that the results of the experiment will be normal. This method will create new genetic diseases, new biological weapons or creatures for political purposes, etc. increases the chances. This is what Satan says in the Holy Quran: "...and I'll make them change God's creation." [20, Women, 4/119]. In Judaism, creating genetically modified (GMO) crops, interbreeding two or more legumes or vegetables is against the laws of kilaim. In the Torah [10, Leviticus, 19:19], this is valued as meddling in God's work and rebellion against Him.

Although stem *cell manipulations* are currently not fully researched, it is likely that there will be a need for research in this area in the future. In fact, it is considered a quality method that can prevent and cure many new hereditary diseases. However, the position of Abrahamic religions in this matter is unambiguous. Because stem cells are the carriers of the memory of their generations, the mixing of generations and the violation of memory codes can cause problems for future generations or lead to new hereditary diseases. Although this is a possibility, it is still open to doubt and debate. The heavenly religions do not give concrete answers to such doubtful questions. He prefers to solve problems in the order in which they occur.

### Therapeutic and Reproductive Cloning

In general, cloning is a method of artificially creating a duplicate or replication of living things such as humans, animals or plants [11, 11]. Human life begins with a microscopic single cell that carries the genetic code, its sex, intelligence, character, development, free will, and the blueprint for its entire life, even what it can pass on to future generations. Human cannot create it, it is the power of God. The method of releasing people by lottery can be seen as an attempt to interfere with God's sacred business and compete with Him. Let's imagine that the next generation managed to clone a person, but will they be able to create a soul for that body? Can there be a soulless person? All Abrahamic religions agree that after the conception of the fetus, God gives it his soul [20, Prostration, 32/9; 10, Genesis, 2:7]. United Nations Declaration on Cloning

In March 2005, General Assembly resolution 59/280 calling for "*Protection of human life in the application of biological sciences*" was adopted by all states [35, 384]. However, no decision has been made to carry out therapeutic cloning. Therefore, therapeutic cloning is currently practiced only in Great Britain, Belgium and Switzerland. In Japan, Singapore, Israel and Korea, there is only permission to conduct research in this field. Therapeutic cloning is performed on the stem cells of embryos created by artificial insemination but not used to combat infertility. Creating a special embryo for this procedure is strictly prohibited. There is also a ban on this subject in Islam, but it is allowed to clone plants and animals for the sake of saving human life [25, 64]. As evidence for this: "*He created you from a single being, then He made its spouse from it. And He gave you eight pairs of livestock. He creates you in your mothers' wombs in successive formations, in three layers of darkness.*" [20, The Crowds, 39/6] verse from Koran is shown.

Conducting *experiments on humans and animals* is allowed in Islam and Judaism under certain conditions (experiments must be scientifically justified, performed by an expert, voluntary, and must not carry the risk of death). The main condition is that experiments on animals should be carried out without torture. Also, it is forbidden to conduct experiments on mentally ill people, children, adolescents, mentally weak people without the consent of their relatives [6, 66]. In all other cases, this is unpleasant. Thus, in the Torah, "If you see the ass of one who has no love for you bent down to the earth under the weight which is put on it, you are to come to its help, even against your desire." [10, Exodus, 23:5], "21) *If the place marked out by the Lord your God as the resting-place for his name is far away from you, then take from your herds and from your flocks which the Lord has given you, as I have said, and have a meal of it in the towns where you may be living. 22) It will be your food, like the gazelle and the roe; the unclean and the clean may take of it. 23) But see that you do not take the blood for food; for the blood is the life; and you may not make use of the life as food with the flesh. first kill the animal, then eat it*" [10, Deuteronomy, 12:21-23] or "6) *If by chance you see a place which a bird has made for itself in a tree or on the earth, with young ones or eggs, and the mother bird seated on the young ones or on the eggs, do not take the mother bird with the young. 7) See that you let the mother bird go, but the young ones you may take; so it will be well for you and your life will be long*" [10, Deuteronomy, 22:6-7]. In Islam, it is recommended to be kind to animals, i.e. to give them food and water on time, not to hurt them, not to suffer when slaughtering, not to use live birds and animals for the purpose of hunting, not to separate the young from the mother bird, not to mutilate animals (not to cut off their ears and tails), and to take care of them when they are sick.

**Vaccination:** Vaccination has the function of strengthening immunity by injecting killed or weakened microbes into a healthy body, accepting it as an antigen and creating antibodies against it. For the first time, in 1796, after E. Jenner created a vaccine against smallpox, there were those who opposed vaccination. From the religious point of view, the first argument was "*You can't interfere in God's work*". Currently, there is a decrease in trust in the World Health Organization, suspicion of biological weapons, low effectiveness of the vaccine and many complications, causing some diseases (infertility, autism), etc. again led to the proliferation of anti-vaccination supporters. However, the Russian Orthodox Church has never spoken out against vaccination, even encouraging mothers to vaccinate their children, saying that those who do not will receive a grave sin. Some Catholics oppose vaccination, citing the fact that the vaccine was made from cells obtained from elective abortions in the 1960s. Most rabbis (except orthodox Jews) are also pro-vaccination. Most Muslims simply oppose the measles vaccine, citing the addition of gelatin (derived from pork) to the vaccine.

## Conclusion

The foundation of medical ethics in Judaism is the 6th century manuscript "*Sefer Asaf ha-Rofe*" ("*The Book of Asaf the Doctor*") takes an important place [6, 60]. For the first time, the expression "*medical ethics*" as a term was used by Jewish clerics in 1959 by Rabbi Immanuel Jacobovits [6, 63]. Among Christians, especially Catholics, the term bioethics was first used by John Paul II in his addresses *Veritatis Splendor* in 1993 and *Evangelium Vitae* in 1995. In Protestants, the term was used for the first time in 1987 at the meeting of the French Protestant Federation. The most important step in the development of bioethics in Islam was the establishment of the Organization of Islamic Medical Sciences in Kuwait in 1981 and the adoption of the code of Islamic medical ethics.

Of course, all these interventions affect the legal, economic, moral and psychological aspects of society. Even interfering with human life and death inevitably leads to the philosophy of eugenics, which is

condemned not only in one of many religions but also in all Abrahamic religions. Although there are differences of opinion on bioethical issues between the Abrahamic religions and their respective schools of law, the single logical decision is always the same. Catholic theologian F. Beckle writes: *"We have reached a level where we can do more than we are allowed, and therefore we should not be allowed to do our best."*

According to some scholars, meddling in God's work means rebelling against Him. Scientists wanted to simplify or lighten the test that God gave for the human race in this world. In addition, a person's patience, perseverance, and endurance were also enumerated. However, from God about this many such proofs have been revealed such as *"Whatever you have runs out, but what God has is everlasting. We'll reward the patient according to their best deeds."* [20, The Bee, 16/96], *"Say, "O My faithful servants: remember your Lord. Those who are righteous in this life will have good. God's earth is vast." The patient will have unlimited rewards."* [20, The Crowds, 39/10], *"He will reward them, for their patience, with a Garden and silk."* [20, Man, 76/12], *"The believers who practice righteousness: We will settle them in Paradise, in mansions under which rivers flow, to stay there forever. What an excellent reward for the workers! Those who were patient and trusted in their Lord."* [20, The Spider, 29/58-59], *"2) With all gentle and quiet behaviour, taking whatever comes, putting up with one another in love; 3) Taking care to keep the harmony of the Spirit in the yoke of peace."* [10, Ephesians, 4:2-3], *"When I was waiting quietly for the Lord, his heart was turned to me, and he gave ear to my cry."* [10, Psalms, 40:1], *"But he who goes through to the end will get salvation."* [10, Matthew, 24:13], *"By going through all these things, you will keep your lives."* [10, Luke, 21:19]. Maybe that's why, with the development of new technologies, arise new exams (diseases), so that people constantly struggle, but do not lose hope in God, expect only miracles from Him. The Holy Koran says, *"We burden no soul beyond its ability. A document with us tells the truth, and they won't be treated unjustly."* [20, The Believers, 23/62] proves that a person is not burdened with a burden that he cannot carry. The test (exam) we pass in this world prepares us for the next world. The verse of the Holy Koran *"The setbacks you face are due to your mistakes. Yet He forgives much."* [20, Consultation, 42/30] is the proof of this. *"Just as one of you refines his gold by melting it in fire, God, who knows His servants best, will test you with tribulations."* (Taberani, al-Mucamul-Kabir, 24/254).

According to the opinion of other scientists, the one who created the disease also created its medicine and gave the human race understanding and reason to search for it. They show this verse as evidence *"Insights have come to you from your Lord. Whoever sees, it's to his advantage. And whoever is blind, it's against him. "I'm not a guardian over you."* [20, Livestock, 6/104]. *"We know those of you who go forward, and We know those who lag"* [20, The Rock, 15/24] verse states that God is aware of everything, including the future progress of science. Therefore, it is not necessary to oppose that progress, on the contrary, Almighty God says in the Holy Quran that He created man with agency and free will. As a result, opposing that advancement is unnecessary; on the contrary, Almighty God declares in the Holy Quran that He created man with agency and free will. It is necessary to compare and apply the new methods using the previous sharia rulings.

The bottom line is that there must be a middle ground in every innovation. Certain boundaries must be drawn. Hadith *"Those who exceeded the limit were killed."* (Sahih-Muslim, hadith 2670) and *"They'll be humiliated wherever they go, except by rope from God and rope from people. They incurred the wrath of God, and they were stricken by misery. It's because they rejected God's revelations and unjustly killed the prophets. It's because they rebelled and committed aggression."* [20, Family of Imran, 3/112], *"Call on your Lord humbly and privately. He doesn't like abusers."* [20, The Elevations, 7/55] verses also support this idea. A person should not, from one side, increase the quality of his life, but on the other side, damage some aspect of it for the sake of his ego. He should also think about the environment and future generations.

Taking everything into consideration, I can claim that the research issue is quite broad and that additional material is required to fully investigate it. Below are a few objectively presented perspectives on Abrahamic faiths. Each study group should be thoroughly investigated independently. Yet, throughout study, the conditions of modern medicine and the prospects of scientific innovation must be considered.

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