



Genesis of the Formation of Philosophical and Historical Roots of Islamic Bioethics

Umirzakova Nargiza Akmalovna

Doctor of Philosophy (PhD) in Philosophical sciences, associate professor, Tashkent State Dental Institute, Tashkent, Uzbekistan

Abstract: *In Uzbekistan, bioethics is developing effectively as a new, separate field of science. In this article, the author explores the formation and historical genesis of the philosophical roots of bioethics that appeared in the East. In the article, the author conducts a philosophical analysis of the teachings of Muslim bioethics, according to which questions about the essence of health and illness, body and soul, life and death were key and represented a single whole. Based on their essence, we can believe that it is necessary to cultivate professional ethics in future doctors, at the center of which are such positive qualities as compassion, respect for human dignity, reverence for life and willingness to help the patient.*

Key words: *religion, Islam, bioethics, nation, values, culture, professional ethics, responsibilities.*

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INTRODUCTION. It is observed that the world or national religion, which includes the beliefs of the majority of the population of each country, manifests its influence in one way or another in that society. For example, it is well known that the segment of the Christian religion has priority in the way of life of secular European countries and in relation to the use of new biotechnologies. Or in Eastern countries, where colorful civilizations have left their traces, Islam, Buddhism, Hinduism, Confucianism, etc., apply to various aspects of social life, including the application of new biotechnologies. the relationship and influence of religions is significant.

Historically speaking, the contribution of Islamic bioethics in the development of global bioethics is significant. World-famous thinkers, representatives of Islamic philosophy such as Abu Ali Ibn Sina (Avicenna), Abu Bakr Ar-Razi, Imam Al-Bukhari, Ishaq Al-Rukhavi played an important role in the formation of Eastern and global bioethical culture. The spiritual legacy they created continues to amaze modern scientists today. The works of Arab medical scholars of the Muslim Renaissance in the Middle East and Central Asia left a significant mark on the history of medical ethics. For example: Ishaq Al-Rukhawi's "Practical Ethics of a Physician", Ibn Abu Usaybi's "History of Physicians", Abu Ali Ibn Sina's "Laws of Medical Science" and "Firuznama" elaborate ethical recommendations regarding the relationship between a doctor and a patient. These recommendations reflect the rules and views to which the physician must adhere to ethical principles. For example, requirements such as the professional obligation of the doctor, his responsibility for human health and life, the need to pay attention to disease prevention, to take into account the individual characteristics and uniqueness of each patient, and not to forget that life is a unique phenomenon are reflected.

Eastern philosophy based on Islam is distinguished by its syncretic essence. In the East, "Etiquette" was formed, and this doctrine included issues of human manners, behavior and morals. The ancient sources of Islamic bioethics include Abu Ali ibn Sina's "Laws of Medicine", Ishaq ibn al-Ruhawi's "Odab al-tabib" - practical ethics of a doctor, and Zakariyy al-Razi's "Spiritual Medicine". «Ушбу нодир асарлар ва манбалардан биз Марказий Осиё табobati, мусулмон тиббиёти қоидалари, табиб ахлоқи, шу билан бирга, юртимизда яшаган аждодларимизнинг ўзига хос биоэтикавий қарашлари тўғрисида маълумот олишимиз мумкин» [1].

In Eastern philosophy, the concept of "decency" was created and the doctrine of the high morality of a conscious person appeared. The purpose of this was to educate a perfect person. It is suggested that society develops thanks to mature, perfect people. The fundamental methodological sources of the Uzbek model of bioethics are codes of ethics created in Central Asia, Works such as Ishaq ibn al-Ruhawi's work "Odob al-tabib", Kaikovus' work "Qabusnoma", Abu Ali ibn Sina's tract "Etiquette", "Chor suhbat" by Aruzi Samarkandi, "Odob ul solihiyin" by Sadiq Kashgari are relevant.

The distinctive feature of Muslim medicine is that medicine and ethics are reflected in an integral relationship. In the East, regardless of whether the patients were members of a different religion, poor, or enemies, doctors treated them equally, treated them with valuable power, and hospitals served everyone. Muslim doctors started all treatment and healing actions by mentioning the name of Allah.

As for the classical sources and examples of medical ethics that formed the moral basis of Muslim bioethics, thinkers such as Ishaq ibn al-Ruhawi, Zakariyya al-Razi, Abu Ali ibn Sina, Ma'mun ar-Rashid, who were inspired by the scientific heritage of Hippocrates on medical ethics, wrote "Odab-al- tabib" created an open system of moral values. From Neo-Hippocratism (the system of values practiced in European countries) "Odob-al-tabib" is distinguished by its flexibility and versatility. The ancient knowledge expressed in it corresponds to the bioethics of the 20th-21st centuries.

The doctor Ishaq ibn al-Ruhawi, who lived in the 9th century, created the first work on medical ethics, "Odob al-tabib", and he called medical people "protectors of the soul and body" [2].

In his writings, Ishaq ibn al-Ruhawi recognized that humanity is an important virtue in the medical profession. According to him, the true essence of the doctor's profession should be to do good and benevolence to the human race, regardless of whether it is a relative, a friend or an enemy. "The physician has an oath before God, according to which he does not create poison" [3]. Ishaq ibn al-Ruhawi, quoting lines from the works of Aristotle, Socrates, Galen, Hippocrates and supporting their views, created a system of views based primarily on the traditions and beliefs of Islam in the work "Adob al-tabib". "Odob al-tabib" is not only a guide for the medical profession, but also a unique work that incorporates a number of important information about personal hygiene, a doctor who treats patiently, and professional ethical obligations [4]. This work, consisting of 20 chapters, includes parts such as doctor's etiquette, patient's etiquette, the community's attitude towards the doctor and the patient. In his teachings, Ishaq ibn al-Ruhawi admits that doctors should be considered a high social rank in society. If doctors engage in other types of work due to lack of livelihood, it may cause them to leave their profession, so their work should be properly rewarded. But they don't need to flaunt their wealth. Patients should be paid according to their social status, that is, in order to provide equal medical services for the rich and the poor in the society, according to al-Ruhawi, the service fee received from rich or wealthy patients should be more expensive, that is, it should compensate for the service provided to the poor, poor people who cannot pay for themselves. Inspired by the works of Galen, Ishaq ibn al-Ruhawi proposed the idea of examining doctors, assessing their knowledge, and giving them official licenses to practice. In his opinion, if it is found that one of the reasons for the death of the patient is the doctor's ignorance or indifference,

he should be punished, even the death penalty should be applied to such a doctor, and he calls the doctors to be responsible. Thus, although Ishaq ibn al-Ruhawi's work "Odob-al-tabib" was written in the Middle Ages, it is a rare work that reflects the issues related to current professional ethical problems and conflicts encountered in today's medicine. So, in Muslim medicine, bioethical views developed in harmony with Islamic teachings, and there were buds of bioethical traditions. Morality and humanity formed their ideological basis. Abu Ali ibn Sina (980-1037) is considered to be a scholar who made a great contribution to world civilization, the owner of universal knowledge, and the sultan of medical science. Philosophical concepts such as science, knowledge, ethics, and existence are found in almost all of his works. Having the status of "Sheikh ur-ra'is", Abu Ali ibn Sina deeply studied life and death, health and illness, as well as doctor-patient relationship and gave scientific and philosophical definitions. It is not difficult to notice that in the scientific views of the great scientist, issues related to medical ethics are treated with humanity [5].

Ibn Sina's treatise "Al-Ashawiyyah" is of special interest, because in it the scientist complements the ideas about natural death in "The Laws of Medicine". That is, in modern terms, in this treatise he derives a philosophy of death from a moral understanding of life. Abu Ali ibn Sina creates a systematic basis of natural death and describes death as the end of human life, an inevitable event, a "return" to the primary basis.

Abu Ali ibn Sina's "Laws of Medical Science" - a literary source where ethical principles were developed, reflects the characteristics of the phenomenon of bioethics. "In this work, it is recognized that medicine consists not only of a system of medical-biological views, but also that spiritual-ethical foundations ensure the integrity of medical science, and in this respect, it is a work that differs from ancient analogues" [6].

Ibn Sina earnestly encouraged doctors to increase general and special knowledge, develop teamwork, exchange experience and travel. In those days, travel was an effective way to expand scientific contacts. In the Middle Ages, when many healers and doctors deceived the sick and put their lives in danger, Ibn Sina criticized the vices such as the low level of knowledge of doctors, disregarding the fact that each person's life is unique, and not being able to feel the suffering and pain of the patient. According to him, it is necessary to treat the patient, not the disease. According to Ibn Sina, a doctor should be a friend, mentor and assistant of the patient. In order to perform this task, in addition to professional knowledge and experience, he should form and embody many positive qualities, such as compassion, respect for human dignity, readiness to sacrifice himself for the benefit of the patient.

If we interpret the above-mentioned views of this scholar with the language of today's bioethics, we can find out that the logical basis of the lines of thought of Hippocrates, Galen and Abu Ali ibn Sina is the same: that is, it is necessary to treat the person, not the disease. According to Ibn Sina's advice, "A doctor must fulfill not only his professional obligations, but also his moral duty" [7].

In 2003, the Avicenna Prize was established by the Islamic Republic of Iran and UNESCO for his outstanding contribution to the development of modern bioethics. In the book "Avicenna and ethics, today's technologies" published by UNESCO in 2006, the special role of Abu Ali ibn Sina in the development of modern bioethical views was emphasized. Ibn Sina's meaningful life and works encourage us to think about morality and humanity in the field of science. Abu Bakr Muhammad ibn Zakariya al-Razi (865-925), a philosopher, physician, and scientist, is recognized as the only physician in the history of Islamic medicine who can be compared to Abu Ali ibn Sina [8]. Zakariyya al-Razi's most famous book on medicine, called "Al Hawi", embodies the scientist's experiments and researches in Baghdad and Roy. Zakariyya al-Razi's books "Al Hawi" and "Al-Mansuri" were highly appreciated by the most influential scholars of medical science and used as textbooks. In the work "Man layuzarukh ut-tabib", Razi expressed his thoughts about the five basic

principles: "Creator", "soul", "matter", "time" and "space". Al-Razi's atomistic views were essentially close to Democritus' atomism. In his book *Measles and Smallpox*, recommendations are given on the signs and symptoms, prevention and treatment of these diseases. This book also provides valuable information on the causes and processes of infectious diseases. People who knew Zakariyya al-Razi have recognized his kindness and generosity. He did not allow patients to go home until he determined the cause of the disease. He not only treated the poor and needy patients, but also provided them with medicine and food. He did not seek wealth and devoted his whole life to acquiring knowledge.

In the work "*Akhloq al-tabib*" Zakariyya al-Razi reflected the Muslim model of medical ethics. In his opinion, because the medical profession is focused on a living person, the doctor should constantly improve his knowledge. Zakariyya al-Razi, who contributed to the creation of the Muslim model of medical ethics, emphasizes that "the doctor must always feel responsibility towards the patient, he must have empathy, patience and humanity" [9]. Secondly, Zakariyya al-Razi, who was closely familiar with the Hippocratic Oath, developed it by focusing on the principle of confidentiality of information related to his patients. Another important task and duty of a doctor is to support the patient both mentally and emotionally, and give hope and confidence that he will definitely recover. A doctor should treat all his patients equally, regardless of whether they are rich or poor. The work of Abu Bakr Muhammad ibn Zakariyya al-Razi, known as Arab Galen, "*Akhloq al-tabib*" is considered a rare source of knowledge of medical theory and practice. Bioethical views formed the basis of these works created by our scholars during the Eastern Renaissance. The views on medical ethics presented in these sources reflect that they are much more advanced than our imaginations, and that they also apply to the ideas of modern medicine and philosophy of life [10].

Zakariyya al-Razi and Abu Ali ibn Sina organized the philosophical basis of the norms of ethical relations between the doctor and the patient. "Unlike Christianity, Islam has influenced all aspects of life, that is, not only cultural, social, and legal issues, but also interpersonal relations within the Muslim community" [11]. Today, as the main problems of bioethics, the social, legal, and economic aspects of healthcare, medicine, and biomedical technologies continue to be studied from the perspective of Islamic faith and teachings. "In Iran, a Muslim country where Sharia laws are applied at the level of state laws, bioethical research is actively conducted. For example, at the end of the 20th century, a number of laws were adopted in Iran on the issues of transplantation, brain death criterion (2000), and therapeutic abortion (2005)" [12].

Today, Islamic medicine and bioethics are developing within the framework of Islamic medical ethics, spirituality and enlightenment. However, "although the practice of Muslim bioethics has deep historical roots, it faces different views and approaches in solving existing bioethical problems and conflicts" [13].

Uzbekistan is considered the homeland of such great thinkers who made a great contribution to the development of science, ethics and medicine. "Ethical standards in biomedical research were first reflected in the works of Avicenna. Earlier, the general science of ethics in Uzbekistan was "*Odobnoma*" (Rules of Etiquette), now the attention of Uzbek philosophers is focused on the historical and national cultural aspects of biomedical ethics in the direction of medical development" [14]. Also, the traditions, customs and values of the Islamic religion affect the moral standards of the doctor and the patient, the content of the relationship between them, and the content of professional ethics.

However, it should be noted that the development of bioethics in the new Uzbekistan is not only based on the Islamic religion, but international experience, that is, protocols and documents accepted by the world community are also being studied and implemented in its development [15]. Because the content and essence of bioethics is a field of science that has arisen in the international

field, which consists of issues closely related to the existence and future of humanity, questions and problems covering innovative trends in science, especially in the field of biology and medicine. As a modern science, it performs worldview, ontological, epistemological, methodological, praxeological, axiological tasks, and as a new direction that incorporates interdisciplinary and integrative aspects, it has the ability to take a comprehensive approach to solving issues and problems.

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