

THE RELATIONSHIP BIOETHICS AND RELIGION

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Abstract: This article provides a philosophical analysis of the concept of bioethics, its categories, the content and essence, the relationship between bioethics and religion.

Keywords: bioethics, concept, dilemma, biotechnological process, principle, professional activity, moral, axiological, instrumental.

1. Introduction

The term "bioethics" was first proposed in 1969 by W.R. Potter.¹ His interpretation is different. First of all, the concept of bioethics is associated with biomedicine and is limited to the doctor-patient ethics. But in bioethics, a number of other archeological problems, interfering with professional activity, healing, a number of social problems associated with the health system, and finally the study of human attitudes toward animals and plants.

The term "bioethics" ("biological ethics") became popular in science after the publication of VR Potter's book "Bioethics - a bridge to the future." The emergence of this scientific direction is a unique response to technological and socio-political "challenges" in the field of medicine and biology.

Bioethics itself represents an important growth point in philosophical knowledge. The emergence and development of bioethics has also been inextricably linked with the process of formation of national ethics and medical ethics. It is mainly related to the rapidly evolving focus on human rights (in medicine it is the patient, the client's right, etc.) and the creation of new medical technologies. These, in turn, cause many serious problems and require their own moral and legal order.

2. Main part

The complex ethical issues (dilemmas) associated with advances in science and technology in recent decades are affecting society in all its forms, whether religious or secular.

"In biology, the phenomenon of secularization in the field of bioethics (bioethics) dominates the debate on bioethics. In the field of bioethics, it is observed that the philosophical-legal concept is being replaced by the religious-medical tradition,"² said V. Potter twenty years ago.

However, in many religious communities, for example, religious traditions are still a priority as a primary source in seeking answers to questions about the ethics of biomedicine among Muslims.

In 2010-2011, international questionnaires were conducted to identify important issues of bioethics in Islamic communities. This article presents the results of this study, namely ten important areas of bioethics development in Muslim countries.

Ensuring the difficult and complex principles of ethics, according to Islamic and industry experts, the relationship between the views of lawyers, philosophers and religious scholars is the number one priority among the top twenty bioethics issues in Islamic countries and requires clarity of debate. However, when it comes to Islam, another important factor plays a big role here, i.e. the fatwa is of great importance.

It is well known that bioethics in Islam is one of the branches of Islamic law and ethics. Bioethics According to the literature, and it is in Islamic bioethics, Islamic scholars often refer to the main sources of Islam: the Qur'an and the Sunnah (what the Prophet (peace and blessings of Allah be upon him) said and did). with "independent legal opinion and interpretation."³ This is called decision-making based on the interpretation of the sources of Islamic law in Islamic traditions.

In practice, when it comes to the bioethical dilemma, biologists, physicians, and religious scholars are involved in discussion and decision-making.

In the process of seeking answers to various questions, first of all, what is said in religion on the subject under study is considered. For example, when transplanting organs, the question first arises as to whether the Shari'a allows the brain to remove a member from the body of a dead patient, and if the answer is yes, the matter is referred to the legislature. The predominance of religious views in Islamic bioethics is obvious. Before applying any new biotechnological process, scholars seek the opinion of Islamic scholars on the question of whether it is in accordance with the Shari'a (whether it is halal or haram). The work of the Islamic Association of Medical Sciences underscores the importance of adapting the questions that arise when new advances in biotechnology are made to Sharia law. In this way, in Muslim societies, the

¹ Look: В.Р.Поттер.«Биоэтика : мост в будущее» США .1971

² That book p 46

³ Burhoniddin Marginoniy Al-Hidoya

contradiction between moral and divine views becomes secondary compared to the opinion of Islamic jurists (faqihs).

As bioethics develops, so does the focus on the concept of human rights. There is a direct connection between these two concepts. Many international documents on bioethics have been developed on the basis of the Declaration of Human Rights. For example, the purpose of the UNESCO Declaration on Bioethics and Human Rights is to develop universal principles of human rights and the value of dignity. However, from a religious perspective on human rights, Islamic countries have some unique views.

In 1948, many (but not all) Muslim countries signed the Universal Declaration of Human Rights.⁴

The concept of bioethics in general is a Western concept, and twenty years ago in Muslim countries, work began to create potential in the field of bioethics, with a special emphasis on the work done in Iran, Pakistan, Egypt, Turkey and Malaysia. In addition, in many countries there are bioethics, research institutes, academic centers. The fact that these issues are an important problem in the field of bioethics, the formation of bioethics potential is also critical for Muslim countries.

A close study of Islamic bioethics confirms that here, too, in the process of biomedical research, awareness-based desire is as important as it is in the West. However, when it comes to individual freedom, especially in the clinical setting, the concept of individual freedom is almost non-existent in Muslim societies, unlike in the West, which is considered the most important pillar of bioethics. In fact, the following political concept of Islamic bioethics is used as a basic rule in the development and decision-making of public health policy in Muslim countries regarding the rights and freedoms of the individual: the benefit of society (advice) and the rule of "do no harm." A study of the decisions taken by a number of Islamic jurisdictions, such as the Majma al-fiqhi al-Islami (Islamic Legal Council) in Saudi Arabia, shows that in the sentencing process, Islamic scholars try to balance the potential harm and benefit to society. Their decisions can be seen as finding a solution that reconciles the interests and needs of society and the individual, and in some cases, the interests of society take precedence over personal interests and rights.

Discussions in the field of bioethics show that the popularity of this field is a matter of "principle", including respect for individual independence, non-harm to his interests, justice, and is a useful tool in solving the dilemmas of bioethics. According to most experts in the field, such an approach alone is lacking in addressing the moral challenges facing the Muslim community. Because the Muslim society has a long-standing cultural identity, guidelines, which, in particular, the principles of Islamic law have served as pillars in the development of Islamic bioethics.

There is now a growing interest in distinguishing biomedical ethics from Islamic ethics. Such actions are sometimes criticized as "an attempt to combine the principles of Western biomedical ethics with the Islamic ethics created by the Sharia system without studying the natural and religious factors on the subject."⁵

In general, the principles of social welfare (counseling), harm repellent (lazar and ladirar), justice, necessity, and protection from disaster are common in the Islamic bioethical literature.⁶

About a decade ago, on the recommendation of international organizations such as the World Health Organization and UNESCO, national ethics commissions began to be established in Muslim countries as well. It should be noted here that the ethics of scientific research (including the Commission on Scientific Ethics) revealed that the answers to 20 questions were not included in the top ten issues of bioethics. It is clear that the respondents and respondents were more interested in the activities of the "ethics commission" than in "research ethics", in particular, in the field of natural counseling and organizational ethics in hospitals. At the same time, today the number of Islamic countries in research projects involving many nations is growing. In this sense, the competence of the Ethics Commission, in addition to general issues, includes the management of these projects from abroad, financing and overseeing the process of protection of project participants in this partnership.

3. Conclusion

As mentioned above, there were other issues that were not included in the survey. For example, embryonic donation and surrogate motherhood apply only in Iran and are prohibited in other Muslim countries, so these issues are not a topical issue worth discussing and are not a priority bioethical issue in most Muslim countries. Also, the issue of nanoethics, which is carried out with the help of sophisticated modern technology and resources, has not yet become one of the priorities in the field of bioethics in Muslim countries. However, the reasons why other important bioethical issues, such as environmental ethics and women's health, have not become one of the priorities of controversy in the field of bioethics in Muslim countries still need to be re-applied.

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