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# For a halal science: A Sunni/Shii approach to biomedicine.

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## Résumé

"Medicine has changed more in the last fifty years than in the previous fifty centuries". (Jean Bernard, *La bioéthique*, Paris, Flammarion, "Domino" 1995). This can be seen today by the new solutions offered by biomedicine. Rather than simply heal the sick, it is now able to determine the thresholds of human life in particular through new reproductive technologies and genetics. Shift death with transplant medicine and techniques of life support. If it performs what was considered as a miracle in the past. And if it currently generates high hopes for the patients, this medical and technical mastery raises a number of ethical issues around the world. International interest in the issue of bioethics has led to several international laws. Even if it seems that, the transposition of international standards or national law is effective.

Talking national, the Muslim countries even if they adhere to international legal standards on issues common to all humanity, seem to lead their own reflection on bioethical issues. We note that conferences on bioethics throughout the Muslim world were/are organized to examine the conformity of biomedical techniques to percepts of Islam or even leads to what we can call a halal biomedicine.

This quest for halal even in the field of health is not surprising when you think of a Muslim patient facing religious dilemmas that can accompany biomedical solutions. Is a Heart transplant from a genetically modified pig halal? Is having a child through gamete donation or surrogacy halal or not? Is maintaining artificially the life of a Muslim contrary to God's will? Here we have an example of the questions that the religious authorities in Muslim countries have tried to answer balancing the vitalistic principles of Islam and Sharia principles.

Often taken as uniform, the Muslim world surprises by the plurality of answers to these questions. We see in fact two main parallel reflections in the Muslim world. The one of the Sunni majority, which acculturates biomedical science and results in a halal biomedicine, rejecting all incompatible techniques. The other, of the Iranian Shi'ism, provides innovative solutions. The Shii approach could correspond to a pragmatic reading of the principles of Islam, since it leads to an adaptation of its principles to biomedicine.

We will discuss in our communication actors, processes and outcomes of these reflections on halal biomedicine. And that through significant examples of the Muslim context.

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