

**BIOETHIC CULTURE IN UZBEKISTAN: NATIONAL AND RELIGIOUS ASPECTS  
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**ANNOTATION**

The invariance of the foundations and systems of morality allows representatives of completely different health care systems in different countries of the world to understand each other. But despite this, they differ in pronounced national and religious characteristics. Sometimes, without knowledge of the national specifics, it is simply impossible to explain why the protocols adopted by the world community do not apply in a particular country, despite the fact that everyone agrees with them.

In the article, the author reveals the essence of the subject of bioethics as a separate, effectively developing discipline on the territory of Uzbekistan and dwells on the historical, national and religious features of bioethics operating in the Republic of Uzbekistan.

**Key words:** *bioethics, Uzbekistan, NEKU, religion, Islam, nation, culture, new medical technologies.*

**БИОЭТИЧЕСКАЯ КУЛЬТУРА В  
УЗБЕКИСТАНЕ: НАЦИОНАЛЬНЫЕ И РЕЛИГИОЗНЫЕ  
АСПЕКТЫ****Аннотация**

Инвариантность основ и систем морали позволяет представителям абсолютно различных систем здравоохранения в разных странах мира понимать друг друга. Но несмотря на это, они отличаются ярко выраженными национальными и религиозными особенностями. Иногда, без знания национальной специфики просто невозможно объяснить, почему в той или иной стране не действуют принятые мировым сообществом протоколы, несмотря на то, что все с ними согласны.

В статье автор раскрывает суть предмета биоэтики как отдельной, эффективно развивающейся дисциплины на территории Узбекистана и останавливается на исторических, национальных и религиозных особенностях биоэтики, действующей в Республике Узбекистан.

**Ключевые слова:** биоэтика, Узбекистан, НЭКУ, религия, ислам, нация, культура, новые медицинские технологии.

Eastern philosophy is based on Islam and is syncretic in nature. In the formation of the world ethical culture, world famous scientists, thinkers, as well as representatives of Islamic philosophy in the person of Abu Ali Ibn Sino (Avicenna), Isxak Ibn Al Rukhavi, Abu Raikhan Beruni, Abu Bakr Zakariyo Ar-Razi, Imam al Bukhari, Abu Nasr Muhammad al Farabi and many other great thinkers, played a large role who left a huge legacy, which to this day inspires modern philosophers. Uzbekistan is the homeland of such great thinkers who have made a huge contribution to the development of science, ethics and medicine. For the first time, the ethical standards in biomedicine research are discussed in the books of Avicenna. Earlier, the general ethical discipline in Uzbekistan was "Adabnama" (Rules of Decency), and now the attention of Uzbek philosophers, as medicine advances, is drawn to the historical and national-cultural aspects of biomedical ethics. Also, the traditions, customs and values of Islam have influenced the content of professional ethics in Uzbekistan, which describe the methods of approaching patients and the relationship between doctor and patient.

In modern discussions, one of the key issues is the issue of Islam and secularism, incompatibility with the idea of democracy, as well as the issue of gender equality in Islam. By the end of the twentieth century, the teachings of the Koran, Sharia, Hadith began to transform in relation to delicate complex biomedical problems that arose with the progress of biomedical technologies in the Islamic medical code, in Islamic bioethics, which relate their articles and provisions to the teachings of Islam [1]. These codes are practiced, for example, in Kuwait, Egypt, Saudi Arabia, Iran, Pakistan, as well as countries where Muslim communities live (Canada, America, etc.). Having arisen in response to the urgent questions and problems posed by modern science, Islamic bioethics does not confine itself exclusively to the aspect of Islamic doctrine. It integrates and transforms the most important documents on bioethics that have been adopted by the international community. These are: the Nuremberg Code (1947), the Declaration of Helsinki (1963, 1975), the CIOMS principles (1982), the Declaration on the Human Genome and Human Rights and many other documents. Among the most important events that contributed to the development of Islamic bioethics, it should be noted the adoption of the Islamic code of medical ethics, "Guide to international ethical principles, including human biomedical research (in the context of Islam)", which reflected the consistency of the common Islamic tradition with international documents in the field of bioethics [2].

Many scientists in different regions of the world are engaged in research on the problems of bioethics in Islam, in whose field of vision are the theological, philosophical, and legal aspects of new medical technologies [3]. The formation of the status, the subject of Islamic bioethics, reflects, on the one hand, the rapid dynamics of the progress of biomedical technologies and the complex of problems and contradictions arising in this process, which connect more and more new directions into the orbit of research. Modern religious consciousness provides an interpretation of the key problems of bioethics from the point of view of various world religions, confessions, including Islam[4].

But it is worth noting that in Uzbekistan bioethics is based not only on the Islamic religion, since in its meaning bioethics is a modern discipline and more than 100 nationalities live in Uzbekistan, and there are organizations representing more than 15 religious confessions. Also, the law on freedom of conscience in the Constitution of Uzbekistan is a symbol of respect for all religions and believers and for solving key problems of bioethics, in connection with our historical and national-cultural traditions, the point of view of both Islam and other religions is important. And respect for different cultures, religions and nations, thereby developing international ethics, is an important principle for maintaining the stability of international relations.

The need for in-depth research and knowledge of Islamic bioethics by doctors is explained by the opportunity to improve the quality of treatment for a large group of the population that professes Islam.

The syncretism of the Eastern tradition is expressed, among others, in the fact that many Muslims strive to adhere to their religion in all spheres of life, including in the hospital, despite the fact that concessions are made to individuals in the status of a patient.

In Islam, no single theological and legal school has developed, nor has a corresponding religious institution appeared, the legal decisions of which would be universally recognized for all Muslims.

Therefore, the study of ethical pluralism is a necessary topic in educational programs on bioethics, which can be adjusted towards tolerance, understanding of problems, standards that exist in other regions of the world, confessions and schools. A student who is familiar with and fluently navigates between local and global ethics, understands and demonstrates trust in ethical decision making in other cultural values, acquires the potential to facilitate dialogue instead of stubborn rejection or categorical imposition of his own position.

The educational program of bioethics in a diverse world requires delicacy, understanding, and its study in a medical school and universities can contribute to the formation of ethical pluralism and tolerance. It is important that the study of ethical pluralism does not mean losing or seeking dogmatic guidance in practice. This does not mean slipping in the direction of moral nihilism and clinical neglect. Contradictions of varying degrees arise even within a single, directly coherent, culturally related bioethical system.

In Uzbekistan, a multi-level system of bioethical examination operates, created in accordance with the recommendations of the WHO, consisting of leading scientists of the Republic of Uzbekistan not only in the field of medicine. According to experts from the World Health Organization, of the Central Asian countries, only the bioethics of Uzbekistan corresponds to the main four indicators of the development of this science [5]. There is a National Bioethics Committee in the country, there is an information center, ethical examinations are being carried out, the subject of bioethics has been introduced into the educational programs of educational institutions.

NEKU was founded in 2000 under the Ministry of Health of the Republic [6]. In 2003, the Medical Association of Uzbekistan, taking into account the new challenges of current issues of new biomedical technologies, decided to change the composition and activities of the ethics committee, renaming it to the bioethics committee. The purpose of the bioethics committee is to monitor and uphold bioethical principles to prevent errors that violate human rights and social security, uphold social moral values, ensure ethical practice in medical research, and disclose medical information and the privacy of medical personnel. The description of the powers of the Committee of the Medical Association of Uzbekistan on Bioethics illustrates the development of constructive cooperation between doctors and society, politicians and public health authorities, using bioethical ideas to solve many complex and delicate problems faced by modern society.

In the countries of Central Asia, religion plays a key role in solving issues and problems in bioethics. GMOs and modified foods are good examples. Based on the religion of Islam, in Uzbekistan, as in other states of Central Asia, they have a negative and unacceptable attitude towards artificial manipulation of products using scientific technologies. In turn, it can be concluded from history that religious fanaticism inhibits scientific progress and the development of mankind as a highly intellectual species. Fanaticism arises when people do not think, reason living in the illusion of their reality or in the one that they have created. If you think and delve into the meaning of the scriptures, be it the Koran, the Bible or the Torah, then a person will reach a new level of spiritual and moral development. And since morality is the basis of bioethics, it takes on new shapes.

Religion gives rise to culture, culture, in turn, unites people. The nation contributes to the consolidation in society of the most valuable cultural landmarks, patterns of behavior and their transmission to subsequent generations, including bioethics. Consequently, theoretical bioethics in different countries has a general

tendency of development, but practical bioethics in different nations is based on religious foundations and traditions, and therefore is distinguished by rigor and permissiveness.

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