**Western Bioethics and Islamic Bioethics**

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Abstract: A base degree of cultural mindfulness is a vital essential for the conveyance of care that is socially touchy. When furnished with such understanding it is conceivable to move past the "recipe book" way to deal with managing minority customs, offering the open door for experiential learning. In this article we have rearranged and featured certain vital lessons in Islamic clinical morals and investigated their applications. In spite of the fact that initial, we trust that the bits of knowledge picked up will help clinicians to all the more likely understand their Muslim patients and convey care that offers due appreciation to their beliefs and their views.

Islam has commonly supported the utilization of science, medication, and biotechnology as answers for human misery. Consequently, Muslims all through the world might be anxious to utilize the most recent clinical turns of events, and in large, may lean toward western biomedicine to different types of care. Besides, Islamic religious authorities could have a significant impact in empowering techno logical improvements through their "fatwas" (definitive Islamic suppositions, offered by Islamic pastors), which frequently overlook new clinical advances while putting constraints on certain acts of medication.

The connection among Islam and medication has been depicted as close. Muslims are relied upon to be moderate and adjusted in all issues, including wellbeing. Islamic law depends on a total arrangement of ethical quality that can give an ethical setting in medication from a lawful point of view.

**Key words**: Ethics, Medical ethics, Islam, Bioethics

Ethics

Ethics is an understanding of the possibility of conflicts rising up out of good objectives and how best we may oversee them. Unequivocally it oversees conflicts in likely outcome (results of activities) or with commitments and responsibilities. Ethics doesn't pick what is morally right or wrong; rather it contemplates how we should act greatest in the light of our commitments and responsibilities as great subject matter experts. Clinicians have unequivocal commitments of care to their patients and to humanity. It is normally held that clinicians should reliably act to the best favorable position of their patients; yet at this point and again there is a dispute between responsibilities to a patient and those obvious to be owed to people in general or to various patients [1].

**Medical Ethics**

Clinical Ethics is a functional subject similarly as a piece of good perspective. An Ethics is a crucial bit of decent clinical practice. It is a important piece of prescription. Ethics deals with the choices we make and our exercises equivalent to those choices. It oversees choices made by the two clinicians and patients and the commitments and responsibilities of clinicians to their patients [2].

Clinical ethics additionally manages the judgments made by culture, the appropriation of resources and admittance to medical care and the predicaments evolving from them. Ethics oversees choices. Where there are no choices there is no necessity for ethics. There are frequently choices to consider and there is regularly a necessity for ethics.

Ethics is also about commitments and responsibilities: to whom we have commitments, how expansive they are, and the way best they may be delivered and how we oversee conflicting commitments and responsibilities. Patients have commitments and responsibilities too, which is the explanation we should see them as moral agents. Parents have responsibilities care to of their offspring; furthermore, now and again a clinician's commitment to adolescent patient may struggle with those of the parents, and these necessities an ethical technique to deal with resolve.

Medical ethics can likewise characterized as "the scientific action where the ideas, suspicions, convictions, mentalities, feelings, reasons and contentions fundamental medico-moral dynamic are inspected basically [3]. That is a hot potato for discussion, and anybody trusting that ethics will give basic direct answers will be baffled. Ethics is integral to each part of medication, despite the fact that there are still a lot of critics out there. In the event that you are a control crack that needn't bother with any other person's perspectives jumbling up your conviction in your own training, or an insights fan that needs a meta-investigation of randomized controlled trials to persuade you regarding the correct method to rehearse, at that point clinical ethics may appear to be unimportant.

Auspiciously, most specialists know about the need to back their clinical work with cautious idea about how they arrive at significant choices. Many relish the test that clinical ethics offer, and postgraduate examination and capabilities in clinical morals can prompt an assortment of vocation openings, particularly looking like low maintenance work among a more extensive portfolio. Yet, others feel miserably impeded by the complexities of good contentions and unsure how to start to address muddled ethical issues. For them, further investigation of ethics can significantly improve clinical practice.

The significance of medical ethics and, specifically, the requirement for all the more educating at both postgraduate and undergraduate level has been perceived by the General Medical Council (GMC). In Tomorrow's Doctors the GMC expressed that medical ethics and law ought to comprise one of the center parts of the clinical educational plan [4]. Before this, insufficient consideration was given to morals in the educational program, and scholars, philosophers, and medical services laborers other than specialists were almost certain than specialists to help shape moral practice. Since the GMC's suggestion, instructors of clinical ethics have created an agreement proclamation setting out the base substance of ethics educating for clinical understudies [5].

Regardless of this thorough proposal, some clinical schools appear to have been delayed to pay attention to the suggestions, yet change is in progress. In certain schools, for example, Manchester and Bristol, clinical understudies even have the alternative of expenditure an intercalated year contemplating ethics. Not just specialists have gotten mindful of the requirement for a superior comprehension of ethics discussion. Ethics and medical care law are turning out to be issues of general interest, and there are still moderately couples of specialists willing or ready to introduce the clinical calling's perspective to the media. Every one of these progressions have implied that career prospects are opening up, yet in case you're longing for an employment following the wards supporting patients in a fight against self-important experts at that point you've been observing such a large number of TV shows. Most career openings in ethics are low maintenance and structure part of a profession portfolio [6].

**Medical Ethics and Islam**

Islam has commonly energized the utilization of science, medication, and biotechnology as answers for human affliction. In this manner, Muslims all through the world might be anxious to utilize the most recent clinical turns of events, and by and large, may favor western biomedicine to different types of care. Besides, Islamic religious specialists could have a significant influence in empowering techno logical improvements through their "fatwas" (definitive Islamic suppositions, offered by Islamic clerics), which regularly support new clinical advances while putting constraints on certain acts of medication. The utilization of helped conceptive advances and the "fatwas" to control them give a convincing illustration of administrative help in medication [7].

The principle sources to comprehend the ethics of Islam are the Qur'an (revelation), the Hadith (traditions), and the interpretative writing got from them. One of our techniques could be that we move from deduction to induction: that is, to reach general standards and inferences from explicit guidelines and classes. Aside from drawing general ethical standards from the particular decisions of the Qur'an, we additionally need to investigate contemporary reality utilizing the fundamental ideas of Islam. Both of these ideas function as administrators for examining current issues and advancing islamically enlivened answers for them. Ideas like istislah (public interest) and istihsan (equity) intend to take close by the keys to reveal among others, the Muslim speculations about biology, economy, governmental issues and innovation [8].

Islamic morals parts into deontology and utilism and the association of these two controls is conspicuous inside the Islamic order of akhlaq (profound quality, morals) and in agreement with its epistemological hypothesis [9].

The Muslim people group in the West is awakening to the way that it battles with the responses to the material and spiritual inquiries of an over-in frastructurised and over-supported society. Western clinical morals and innovation are a piece of the social business. The issues of wellbeing and illness have gone under sharp concentration as inquiries of social qualities. The meanings of wellbeing and sickness may at last shape the whole corpus of clinical practice. As a network Muslims don't yet have a more profound comprehension of the thoughts of the contemporary Muslim researchers in the field of clinical ethics, nor of the most recent discoveries in the West [10].

Some autonomous masterminds present Islam as a moral and social framework. To encircle Islam with the measuring stick of civics may give a few impediments, despite the fact that perusing the Qur'an 'slantingly' we can really discover the forms of a total moral framework – a technique which additionally offers a more thorough and incorporated image of Islam overall. Misrepresenting the significance of 'being ethical' in some cases makes the fantasy of lost good and profound prevalence sentiments and potentially leads over disregard of the day by day social-political reality. In Islam ethics have a reason. They serve to frame social and individual conduct. Yet, estimating about actualizing the orthopraxis now and again replaces usefulness by dedication, power by moral conduct and bold inventiveness by honorableness. Devotion, justice, and morality are a portion of the devices of Islam, yet are not objectives in themselves. Ethics are our compass however they are not the finish of the journey [11].

**Western and Islamic bioethics**

A look through lists of clinical libraries and indexes of ethics uncovers that there are Jewish clinical ethics, Catholic clinical ethics, and so forth, There is additionally an assemblage of Islamic clinical ethics, which albeit nearly ignored as a particular part of clinical ethics does exist and has picked up significance in the second 50% of the twentieth century. The cutting edge individual infrequently considers medication having any strict or ethnic limits.

The connection among Islam and medication has been portrayed as cozy. Muslims are required to be moderate and adjusted in all issues, including wellbeing. Islamic law depends on a total arrangement of ethical quality that can give an ethical setting in medication from a legitimate viewpoint. Islamic educating is likewise truly adaptable and versatile to numerous new and novel circumstances. Islamic Ethics additionally maintains "the four standards" of biomedical morals proposed by Beauchamp and Childress. A few creators guarantee that the foundations of these standards are plainly recognizable in Islamic lessons. In any case, there are a few contrasts in the utilizations of these standards [12].

While the medication rehearsed by Muslims and for Muslims is commonly a similar medication practiced in the West nowadays, the clinical ethics might be unique. This implies that the utilization or non-utilization of a famous clinical therapy by Muslim specialists will at times be directed further by morals got from Islamic law than by simply clinical contemplations [13].

Western ethics has formed into a philosophical science, to draw more upon human explanation and experience as the mediator among good and bad activity. This improvement isn't resembled in Islamic scholarly talk. While Islamic ethics joins different philosophical customs it actually holds a strict perspective and draws its assets basically from, religious literatures [14].

Bioethical thought is indivisible from the religion itself, which accentuates coherencies among body and brain, the material, and profound domains and among ethics and statute [14].

Islamic bioethics is an expansion of Shari'ah (Islamic law), which is itself dependent on two establishments: The Qur'an (the holy book, all things considered, whose essential motivation is to deliver the best sum conceivable of the innovative good drive [15] and is itself "a recuperating and a benevolence to the individuals who accept" [16] and the Sunna (the parts of Islamic law dependent on the Prophet Muhammad's (SAW) words or acts). Improvement of Shari'ah in the Sunni part of Islam over the ages has additionally required ijmaa (agreement of all capable legal advisers after the passing of the prophet) and qiyas (similarity) utilizing the human explanation when no reasonable standard is found in the Quran or Sunna, bringing about 4 significant Sunni schools of law. Where suitable, thought is likewise given to maslaha (public interest) and urf (nearby standard point of reference) [17]. Without a coordinated "church" and appointed "ministry" in Islam, the assurance of substantial strict practice, and consequently the goal of bioethical issues, is left to qualified researchers of strict law, who are called upon to give decisions on whether a proposed activity is prohibited, debilitate, impartial, suggested or required [18].

Muslims don't find out if one type of therapy is restoratively more viable than another or when to utilize a prescription and for how long. Muslims typically wish to know the demeanor of the Sharia towards that treatment, and whether the admission of that specific medication is allowed by Islamic law. Muslims should be guaranteed that cutting edge medication as presented to them is likewise satisfactory by Sharia Islamic standards.

The primary attributes of Islamic clinical ethics are:

1. There is a consistent endeavor to base new medical therapy in the traditional wellsprings of Islamic law.
2. The issues raised are appropriate transcendently to Muslims, or get straightforwardly from the decrees and forbiddances of Islamic law.
3. When Islamic law and the state law on certain clinical morals are opposing the fatwd is given to intervene.
4. Islamic medical ethics will in general be remorseful or to display the prevalence of the Islamic lifestyle over that of different social orders, particularly in the West.
5. Islamic clinical ethics are frequently indistinguishable from social and political problems [13].

These attributes will be additionally shown in the succeeding sections.

**1. Organ Transplantation:** Here the Muslim researchers frequently allude to the Hanafi and Shafi'!, schools of law, which permitted the midsection of a dead individual to be opened for the expulsion of a living fetus or an amount of cash. The Maliki and Hanbali schools allowed just the removal of money [19]. It is consequently misleadingly associated with an alternate matter in Islamic law, to make similarity conceivable.

Other inquiry with respect to it is whether a body organ from the dead contaminates the body of the living. Once more, the Hanafi school is cited as deciding 'not polluting' and the Maliki as guaranteeing that 'a person, alive or dead, regardless of whether he is an unbeliever, is pure'. The Hanball school affirmed that 'an individual is pure when alive, he is contaminated by death, and is clean again by the ablution after death' [19]. Based on the lawful sources, the scholars reasoned that any organ eliminated from the dead body is pure.

The dispute of transplants likewise requires the meaning existing apart from everything else of death. A similar scholar as above gives a explanation taken, as per him, from Islamic law, yet he doesn't make reference to the specific source. The definition says 'debilitating of vision, flabbiness of the feet, twisting of the nose, brightening of the temples and the stretching of the skin of the face and its losing the capacity to wrinkle' are the indications of death.

In the event that few patients are anticipating a similar transplant, the mufti permits them to draw parts, similarly as the Prophet attracted parcels to pick the spouse who might go with him on his journeys.

The present status of clinical information holds the view with logical verification that, if the infected organs are supplanted by healthy organs and whenever accepted, the body machine can keep on working instead of die as a result of one sick organ. Islam teaches all Muslims to save life [26]. Hence, on this premise, transplantation as a rule, both giving and getting organs, is took into consideration the motivation behind saving life [27-28]. This must be done under the accompanying rules:

1. The clinical need must be characterized.
2. The conceivable advantage to the patient must be characterized.
3. Consent from the donor just as the beneficiary must be gotten.
4. There should be no trade of organs by any party.
5. No monetary motivator to the donor or his family members for giving his organs, yet an intentional blessing might be allowed. Then again, there should be no expense to the group of the donor for eliminating the organ.
6. Any long-lasting impairment to the donor must be stopped.
7. Transplantation of sex organs (testicles or ovaries) which would abuse the holiness of marriage is illegal.
8. Cadaver donation is allowed but merely if particularly declared in that person’s will or in driving license.

**2. Pregnancy Termination:** With respect to the topic of the authenticity of premature births, we again locate an itemized overview of the different assessments of all schools of law, just as the assessments of Shi'ites and Zyadis (moderate Shi'ites), and so forth [20].

As per the Quran and the Hadith, it is allowed to end a pregnancy if the mother is still breast-feeding. It is henceforth found that fertility in common can be temporarily limited [21].

Pregnancy happening on account of assault, rape, atrocities and inbreeding might be a reason to look for fetus removal [23].

Preclusion of child murder is referenced in a few Quranic verses. One of these verses is: Kill not your youngsters inspired by a paranoid fear of need: We will give food to them just as for you. Verily the murdering of them is an incredible sin [24].

All contraceptives are allowed to Muslims, with regards to intercourse interrupts, which had been practiced as of now by the Prophet himself [22].

**3. Contraception and Sterilization:** Islam inhibits sex out of wedlock.

**Contraception**  
For wedded twosomes, contraception for a few aims, containing wellbeing of the wife, social or financial reasons and so on, is allowed, given that it is rehearsed by shared understanding of the husband and spouse and that the strategy utilized is reversible and not hurtful. Withdrawal, prophylactics, anti-conception medication pills and other hormonal techniques are permitted. Preventative strategies which can prompt premature birth are not permitted [25, 27].

**Sterilization:** Sterilization, regardless of whether by vasectomy or tubal ligation, as a public arrangement for family arranging or populace control, is unlawful and ought not be permitted [27]. On an individual level it is allowable given that both a couple need it and:

1. When there is a huge clinical contraindication to the pregnancy, for instance, if there is a critical danger to the spouse's health if she conceives.
2. At the point when different strategies for anti-conception medication have failed or are causing critical results.
3. When a hereditary illness of the spouse or wife or the two represents a high danger of being communicated to the embryo for example; autosomal recessive or autosomal dominant situations when both parents are carriers.
4. At the point when it is accomplished for family planning, i.e., the couples are happy with the quantity of children they have, a few researchers will allow it yet it is hated [27].

**4. Blood Transfusion:** Blood transfusions are additionally genuine, in spite of the way that the pouring out of blood is prohibited by Islamic law [29]. It is satisfactory to give blood since this doesn't hurt the donor, similarly to wet-nursing, which is permitted by Islamic law [30]. It is even allowed to transfuse the blood of Muslim to a non-Muslim when the saving of life needs [31]. Blood Transfusion is allowed. Donating blood to or getting blood from individuals of different beliefs is acceptable.

**5. Female circumcision:** The tradition is established in the Oral Custom, and hence religious researchers can't plainly co-work with an administration to abrogate it. We do receive from scholars that it is only suggested in the Hadith. It isn't compulsory [32]. Then again, we hear that this kind of circumcision is a decent preventive measure against illness [33] or a method for diminishing female sexual craving and therefore of ensuring the lady's and her and her husband's integrity and honors [34].

Since it is referenced in the Hadith, the Islamic scholars have never straightforwardly denounced it, a stage that would serve the state law. Nor have the Islamic scholar’s ever energized circumcision. The outcome is that the tradition is left to the societies devotee's decision and consequently neither the Sharia nor the state law is disregarded by the Islamic scholars.

**6. Surrogacy and Assisted Reproductive Technologies:** We accept infertility is an illness and desire for a treatment by an infertile married people is common and expected. Nonetheless, in Islam, for an activity to be reasonable all methods for accomplishing that activity are likewise to be pure. We trust in the sacredness of marriage and the significance of preserving ancestry. The Qur’an says:

What's more, Allah has made for you mates (and partners) of your own temperament, and made for you, out of them, children and little girls and grandkids, and accommodated you food of the best: will they at that point have faith to no end things, and be careless for God's courtesies? [35]. In view of these Quranic rules, Scholars holds the following situations:

1. All types of assisted reproductive technologies (ART) are admissible among a couple during the range of their marriage utilizing the husband’s sperm and the wife's ovaries and uterus. No outsider association is permitted [36, 37, 38]. We have confidence in the sacredness of marriage and that the passing of the husband terminates the marriage contract on earth, subsequently frozen sperm from an expired husband can't be utilized to impregnate his widow.
2. Embryo, ova and sperm donation are not allowed.
3. Additional embryos produced by IVF among married couple can be throw away or given research purposes, if not to be utilized by a similar couple for a future endeavor [27].
4. Surrogacy including a third individual isn't admissible, as we accept that it surpasses the limits of the marriage agreement and ancestry [39, 40].
5. Utilize of fertility drugs is allowable.

An infertile couple, in the event that they can't locate a allowable treatment, can care for an orphan or another person's child as their own inside the Islamic rules of adoption, not the legitimate selection as custom in the United States.

**7. Genetic Engineering and Human Cloning:** Genetic research and engineering to to modify or erase unhealthy qualities is permitted and genetic research utilizing stem cells from products of miscarriages or surplus ova after In Vitro Fertilization techniques is acceptable. Nevertheless, to conceive in order to abort the fetus and harvest and utilize its stem cells is not allowable [41, 42].

We accept that every individual is brought into the world with novel characteristics and hereditary makeup. Islamically, a kid should be conceived out of marriage among a couple and the heredity of the kid should be looked after [39]. However, reproductive cloning isn't allowed in Islam [43, 44].

Therapeutic cloning might be admissible inside strict rules [43].

**8. Examination of Patients of the Opposite Sex:** Scholars empowers however doesn't mandate same sex medical care supplier. Examination of a patient of the other gender is permitted within the sight of a third individual of a similar sex as that of the patient. In case of a slight examination, one of the father or mother company is anticipated. Just vital examination should be done. Pelvic assessment must be done utilizing gloves. Clinical or nursing understudies might be permitted during assessment of a female patient, however just with her earlier assent and within the sight of a female attendant or relative [45].

**9. Drug Research:** Biomedical research including double blind trials, controls and the utilization of placebos in drug research is permitted, yet the patient must be knowledgeable and permission is necessary. Failing of the disease while in medical research, due to placebo or an inadequate measurement of the medication must be painstakingly checked and the trial should be finished for the safety of the patient [46].

**10. Cosmetic Surgery:** Cosmetic surgery has gotten famous and modern in the West. In any case, when found out if nose remaking is allowed by Islamic law, Sheik Sharawi (Islamic Scholar) doesn't answer straightforwardly. He builds up a protracted contention to demonstrate that it is people who choose what the models of excellence are nevertheless they can't deliver even a sculpture as indicated by these measures. Beauty is a gift of God,, he proceeds, which individuals can't comprehend. Along these lines, we are not permitted to gauge magnificence by human norms. Sha'rawi obviously doesn't really accept that medical procedure of this sort can be upheld by Islam [47].

The dread expressed by all Scholars is that the advancement of plastic surgery may lead individuals to 'change the production of God'. Nonetheless, most scholars, when they understand that the actual deformity causes an individual much misery, do legitimize cosmetic procedures, yet for mental reasons [48]. We need to follow Islamic rules strictly.

Finally, every one of us must accomplish something. We may present medical ethics as a significant course in these universities and foundations, where understudies adapt indeed these elevated standards and assimilate these incredible virtues. We additionally should notice these standards in our health establishments, medical centers, and clinics.

In the conclusion all patients regardless of their faith should be treated with human nobility and dignity. Muslim doctors are encouraged to treat all patients with adoring consideration as though they are individuals from their own family. I recommend to all doctors that they acclimate themselves with the fundamental lessons of Islamic virtues. It is simpler for healthcare individuals to manage the patient in the event that he/she comprehends the culture, qualities, values and faith of the patient.

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