

WCES-2011

Educating the Ummah by introducing Islamic bioethics in genetics and modern biotechnology

Latifah Amin^{a*}, Siti Fairuz Sujak^a, Siti Nur Shazwanie Ramlee^a, Abdul Latif Samian^b,
Mohamad Sabrie Haron^a & Mohamad Nasran Mohamad^c

^aCentre for General Studies, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor, Malaysia

^bInstitute of The Malay World and Civilization, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor, Malaysia

^cFaculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor, Malaysia

Abstract

The western is the well known pioneer of current genetic and modern biotechnology development. These technologies come as a package, promising various benefits along with the controversies on their possible risks and permissible status. Aiming at realizing Islamic worldview as a comprehensive approach to educate the ummah, Islamic bioethics could be promoted as a holistic and universal education platform to begin with. In this paper, the main sources of Islamic law are *al-Quran* and *Sunnah*, other Islamic sources like *ijma'*, together with *Qawaid Fiqhiyyah* and *Maqasid al-Shariah* will be applied in order to frame the Islamic bioethics guideline. This guideline can be used to educate the various level of society such as students, the public, the scientists, government regulatory officers and other related stakeholders. From this guideline, we will be able to see the comprehensive, practicality and applicability of Islamic law in welcoming the latest discovery of genetic and modern biotechnology. In conclusion, Islamic bioethics is the most suitable platform to educate and guide the society on the acceptability of current genetic and modern biotechnology development.

© 2011 Published by Elsevier Ltd.

Keywords: Islamic bioethics; modern biotechnology; Education

Introduction

Modern biotechnology is the scientific application that is capable to improve living things and enhance their value (Wieczorek 2003). Today, this technology has reached a stage where scientists can take one or more specific genes from nearly any organism, including plants, animals, bacteria, or viruses and introduce those genes into another organism. This technology is called genetic engineering (WHO 2005). An organism that had been transformed using genetic engineering techniques is referred as a transgenic organism or genetically engineered organism (GMO) (WHO 2009).

Everything in life has its' own benefits and risks, and genetic engineering is no exception (Wieczorek 2003). Despite the potential benefits of genetic engineering of foods, the technology is surrounded by controversy. According to Twardowski (2008), when introducing new technology there will always be some controversies along with the benefits. Although the list of benefits concerning genetically modified food is long, for some people the list of concerns is much longer (Twardowski 2008). Thus, Uzogara (2000) had suggested creating ways of minimizing

* Latifah Amin. Tel.: +603-89216907; fax: +603-89252976

E-mail address: nilam@ukm.my

potential risks and maximizing the benefits of GM foods because the benefits of GM foods apparently far outweigh the risks.

2. What is bioethic?

The term bioethics has emerged as a term to summarize the ethical issues associated with human attitudes to life, the environment, use of natural resources and biotechnology (Macer 2003). Bioethics on the other hand, offers solutions to the moral conflicts arise from biological science practice (Aksoy & Tenik 2002). It describe as a sub-branch of applied philosophy that seeks what are the right and the wrong, the good and the bad set of behaviors in a given circumstance' (Aksoy & Tenik 2002).

3. Islamic Ethics and Modern Biotechnology

The word Islam derived from the word *Aslama*, literally means “complete surrender” to the will of Allah (Anwar 1973). Islam came with three combination sources of peace for society; *aqidah* (belief), *syariah* (law) and *akhlaq* (ethics/morality) which are relevant to guide the whole of human life as well as make Islam a perfect religion to mankind (Mohamad Akram 2006). Generally known, *aqidah* is belief of Allah in all matter. To express believe in Allah, human being must obey all Allah’s commandments by doing all His permitted and avoid His prohibited which is called *hukum* that are part of *Syariah*. Based on these commandments, *akhlaq* or ethic is the spiritual value that can guide the conduct of mankind, whether right or wrong (Abu Darda 2009).

Akhlaq or ethic in Islam is based on *al-Quran* and *Sunnah*. It is not only theoretical but muslims in the Islamic golden age before, have practiced it in their whole life. *al-Quran* and *Sunnah* do not describe the entire ethics in Islam directly. Most verses related to modern biotechnology in *al-Quran* merely mention the basic rules in Islam while quotations from *Sunnah* describe how Muslims should conduct their life (Medieval Islamic Civilization Encyclopedia 2006) and guide Muslims to behave towards being a good person and beware that unethical behavior will result in negative impact or punishment (Mashitoh 2007).

According to Mohamad Akram (2006), there are two concepts that are to be taken into a moral sense. Firstly, it is called by Muslim scholars as *husn* (good, beauty and what is morally acceptable must be done). Secondly is *qubh* (bad, ugliness and what is morally reprehensible must not be done). However man cannot identify what is the absolutely *husn* and *qubh* without referring to the *al-Quran* and the *Sunnah* in order to determine what is *husn* and *qubh* and thereby resolving the above legal question.

Since modern biotechnology is a contemporary issue that may not have any direct explanation in *al-Quran* and *Sunnah*, other Islamic sources like *ijmak* should also be referred to (al-Amidi 1968; Anwar 1973) when drawing up this code of ethics. Apart from that, *Qawaid Fiqhiyyah* is useful to strengthen the code to achieve the objective of *Syariah* (Mohammad Hashim 2009b)

3.1. Specific policies from the verses of *al-Quran* and quotations from *Sunnah*

al-Quran and *Sunnah* contain the basic principles which mankind must follow. These include the adherence to all the orders and performing the duties as well as avoiding all the forbidden things and whatever that leads to *haram* (prohibited act) to safeguard themselves from falling into the forbidden acts. Understanding and practicing these principles may lead mankind to live a better and practical life, and help mankind to fulfill their obligations in the right way to achieve success and happiness in the world and in the hereafter (Muhammad Higab 1997)

3.2 *Ijma'*

If one cannot find either a passage from the *al-Quran* or *Sunnah* bearing on the matter in hand, then one turns to a third source which is *Ijma'* - the general consensus among Islamic scholars of a particular age in relation to the legal rulings correctly applicable to the situation (al-Amidi 1968; Weeramantry 2001; Mohamad Akram 2006). According to Amidi (1968), *Ijma'* is the unanimous agreement of mujahidin of the Muslim community of any period following the demise of Prophet Muhammad on any matter. This definition includes the agreement on all matters pertaining to Islam whether it is in the subject of belief or moral and legal matter (Mohamad Akram 2006).

متن کامل مقاله

دریافت فوری ←

ISIArticles

مرجع مقالات تخصصی ایران

- ✓ امکان دانلود نسخه تمام متن مقالات انگلیسی
- ✓ امکان دانلود نسخه ترجمه شده مقالات
- ✓ پذیرش سفارش ترجمه تخصصی
- ✓ امکان جستجو در آرشیو جامعی از صدها موضوع و هزاران مقاله
- ✓ امکان دانلود رایگان ۲ صفحه اول هر مقاله
- ✓ امکان پرداخت اینترنتی با کلیه کارت های عضو شتاب
- ✓ دانلود فوری مقاله پس از پرداخت آنلاین
- ✓ پشتیبانی کامل خرید با بهره مندی از سیستم هوشمند رهگیری سفارشات