Islamic Ethical Perspectives on Human Genome Editing

Mohammed Ghaly (mghaly@hbku.edu.qa)
Professor of Islam and Biomedical Ethics
Research Center for Islamic Legislation & Ethics (CILE)
College of Islamic Studies (CIS)
Hamad Bin Khalifa University (HBKU), Qatar

Interdisciplinary Discussions

Biomedical Scientists
Religious Scholars

Institutionalization

The Islamic Organization for Medical Sciences (IOMS) 1984 Kuwait.
The Islamic Fiqh Academy (IFA) 1977 Mecca Saudi Arabia.
The International Islamic Fiqh Academy (IIFA) 1981 Jeddah Saudi Arabia.

1993-2013: Fifteen

Human Genome Editing

- Dignity of God’s creatures
- Dignity of humans: Safety and efficacy, informed consent
- What? (Somatic Vs. Germline)
  - Somatic Cells: more acceptable
    - Analogy with organs
    - Limited scope: individual
  - Germline Cells: more controversial
    - Human intervention
    - Impact on offspring: Authority over one’s body
    - Disturbing lines of lineage

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**Human Genome Editing**

- (2) Why (telos of medicine)
  - Treatment: morally permissible/recommended
    - Part of the divine scheme of creation
  - Alternative?
  - Enhancement: Controversial
    - Fixed Perfect OR changeable and improvabe
      - “We have created man in the best composition” (Q. 95:14)
      - “He adds to creation whatever He wills” (Q. 35:21)
    - Editing body or soul?

**No One-Fits-All Approach**

- Acceptable
- Somatic Cell/Treatment
- Controversial
- Germline Cell/Treatment
- Problematic
- Germline Cell/Enhancement

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