

**БИОЭТИЧЕСКИЕ ПРОБЛЕМЫ ПЛАСТИЧЕСКОЙ ХИРУРГИИ В РАКУРСЕ
РЕЛИГИИ ИСЛАМ**

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Аннотация: Сегодня в сфере пластической хирургии разрабатываются все новые и новые методы, направленные на устранение не только врожденных аномалий, удаление различных патологий, но и для улучшения, а порой для изменения эстетической красоты лица, являющейся паспортной неотъемлемой частью внешности человека. В результате возникают вопросы и споры биоэтического характера: можно ли привносить изменения во внешний вид, данный Творцом? Автор, ссылаясь на ояты Корана и Хадисы, рассуждает об отношении религии Ислам к пластическим операциям.

Ключевые слова: Биоэтика, ислам, пластическая хирургия, контурная пластика, фетвы, эстетическая коррекция, дефект, врожденные аномалии.

**BIOETHICAL PROBLEMS OF PLASTIC SURGERY IN THE PERSPECTIVE OF
ISLAM**

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Abstract: Today, in the field of plastic surgery, more and more new methods are being developed aimed at eliminating not only congenital anomalies and removing various pathologies, but also improving, and sometimes changing, the aesthetic beauty of the face, which is an integral part of a person's appearance. This raises questions and debates of a bioethical nature: is it permissible to alter the appearance given by the Creator? The author, citing verses from the Quran and the Hadith, discusses the Islamic religion's attitude toward plastic surgery.

Key words: Bioethics, Islam, plastic surgery, contour plastic surgery, fatwas, aesthetic correction, defect, congenital anomalies.

Living in the 21st century—a century when technology and science, including medicine, are advancing at a stratospheric pace—we are faced with new questions that never existed before. Medicine is advancing rapidly, and all areas of it are improving, including plastic surgery. It is one of the most developing medical fields. In this area, new and innovative methods are being developed aimed not only at eliminating congenital anomalies and removing various pathologies, but also at improving, and sometimes even changing, the aesthetic beauty of the face, which is an integral part of a person's appearance. And in this case, questions and debates of a bioethical nature arise: is it possible to introduce changes into Allah's creation?

Plastic surgery is a branch of surgery that develops surgical methods for restoring the anatomical integrity, shape, and function of damaged organs and tissues by moving, transplanting, or implanting replacement materials. Currently, there are various types of plastic



surgery such as xenoplasty, osteoplasty, skin plastic surgery, myoplasty, tendon-muscle plastic surgery, meatal plastic surgery, contour plastic surgery, etc. [4].

Plastic surgery in the context of Islam currently sparks heated debate and heated discussion. Most people believe that Islam rejects plastic surgery, as many of its methods are aimed at aesthetic correction of appearance, which contradicts Allah's creation.

وَلَا ضَلَّتْهُمْ وَلَا مُنِنْتَهُمْ وَلَا مُرْنَهُمْ فَلْيَبْتَكَنْ إِذَا بَكَ الْأَنْعَامُ
وَلَا مُرْنَهُمْ فَلْيُغَيِّرْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

Allah cursed him (Iblis), and he said: «Allah has cursed him [Iblis] who said: «I will take from among Your servants a specific portion. I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah.» And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss». [1]

Also from the Hadiths, which are collected from the instructions and expressions of the will of the Prophet Muhammad to his ummah, that is, the continuers of the religion of Islam - Muslims, we can recall the following Hadith:

«Allah curses those who get tattoos and those who ask for them to be done for themselves (as well as) those who ask for their eyebrows to be plucked, and those who file their teeth to make them more beautiful, who change the creation of Allah!» [2]

Very often, when people talk about the term "plastic surgery", they only have ideas about facelifts, blepharoplasty, nose reduction or enlargement - rhinoplasty, breast augmentation or reduction, contour plastic surgery, (botox, reinforcement, lipofilling, beautification), which is carried out by injecting permanent or temporary fillers into the deep layers of the dermis. But pointing to the above-mentioned types of plastic surgery, we cannot say that plastic surgery is currently contrary to the Islamic religion. This judgment is erroneous, since in practice 90% of types of plastic surgery are used to treat congenital and acquired defects, improve or restore organ function.

For example, in the maxillofacial region, congenital anomalies such as cleft lip, cleft palate, and deviated nasal septum are very common; they are corrected with the help of plastic surgery, through skin and bone grafting. It is common for people to develop defects in the facial area and throughout their body as a result of accidents (accidents, fires, severe injuries) and these defects can leave them looking unsightly. Because of this, people experience profound stress and fall into depression, and because of their lost appearance, they become alienated from society and their former activities. These defects cause both physical and psychological pain.

In recent years, a new field of dentistry has emerged: implantology. People are given implants to replace extracted teeth to restore chewing function and thereby improve their overall health. Meatoplasty repairs the eardrum defect by replacing the skin of the external auditory canal, restoring hearing. Osteoplasty is performed for bone injuries.



Tendon-muscle plastic surgery is performed in cases of paralysis by fixing the tendons of healthy muscles to the tendons or to the attachment sites of paralyzed muscles [4].

In order to come to the right conclusion in the discussion about plastic surgery, Islamic organizations functioning to solve bioethical problems of modern medicine, They turn to religious sources, study life situations that require plastic surgery, research bioethical laws, and issue fatwas for the modern Muslim community. Based on the verses of the Quran, Hadith, and medical literature on the achievements and benefits of plastic surgery for humans, they divided plastic surgeries into two types:

The first, permitted type, which is carried out to eliminate some deficiency, be this deficiency congenital or acquired, with the aim of improving the functioning of organs and restoring the quality of the body and human health.

The permissibility of this medical procedure is directly indicated by the Prophet in a well-known hadith, from which we learn that in pre-Islamic times, during one of the battles, the nose of a companion named 'Arfaja bin As'ad was cut off. Then he attached a nose of silver to himself, but later it began to fester, and the Messenger of Allah ordered him to attach a nose of gold to himself [3].

The second, forbidden type, which is committed due to the desire to improve appearance, while there is no need or necessity to change the shape of the appearance and organs. Sheikh Atiyah Saqr of the Egyptian House of Fatwas issued a fatwa on the permissibility of plastic surgery in cases where there is a need to carry out these operations in order to relieve suffering [5] and improve a person's health.

In Islam, saving a person's life is one of the most valuable good deeds before Allah. Therefore, plastic surgery is permitted in such cases.

In conclusion, it can be said that at present, people who have a justified need for plastic surgery can resort to the help of plastic surgery. In such cases, Islam permits plastic surgery. But if people resort to plastic surgery without a valid reason, it will be considered as ingratitude for their appearance, which was given by Allah, and in such cases Islam prohibits plastic surgery. And the one who applied it will be considered a sinner.

In modern medical education, it is necessary to include the subject "Bioethics" in the curriculum so that future doctors understand the positions of various world religions regarding the use of new medical interventions in human nature [7-].

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