



# CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 03 Issue: 11 November 2022  
<https://cajlp.centralasianstudies.org>

## The Role of Bioethics in the System of Natural Sciences and Social Sciences

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*Received 19<sup>th</sup> Sep 2022, Accepted 19<sup>th</sup> Oct 2022, Online 29<sup>th</sup> Nov 2022*

### ANNOTATION

The article considers the interpretation of bioethics as a «bridge» between the natural and humanitarian sciences. Sources of bioethics are such disciplines as medicine, theology, philosophy and law. Modern bioethics is a «normal» science in the Kuhn sense of the word. Under «normal» science, T.Kuhn understood the discipline in which there is stubborn resistance to any kind of change. In the field of bioethics, the central place is occupied by the concept of principle. According to this concept, the basis for bioethical analysis should be the guiding ethical principles and rules.

**KEYWORDS:** bioethics, crisis, epistemological changes, principalism, biocommunity, renouncing information.

### Introduction

In 1970, the American oncologist Van Rensselaer Potter (1911–2001) first introduced the term "bioethics" into science. This gave impetus to the development of a new scientific discipline aimed at solving problems related to new perspectives in the development of biomedical science.

Van Rensselaer Potter is the son of a simple farmer from South Dakota and is studying biochemistry. Later, he continued his studies in Sweden, where he worked on 'bioethics', a discipline at the intersection of philosophical and natural science knowledge. After returning to the USA, he worked as a researcher at the University of Wisconsin. Without participating in medical therapy, he acted as a biochemist specializing in the origin of sarcoma. According to his colleagues, Potter saw science not as a "job" but as a "moral, emotional, and creative experience." In the 1960s, his research interests expanded. He began to publish scientific articles on the prospects of human development, the relationship between science and society, the role of the individual in modern society, and similar issues. These articles formed the basis of his first book, *Bioethics: A Bridge to the Future*, published in 1971. Among the problems raised in this work, he identified the following: population, peace, pollution, poverty, politics and development. As for Potter's main specialty - oncology, he had to admit that in this field he is still far from the main goal - victory over cancer. As Potter himself noted, in this field, "small victories do not equal achievements." Modern science can only offer some means of

alleviating suffering to a seriously ill patient with oncology, but scientists have not yet been able to solve the problem of cancer prevention.

Researched the origin of the concept of bioethics introduced into science by A. J. Hank Potter. In the early publications, Potter saw bioethics as a bridge between the present and the future, nature and culture, science and values, humanity and nature. In this case, the term "bridge" was used as a metaphor for the formation of a new discipline. Potter associates the formation of the term "bioethics" with a "heuristic moment". The heuristic moment is associated with phenomena such as "new idea", "concept", "action plan" or "experimental approach". All these phenomena are known in nature. "Heuristic moment" has the following properties. First, this moment happens unexpectedly: it cannot be desired, it cannot be predicted. Secondly, the "heuristic moment" is a psychological state of conceit, a feeling of pleasure. Third, it can be wrong: scientists cannot be sure that an "internal check" of a scientific result will provide all the answers to the questions raised. Together with euphoria, the "heuristic moment" causes action, the latter leads to the accumulation of experience, and experience forms wisdom. According to Potter, representatives of bioethics should have qualities such as humility and responsibility. In their recommendations, they must adhere to a clear understanding of the facts and achieve achievable goals, maintaining a balance between optimistic and pessimistic assessments.

"The phenomenon of secularization in the field of bioethics dominates the debates on bioethics. In the field of bioethics, it is observed that instead of the religious-medical tradition, a philosophical-legal concept is being decided," said Daniel Callaan. However, in many religious communities, for example, among Muslims, we can see that religious traditions still have a priority position as the main source in the search for answers to questions about the ethics of biomedicine. In 2010–2011, international questionnaire surveys were conducted to identify important bioethical issues in Islamic communities. Below we present the results of this study, that is, ten important directions of bioethics development in Muslim countries.

In the Islamic society, the personal and social life of a Muslim person, his relationship to health, illness, life and death are derived from the teachings of Islam. Thus, for Muslims, their religious beliefs are a strong factor in making any decision regarding health. The ethical and legal tradition of Islam also serves as a basis for searching for answers to the questions posed by biomedicine. It also applies to decision-making in clinical and research practice. However, due to the lack of a centralized authority to govern all Islamic legal schools, the religious practice to be followed is determined by experts (faqih) in the field of Shariah (fiqh). Accordingly, when considering bioethical issues by Islamic jurisprudence, if there is no clear instruction (nass) in the sacred texts regarding the subject in question, decision-making is by ijtihad (ie, the conclusion of jurists). Farhad Muazzam said that debate and decision-making on Islamic bioethics issues is not in a vacuum, but on the one hand, on the basis of a certain political-legal system, and on the other hand, on the basis of existing social rules. Ensuring the difficult and complex principles of ethics is carried out in cooperation with experts in Islam and the field. According to experts involved in the research, the relationship between law, ethics and the opinions of scholars is the number one priority issue among the top twenty bioethical problems in Islamic countries. All systems of ethics, religious or not, require that the question of ethics and law be so important that the debate be clear. However, when it comes to Islam, another important factor plays a big role

here, which is fatwa. It is known that bioethics in Islam is one of the branches of Islamic law and ethics. According to the bioethical literature, and specifically in Islamic bioethics, Islamic scholars often refer to the main sources of Islam: the Holy Qur'an and the Sunnah (what the Prophet (peace be upon him) said and did). However, the main task of scholars is to give "independent legal opinion and commentary" through *ijtihad* on this or that bioethical issue. This is called decision-making in the Islamic tradition based on the interpretation of the sources of Islamic law. In practice, when it comes to the bioethical dilemma, both biological scientists, doctors, and religious scholars participate in discussions and decision-making. In the process of searching for answers to various issues, the first thing to do is look at what the religion says about the issue being studied. For example, when it comes to organ transplantation, Sharia first raises the question of whether it is permissible to take an organ from a brain-dead patient's body, and if the answer is yes, the matter is referred to the legislators. At the same time, it should be noted that the aesthetic aspects of the issue we are considering will be taken into account only after the steps listed above. In Islamic bioethics, the supremacy of the religious point of view is clearly visible: before using any new biotechnological process, the question of whether or not it corresponds to Sharia (halal or haram) arises, scientists and doctors try to know the opinion of Islamic scholars - jurists. The work of the Islamic Association of Medical Sciences shows how important it is to adapt the questions that arise when a new breakthrough in the field of biotechnology is brought to bear on Sharia thought. In this way, in Muslim societies, when compared to the opinion of Islamic jurists (jurists), the contradiction of moral and theological views falls into the secondary position. "Although the legal (*fiqh*) methodology of Islam is based on moral principles such as avoiding harm and profiting during the ruling on the issues faced by Muslims in their daily life, moral aspects were gradually not taken into account in the jurisprudential conclusions of the issues under consideration," says A. Sakhedina. In his opinion: "Ethical research related to spiritual epistemology or spiritual ontology, in general, is not sufficiently expressed in the programs of Islamic sects, which have mainly emphasized jurisprudence." It is necessary to emphasize that if there is a ban on some issue, there is no room for debates on the legal basis or ethics. For example, temporary (surrogate) motherhood, sperm and embryo donation are prohibited in most Muslim countries (except Iran). Thus, these topics are not on the agenda and because they are not a priority, experts are not interested in discussing these issues. The selection of this topic as the number one priority is that bio-ethical debates in the Islamic world are in many cases the interrelationships of ethics, law and fatwas, therefore it is very important to know how these relations are formed.

According to Islamic teachings, one of the most basic principles that an Islamic society must ensure is justice. Therefore, it should not be surprising that in this survey, Muslim bioethicists gave the issue of "justice in health care resources" the second place among the most important discussions of bioethics. Despite the lack of clear definition of the principle of justice and its scope of application, justice is a universal principle. However, the ethical issue of equitable distribution of limited resources is one of the most acute and urgent issues of health care policy. The concept of justice is mentioned in the Holy Qur'an. The verses of the Holy Qur'an give a general understanding of equality and justice, but the application of these concepts and their application to a specific situation is a matter of *ijtihad*. The concept of justice in the Holy Qur'an is extremely effective and relevant, and it is mentioned in the comments that emphasize the importance of doing justice in

the total social and personal aspects of human life. The following is mentioned in the Holy Qur'an: "Indeed, Allah enjoins justice, generosity, kindness to relatives and forbids immorality and oppression. He preaches to you. Perhaps, if you remember..." (Surah Nahl, verse 90); "I have believed in every book that God has revealed and I have been commanded to establish justice between you" (Surah Shura, verse 15); "Indeed, Allah commands you to judge with justice" (Surah An-Nisa, verse 58). It was mentioned above that there are different views on the application of these theoretical concepts to a specific situation. In many attempts to develop the basic principles of Islamic bioethics, the main emphasis is on justice. In many Muslim countries, there is a shortage of resources for health care, so a conceptual system should be developed based on the concept of justice in Islam in the distribution of health care resources.

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