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**TITLE: FIQH MU'ASARAH AND BIOETHICS: A COMPARATIVE ANALYSIS OF
ISLAMIC AND WESTERN**

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TABLE OF CONTENTS

NO.	CONTENTS	PAGES
1.0	Abstract	1
2.0	Introduction	2
3.0	Objective	3
4.0	Methodology	4
5.0	Discussion 5.1 Definition of Fiqh Mu'asarah 5.2 Definition of Bioethics 5.3 Four Principles of Bioethics 5.4 The Importance of Islamic Bioethics 5.5 Western and Islamic Bioethics 5.6 Issue of Bioethics in 5.6.1 In Vitro Fertilization (IVF) 5.6.2 Surrogate Mother	5-15
6.0	Conclusion	16
7.0	References	17-18
8.0	Turnitin	19

1.0 ABSTRACT

In general, Islam encourages the use of science, medicine, and biotechnology as a solution to human suffering. So, it cannot be denied that Muslims worldwide may be eager to use the latest medical developments. However, we cannot ignore Western bioethics which also attracts the attention of today's society. There is a difference between Western bioethics and Islamic bioethics. Therefore, there are several issues that need to be addressed in this study about bioethics issues in treatment such as test tubes and renting a womb, and what is the role of Mu'asarah jurisprudence in solving these issues. There are also three objectives that are also studied in this study, namely, about the issues involving bioethics in treatment and the role of Fiqh Mu'asarah in solving these issues, understanding in detail the concept of Fiqh Mu'asarah and the meaning of bioethics, and knowing details on the differences between western and Islamic bioethics. In order to achieve the three objectives, qualitative methods are used to obtain accurate reference sources such as primary data and secondary data. The conclusion of this study, in general, it can be said that this study sheds light on the roots of the four principles in Islamic teachings and elaborates on the differences between Western and contemporary Islamic bioethics.

2.0 INTRODUCTION

Islam is a comprehensive religion that deals with all elements of human existence. The teachings of the Prophet Muhammad PBUH are full of laws, rules, values, and ethics to help people perform their role as caliphate as best they can. Still, science is an ever-evolving field that has seen the creation of some technological achievements. However, some of these technologies are seen as having a negative impact on nature and humanity. This presents a number of ethical issues that must be discussed and resolved.

The term "bioethics" began to be discussed in the 1970s again with the original discussion touching specifically on issues of medical ethics. The term "bioethics" was first used in publications by Van Rensselaer Potter of the University of Wisconsin in 1970, while André Hellegers of Georgetown University became the first to use the term "bioethics" on behalf of the organization, the Joseph and Rose Kennedy Institute for the Study of Human Reproduction and Bioethics.

The topic of bioethics incorporates many disciplines and has recently emerged from a cocoon of mainly secular lectures when religious views (including Islamic perspectives) are also incorporated to gain opinions on bioethical concerns, particularly in Malaysia.

When religious viewpoints are included, bioethical talks will feature interweaving that emphasizes the continuity and harmony of body and mind, material and spiritual components, as well as ethical and legal aspects. Practically, bioethics helps scientists and technologists overcome the dilemmas that arise. Bioethics guides the discussion in determining the right or wrong of a matter, and establishes the permitted and prohibited actions, taking into account the scientific application and use of technology¹

¹Shaikh Mohd Saifuddeen B Shaikh Mohd Salleh, 28 Oktober 2015. *Kepentingan Bioetika Islam*, Sinar Harian <https://www.ikim.gov.my/new-wp/index.php/2015/10/28/kepentingan-bioetika-islam/>