

The Impact of Biotechnical Development on the Philosophic Value of Body. Body Making, Body Ethics

تأثير التطورات البيوتقنية على القيمة الفلسفية لمفهوم الجسد. صناعة الجسد، إيتيقيا الجسد

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Abstract :

This article explores a philosophical perspective on the body. This subject has long sparked intellectual and religious debates. It has also attracted attention across many academic fields, including communication studies. Rather than viewing the body only as a biological entity, the article discusses its role as a silent language that facilitates human connection.

This paper also examines the commodification of the body in the media and advertising industries, with a specific focus on the marketing of idealized body types. This practice raises important ethical questions, especially given recent advances in biotechnology that erase the distinction between biology and technology. These developments have motivated researchers to reconsider issues related to body ethics, body construction, and the concept of the post human. Ultimately, the article invites readers to consider how cultural, ethical, and technological shifts are reshaping the meaning and significance of the body today.

Keywords: The Body, Body Philosophy, Body Model, Body making, Body Ethics.

الملخص :

تتناول هذه الورقة مفهوم الجسد من وجهة نظر فلسفية وتواصلية، نظرا لكونه موضوعا أثار جدلا فكريا ودينيا وحظي باهتمام كبير في الأوساط الأكاديمية، إذ لا ينظر إلى الجسد باعتباره كيانا بيولوجيا فحسب، وإنما يتمثل في كونه لغة صامتة وجسرا للتواصل بين البشر.

تستكشف الورقة أيضا استغلال الجسد كمنتج تجاري في وسائل الإعلام، لا سيما من خلال تسويق لجسد الأنموذج عبر الإشهارات، وتشير الدراسة إلى الاهتمام المتزايد بالأبعاد الأخلاقية المرتبطة بالجسد، لا سيما مع التقدم التكنولوجي والبيولوجي مما دفع بالباحثين لطرح إشكالية إيتيقيا الجسد وصناعة الجسد وما بعد الإنسان.

الكلمات المفتاحية: الجسد، فلسفة الجسد، الجسد الأنموذج، صناعة الجسد، إيتيقيا الجسد

1. Introduction

The body is not just a physiological parameter that expresses the external form of the human being, it goes beyond that narrow concept that confines it to the morphological structure to being a human value with cultural, social and communicative dimensions, the concept of the body has been philosophically rejected by many theorists of this field of knowledge and also marginalized as an empty vessel that traps the individual in sins and mistakes and is devalued compared to the high status of the soul due to its association with Heaven, Gods and... However, this value disregard was overcome by giving important and functional roles to the body, especially its abilities to silently express our feelings and emotions, based on the fact that communication is essential for the success of human relations in all areas of life, besides the innate communicative skills acquired, the individual must master skills and apply them in order to achieve the desired goals. Communication is a subconscious or conscious act whose main pillar is to communicate the idea to the other whether through the spoken verbal language or through the silent language, the body is a non-verbal visual phenomenon adopted by the human being as one of the oldest ways to express his thoughts, and body language cannot be ignored or avoided., and even if the tongue stops speaking, the individual cannot suppress his movements and express himself through the senses, as non-verbal communication enhances and complements the spoken words.

The concept of the body goes beyond the narrow biological view that focuses on detailing its structure and enumerating its vital functions, it is a value with communicative dimensions and many philosophical connotations, a concept that has been tossed by all scientific, social and humanitarian disciplines and has received attention from divine laws and religions.

Facial expressions, body swaying, spontaneous and intentional movements, a person's clothes, eye gaze, tension and emotions ...The body is an offspring of its environment, and this is what made the concept dynamic and variable, difficult to control and difficult to collect and prevent, from Plato's disdain to Merleau-Ponty's phenomenology through the mechanism of Descartes and Claude Bernard to the etiquette of the body, the concept continued to carry a hybrid epistemological weight.

The primary aim of the research paper is to explain the philosophical process of the concept of the body, to identify its use as a visual discourse with different connotations and meanings, to show its use in media discourse as a showcase material, and to highlight the impact of biological and technological development on the concept of the body and its ethics.

2. Theoretical characterization of the concept of the body

2.1 The philosophical value of the body:

If we go back to the civilization of the Greeks, the talk about the body remained in a framework that ranges between rejection and acceptance. Plato did not give it any value by excluding it from philosophizing and removing it from mental work in general, as long as philosophy is the abandonment of the will to live and an approach to death and a yearning to break free from the prison of the body in order to join a pure spiritual world.

Indeed, Plato separated the soul from the body, making the former the highest and describing the latter as part of the underworld. The soul is the highest in the human body, while the body is the soul's prison (Bouhabba, 2013, p38). The Platonic argument is characterized by monotony and marginalization of the body, considering it a grave and an obstacle to the soul's access to knowledge and truth, in line with this view Plato states "The body is the grave of the soul because it is buried in it throughout life." (Bidouh, 2009, p 05).

In the other hand Socrates believes that the will of true wisdom is held hostage to the death of the body, because it is a prison burdened with pleasures such as food, drink, sex and an unlimited desire to accumulate wealth (Bouhabba, 2013, p36). He emphasizes his words by saying, "Thus, the philosopher's soul deeply despises the body, flees from it, and tries to isolate itself from it" (Bidouh, 2009, p13). However, he later viewed the duality of soul and body with a great deal of syncretism and considered them to be two essential components of the human being (Bouhabba, 2013, p 36).

This critical attack on the body, marked with pejorative attributes such as weight, prison, tomb, grave, wickedness, etc. is what made the philosopher Nietzsche throw his attack on Platonic philosophy for lack of life, to turn it upside down by declaring that the body is the big mind as opposed to the small

mind, which is consciousness. (Hosni Ibrahim, 2019) The body is the original reference for all values and is an organic faculty. (Afida, 2012- 2013) Nietzsche's philosophy paid special attention to the body, glorified its power, exalted the value of the will to power and the will to sovereignty, and emphasized the liberation of the body and the fulfillment of its natural desires, as "Nietzsche" says: "Instinct is the greatest type of intelligence known to man so far. Man has overestimated mental cognition, and cognition is only a secondary process of managing the force embodied by instinct." Nietzsche's philosophy destroys this hierarchical dualism based on the transcendence of the soul over the body, and turns it upside down, as the body is the essence, the origin, and the soul, mind, or spirit is merely a symptom attached to the body and not independent of itself.

In contrast, Descartes took a different approach in his *Essay on Method*, stating that "the body is a machine made by God in an orderly manner that surpasses all the machines that man can invent." Man is made up of two different essences in terms of nature: A material essence, the body, which resembles the external world, as it does not think or choose, it is subject to strict legalism and causality like a clock, as opposed to a psychological essence that thinks and chooses. (Hosni Ibrahim, 2019).

In the same Cartesian orientation, Claude Bernard considered the body as a body subject to scientific experiments, so he does not understand it except as a machine body like the surrounding bodies. (Bidouh, 2009, p 06) He is influenced by the mechanistic tendency that sees the world as a machine, including the body. He says: "The living body is nothing, but a marvelous machine equipped with the most marvelous characteristics and moving under the influence of very precise and complex mechanisms." And he says: "In order to solve the problems of the living body, the body must be disassembled little by little, just as we disassemble a machine in order to recognize and study all its mechanisms..." This mechanistic approach, based on analysis, clearly shows the Cartesianism of Claude Bernard (Hosni Ibrahim, 2019).

The Merleau-Ponty *Phenomenology* lifted the siege on the body and ended the marginalized discourse on it, as the body we mean is the unity between the soul and the body, between the objective body and the subjective body, it is the unity of the psyche with the physical. (Bidooh, 2009, p05) That is, the body and the

soul are one and the same. There is no exterior and interior, the relationship between them is inseparable. It is with the body that we experience the world, understand it, and find meaning in it. The human being is not a thought separated from the body and not a body separated from the thought, but we are an embodied thought and an entity in the world, we communicate with the world through our bodies, and when we meet the other, we recognize him initially, based on the features and movements of his body, the body is the first gateway to the world of the other, as it provides us with important impressions about him, the body can never be separated from the soul, the inner and the outer are two sides of the same coin, what we show is an announcement of what we harbor. (Hosni Ibrahim, 2019).

According to Merleau-Ponty, “we are not only consciousness or only subject, but we are consciousness and subject together, and all of us are both soul and body together.” If we try to imagine what the body is, it is a subject and a complex device as well as a tool for expression and speech, it is all functions to make it a carrier, tool and medium through which our existence in the world is realized, “The body is a being in the world like the heart in the organic system.” (Bidouh, 2009, p19).

Michel Foucault, the French philosopher, linked the body and power, as he was preoccupied throughout his analyses with revealing what shackles the body and restrains it, because in his opinion this shackles the mind, as unshackling the body from the mechanisms of guidance, negation, and taming is the release of minds from stone, falsehood, excitement, and false needs. Foucault was interested in the political dimension in the history of the body, as power works in it directly, as it employs it, imprints it, tortures it, forces it to acts, compels it to ceremonies, and demands semantics, and Foucault was preoccupied with understanding how the body enters political discourse as a representation of power, and how power is exercised over the body, in various institutions such as school, prison, factory and hospital, so that the body turns into a disciplined object (Hosni Ibrahim, 2019). And if the bourgeoisie, with its enlightenment ideas of feudal traditions in its moral, economic and political levels, has already liberated the body from the guardianship of the Christian spirit and theology and removed the medieval injustice from it, but harnessed it no less enslavingly to serve blind brutal liberalism, the body is no longer that functional component that is socially, psychologically and morally protected as much as it became a

consumer product in the hands of authoritarian institutions. (Bouhabba, 2013, p 38), so many thinkers and philosophers consider.

Foucault is one of the most important philosophers who paid attention to the question of the body as a peripheral factor in philosophical research, and studied it differently from his predecessors, as he did not raise the subject of the body next to the subject of the soul, which was raised by Plato in its transcendent and differentiated form, nor a machine body as Descartes emphasizes, nor does the body present the ego as it is with Merleau-Ponty, but on the contrary, Foucault was interested in the question of the body within the scope of his monitoring the history of institutions and his investigation of the deep structure that governs the course of the European bourgeoisie, Foucault noted that the bourgeoisie, which carried the slogan of change and confronted with its Enlightenment ideas to feudal and political traditions, did indeed liberate the body from the guardianship of the soul, theology and Christians and removed the medieval injustice, but it harnessed it no less enslavingly in the service of a brutal and blind liberalism, which spared no effort to devise advanced methods to exploit the body and invest its powers inside and outside the factory to stabilize a certain mode of production and consumption and adopt a lifestyle that deepens the alienation and dispossession of the body. (Yahyaoui, 2015-2016, pp. 149-151).

2.2 Religious views on the concept and function of the body

The Church has fought the principle of celebrating the body and based on pleasure and has reached the point of eliminating the body through degradation, disregard, humiliation, castration, and synonyms of extermination and execution in the Middle Ages, as the spiritual progression passes by conquering and torturing the body. (Bouhabba, 2013, p 38).

The Islamic religious discourse paid great attention to the body and gave it its sanctity and sentenced every human being who disposes of his body to annihilation and laid the foundations for a society in which men respect the body of women and women respect the body of men to create a healthy society and give privacy to man in the relationship of his body to the body of the other. (Hilal, 2005, p 28).

The critical questioning of the body in jurisprudential discourse is based on a phenomenological vision that considers bodily agency. Based on this vision, Malik Chebal divides the religious body into four levels:

- **body:** It means the initial given, which characterizes us, it is our shell, our sign and our signature in the world, a conceptualization that is close to the concept of the body among Muslim theologians and philosophers.
- **corporeal:** It is the expression of the body and its presence in the world, it is the social body associated with social frameworks with their networks, relationships and symbols.
- **corporeality:** It is that intimate body that we do not want others to see - in Chabal's words - and is related to everything related to love and sexuality.
- **corporality:** It is the supreme practice of the body in all its hermeneutic manifestations, it is the theoretical conception of the body (El Mestari, 2006, p 50).

Islam gave the organic body special importance and did not deal with it in its entirety, but only focused on individual organs such as the heart, hand, eye, sexual organ ... and was interested in legalizing the physical, which is the body in all its practical and functional daily movements.

Islam is very concerned with the correct use of the body in accordance with its nature which emphasizes that it is a religion that guarantees religious and worldly rectitude, and Islamic texts intended to tighten it to its social and religious function, that is, to take it out of the circle of arbitrary individual desire and ritual habit in order to integrate it into the circle of the sacred. (Hilal, 2005, p 28).

Based on the above, it can be said that the concept of the body has been the subject of intellectual exchange from the contempt of Greek philosophy, which considered it the source of evil and its death a solution to liberate the holy soul to the Cartesian view of mechanism and physical liberation with the philosophy of Merleau-Ponty, to its enslavement in light of its relationship with authority with the philosophy of Michel Foucault, and the body was also despised religiously, especially by the Church, which followed the same Platonic philosophy, but the Islamic religion had an objective view of the body that ensured its protection, respect and sanctity, and defined its functions and relationship with the other.

3. The body as a communicative language and media product:

3.1 Communication through silent language and its connotations:

The body has remained an ambiguous, colorful and threatening discourse, but it is present, active and influential despite all the barriers, repression, attempts to marginalize and block its abilities and freedom, but despite all this, the body has practiced movement and rebellion in life and culture as the place of danger and the spark of emotions, and its rebellion took multiple features, especially after its emancipation from the collar of the sacred. (Al-Rifa'i 2014, p 48)

It is a fact that the body is a way of knowing the personality and is an instrument of expression and revelation of human nature or characteristics and ethics, because man speaks with his body as well as with his tongue, and body movements have symbols just as words have symbols. Body speech in cases of repressed and behavioral disorders is more capable and articulate than verbal speech, as the body may reveal what is hidden by the word and express in an indirect way and even the most important means of indirect means of expression. (Zeyrou, 2017, p 124).

Body language or non-verbal communication is defined as a type of communication that takes place through body movements and through which meanings are conveyed through facial movements, expressions, gestures, bends, body position, hand movements, touch, shape and appearance of the body. (Marwan, Al-Hayali, 2011, pp. 62-63) Body language is used subconsciously to express the most real aspects of our feelings and emotions, "Movement is an act without words." (Al-Rifai, 2014, p 48), it is also defined as the psychological dialogue that takes place between the concerned parties and the meanings transmitted between them not through speech but through silence and the general features of the silent person such as eye glances, facial expressions, body movements, signals and bodily gestures that send specific messages in different situations and circumstances and show you the hidden feelings and bring them to the surface, through which information and ideas about the other person arrive, so that he cannot hide the thoughts that revolve in his mind. (Rabayeh, 2010, p 10).

The interest in non-verbal communication and its study is as old as human civilizations, especially among the ancient Egyptians, Greeks and Romans, as Hippocrates, the father of medicine, referred to it in 450 BC through facial features and firmly believed in the influence of external symptoms on morals and the appearance of this in the features. The Chinese are considered more distinguished for their careful and thorough study of facial expressions. (Abu al-Hajjaj, 2007).

The Arabs contributed a lot to non-verbal communication through the so-called science of physiognomy, especially the studies of Ibn Sina (Ni'mat Allah, 2004).

The silent language relies on six sources, which are as follows:

- Physical features: Such as an individual's physical features (size, weight, height, skin color, clothing, etc.) and these play an important role in communication.
- Bodily movements and gestures: such as leaning forward and backward, gestures with hands or fingers, etc. that suggest a certain meaning to the receiver.
- Touch: Touch is one of the non-verbal communications and in some cultures, touching or patting on the back is a sign of affection, warmth, attraction and friendship and people tend to touch others they like.
- Facial expressions: It may carry rich meanings, including a smile that indicates warmth, happiness and friendship, while frowning and furrowing the eyebrows indicates anger and dissatisfaction, and lip movements also have their connotations.
- Tones of voice and intonation: These carry many meanings in communication, represented by anger when the person raises his voice, as well as fear and dissatisfaction. (Marwan, Al-Hayali, 2011, pp. 62-63).
- Eye movements and meeting: The meeting of gazes between two people is not always a lukewarm or negative meeting, it may be confrontational or positive ... and the eye language is a highly expressive language, carrying very diverse messages in disclosure and implication, the ego and the other struggle through the vision and challenge each other with the look, and the look may express love, lust, rejection or acceptance, fear, hope, begging or mercy, disgust, contempt or respect. (Zeyroun, 2017, pp. 125-124).

Sometimes looking is enough to get a question answered. The intensity of this contact can make the person to whom the question is directed feel comfortable, or it can make them feel uncomfortable, insecure, or anxious. (Granger, 2022).

We can also add communication through space:

In addition to the information that can be translated from both the face and its facial expressions, the, body postures also play a major role in expressing the nature of the social relationship between others, and here we refer to another concept, namely proxemics, which includes everything related to the organization of space and different distances, And the efforts of Edward Hall, who, through his work on silent language, has emphasised the importance of silent language, appear in this area. In his book (The Silent Language), Hall highlighted the existence of a code of spatial behaviors, so he worked to develop categories of distances (intimate, private, social, public) in which the individual is committed during each interaction to a certain distance in relation to the other person, and Hall also emphasized the cultural specificity that makes each specific culture a code of these situations. (Moles, Rohner, 1998).

That space narrows and expands within one culture or one nation according to the quality of communication, in intimate communication the distance is shortened between (15 cm and 45 cm) and in personal communication and private conversations (45 cm and 120 cm), while the social distance between colleagues and friends lies between (120 cm and 370 cm) and finally, the public distance observed in talking to groups and cliques exceeds four meters. (Zeyrou, 2017, pp. 125-124).

Based on the above, the forms of communication in body language are represented by the following manifestations:

- **Appearance:** Face, eye gaze, clothing, adornment.
- **Movements:** Gestures, touch, gestures.
- **Place:** the natural space of the communication process, the person's field of movement, the natural environment.
- **Time:** Time and clock. (Marwan, Al-Hayali, 2011, pp. 62-63).

Body language is characterised by several features which can be explained in the following points:

- Body language is produced by body parts, just as speech sounds are produced by speech organs such as the head, eyebrows, lips, neck, shoulders, arm, palm, fingers, etc.

- Body gestures are issued by one or two body parts, as we see in cases of biting the teeth on the fingers as a sign of regret or hitting one palm with another as a sign of exclamation or disapproval for a man or hitting the chest or cheek with the palm as a sign of exclamation or disapproval for a woman.

-The gesture or sign may be a bodily member in cooperation with another object, such as holding a stick, flag, or any other object that carries an idiomatic connotation.

- The gesture may be a semantics act by which the speaker expresses what he or she wants, such as knocking on the table in front of which the speaker is sitting or throwing, tearing, or breaking the objects he or she is holding to express anger, rejection, or disapproval.

-A gesture or sign may be a posture of the body indicating an idiomatic connotation, such as sitting with the cheek or forehead resting on the palm of the hand to indicate thoughtfulness or sadness, or sitting with the head down, or walking at a slow, plodding pace with arms relaxed to indicate sadness or frustration, or walking at a brisk pace with shoulders and arms shaking to indicate joy and pride

- Signing accompanies speech to clarify, emphasize, or complete it, and it can also be a substitute for speech in certain cases in which a person is embarrassed to speak, or may not be able to speak for one reason or another.

-The acquired aspect of body language is characterized by conventionality, as its meaning is determined by the common agreement between members of the same society who use it repeatedly in certain situations, and we note that this type of gesture varies from one society to another.

-The innate or instinctive aspect of signs and gestures is characterized by universality because they are understandable to speakers in different languages from common situations or situations such as interrogation, request, approval, rejection, exclamation and others, and we find the speaker using these signs when he goes out from one country to another whose language he does not know.

- The gestures and bodily movements differ according to the context or speech situation, which is represented by the speaker's gender, psychological state and social status, so we find that the gesture or movement is characterized by speed

and violence in cases of anger and disapproval, and men's gestures and movements differ, so if a man expresses exclamation, he hits one palm with another, while a woman expresses it by hitting her chest or face. The social situation also intervenes in the choice of the form of the gesture or movement, such as the use of negation movements by shaking the head, moving the index finger left and right, or making a click with the tongue, or choosing the form of the handshake and greeting with the hand only or with a hug or a kiss and its position on the cheek, hand or head.

Body language, like language, is characterized by linguistic phenomena such as taboo gestures, which are considered reprehensible and ugly gestures, such as words and expressions that are contrary to literature, as well as the secret signals of groups of thieves and thugs (Afida, 2012-2013, pp. 41- 42).

Communicating through body language has many advantages, the most important of which are:

In his book on public speaking entitled (Speech is a fighting sport) lawyer Bertrand Périer states: "Very serious studies have been carried out on this issue, and have concluded that 60% of the convincing power of a speech comes from body language, 30% from voice inflections and only 10% from the words themselves... (Besson, 2021).

Body language has several advantages, such as:

- It expresses emotional information in contrast to body language, through which love, hate, dislike, interest, trust, confidence, desire, surprise and approval can be communicated.

- Communication through body language also involves information related to the content of the verbal message, as it provides us with tools to interpret the words we hear, such as tone of voice and emphasis, as well as providing information that is useful in understanding the nature of the relationship between the parties involved in the communication process.

- Body language messages are characterized by their sincerity, and humans usually need many examples of non-verbal behavior by others to trust them. (Rabayeh, 2012, p 22).

The relationship between the body and the soul is difficult or even impossible to separate, and the value of the body is not less as a communication channel

conveying feelings, emotions, and attitudes, as the physical presence, although some may think it is marginal, but in fact it supports or complements the spoken language.

The communicative view of the body is a practical view that is related to the cultural and social context of all the movements, gestures, and signs ... that are issued by the various organs that make up the body, whose interpretation and meaning differ from one society to another.

3.2 The Body and Media: The duality of exhibitionism and idealization:

The media deals with the body based on two basic principles, namely review and idealization, so the body is the preferred material for display, whether it is associated with advertising links based on the principle of commodification, or with pictorial songs and marketing of a social culture with abstract standards, in addition to various films, series, talk shows or entertainment.

The media sets standards for the body to be displayed, thus excluding some types of bodies from the recipient's arena. The imposed perception creates a need in the recipient and disrupts his psychological and social balance because the idealized body is far from being a real given that facilitates social relations. (Bouhabba, 2013, p 49).

Advertising that employs the human body in a negative and dehumanizing way, especially the use of the female body as a means of sex, which strikes a human right by giving a negative image of the female body and women in general. By exploiting her in the media and commodifying her in this degrading way, it makes her a body without a soul, so what value is left for the woman when she is presented as a commodity to help promote the products offered according to the rules of supply and demand. More seriously, advertising has gone beyond the idea of promoting commodities and has sought to penetrate the cognitive, value and cultural systems of nations, because the advertising image focuses on sex and beauty ... emphasizing material values, thus canceling all spiritual values, thus creating a stereotypical image of the model, an attractive and unrealistic woman, a body without thought. (Amara, 2015) The model woman is created by focusing on beauty, agility, rebellion, and the dreamy woman whose features give the impression of being available and whose features also carry a silent invitation to approach, the lover and often the fool

With fewer clothes and bronzed skin, where the focus is on the color of her eyes and hair without paying attention to her essence. (SattouTah, 2014) Many studies show that careful exposure to the body model with an athletic figure and idealized images of the body leads to a high level of dissatisfaction among women with their bodies and seek to improve their external appearance through clothing, cosmetics, hairstyle and body sculpting to obtain satisfaction and social acceptance.

The media did not only employ the woman's body as an icon of seduction and sex, but even the man's body was sculpted to be graceful with strong muscles, seductive and with a distinctive hairstyle to create a model for him in the mind of women and a mental image that men rush to achieve.

The body employed in the media has become just like an idol that is sculpted according to the whims of its sculptor, increasing and decreasing it until it is accepted by the viewer, the media in its various forms has lost the value of the body and lowered it from the pyramid of philosophical discussion about its nature and role to the lowest position compared to the role that was given to it.

Fashion and the female body:

Talking about fashion is talking about the change in form, as it has become one of the axioms of contemporary culture, "from primitive societies to our current era, man remains attached to all transformations of the body, and contributes to changing its image, and even the change of form has become an urgent necessity with the growing scientific and economic revolutions, "fashion, in addition to being a consumer process, is a body language that expresses the interior and touches the body directly because it is its carrier, it conceals or exposes it." There is no doubt that the female body has been affected by the largest share of this change. The absence of women from the cultural act for long periods of time, and in light of the growth of the contemporary culture of consumption, pushed women to get involved in following fashion in a way that harms their moral status within society, and to be a modern woman, a beautiful woman of fashion, which means that the image of the body is identical and that its identity and individuality dissolves in the image of the model body, and this is due to the association of fashion with freedom, as the liberated woman is a woman who is able to follow fashion without restriction, which is the false meaning of freedom

and the consumerist dimension of civilization. (Yahyaoui, 2015-2016, pp. 171-172).

4. *Posthumanism, the body industry, the etiquette of the body*

Fukuyama referred to the danger that threatens humanity, which is the danger of contemporary biotechnology, and it is very likely that this technology will change human nature to open the way for what is called posthumanism, as scientific progress is a victory for human intelligence and at the same time a great challenge to it, and the fact that the advanced achievements achieved by the life sciences and the development of technology in the field of medicine and genetics constitute a threat to human life and even the concept of the organism itself. The developments have generated many ideological conflicts led by thinkers, scientists and politicians. The techniques of gene manipulation and the opportunities it provides for the improvement of the human species carry a threat to the ethical societal balances and the most dangerous phenomenon of new enslavement of human beings by turning them into an adaptable and disposable material, i.e. the transformation of science from the project of controlling nature to the project of controlling man, within the framework of creating a new supreme human being, or according to Fukuyama post-human, a new human form based on the human body as a fertile ground for scientific experiments (Fukuyama). (Fukuyama, 2006).

This trend has been the focus of philosophy through its questioning of what the human being should be, not only in its moral and behavioral value as it was, but also in terms of its physical strength and the morphological form it should be in.

Changing the qualitative identity of the human being reflects the fact that biotechnology has strongly questioned the relationship of the human being to his or her body on two dimensions:

- **The first dimension:** The hypothesis of the biotechnological ability to create a new body or change the usual body and reconstruct its external and internal appearance through cloning techniques, cosmetic techniques, organ manufacturing and transplantation techniques, genetic modification techniques, rearranging the genetic structure, etc. means that removing the differences that create the splendor of random individuals as well as

creating a hybrid human species different in its human qualitative identity from the usual human species.

- **The second dimension:** Technical reproduction has changed the sexual identity of human beings, changing social concepts such as family and kinship relations ... changing human social and cultural identity... (Ould Moulay, 2018, pp. 149-148).

Biotechnological intervention has created a post-human being, whether as a biological becoming or as a cloned being without values or history. The biological revolution "changes not only our physiological selves but also the way we think about ourselves and others," hence the emergence of the philosophical tide that calls for an ethics of the body within the framework of bioethics. (Ould Moulay 2018, p 150) or what is known as bioethics, which allowed the reintroduction of the value lesson in general and ethics in particular, and to make modern man aware of the dangers that surround him due to scientific and technical progress in the biological and medical fields in particular, and invited him to engage in devoting his awareness effectively and efficiently in order to preserve his dignity, identity and environment from slippages and negatives. The real-life cases have resulted in many complex and diverse dilemmas, such as surrogacy, organ transplants, and the right to die... are cases that affect the human being and his physical and moral existence. (Jadidi, 2016).

The body is seen by some new technology enthusiasts as an unworthy anachronism, an archaeological relic destined to disappear in the near future.

Taking the mystique of artificial intelligence and his contempt for the body to its logical conclusion, Minsky is already planning to download the "mind" into the computer.

The visual artist Stelarc considers the body obsolete in today's technological environment. In his eyes, the body has lost all utility, replaced by machines that are more efficient in most of their functions. It is now an obstacle to the reception of the myriad of information now imposed on human knowledge: "It is time to ask ourselves whether a biped with a breathing, beating body, binocular vision and a brain of 1,400 cm³ is still an adequate biological form. (Le Breton, 2024)

The culture of consumption was accompanied by a new pattern of rejecting the body and then trying to control and reshape it through diets, exercise and plastic surgery... In the context of the interest in the body and its transformation, the so-called cyborg appeared, which is the fusion of the human being and the digital machine, which is the nucleus of the new body between the natural and the imaginary. (Ould Moulay, 2018, p 154).

The boundaries of how we relate to our bodies are defined by the following questions:

- The right to own the body, the permissibility of intervening in it, changing and creating it, and the acceptable limits of that intervention.
- The stakes directed to the utilization of the body and its parts, as well as the methods of exploitation.
- The value of the artificial body compared to the natural body and the ethics of disposing of it.

In addition to these genetic manipulations, transhumanists envisage transplants and prostheses. Here, the figure of the cyborg takes shape, and that of the posthuman, a being whose ancestors were human and who has hybridized with machines.” (Deprez, 2023).

5. CONCLUSION:

The concept of the body is ultimately a philosophical process, the view of it has constantly evolved with the change of context. The heated debate about it has been reignited with the terrible marriage between technology and biology, that opened the way for new philosophical questions related to the values and ethics to be set within the framework of what is known as bioethics, including the ethics of the body.

In this sense, philosophical thought evolved from the relationship between the body and the soul to deeper issues considering significant developments affecting the body as an external entity and as a cultural and social presence.

As a result, the civilization of the body is not just a utopian proposal or partial discussion; it is a reality in every detail of our lives. Scientific laboratories and the media market the stereotyping of the body and the putting of it into ready-made molds through unified morphological bodies. The similarity of features between one body and another is clearly apparent, and the limits of natural difference have been removed. These are the simplest field observations, and genetic engineering adds to this by changing the genetic nature. What limits tampering with the organism in the absence of morals and values.

Western societies pose the issue as a philosophical and legal issue within the framework of their values and culture.

Consequently, we, as Muslim societies, should consider these issues scientifically and measure them religiously, within the limits that ensure respect for the body and harness developments to serve the human being - without compromising the spirit of Islamic law- through the establishment of scientific and jurisprudential bodies to study emerging issues, with legal control that guarantees rights and duties and to insure the balance between scientific progress and moral accountability.

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