IS THE SEMITIC CHARACTER OF HAGAR AN EXAMPLE OF A SURROGATE MOTHER? A COMPARATIVE STUDY OF SEMITIC RELIGIONS AND SCIENCE

Nosheen Zaheer[1*], Masooda Shah[2], Naheed Sajjad[3], Rabail Urooj[4]

[1*]Associate Professor, Islamic Studies Department, SBKWU Quetta, Pakistan; [2]Associate Professor, Govt Girls Jinnah Town Girls College Quetta, Pakistan; [3]Associate Professor, Biotechnology Department, SBKWU Quetta, Pakistan; [4]Assistant Professor, Department of Environmental Sciences, SBKWU Quetta, Pakistan.

Email: *nosheenirma@gmail.com

Abstract

Purpose of the study: This paper explores the religious perspective on marriage, captive girls, and the status of slave girls and their children in Semitic religions, examining the legitimacy of concubine's children compared to surrogate mothers.

Methodology: The scientific techniques of in vitro fertilization (IVF) will be examined to elucidate both gestational and traditional surrogacy methods.

Main Findings: The findings suggest that while Semitic religions validate the status of concubines' children as legitimate heirs, the comparison between concubines and surrogate mothers is limited due to religious debates over the legitimacy of surrogacy and the technological advancements involved, highlighting distinct roles and dynamics within religious frameworks.

Applications of the study: The application of this research could provide insights into the historical and religious perspectives on surrogate motherhood, informing discussions on the intersection of religion, culture, and reproductive technologies.

Novelty/Originality of the study: The novelty of this research lies in its interdisciplinary exploration, comparing the portrayal of Hagar within Semitic religions to contemporary perspectives on surrogate motherhood, bridging religious studies and scientific inquiry.

Keywords: Semitic, Character, Hagar, Surrogate, Mother, Religion, Science.

INTRODUCTION

The word surrogacy is derived from the Latin word subrogates which literally means substitute while the term Surrogacy or contract pregnancy is an arrangement in which a couple who is unable to attain the status of parenthood, acquires the services of another woman (surrogate mother) (Bokek-Cohen & Tarabeih, 2021). These surrogate will become pregnant and deliver an infant, to commissioning parents. The purpose of this service varies from commercial to altruistic. This surrogate services are categorized into two types 1) gestational surrogacy and 2) traditional surrogacy. The first one involves the surrogate to carry the responsibility of pregnancy but there is no genetic connection between the child and surrogate as the egg and sperm is provided by the intended parents. The traditional surrogacy on the other hand involves the donation of the sperm from the intended father while the surrogate mother will not only denote the egg but also provide the services of bearing the child (David 2021;Sambhu et al., 2012).

The medical issue that leads the couples towards surrogacy is due to several reasons that includes uterine issues that range from complete absence of uterus to small unicornute uterus or T-shaped uterus. The other issue may be cervical or endometrial cancer, multiple fibroids, severe heart and renal diseases, repeated miscarriages and implantation failures in females (Nayana Hitesh Patel, 2018a). While in male causes of sterility are numerous, it may be due to age, drugs, radiation or due to environmental toxins acquaintance. In some case men infertility is related to oligozoospermia condition identified as the lower number of sperm counts or with no sperm count known as azoospermia (Gurdyal, 2019).

The history of surrogacy can be traced from the first surrogacy contract written by Michigan lawyer Noel Keane in 1980. The first successful gestational surrogacy dated back to1985 in the USA. The first recorded conflict between the surrogate mother and the intended parents can be noted 1986 when the surrogate mother refused to hand over the custody of child Melissa Stern as per her agreement with the intended parents. Another case of gestational surrogacy was brought to court in California when surrogate mother Anna Johnson refused to hand over the child to intended parents Marks and Crispina Calvert in 1990. The court legally defined that the right of the true mother will be given to the lady who is responsible for the upbringing of the child as per their agreement (Nayana, 2018a).

REVIEW OF LITERATURE

The history of surrogacy from the Bible is traced by many researchers from the story of Abram and Jacob. Laura A. Cristiano, Abraham, Saraan h d Surrogacy A scriptural Insight into Church Teaching (2011) that Biblical text mentions

the names of the seven women who were barren and were dealing with the issue of childlessness. This research article deals with the story of Sarah and Abraham when Sarah planned the solution of her childlessness through a surrogate mother, the Hagar (slave girl of Sarah). Sarah's planning became successful with Hagar pregnancy but this pregnancy was the cause of psychological disturbance of the both ladies as mentioned in the Biblical text. Hagar after conceiving a child looked at Sarah with contempt that aroused the jealousy in Sarah. The Laura compared the relationship of the Abraham and Hagar with the present time surrogacy and concluded creation of a child is very special and sacred in marital relationship. Laura further negates the concept of having a child through surrogacy (extramarital relationship) where the human embryo is treated like an object of manufacturing and production like other manufacturing items (Bokek-Cohen & Tarabeih, 2021; Cristiano, 2011).

The David (2021), "In/Voluntary Surrogacy in Genesis" opines that the Biblical surrogacy is very different from the present time surrogacy. The article develops the argument of surrogacy by posing the example of Abraham/Hagar (slave girl) and Sarah (Abraham's wife), and Jacob/ Zilpha. Bilhah(slave girls) and Leah and Rachel(Jacob's wives). A tradition is mentioned in the law codes of ancient near east that allow the surrogate motherhood through a slave girl providing sexual services who was donated by a master or mistress. But the relationship between Sarah and Hagar appears quite complex where one woman is oppressed by the other. Hagar was Sarah's property so she controlled her activities as a mistress. Similarly the female slaves Zilpha and Bilhah are in control of their mistresses but in the story of Jacob there is no conflict mentioned in the relationship of slave's girls and their owners. The Zilpah and Bilhah stayed with their mistresses and enjoyed the honor of the four tribes of Israel (Zucker, 2021).

According to Marianne, (2012), "Navigating the Womb: Surrogacy, Slavery, Fertility- and Biblical Discourses" explores the status of female mother slave giving birth to her master child through sexual intercourse. The author quoted the story of Sarah and Hagar where Sarah owned the reproductive capital of Hagar (slave girl), as her owner. Similar situation was portrayed in the Bible when Bilhah and Zilpha reproduction was also mentioned to be under the control of their mistresses. But the case of social surrogacy in case of Sarah and Hagar was unsuccessful due to rivalry between females, independence of slaves on their owner and also the lack of insensitivity on the behave of Abraham(Kartzow, 2017)

Liubov (2014), "Surrogate Motherhood Sarah and Hagar" opines that pregnancy not only affects the physical body of a woman but it also has psychological effects. Similarly the infertility not only affects the physical body but also her psychological well being. Sarah, the wife of Abraham in the Bible, was suffering from many emotional problems due to her infertility. Sarah was suffering from sadness, depression, humiliation, anger, distress and hatred for her maid Hagar after she got pregnant with Abraham's child. Hagar agreed to Sarah for giving birth of Abraham's child on the behalf of Sarah. As Hagar had a genetic connection with the child thus Hagar was a traditional surrogate. The writer in this scenario called Hagar the surrogate mother. This tension between Sarah and Hagar was the reason of disequilibrium of the family that results the expulsion of Hagar with her son Ishmael on the command of Sarah (Ben-Nun, 2014; David 2021).

Research Objective

1-Was surrogacy practiced of Semitic religions as the example of Hagar, Zilpha and Bilhah? Is the case of Abraham son Ismael being comparable with scientific surrogacy in its procedures?

METHODOLOGY

This paper aims to compare the semitic religions concept of concubines with the scientific surrogate technique. This requires the concept and status of concubines with their child status given to them in the light semitic religious text like Bible and Quran (fiqah). Similarly the scientific techniques of IVF will be studied to elaborate the both types of surrogacy. The comparison will be done to evaluate the similarity and differences of both the religious concept and the scientific techniques.

DISCUSSION/ ANALYSIS

Marriage in Semitic Religions

The Semitic religions are associated with the nations; including the Arabs, Phoenician and the Hebrews, the Armenians, the Babylonians and Assyrians. These all nations were inhabitants of the Arabian Peninsula that range from the fertile land of Syria and Iraq, from Mediterranean coastal area to the mountains of Iran and Armenia. The origin of three world religions (Judaism, Christianity and Islam) is from the people of Semitic and is termed as Semitic religions. These Semitic religions did not grow up like the ancient system of heathenism which is the result of unconscious forces operating mysteriously from age to age. But the origin of Semitic religions can be traced from the teaching of religious innovators, who directly received the divine revelation and commanded by Almighty to depart deliberately from the tradition of the past (Smith, 1889).

The sacred books of these religions are the sources of religious beliefs, worship, rituals and practices which are the Old Testament for Judaism, Bible for Christian and Quran for Muslims. Before addressing the issue of surrogate mothers in the Bible, it is worth mentioning here how Semitic religion defines marriage and what role is played by the slave girls in

the sexual life of their owners. Is such a sexual relationship permissible/ legitimate like marriage according to the sacred text of these religions? What status is enjoyed by the slave mother and their child in the light of the religious text?

Judaism defines marriage as the plan of God for the human race in the light of Genesis that describes the story of Adam and Eve. Judaism considered marriage as a sacred bond through which man can fulfill its desires according to divine authority. The purpose of marriage is to create a healthy relationship for a healthy family that further develops a society where Jewish rules will be followed. Traditionally Jewish marriage is preceded by engagement which is a seven-day celebration. In Jewish marriage the couple enters into the ketubah, it is obligatory on Jewish husband to provide clothing, food and conjugal relationship. The husband is also expected to guarantee his wife a pre-specific amount of money in case the couple will get divorced. Although Jewish wedding ceremonies vary, the common features of the wedding include ketubah, a wedding canopy (huppa) which is the symbol of the future home built by husband and wife, a ring given by the groom to the bride in the canopy and the breaking of the glass. The Ketubah is signed in the presence of two witnesses and the wedding will take place in the canopy. In traditional Jewish marriage two blessings are recited before betrothal. The first one is on the wine and the betrothal blessing that is Talmudic. The couple then tasted the wine and the groom gave the ring to the bride by reciting the declaration 'Behold you are consecrated to me with this ring according to the law of Moses and Israel'. In the end of the ceremony the wine glass is broken by the groom by crushing it with right foot (Dan, 2013).

Christianity is Christ cantered and in Christianity marriage is symbolic union of Christ with church by giving marriage an eternal status but at the same time keeping its original intent (Maneja, 2017). Marriage in Christianity is the sign of love of God's and Jesus's love for his followers that makes marriage a sacred bond between husband and wife. This sacred act always takes place in Church before the priest. Despite the sacredness of marriage, the church considers celibacy the path of holy and pure people. This is the reason that some men and women pay attention to Christ mission by avoiding the pleasure of marriage. Monastic tradition, the symbols of purity, avoids marriages. The catholic and orthodox Christian priest, monks and bishops are not allowed to get married as it will be considered as a hindrance in their spiritual growth. In Christianity the role models Jesus and Marry never married so Christianity allows marriages in case to safeguard oneself from the lust (Mansoureh, 2016). The Christian marriage ceremony traditionally includes the entrance of couple, the sermon of marriage, vowing from the couple with intentions, the dowry and Las Arras, the crowning of the bride and groom, the Eucharist, and feasting after the ceremony. Most Christian marriages venue is church, chapel or a wedding venue where the bride entrance is done with great anticipation (David 2021; Strydom, 2019).

Similarly, like Judaism and Christianity marriage in Islam is a scared bond as it is the sunnah of all Prophets and the suunah of last Prophet Muhammad (P.B.U.H.). The terminology for marriage is *Nikah* in Islam. The literal meaning of *nikah* is being absorbed in such a manner that one thing become part of another. While in shariah nikah means a contract that establishes a halaal sexual relationship between husband and wife (Noorie, 2010). The purpose of marriage in Islam is fulfillment of sexual desires through halaal relationship by keeping the chastity for multiplication of human race (Syeda, 2018). The validity of Muslim marriage requires condition in regards to two genders male and female involves in this sacred bond. The Muslim woman who is going to tie this bond she must be free from not only the marital bonds but she is also not in waiting period (iddat) after divorced or death of her husband. She is not among the relationships which are haram in Islam. She is following the Islamic shriah and she must not indulge in adultery and fornication. Similarly, there are specific conditions for man; firstly the number of wives in his nikah wouldnot exceed to four at the time of marriage. Secondly, the women with whom he is going to tie the knot is not among the forbade women according to Islamic shariah in relation to his wives he is already keeping. The valid muslim marriage in context of contract requires Wali (Guardian), witness. Mahar (dowry), ijab o qabool (offer and acceptance) in one meeting (Abdullahi, 2018).

Polygamy is also permissible in Semitic religions. The reference of polygamy can be seen in Old Testament which is the part of bible in the book of Genesis as "and Lamech took unto him two wives: the name of the one [was] Adah, and the name of the other Zillah" (Genesis 4:19). The polygamy and legitimacy of slave girls (which your right hand posses) are mentioned in the

فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا (Surah al-Nisa: 3) "تَعُولُوا"

Translation: "Marry women of your choice, two, or three or four; But if ye fear that ye shall not Be able to deal justly(with them), Then only one, or that which your right hands posses. That will be more suitable To prevent you from doing injustice"(Ali, 1405 Hijres).

The permissibility of Concubine/slave girls was very common in the Old Testament era. Concubines were from different nations; they were taken from Hebrew or foreign slave girls or gentile captives of war, or even from free Hebrew women. Their status was inferior to the wives of persons but they were not illicit mistresses (David 2021; Meckler, 1985). The legality and permissibility of sexual relation of concubine with his master is mentioned in exodus as "When a man sells his daughter as a maidservant, she shall not go out as the male slaves do. If she please not her master, who has betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power,

seeing he hath dealt deceitfully with her. And if he has betrothal her to his son, he shall deal with her after the manner of daughters. If he takes another [wife;] her food, her raiment, and her duty of marriage, shall he not diminish" (Exodus 21:7-11). The Genesis describes the concubine of Jacob who with their children were living in his house with his two wives as "The story of Jacob was married with the daughters of Laban. The wife Leah, the elder daughter of laban was tender eyed and second wife Rachel, the young daughter was very beautiful and she was the beloved wife of Jacob. Laban gifted maids to his daughter's in marriage; Leah's maid was Zilpah while the name of Rachel's maid was Bilhah. Leah gave birth to three sons Reuben, Simeon and Levi. Rachel was barren so she gave her maid to Jacob so that she will have children through it. Bilhah gave birth to two sons Dan and Naphtali. When Leah came to know that she left bearing she gave her maid to Jacob to increase her number of children. Zalpah gave birth to two sons Gad and Asher (Genesis 29:15 -30). Similarly, the story of Hagar in Genesis is mentioned as "Now Sarai Abram's wife bore him no children: and she had a handmaid, an Egyptian, whose name [was] Hagar. And Sarai said unto Abram, behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai" (Genesis 16: 1-3). As they have inferior status so they have no authority in household matters except that they have the right of lawful cohabitation. The children from the slave girls were considered legitimate, although the status of offspring of the wife preferred in the distribution of the inheritance as mentioned in Genesis(Meckler, 1985). This difference in inheritance is mentioned in Genesis when Abraham gave gifts to Ishmael but Isacc inherited his all belongings. "And Abraham gave all that he had unto Isacc. But unto the son of concubines, which Abraham had, Abraham gave gifts" (Genesis 25: 6-7).

Quran mentions mention the legal and halaal status of slave girls in relation the sifaat of believers in Surah Al- Maarij as

"اِلَّا عَلٰى اَزۡوَاجِهِمۡ اَوۡ مَا مَلَكَتۡ اَيۡمَانُهُمۡ فَاِنَّهُمۡ غَيۡرُ مَلُوۡمِيۡنَ" (Surah Al-Maarij:30)

 Translation: " Except with their wives and the (captives) whom their right hands posses, for (then) they are not to be blamed (Ali, 1405 Hijres).

If a slave girl gives birth to his master's off spring then this child will be free and will have the same share in inheritance. It is further mentioned that umm e walad (mother of master's child) will not be sold and after the death of master she will be free (الاسلام, 2008) .

Can Hagar Comparable with Surrogate Mother?

The comparison of Hagar with surrogate mother will be incomplete without the proper introduction of the character of Hagar from Genesis. Who was Hagar in Genesis? Which sort of relationship can be seen among Abraham, Sarai and Hagar? The Genesis introduced Hagar as an Egyptian handmaid of Sarai. And Sarai Abraham's wife told Abraham that God has restrained me from enjoying the status of motherhood. I pray to God to give my children to this Egptain maid. Abraham took Hagar as his wife and she conceived her son Ishmael. The Genesis mentions this story as "Now Sarai Abram's wife bore him no children: and she had a handmaid, an Egyptian, whose name [was] Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar, her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived" (Genesis 16:1-4).

The above mentioned verses of Genesis state the status of hagar as a wife to Abraham whose status according to the old Testament is less than her wife. In this scenario can hagar be comparable with the modern scientific treatment named as surrogate mother or surrogacy. Before this comparison it is important to first elaborate the scientific procedure of surrogacy.

The introduction of modern assisted reproductive technology has revolutionized the reproductive life of infertile couples with the first birth of a test tube baby, Louise Brown in 1978. The Assisted reproductive technology has introduced the sperm and egg donation and also surrogates arrangement for infertile couples. But this new technology is facing legal and ethical debates in different countries following different religions. Major controversies have been arisen regarding the surrogacy, natural or partial surrogacy or genetic surrogacy (Lasker, 2016). The partial surrogacy is the one in which the surrogate mother is also the genetic mother of the baby and the concept of this surrogate child is done by artificial insemination of the commissioning father's sperms. While in gestational surrogacy the intended parent's embryo is transplanted in the surrogate mother through IVF (Vasanti, 2003).

The term IVF stands for In Vitro Fertilization which is treatment for infertile couples. It comprises of retrieving preovulatory oocytes from the ovary that will be fertilized with sperm in laboratory. An embryo is transferred to the endometrial cavity of the surrogate mother. The following steps are required during an IVF cycle:

1-Ovarian stimulation 2- follicular aspiration/egg collection   3- Oocytes classification

4- Sperm preparation 5- Oocytes insemination   6-Embryo culture 7- Embryo transfer

The ovarian stimulation is done mainly using gonadotropins (Menogon Humog and recombinant FSH/Luteinizing Hormone such as Menopur and Gonal-F). The doses of gonadotropins vary from 150 to 450 IU/day, depending on the

age and condition of ovarian reserve. The patient starts treatment on the 2nd or 3rd day of the menstrual cycle. The response is usually monitored through transvaginal ultrasonography. The gonadotropins are discontinued When the four follicles atleast reach 17-18 mm in diameter and now the 10,000 IU of human chronic gonadotropins is administered. Oocyte retrieval will be performed about 34-36 H later (Iketubosin, 2018). After retrieval insemination or ICS I is used for fertilizing the Oocyte. The sperm are separated from the sample semen by density configuration and it is then washed in media with a high protein concentration to promote capacitation (it is a process that is necessary to make the sperm fertilizable). An Oocyte is incubated with fifty to one hundred thousand sperm for 12 to 18 hours for fertilization. While in case of male factor infertility ICSI is required, by injecting directly one immobilized sperm into an Oocyte (Johnston, 1981).

 Now the surrogate embryo is transferred to gestational carrier that could be fresh or frozen. In case of fresh surrogate transfer, the intended mother and surrogate may be synchronized with progesterone pills or contraceptive pills or agonist injection are used to surrogate for the flexibility of transfer dates. The surrogate is started on estragon tablets from the 3rd day of her cycle for around 10 days. On reaching a minimum of 8 mm, she is then put on progesterone supplementation for 3 days/5 days before a planned cleavage stage/blastocyst transfer, respectively. Surrogates undergo obstetrics assessment every 20 days till the date of delivery, obstetrics scans at 6–8 weeks, anomaly scan at 11–13 weeks, anomaly scan and 3D-4D at 20–22 weeks, and growth scan at 28 weeks and 34–36 weeks. Any additional scan is subject to the obstetric need(Nayana, 2018b).

The above mentioned procedure of traditional (genetic) surrogacy through artificial insemination and gestational surrogacy through IVF enable the researcher to compare the position of hagar in genesis to surrogacy as claimed by some scholars.

1-While comparing the first thing is that hagar conceived her son's from Abraham through a marital relationship as a wife while in traditional surrogacy the surrogate mother conceive the child through the artificial insemination of the intended father which is quite a recent technique that could not be traced at the time of hagar. Secondly, in gestational surrogacy the intended parent's egg and sperm are fertilized through IVF and then transplanted in the surrogate mother, which is also a very complicated scientific procedure as mentioned above. Thus at the first stage of conception the status of Hagar cannot be placed in either two forms of surrogacy and the Genesis is also clarifying her status as a wife.

2-The surrogate mother after delivering the child, handed over the child to intended parents and she will not be able to see or meet the surrogate child in future. While in the Bible it is mentioned that Hagar was staying in the same house in which Abraham, Sarai and Ishmael were living. And secondly, Sarai is calling Ishmael the son of the slave girl, Hagar not Saria surrogate child. The Genesis also mentioned in chapter 21 that when Sarai was blessed with a son, Isaac she told Abraham to " Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he [is] thy seed" (Genesis21:10-14).

3-The God in Bible is also calling the Ishmael the son of the Abraham from the slave girls as Hagar was the wife of Abraham. The God said about his son(Ishmael) as "And also of the son of the bondwoman will I make a nation, because he [is] thy seed. (21:14).And when Sarai asked Abraham to send away the slave girl with her then Abraham gave gifts to Ishmael and send him with his mother, Hagar while Abraham was living with his son Isacc. The Bible describes it as "But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country (Genesis25: 6). In the light of the above mentioned verse of the Bible it is clear that unlike the surrogate mother the son of Hagar was the custodian of Ishmael.

4-The Surrogate mother after delivering the child will perform the services of surrogacy to other clients but from the story of Hagar in the Bible the Hagar was in marital bond only with Abraham after that she spent her whole life with her son, Ishmael.

5-Surrogacy, is complex and stressful, as it is not acceptable in many culture. The main reasons patient drop-out it due to religious objections on this method and it also demand financial, physical and psychological burdens to intended mother and also surrogate mother. But such religious rejections and also other financial and physical burden cannot be traced from the Bible rather Bible accepted the child from the concubine as a legitimate child.

CONCLUSION

The semitic religions share the same ground on the status of Hagar and other concubines mentioned in Bible and also Islamic literature as legitimate relationship with their masters while their status is less than their master's wife. The legacy in religion is related to the father so the children of the masters from the concubines are legitimate and enjoy the gifts from their father according to the Bible and share the right of inheritance in the light of Islamic teachings. These concubines cannot be compared with the surrogate mothers as the conception of the child by the surrogate mother is debateable in semitic religions as scholars are comparing it as an adulterous act. Similarly, the conception of the child by surrogate mother requires advanced scientific methods that cannot be seen in the life of the Hagar and other concubines.

These concubines and their children were residing in the house of the master with their master's wife/ wives but their involvement in the household was restricted. While the surrogate mother handed over the child to intended parents and surrogate mother will never see or meet her surrogate child as per contract. Thus it can be concluded that the religious authority of concubine cannot be evaluated in the rational scientific framework of surrogacy.

LIMITATION AND STUDY FORWARD

The religious authority of concubines cannot be assessed within the rational scientific framework of surrogacy, as the conception methods, societal roles, and contractual agreements between surrogate mothers and intended parents differ significantly. Hence, future studies can be conducted by comparing concubines in Semitic religions with surrogate mothers stark differences in roles, conception methods, and societal contexts.

CONFLICT OF INTEREST AND ETHICAL STANDARDS

Authors declare that there are no conflicts of interest associated with this paper. All authors have disclosed any financial, personal, or professional relationships that could be perceived as potential conflicts, and there are no competing interests to declare.

AUTHOR'S CONTRIBUTION

Nosheen Zaheer: The principal author worked on the development of the main idea of this research. Furthermore prepared the introduction, abstract and conclusion and analysis section. Furthermore, reviewed full paper.

Masooda Sha: Author worked on the introduction and objective parts of the paper. Furthermore, reviewed full paper.

Naheed Sajjad: Author worked on literature review and conclusion. Furthermore, reviewed full paper.

Rabail Urooj: Author worked on literature review and references. Furthermore, reviewed full paper.

REFERENCES

1. Abdullahi, M. M. A. (2018). Fundamentals of Muslim Marriage in Islamic Law: An Evaluation of the Muslim Practices in Nigeria. *Journal of Islamic Law Reviews*, *14*(2), 231-238.
2. Johnston, A. L., Spiers, A., Hoult, I., Kellow, G., & Duplessis, Y. (1981). In Vitro Fertilization: The Challenge of the Eighties. *Fertility and Sterility*, *36*(6), 376-384. https://doi.org/10.1016/S0015-0282(16)45910-8
3. Ali, A. Y. (1405 Hijri). *The Holy Quran Translation & Commentary*. Madina: King Fahd Holy Quran Printing Press.
4. Bokek-Cohen, Y., & Tarabeih, M. (2021). What do Sunni Muslims think about religiously forbidden reproductive options? *Human Fertility, 12*(3), 981-988. https://doi.org/10.1080/14647273.2021.1921289
5. Cristiano, L. A. (2011). Abraham, Sarah, and Surrogacy: A Scriptural Insight into Church Teaching. *The National Catholic Bioethics Quarterly*, *11*(3), 443-451. https://doi.org/10.5840/ncbq201111328
6. Cohn-Sherbok, D., El-Alami, D. (2013). *Love, Sex and Marriage: Insight from Judaism, Christianity and Islam*. London: SCM Publisher.
7. Singh, N. H. G., Singh, V. J., Cojandaraj, L., & Singh, G. (2019). Infertility and Surrogacy. *Think India Journal*, *22*(6), 178-199. https://doi.org/10.26643/think-india.v22i2.8716
8. Iketubosin, F. (2018). In vitro fertilization embryo transfer processes and pathway: A review from a practice perspective. *Tropical Journal of Obstetrics and Gynaecology*, *35*(2), 451-459. https://doi.org/10.4103/TJOG.TJOG_83_18
9. Kartzow, M. B. (2017). Navigating the Womb: Surrogacy, Slavery, Fertility—and Biblical Discourses. *Journal of Early Christian History*, *2*(1), 38-54. https://doi.org/10.1080/2222582X.2012.11877257
10. Zarean, M. K. B. (2016). Marriage in Islam, Christianity, and Judaism. *Religious Inquiries*, *5*(9), 77-83.
11. Meckler, C. (1985). Polygamy from the perspectives of the Old Testament, the Quran, and current Muslim thought. *International Journal of Frontier Mission, 2*(4), 659-669.
12. Nilofa, R, S. (2018a). Insight into different aspects of surrogacy practices. *Journal of Human Reproductive Sciences*, *11*(3), 876-898. https://doi.org/10.4103/jhrs.JHRS_138_17
13. Patel, N. H., Jaydev, Y. D., Bhadarka, H. K., Patel, M. N., Patel, N. H., & Sodagar, N. R. (2018b). Insight into different aspects of surrogacy practices. *Journal of Human Reproductive Sciences*, *11*(3), 378-398. https://doi.org/10.4103/jhrs.JHRS_138_17
14. Mondal, S. C., Avasthi, V., Gupta, S. K., & Kumar, B. (2012). Genetic and gestational surrogacy: An overview. *Walailak Journal of Science & Technology*, *9*(3), 99-115.
15. Smith, W. R. (1889). *Lectures on the religion of the Semites*. Edinburgh: Adam and Charles Black.
16. Sharmin, S. S., & Alam, D. M. M. (2018). Laws of Muslim marriage from the concept of the Holy Quran. *International Journal of Engineering and Applied Sciences*, *5*(7), 989-1014.
17. Jadva, V., Murray, C. M., Lycett, E., MacCallum, F., & Golombok, S. (2003). Surrogacy: The experiences of surrogate mothers. *Human Reproduction*, *18*(10), 659-674. https://doi.org/10.1093/humrep/deg397
18. Zucker, D. J. (2021). In/voluntary surrogacy in Genesis. *The Asbury Journal*, 76(1), 9-24.
19. الاسلام, هـ. ك. ع. (2008). المو سوعة الفقهية. كونث: قارى بسم الله لوى كاريزمى-