



Cloning is Reviewed From the Perspective of Islam and Health

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Abstract

Islam as religion that applies universally and eternally encourage its people to have a positive and constructive attitude towards the development of science and technology (Science and technology), as long as science and technology is in line with Islamic law. The issue of genetic engineering the most recent issue of cloning has become a hot ethical polemic in the west. This paper explores the Islamic view around the issue of cloning. According to Islamic law, it turns out that there is no clear information that regulates this issue. Among the mujtahids there is no question cloning animals, but if this is applied to human it will cause problems. Because cloning without the need for male sperm/husband. Without going through marriage, marriage guardian issues and other. This discourse is still developing, but to arrive at a fatwa that allows it is still waiting for the continuation of the human cloning process in the future.

Keywords: Cloning, Islam, Health, Religion.

1. Introduction

Islam as a religion that is eternal and universal, encourages its adherents to perform as well as possible in all areas of life, including one in the development of science and technology. The encouragement to Muslims to develop science and technology is accompanied by guidance so that these development methods run as well as possible and their use can bring grace.

One of the latest inventions in technology was about cloning, which gave birth to the famous sheep named Dolly, and the sheep is identical to the Finn Dorset Sheep, the donor of the mammary gland cells.

This cloning system, if applied to animals does not invite problems, but if it is successfully applied to humans, it will certainly invite problems. This arises because cloning in Islamic law includes the issue of ijti Prize, which is not clearly regulated in the Qur'an and as-Sunnah. Because in the case of ijti Prize, the consequence is that it is possible for experts to differ in their conclusions. In addition, this system also, when applied to humans, raises pros and cons, not only among Islamic scholars, but also among other religious leaders and from world political figures, even among Islamic jurists who conclude that the law is haram. .

In relation to the application of cloning to humans, the author tries to look at it from the perspective of Islamic law, namely what is the view of Islamic law when cloning is applied to humans.

2. Literature Review

In Islamic law, cloning is a matter of ijti Prize, because it is not clearly regulated in the Qur'an and as-Sunnah. Even so, Islam as a perfect religion regulates in general how to produce good offspring, even in Islamic law maintaining offspring is one of the goals of Islamic law.

This was stated by one of the experts in Islamic law, named Abu Ishaq al-Satibi. He argued that the purpose of Islamic law there are 5 (five) kinds, namely as follows:

1. Keeping religion. This maintenance is the first objective in Islamic law. This is because Islam is a guide for human life, and in addition to consisting of components of faith, which is the lifeline of every Muslim; Morals which are the attitude of life of a Muslim, and Shari'ah which is the way of life of a Muslim both in dealing with his God and in dealing with other humans, objects and society. The three components, in Islam, are intertwined. Therefore, Islamic law is obligated to protect one's religion and guarantee the freedom of everyone to worship according to their religious beliefs.



2. Nurturing the soul. With this second goal, Islamic law obliges Muslims to maintain human rights to live and maintain their lives. To preserve the soul, Islamic law prohibits killing as stated in Surah al-Israa '(17) verse 33, which means:

And do not kill the soul that Allah has forbidden (killing it), except with a right (reason). And whoever is killed unjustly, then indeed We have given power to his heir, but let the heir not exceed the limit in killing. Indeed, he is the one who gets help.

The prohibition of killing is one of the efforts to maintain the benefit of human life.

3. Nurturing reason. The maintenance of this mind is emphasized by Islamic law, because without a common sense, humans cannot become actors and implementers of Islamic law. In addition, the use of reason must be directed at positive things for human life. In this regard, Islam prohibits, among other things: drinking intoxicating drinks, which are called khamr, because by drinking it makes people not distinguish which way is right to be followed and which way is not good to be shunned. Allah's prohibition is stated in the Qur'an Surah al-Maa-idah verse 90, which means:

you who believe, verily (drinking) alcohol, gambling, (sacrificing for) idols, drawing fate with arrows, are heinous acts including the actions of the devil. So stay away from those actions so that you get good luck.

4. Maintain offspring. The maintenance of offspring is intended so that the purity of blood can be maintained and the continuation of the human race can be continued. This is reflected in several verses of the Qur'an including:

- a. The prohibition of adultery is stated in the Qur'an Surah al-Israa 'verse 32, which means: "And do not approach adultery, verily adultery is a heinous act. And something bad way."
- b. Prohibition of marriage due to kinship relationship. This is regulated in the Qur'an Surah an-Nisaa 'verse 23, which means: "It is forbidden for you (to marry) your mothers; your daughters; your sisters; your father's sisters; your mother's sisters; the daughters of your brothers; the daughters of your sisters ...".
- c. Blood relationship is one of the conditions for inheritance. This is reflected in the Qur'an Surah an-Nisaa 'verse 11, which means: "Allah prescribes for you about (the division of inheritance for) your children. That is: the share of a son is equal to the share of two daughters; and if the children are all girls more than two, then for them two thirds of the property left behind; if the daughter is alone, then she gets half the property. And for two parents, for each one-sixth of the property left behind, if the deceased has a child; if the person who dies has no children and he is inherited by his parents (only), then his mother gets a third; If the deceased has several siblings, then the mother gets one-sixth"

Allah regulates in detail the laws of kinship and inheritance, intended to maintain the purity of blood and the benefit of offspring, so that the maintenance and continuation of offspring can take place as well as possible.

5. Maintain property. This is intended, because property is a gift from God to humans so that humans can maintain life and carry on their lives. Therefore, Islamic law protects the human right to acquire property in lawful and legal ways and also protects the human right to defend it, for example the Qur'an prohibits every believer from doing:

- a. fraud; which is regulated in the Qur'an Surah an-Nisaa '(4) verse 29, which means: "O you who believe, do not eat each other's property in a vanity way, except by way of commerce which applies with mutual consent. likes between you. And do not kill yourself; Verily, Allah is Most Merciful to you."
- b. embezzlement; about this is regulated in the Qur'an Surah an-Nisaa' (4) verse 58. It means: "Indeed Allah commands you to convey the mandate to those who are entitled to receive it, and (orders you) when determining the law between humans to judge fairly . Verily, Allah has taught you the best. Verily, Allah is All-Hearing, All-Seeing."
- c. theft; The Qur'an regulates it in Surah al-Ma'idah (5) verse 38, which means: "Men who steal and women who steal, cut off their hands (as) retribution for what they do and as punishment from Allah. . And Allah is Mighty, Most Wise.
- d. confiscation; The Qur'an regulates it in Surah al-Maa-idah (5) verse 33, which means it reads: "Indeed the recompense of those who fight Allah and His Messenger and cause mischief on earth, they are only killed or crucified or having their hands and feet cut off in return, or expelled from the land (where they reside). That is (as) an insult to them in this world, and in the Hereafter they will have a great torment.
- e. And there are many other prohibitions of Allah in the Qur'an regarding crimes against other people's property. In addition, Islam regulates the transfer of inheritance in detail, this is intended so that the transfer can take place properly and fairly based on one's functions and responsibilities in household and community life.

2. Methods

To analyze cloning from the aspect of Islamic law, of course it must first be known how the procedures for implementing cloning have been successfully implemented among scientists. In order to get an idea of the cloning process, it describes the engineering process of the famous Dolly sheep; ie cells from the mammary glands of adult Finn Dorset ewes were taken. Then these cells are placed in a petri

dish, so that these cells do not divide, then they are given food with low nutritional content. In this condition, the cell cannot divide, but the genes remain active and what is needed is the nucleus of the cell.

Meanwhile, unfertilized eggs were also taken from Blackface ewes. Then the nucleus of this egg is sucked out, so that this cell does not have a nucleus anymore. However, the cell machinery needed to produce the embryo remains intact. With the help of electrical signals, the nucleus of the mammary gland of the Finn Dorset sheep was brought closer to the cell from which the nucleus was extracted. Then the nucleus of the Finn Dorset sheep will enter the Blackface sheep's egg cell. After six days, an embryo is formed, and then this embryo is inserted into the womb of another Blackface sheep. After going through the pregnancy process, the Finn Dorset sheep named Dolly was born, which is genetically identical to the cell nucleus donor sheep. Dolly's name is taken from Dolly Parton, a busty artist from the United States.

3. Results and Discussion

The Qur'an was revealed as a *syifa* (healer), not a medicine, because there are quite a lot of drugs but they do not cure and every healer can be said to be a medicine. Expert doctors have been able to detect various kinds of viruses that cause disease, but stress diseases that do not have a virus cannot be detected by medical personnel. So through the therapy of the Qur'an the disease that is not viral can be known.

Social changes that occur rapidly as a consequence of modernization and globalization as well as advances in science and technology, have a serious impact on influencing the values of people's lives. Not everyone is able to adjust to such rapid changes which in turn cause stress which eventually causes illness. In the concept of mental health, a person is said to be sick if he is no longer able to function normally in his daily life. In practice in the field outwardly, it is witnessed by everyone how many employees are diligent, obedient and disciplined, for fear of being said to be disloyal to their superiors, when in fact what they do is not in accordance with their conscience.

Likewise in many other events that have an impact on the psyche. Feelings of fear, sadness, hunger, lack of wealth, loss of soul are trials that have been described in the Qur'an. How sad and tense the soul of a father and mother who knows their child has a frightening disease or is attacked by an addictive substance that is now increasingly prevalent in society.

To overcome these problems, the Qur'an offers the right method. Allah says, which means: "...Say that the Qur'an is a guide and antidote for those who believe (Surah Fusilat/41: 33). The Qur'an is an antidote and a mercy for those who believe; and the Qur'an does not increase the benefit of the wrongdoers other than the loss (Surah Al-Isra' /17:82).

The scholars differ in interpreting the meaning of disease in the verses above. Raqhib Isfahany in the interpretation of al-Makhtut said that: "Basically, the disease exists".

2 kinds; hissy (which can be felt through the senses) and nafsi (which is related to the psyche). Both are out of normal state. Diseases that can be recognized by the five senses are easily recognized. While there are many mental illnesses such as ignorance, fear, stinginess, greed (envy), and other heart diseases. The despicable morals above are called diseases because they prevent people with such morals from getting glory as disease.

The main problems that arise in a modern society are as follows:

1. The occurrence of disintegration from traditional society due to changes in society rapidly.
2. The development of the understanding of Qadariah which is very dependent on reason, as if God no longer participates in a success.
3. With the destruction of religion, morals, character and old cultural heritage, it creates fundamental uncertainty in the fields of law, morals, norms, values and ethics of life.
4. The dependence of society on modern forces.
5. The absolute truths contained in religious teachings are set aside by some people because they are considered ancient.

Rapid social changes due to the acceleration of modernization can cause people to lose their identity, so that modern society is very susceptible to stress, depression and anxiety. On the other hand, advances in science and technology as the backbone of modernization, have been misused without realizing it, resulting in negative impacts in the form of environmental damage, pollution, forest encroachment, marine pollution from industrial waste and various other types of natural damage.

The damage to nature and the environment is caused by modern patterns and lifestyles that are independent of religious teachings and guidance. This is what Allah states in the Qur'an, which means, "corruption has appeared on land and in the sea due to the deeds of human hands, so that Allah may feel for them a part of (the consequences of) their deeds, so that they will return (to their path). correct)." (Q. Al-Rum: 41).

In today's modern era, technology in the field of information and communication will advance rapidly, so that there are no longer boundaries of space and time between one country and another. Humans as individuals, groups and as a nation will be very easy to get to know and get to know each other in a relatively short time. This will have an impact on social interaction, so that there will be mutual influence and intimidation between one nation and another, which may give birth to a modern slavery system.

Actions of moral destruction penetrated the younger generation from cities to villages. These actions take the form of reading books that do not educate, television shows that market violence, pornography and all kinds of immoral acts. Furthermore, the widespread use of illegal drugs, drugs and the like involving almost all levels of society, shows that religion has begun to be abandoned."

People don't say: "religious commitment can prevent and protect a person from illness, increase the ability to cope with illness, and accelerate healing". Religion is actually more preventive and preventive. In addition to mental disorders due to a damaged environment, there is no less important disturbance from the influence of an uneducated community environment.

Every life problem that afflicts a person can lead to impaired organ function. This body reaction is called stress. When the function of these organs can be disrupted, it is called stress. While

Depression is a person's psychological reaction to the stress he experiences. Anxiety and depression are two types of psychiatric disorders that are interrelated with each other.

So stress is the body's perception of various demands or loads that are non-physical. In addition, stress can also be a trigger factor as well as a result of a disorder or disease.

Mental disorders can arise due to various factors, both from within oneself and from outside a person. A person's inability to deal with all kinds of life's problems will lead him to an unstable life path, prone to shocks. That's why stress disease descends on humans in several stages, from mild stages to the most severe and chronic stages.

People who have experienced mental disorders will easily experience fatigue that affects both physically and psychologically at the same time. In the most acute stage, a person who experiences one of the many mental disorders is plagued with symptoms of heart palpitations, shortness of breath, body shaking and is no longer able to do even light things.

In Surah Fusiliat/41:44 and Surah al-Isra '17:82 offer methods to overcome the things that disturb the human mind and heart when dealing with all kinds of complicated problems. In another verse, Allah opens the eyes of the hearts of His servants to return to the right path to overcome the entangled problems of life. The Qur'an states, which means: "O mankind, indeed there has come to you a lesson from your Lord and a worshiper for diseases (which are) in the chest and guidance and mercy for those who believe. (Surah Yunus/10:57).

In a Hadith, the Messenger of Allah said, which means: Every disease has a cure. If the medicine hits the target, then with Allah's permission the disease will be cured." (Muslim History).

A patient who has a mental disorder, must immediately seek treatment from the right doctor (psychiatrist) to get healing therapy. However, it must be realized that the one who is most able to help him when he gets a burden and a calamity is Allah SWT, he should not forget to ask Allah to give him the strength to face any kind of trial. Allah reminds, which means: "O you who believe, ask for help (to Allah) with patience and prayer, verily Allah is with those who are patient (Surah Al-Baqarah 2: 153).

Everyone will always face problems in life. At every level of community life there are problems of each. Not everyone is able to solve the problem completely. Remember, favors and calamities are partners in the life of every human being. That's why Islam teaches that when you get a blessing, be grateful and when you get a disaster, be patient.

Usually, when someone gets a misfortune, it will be easy if there is a place to complain. However, sometimes there are calamities in which a person does not have the courage to complain to anyone, even to the closest people in his life. It is at those moments that you turn your face to Allah, because Allah asks "complain to Me" through the tahajjud prayer for example.

Rapid social changes, accompanied by changes in the moral and ethical values of life can shake the balance of the heart which in turn can lead to mental tension. However, if Allah has done good to His servants, do not forget to be grateful, not kufr. Don't be the other way around, when it's hard to complain, but when you get good you become stingy and arrogant.

4. Conclusions

The current implementation of cloning has been successful on animals, this is proven by the birth of a sheep from the cloning process named Dolly, whose cells were taken from the mammary glands of an adult female Finn Dorset, while unfertilized eggs were taken from a black Face ewe. After scientific processing, the Dorset Dolly finn sheep was born which is genetically identical to the cell nucleus donor sheep. Meanwhile, the process of cloning humans with advances in the field of biotechnology may be successful in the future as research has been pioneered by researchers from Advanced Cell Technology (ACT), Massachusetts, United States.

After researching according to Islamic law, it turns out that there is no clear information that regulates the problem, only among the mujtahids do not question the cloning of animals, but according to them if applied to humans it will cause problems, for example in the cloning process without the need for male sperm. husband, without going through marriage, marriage guardian issues and others. Therefore, there are some Islamic jurists who give legal fatwas that are haram, and some experts have not delivered their fat was, maybe they are still waiting for how the cloning process of humans will continue in the future, and it is not good for the health of the human body and soul that can make humans stress and have a mental disorder.

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