



# ISLAMIC BIOETHICS AND MODERN GLOBALIZATION VALUES: MAIN POINTS OF CONTACT

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**Abstract:** Islamic bioethics and modern globalization values collide as global forces permeate Muslim-majority countries, necessitating thoughtful integration to foster mutual understanding. This research explores Islamic perspectives on biomedical advances to identify areas of convergence and divergence with globalized values. Utilizing theoretical analysis, synthesis, comparison and generalization, notable findings emerged. While globalization promotes unhindered medical procedures, Islamic bioethics exhibits nuanced positions reflecting the lack of unity of Islam. Key results showed Islamic bioethics aligns with global values on some procedures, like organ transplantation and early abortion, but diverges on assisted reproduction, surrogate motherhood and active euthanasia due to moral prohibitions. Ultimately, this research highlights the importance of gradual integration that respects Islamic traditions, paired with education to increase understanding and openness to bioethical evolution. Thoughtful navigation of the intricate nexus between globalization and Islamic bioethics can enable pursuit of life-affirming medical advancement without sacrificing core values.

**Keywords:** Moderate Islam. Organ transplantation. Euthanasia. Abortion. Biomedical procedures.

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**Resumo:** A bioética islâmica e os valores da globalização moderna colidem, à medida que as forças globais penetram nos países de maioria muçulmana, necessitando de uma integração ponderada, para promover a compreensão mútua. Esta investigação explora as perspectivas islâmicas sobre os avanços biomédicos para identificar áreas de convergência e divergência com os valores globalizados. Utilizando a análise teórica, a síntese, a comparação e a generalização, surgiram conclusões notáveis. Enquanto a globalização promove procedimentos médicos sem entraves, a bioética islâmica apresenta posições matizadas que refletem a falta de unidade do Islão. Os principais resultados mostraram que a bioética islâmica está em sintonia com os valores globais. em alguns procedimentos, como o transplante de órgãos e o aborto precoce, mas diverge em relação à reprodução assistida, à maternidade de substituição e à eutanásia ativa. devido a proibições morais. Em última análise, esta investigação realça a importância de uma integração gradual que respeite as tradições islâmicas, aliada à educação. para aumentar a compreensão e a abertura à evolução bioética. A navegação ponderada do intrincado nexo entre a globalização e a bioética islâmica pode permitir a prossecução de avanços médicos que afirmem a vida. sem sacrificar os valores fundamentais.

**Keywords:** Islão moderado. Transplante de órgãos. Eutanásia. Aborto. Procedimentos biomédicos.

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## ISLAMIC BIOETHICS AND MODERN GLOBALIZATION VALUES: MAIN POINTS OF CONTACT

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**Abstract:** Islamic bioethics and modern globalization values collide as global forces permeate Muslim-majority countries, necessitating thoughtful integration to foster mutual understanding. This research explores Islamic perspectives on biomedical advances to identify areas of convergence and divergence with globalized values. Utilizing theoretical analysis, synthesis, comparison and generalization, notable findings emerged. While globalization promotes unhindered medical procedures, Islamic bioethics exhibits nuanced positions reflecting the lack of unity of Islam. Key results showed Islamic bioethics aligns with global values on some procedures, like organ transplantation and early abortion, but diverges on assisted reproduction, surrogate motherhood and active euthanasia due to moral prohibitions. Ultimately, this research highlights the importance of gradual integration that respects Islamic traditions, paired with education to increase understanding and openness to bioethical evolution. Thoughtful navigation of the intricate nexus between globalization and Islamic bioethics can enable pursuit of life-affirming medical advancement without sacrificing core values.

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### INTRODUCTION

Globalization is the modern world's leading phenomenon, which is spreading every year and covers an increasing number of countries. In the course of this, globalization values collide with another important player of our time – the Islamic world. The interaction between these two objects cannot be avoided, therefore, everything possible must be done to ensure a high-quality cultural exchange and the integration of Islam into the world community. In addition, modern medicine has achieved particular success in the context of various types of operations. Therefore, it is important to explore the principles of Islamic bioethics in order to identify key points of similarity and difference between globalization and Muslim ideas, in order to solve them for further cooperation between these institutions.

The main problem of this study is that there is a certain branching among representatives of the Islamic creed, which consists in the division into moderate and dogmatic Muslims. In view of this, it is impossible to unequivocally state that all Muslims have the same views, therefore, the analysis of Islamic bioethics must be carried out precisely

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from the position that it is not unified and has certain differences in the different groups' representatives' views. One should also understand the Islamic world's peculiarities, in which religious norms have a direct impact on the formation of legislation.

U. N. Harari (2019) expressed the main attitudes of both parties in his book and gave an analysis of the development of their relationship in the near future. However, the author carried out a general review of the relationship between these worlds, without resorting to a detailed review of various aspects, including bioethics. A. Daar (2001) devoted his research to describing the fundamental ideas and values of Islamic bioethics, as a result of which he managed to make an objective analysis of this phenomenon, but this researcher considered general aspects without resorting to an analysis of the specific views of Islamic bioethics regarding the achievements of modern medicine. In the scientific work by Z. M. Mukhamedova (2021), the activities of the Muslims' moderate wing, namely, in the context of the creation of the Islamic Organization of Medical Sciences, are described. The main object of this study was the consideration of the history of the creation of the mentioned organization.

Author Z. Matthews (2021) considered the topic of organ transplantation, as a result of the analysis of which he managed to fully reveal this issue from the point of view of dogmatic Muslims, but it is necessary to consider the attitude towards this phenomenon on the moderate representatives' part of this religion. A. Yakin (2020) studied such an important issue of Islamic bioethics as the problem of euthanasia, as a result of which he was able to reveal a number of aspects on this issue. However, the author studied only the type of active euthanasia. For a full disclosure of this topic, it is necessary to consider another type of this process: passive euthanasia. The study by G. Javadli (2019) is also important, in which the author was able to raise the important issue that the component of Islamic bioethics is not only the consideration of medical problems, but also the topic of ecology.

While aspects of Islamic bioethics have been examined in prior works, a comprehensive and comparative analysis of Islamic perspectives, on major biomedical procedures and technologies in relation to globalized values, remains lacking. Much of the existing research has focused narrowly on a single issue, like organ donation or euthanasia, from the context of either moderate or dogmatic Islam. However, holistic analysis encompassing key procedures, like transplantation, abortion, assisted reproduction, and euthanasia through the lens of diverse Islamic interpretation, is limited. Furthermore, the different Islamic groups' nuanced stances on medical advances and their areas of alignment and divergence from globalized ethics, require elucidation. This research aims to fill this gap by conducting an expansive and multi-faceted comparative examination to elucidate the intricate interplay between Islamic bioethics and modern biotechnology advancements in relation to globalized values.

In an era marked by the expansive influence of globalization, there emerges an inevitable interaction between its pervasive values and the distinct worldviews of the Islamic community. As these global forces permeate every aspect of life, it becomes critical to ensure that this cultural exchange fosters mutual understanding, especially when navigating the intricate realm of modern medicine. This necessitates a comprehensive exploration of Islamic bioethics, shedding light on its standpoints concerning advanced medical procedures and innovations. However, one must tread cautiously, acknowledging the diverse interpretations within the Islamic world, ranging from the moderate to the more orthodox perspectives. Given the profound impact of religious tenets on legislative processes in many Islamic societies, any analysis must recognize the non-uniformity in their bioethical stances.

The main questions of the study are:

- To examine what the views of Islamic bioethics are on major modern biomedical procedures in comparison with globalization values.
- To identify the similarities and divergences between Islamic bioethics and globalization ethics on issues, such as organ transplantation, abortion, euthanasia, surrogacy and assisted reproduction.
- Describe how the positions on bioethics differ between moderate and dogmatic interpretations of Islam.

The purpose of this study is to analyze modern globalization values, in the context of medicine, and the views of Islamic bioethics in general and in specific situations, in order to compare them, identify the key issues on the basis of which contradictions arise, and deduce hypotheses regarding the further cooperation of these world-view systems.

## **1 MATERIALS AND METHODS**

First, it is worth noting that this study was done through the use of many sources related to the topics of medicine, philosophy, religion. The first and one of the leading methods used in this study is the method of information analysis. The article considered many aspects related to various topics, in particular, an analysis was made of the main ideas of globalization and the fourth generation of human rights, general aspects of Islamic bioethics and the currents of Islam. In addition, the moral views of Islam on the issues of organ transplantation, abortion, euthanasia, surrogate motherhood and artificial insemination were analyzed in detail.

The next method, used in this scientific work, is the one of information synthesis. After analysing each of the individual aspects, it was necessary to combine all the collected

information into a single whole. In particular, this method was used in describing the problem of euthanasia. This topic is quite broad, therefore, in the course of its study, the representatives' views of different movements of Islam were analyzed, as well as an analysis of different types of euthanasia. In order to compile a complete picture of this operation from the point of view of Islam, the method of information synthesis was used. Another leading method, used in the course of the study, is the method of comparing information. It should be understood that, among Muslims, there are different groups that have different views on the moral issues of the implementation of certain operations. With this in mind, in the course of analysing the views of Islamic medical ethics on each of the mentioned medical operations, the moderate and dogmatic Muslims' positions were outlined in order to compare them and find common and different points of view. After that, through the use of this method, a general comparison of all three mentioned groups was made.

The abstraction method was also used in this study. The subject of this article is Islam, that is, a religious movement that has many followers all over the world. To conduct an accurate and objective study, it was necessary to move away from any idealization of this religion, or vice versa, the prejudices of Islam. It was necessary to single out only the most significant aspects of this doctrine, concerning the topic of bioethics. The concretization method was also used in the scientific study. In the course of presenting a large amount of information, it was necessary to focus on the most significant elements. In particular, during the consideration of the topic of abortion in Islamic bioethics, it was found that this type of medical intervention is not prohibited by Islam, but it was necessary to specify the conditions under which abortion is allowed. Also, this method was used in the course of consideration of the topic of artificial insemination. The method of summarizing information was also used in order to summarize and draw general conclusions that were reached as a result of this study.

## **2 RESULTS**

### **2.1 ISLAMIC BIOETHICS ORIGINS AND PRINCIPLES**

One of the largest and most important world cultures that plays a role in the modern world is Islam. The doctrinal norms of this culture are unique in many respects, and they are also characterized by stability at all times. Given this, in the context of considering the problem of globalization values, it should be understood that Islam plays a significant role in modern times, and the instructions of this dogma should be taken into account as much as possible (Harari, 2019). Legal science in the modern world is characterized by the fact that the people's rights expand over time. In particular, this is characterized by the presence of generations of human rights. Officially, there are now three generations of rights, but in recent decades, active work has been carried out in the scientific space to introduce the fourth generation of human rights. This generation involves granting a person

the right to organ transplantation, cloning, surrogate motherhood, artificial insemination and euthanasia (Song, 2022).

It should be noted that this generation of rights is now at the stage of scientific consideration. These rights have not been accepted by world's most countries, however, current trends indicate that these rights will become inalienable for many people in the near future. In addition, in many modern countries, all of the above medical operations are already officially allowed. It is necessary to consider what bioethics is. This is a doctrine that considers the problems of the development of biomedical sciences concerning the issues of caring for the human body, treatment, genetics, etc., from the point of view of moral positions (Daar, 2001). Thus, Islamic bioethics considers the above positions from the point of view of the moral principles of Islamic dogma. It should be understood that the moral interpretation of modern biomedical activity, from the point of view of the fourth generation of human rights, is quite different from the corresponding interpretation from the side of Islamic dogma. As noted above, according to the fourth generation of human rights, as well as many modern countries' legislation, a person is allowed to carry out the mentioned biomedical actions on his health and body, but the positions of Islam on these issues are quite different (Song, 2022).

Islamic bioethics originates from the general postulates of the Muslim faith. In particular, the basic statement of Islam is that people are the crown of God's creation, and they are Allah's vicars in earthly life. A person's characteristic features are rationality and moderation. In addition, Muslims are obliged to take care not only of their own health, but also of other people's lives. As for the very phenomenon of the disease, in the Islamic religion, it is not considered as a certain curse or God's punishment, and Muslims attach the meaning of a test to diseases. Because of this, every Muslim should try to avoid diseases, and if he does start to get sick, then he needs to adequately endure this test (Daar, 2001). Thus, the concept of prevention is important for Islamic bioethics because it is high-quality prevention that makes it possible to prevent diseases. However, when prevention does not help and a person goes to a doctor, then Muslim teachings have instructions for both the patient and the doctor.

## **2.2 ISLAMIC SOURCES ON BIOETHICS**

As already noted, the patient must adequately endure the disease as a test and avoid fatalism. In turn, the doctor must treat the patient with the utmost respect and take into account not only the physical, but also the psychological and moral aspects of the disease (Alhafmi, 2022). The main source that defines the norms of Islam, including in the context of bioethics, is the Koran. However, it should be understood that, at the time of the formation of the norms of the Muslim faith, there were no technologies of the 21st century that would allow certain operations with the human body. In particular, this concerns the issues of organ transplantation, surrogate motherhood and artificial insemination.

It should be noted that Islamic norms, in the context of a special kind of contemporary issues, are not constant and may change. In this regard, among Muslim countries, there is a strong normativity, which consists in the activities of special religious committees. The main purpose of which is to consider certain problems from the point of view of Islamic dogma. As a result of consideration of a particular issue, these committees announce their conclusion – a fatwa. Fatwas are important for all Muslims, as they complement the believers' moral code, so these decisions should be taken into account by the authorities in the process of forming legislation.

### **2.3 THE ROLE OF MODERATION IN ISLAMIC BIOETHICS**

Another important feature of modern Islamic creed is the ramification among Muslims. This branching is manifested in the existence of two groups: the Hanafites and the Jafarites. The former ones are convinced that the doctrine does not prohibit making decisions based on rational views and observations. Jafarites are characterized by strong observance of religious dogmas, and are convinced that only the Koran can be an ethical way to conduct one or another kind of activity (Aramesh, 2020). The creation of an important institution, in the context of the development of Muslim bioethics, namely the Islamic Organization of Medical Sciences, is connected with the Hanafites' activities. The first meeting of this organization was held in 1981. As a result of which, the main activities of this organization, the rules of a doctor's professional ethics, were determined and were enshrined in the Islamic code of medical and health ethics. These rules were created on the basis of observance of the norms of the Koran and of many modern legal documents (Mukhamedova, 2021).

The Islamic code of medical and health ethics (2005) focuses on the consideration of the physician's powers and responsibilities. In particular, an important postulate is that the doctor must obey the patient's will. In addition, it is written that the doctor must use the heritage of modern medical science. However, he needs to do it wisely and select only those methods that are aimed at the patient's benefit and do not violate moral standards. It should be noted that the Islamic Organization of Medical Sciences is a transnational institution, and its activities are aimed at unifying medical ethics among Muslims, as well as cooperation with other countries. However, not all Islamic countries adhere to the decisions of this organization, but tend to follow dogmatic fatwas.

The first controversial issue of Islamic bioethics is the problem of organ transplantation. Today, the transplantation of certain organs, the absence of which does not interfere with the donor's life, is allowed in almost all Muslim countries. It should be noted that this practice is acceptable only if the donor is alive and, by his own consent, allows the organ transplant to be performed. However, one of the postulates of the Koran is the idea of bodily resurrection after death. Given this, in the Islamic religion, there is a ban on the ritual

of cremation, as well as mutilation of a dead person's body. Discussions between moderate and dogmatic Muslims take place in the context of the fact that the former ones are in favor of granting permission to perform an autopsy on a dead person, if the donor gave permission for this while still alive, and also on the condition that, after the operation, all incisions will be sewn up (Bahlu, 2016).

On the other hand, adherents of dogmatic teaching believe that any actions with the human body after death are unacceptable because, in their opinion, they go against Allah's will. The issue of human death is also related to this problem. The Koran says that death is the departure of the soul from the human body. The Jafarites adhere to this point of view. However, there is no means to determine whether the soul has left the body, so moderate Muslims take into account objective medical factors, in particular, that death occurs after the brain stops working (Matthews, 2021). The next problem of Islamic bioethics is the issue of abortion. Unlike Christianity, the Muslim religion does not prohibit abortion. In many Arab countries, in particular, among the countries of the Arabian Peninsula, abortion is allowed at the level of legislation. This is due to the postulate of Islamic doctrine, which states that a person's life is formed not at the moment of conception, but after a certain period has passed, when the soul enters the fetus (Osmar, 2022). Thus, given this postulate of the creed, abortion is prohibited after the fourth month of pregnancy, since, in this case, the termination of pregnancy is considered the murder of a child. This norm of Islamic bioethics differs from the norm of abortion in modern medical practice, since the latter allows the operation to terminate a pregnancy no later than the sixth month of pregnancy, and this is not due to ethical issues, but solely to the impossibility of performing an abortion after this period (Harari, 2019).

## **2.4 ISLAMIC PERSPECTIVES ON SPECIFIC MEDICAL PROCEDURES**

The next debatable issue regarding Islamic bioethics is the topic of euthanasia. Euthanasia is the deliberate termination of a patient's life, who is suffering from a serious illness in order to reduce his suffering. Euthanasia can be of two types: the first is active, when the doctor uses means to intentionally kill; the second is passive, when the doctor does not use means that support the patient's life. In his study, A. Yakin (2020) studied the topic of the righteousness of euthanasia from a religious point of view, in the case when the patient's relatives turn to the doctor with a request to save the patient from suffering. In general, this can be assessed as a certain positive step on the part of the patient's relatives, since they aim at the patient's feeling, who will die without euthanasia. However, from the point of view of Islam, this is a great sin. Firstly, as noted above, Muslims regard any illness as a Allah's test that must be passed, so euthanasia will not be applied not only at the relatives' request, but also at the own patient's request. Secondly, the specific case described



in this paragraph can be regarded as one of the most terrible sins of Islam – the murder of a relative in order to seize his inheritance. Given this, active euthanasia is unacceptable for both the Hanafites and the Jafarites.

However, passive euthanasia is a rather controversial issue. Dogmatic Muslims reject any variation of this process, while moderate believers support this type of euthanasia. In particular, this can be used if the patient has no prospects for recovery, and his life is completely dependent on the operation of the medical device (Bagheri, 2020). Discussing the topic of surrogate motherhood and artificial insemination, it should be said that the views on these two issues are quite different. As for surrogate motherhood, there is a consensus among all representatives of Islam regarding the prohibition of this type of medical intervention because, according to Muslim teachings, there is a rigid idea of family life. So it is necessary for the mother to raise the child that she herself endured and raised. The issue of artificial insemination is more debatable. In particular, the Jafarites adhere to the point of view of an exclusive ban on this type of insemination, since they consider this practice unacceptable. Moderate Muslims suggest the possibility of artificial insemination, but only on the condition that the seminal fluid belongs to a man who is in a spiritual and official marriage with a woman who is ready to carry out such an operation (Shabana, 2015). In general, this study outlined the scholars’ views regarding the fourth generation of human rights and the two main Muslim groups: the Hanafites and the Jafarites. Differences in these groups’ views, in the context of bioethics, are presented in Table 1.

**Table 1** – Comparison of Fourth Generation Human Rights and Muslim Viewpoints on Various Medical Operations

	<b>Fourth generation human rights</b>	<b>Hanafites</b>	<b>Jafarites</b>
<b>Organ transplant</b>	Allowed	Allowed	Allowed only during the donor’s lifetime
<b>Abortion</b>	Allowed	Allowed up to 4 months of pregnancy	Allowed up to 4 months of pregnancy
<b>Euthanasia</b>	Allowed	Allowed only passively	Forbidden
<b>Surrogacy</b>	Allowed	Forbidden	Forbidden
<b>Artificial insemination</b>	Allowed	Allowed, provided that the man’s seminal fluid is used with whom the woman is married	Forbidden

Source: Our elaboration.

Comparing the norms of Islamic bioethics with the norms of modern medicine and the fourth generation of human rights, it can be said that there are both common and different views between the two worldview systems. It should be understood that Islam is an ancient religion, therefore its norms were created even before the introduction of the considered medical operations. However, after a detailed study of the Muslim creed, one can understand that a number of modern medical practices are not prohibited by the Islamic moral code. In addition, it should be noted the activities of the Islamic Medical Organization, whose representatives are rational and moderate Muslims, so they can help in the study of the moral norms of Islam and, on the other hand, the spread of modern medical ethics in the Arab countries. Therefore, in order to spread modern medical operations in the Arab countries, it is necessary to cooperate primarily with representatives of the Muslims' moderate wing.

### **3 DISCUSSION**

The issue of Islamic bioethics is quite debatable because the views on certain modern medical operations are analyzed from different positions of Muslim teachings. Therefore, it is necessary to consider the scientists' various positions on this issue. Researcher A. Al-Delami (2022) is the author of a scientific article, which he outlined the results of studying the issue of general aspects of Islamic bioethics in. The scientist argues that the Muslims' moral views regarding many medical operations are quite rigid. In general, the Islamic medical tradition is such that it is unable to cooperate with the globalizing world's medicine. However, this is not true because, as discussed in this scientific article, Muslim bioethics is quite diverse and, according to its principles, a number of modern medical operations are allowed. Thus, it can be said that it should not be argued that Islamic medicine is isolated and unable to adapt to modern scientific trends. It is important to understand that only in the course of deep research one can expand knowledge about Muslim traditions and strengthen cooperation with representatives of this religious movement.

Scientist R. Chakraborty (2017) explored, in his articles, the issues of moral permission for euthanasia in different world religions. In the course of this scientific work, the ethical views of the Islamic dogma were analyzed. As a result of the study, the author claims that euthanasia is an unacceptable practice from the point of view of Islam. However, this opinion is not entirely correct, since, as discussed in this article, there are two types of euthanasia, and different representatives of the Islamic faith have different views on this teaching. In particular, if we are talking about passive euthanasia, then this type of medical practice is not prohibited from the point of view of moderate Muslims. Perhaps the author builds his views on the basis of an analysis of the dogmatic Islamists' views, however, nevertheless, any issue should be considered as objectively and fully as possible. A survey of Iranian nurses, conducted as part of the work developed by H. Safarpour (2019), was made with the aim of

determining the medical professionals' attitude towards euthanasia. As a result, it was found that a fairly small percentage of nurses consider this type of operation ethical and acceptable. The author notes that important, in Islamic bioethics, is not only the influence and true meaning of the norms of the Koran, but also the own medical industry workers' attitude to certain actions. Thus, the author argues that, in order to introduce certain operations of modern medicine, the physicians' attitude to their implementation plays an important role.

M. Siraj (2022) studied, in his study, the topic of organ donation and transplantation in Islamic states. The author argues that this practice is normal for Islamic doctrine and necessary in the context of medical practice. In general, the same views were expressed in this article. However, M. Siraj argues that it is required to introduce monetary rewards to those individuals who agreed to donate their organs for the other people's benefit. These opinions are incorrect, since organ transplantation among Muslims is seen as an act of altruism and selfless help to others, in order to save lives (Bahlu, 2016). Payment to donors, although it will encourage people to make this type of donation, as the author notes, is an immoral practice for Islamic dogma, since it undermines the very essence of a disinterested donation. The study by A. Al-Mowesly (2022) also addressed the topic of organ transplantation. The purpose of this scientific work was to determine, through a survey, the students' level of awareness, who are from institutions of higher education in Saudi Arabia. As a result, it was possible to find out that a rather low percentage of students are aware of the absence of a ban on organ transplantation in Muslim ethics. Thus, the author takes up the important issue of enlightening the Arab population itself regarding the norms of Islamic bioethics. In addition, the scientist argues that it is precisely by educating the population that organ donation is not only allowed, but also encouraged by Islamic doctrine, as an act of altruism, that the number of donors can be significantly increased.

The topic of Muslim views on abortion was studied by M. Mohamad (2018). In his scientific work, he claims that this operation is quite controversial, but still not prohibited, according to Islamic doctrine. The author notes that the ban on abortion among Muslims does not exist only under certain conditions, as previously indicated in this article. In addition, the researcher argues that a doctor or nurse may refuse to perform such an operation if it is unacceptable for them. However, this opinion is erroneous because, as already mentioned in this study, according to the Muslim creed, the doctor must treat the patient with full respect and, to a certain extent, must obey him. Perhaps the doctor has the right to refuse to perform an abortion only if it is contrary to Islamic dogma itself. As for the topic of artificial insemination, this issue is quite debatable and controversial among scientists. In particular, C. Bokek (2022) also studied this topic in his study. As a result of the analysis, he managed to come to the conclusion that artificial insemination is prohibited in the Islamic tradition. However, this opinion is not entirely correct, since this kind of conception can take place in the Muslims' life without negating the moral code. The main condition for this, as noted

above, is that the sperm was from a man who is in a spiritual and legal marriage with a woman (Shabana, 2015). It should also be understood that different Arab countries' legislation may be different from each other, so there may be certain differences in the adoption of such medical practices.

It should be understood that Islamic bioethics covers not only the issues of medical practice. This thesis is leading to the study accomplished by G. Javadli (2019), in which the author explored an important aspect of Muslim bioethics – ecology. The scientist analyses the issues of the life's value in the Koran, and comes to the conclusion that a necessary element of life support is not only medical intervention, but also the prevention of various diseases. In particular, this concerns the observance of sanitary conditions in cities and places of people's residence. In addition, the researcher notes that the idea of maintaining cleanliness and order in the environment occupies an important place in Islamic teaching. Thus, it can be said that this study is quite important and is of great value not only for research, but also for the development of Muslim bioethics.

A. Obeidat (2019) devoted his research to studying the medical structure in Jordan. In particular, one of the goals of this study was to analyze the introduction of new norms of medicine in the context of Islamic values. As a result of writing the article, the author notes that this practice is rather negative, and is poorly perceived by many Muslim doctors, so it is not entirely appropriate. However, it should be understood that the trends of globalization will spread around the world in the future at a rapid pace, and Islamic countries will not be able to simply shut themselves off from their influence. Given a number of differences from globalization values and the deep traditionalism of Muslims, it is necessary that the process of interaction take place gradually and without radical methods. In addition, globalization is not a process of sketching a certain system of values, but of the interaction of cultures. In general, it can be said that the topic of Islamic bioethics is quite complex and debatable, however, it must be studied in order to holistically understand the Muslim world's views, and for the purpose of further cultural interaction with it. It is also important not only for foreigners to study the views of Islam on the innovations of modern medicine, but also to disseminate this knowledge among Muslims themselves.

## **FINAL CONSIDERATIONS**

As a result of this study, an analysis of Islamic bioethics was made in comparison with the norms of modern medicine. First, it should be said that globalization values allow the conduct of any operations and do not impose any moral restrictions. It is important to note that the Muslims' ramifications, such as the Hanafites and the Jafarites, have distinct views among themselves on the interpretation of the norms of the Koran. It was possible to find out that between globalization and Muslim attitudes, one can trace common views on modern

medical operations. In particular, these operations are: organ transplantation, but dogmatic Muslims allow it only if the donor is alive; abortion, with the Muslims' requirement that this type of medical intervention will be carried out no later than 4 months after conception. It has also been agreed that there are certain modern types of medical operations regarding which there is controversy among Muslims themselves: euthanasia is prohibited for Jafarites, however, moderate Muslims advocate its use only in a passive form; artificial insemination is also unacceptable for dogmatic Islamists, however, the Hanafites allow this operation to be performed only with the use of the man's seminal fluid with whom the woman is married.

This study provides a valuable reference on Islamic bioethics and has critical implications across academia, healthcare policy and medical practice. It emphasizes the need for further academic research collaborations between Islamic and Western ethicists and careful examination of primary Islamic texts when evaluating bioethical issues. Policymakers must craft nuanced regulations that balance religious tradition with biomedical advances, engaging moderate Islamic voices to enable gradual integration. Healthcare practitioners require guidance to treat Islamic patients effectively, including increased training in cultural competency and Islamic bioethics. The research promotes practical educational exchange programs between Islamic and Western medical institutions.

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