



## Session 10: Islamic Bioethics- A Review Summary



### Focus Question: What is Islamic Bioethics?

- Def<sup>n</sup>: a discourse that uses the Islamic tradition to address moral questions and ethical issues arising out of the biomedical sciences and allied health practice.



Scientists

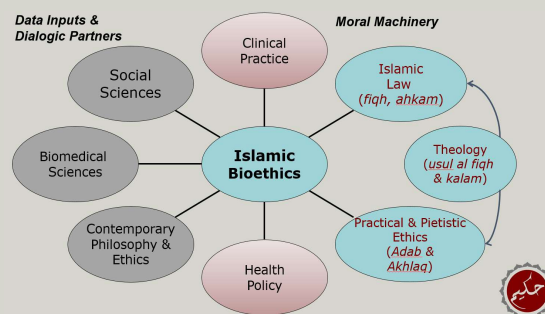
## Disconnected yet interdependent

- Jurists rely on physicians for medical knowledge
- Physicians concede domain of Islam to jurists (sometimes)
- The ethical constructs dominating Islamic bioethics discourse are constructions
  - Biomedical imaginary
  - Social reality
- A multidisciplinary model for understanding contexts and offer ethical guidance is needed [Session 10]
  - Jurists
    - Deliver scriptural evidence for *darūra*
    - Transmit ethico-legal understandings of the construct
  - Biomedical scientists
    - Clinicians speak to the aspects of the case & practice conventions (the biomedical)
    - Researchers/Statisticians provide relevant epidemiological and statistical data that speaks to life-threat, risk of disability/harm, etc
- Bring in social, political and others to fill out the context

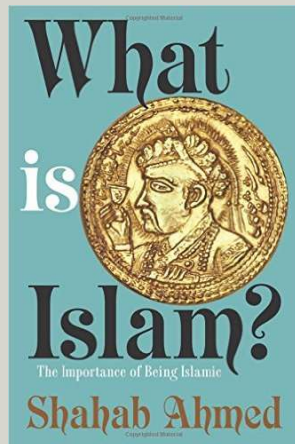
## Who Is Islamic Bioethics For? Consumers

TABLE 1.1 A Typology of Islamic Bioethics Consumers

Consumers	Motivations for Seeking Islamic Bioethics Resources
Muslim patients and their Surrogate decisionmakers	<ul style="list-style-type: none"> <li>To establish concordance between medical care and Islamic values</li> </ul>
Muslim clinicians and their professional organizations	<ul style="list-style-type: none"> <li>To determine what types of treatment they are morally obligated to provide and which they can conscientiously refuse to provide</li> <li>To inform an "Islamic" ethos for their clinical practice</li> </ul>
Religious leaders, imams, and Muslim chaplains	<ul style="list-style-type: none"> <li>To ensure that their advice is theologically sound before imparting it to patients and/or providers</li> </ul>
Hospitals and healthcare systems	<ul style="list-style-type: none"> <li>To understand the needs of the Muslim patient population and ensure that culturally sensitive care is being provided</li> </ul>
Health policy- and lawmakers	<ul style="list-style-type: none"> <li>To advocate for a more culturally accommodating healthcare system</li> </ul>
Academicians and researchers	<ul style="list-style-type: none"> <li>To establish the pedagogical parameters for the field of Islamic bioethics</li> <li>To study, synthesize, develop, and critique literature in the field</li> </ul>
Islamic/Muslim bioethicists	<ul style="list-style-type: none"> <li>To inform their practice as ethics advisors on research and clinical ethics committees and on advisory councils</li> <li>To inform their scholarship in the field</li> </ul>



## Problems of Conceptualization



-Quran & Sunnah  
-Islamicate  
-Muslim  
-Not contrary to Q&S  
-Moral intuition

-Field of inquiry?  
-Discipline?  
-Methodology?

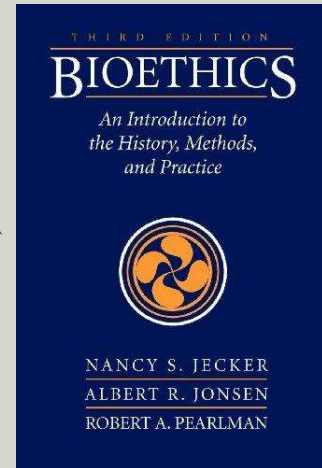
Islamic Bioethics =

- Islamic Ethics as applied to specific bioethical issues ? [e.g. Islamic law of paternity]
- A bioethics developed from specific Islamic moral frameworks? [e.g. adab of the physician]

-Health  
-Medical  
-Societal  
-Political



-Law  
-Virtues & Morals  
-Professional Standards



## Problems of Conceptualization

- Reductionist
  - “Islamic ” ethics → Islamic law
    - Methods of deliberation ~ *Uṣul al-fiqh* → *maṣlaḥa* & *ḍarūra*
  - Bioethics ~ Legislation
    - Domain of concern = Muslims in majority countries +/- diaspora
- Leads to Gaps in Expertise at the Table
  - Privileging of Doctors & Jurists
- Leads to Shortcomings in Outputs
  - Fatwas ~ source of Islamic morality

## A Fuller Conceptualization of the Islamic

### ○ An Islamic Bioethics:

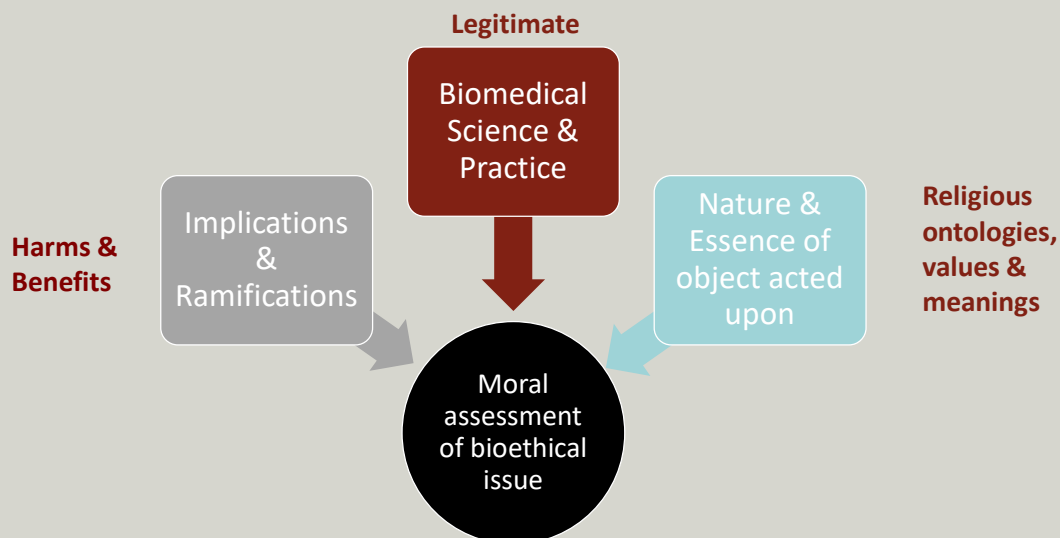
- “Linked” to scriptural sources & bearers of tradition with following components
  - Theological (*uṣūlī/kalāmī*) Concepts = **Production/End-goal**
  - *Fiqh* = **Moral Status of Action**
  - *Adab* Literature = **Agent-focused**

→Furnish ethical guidance to Muslim patients, providers & their advisors

→Serve societal needs and governance (e.g. pluralism & policy-making)

→Insert into academic discourses (e.g. UNESCO, medical centers)

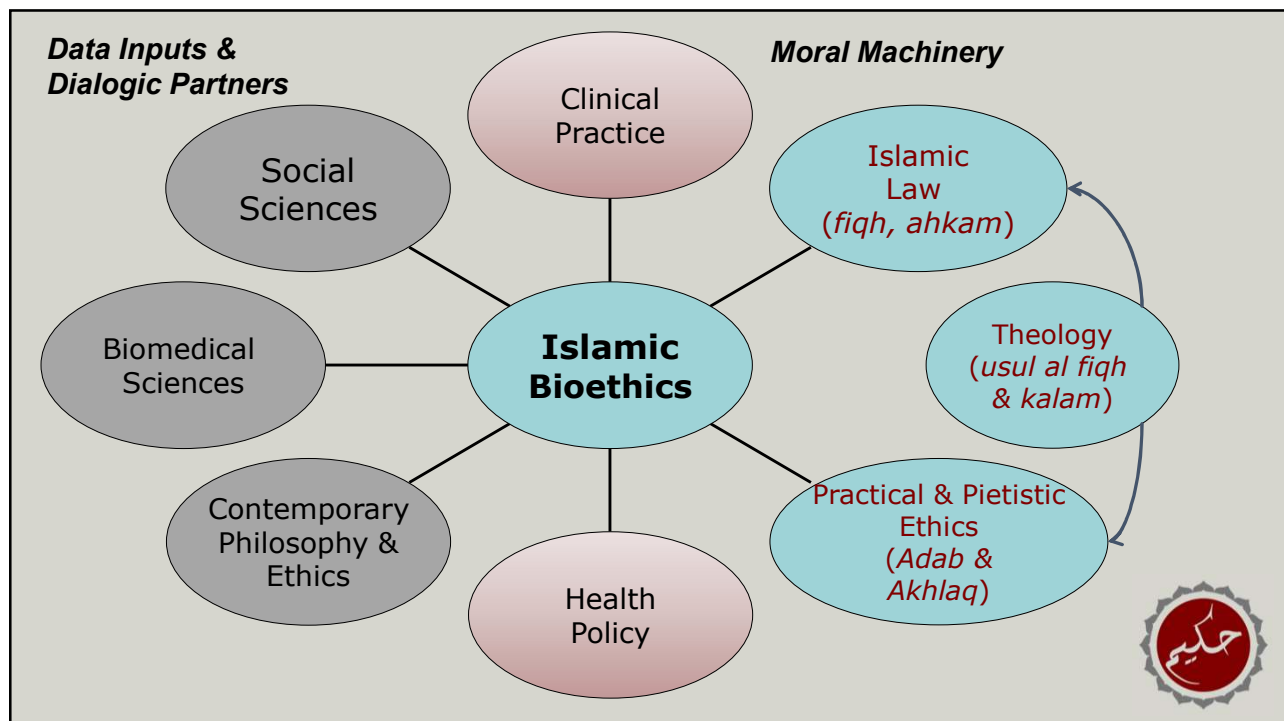
## *al-ḥukm ‘ala shay far’ ‘an taṣawwurihi*



## Models of Engagement & Implications

- **Visitor**
  - Bioethics is addressed by religious authorities
  - Nature (multidisciplinary, multi-tier) and goals (plural vision) not addressed
  - Reactive to biomedicine
- **Native**
  - Juridical and Theological concerns cover biomedicine (fiqh of purity)
  - Methods of conventional Islamic ethico-legal deliberation untouched
  - Responsive to Muslim needs
- **Second-generation**
  - What is an Islamic vision for healthcare structuring?
  - How is science inform moral constructs?
  - What does Islam offer for a pluralistic, diverse, societal discourse on bioethics?

Islamic  
Bioethics





## Designing a Workshop is as Easy as 1,2,3!



### 1 PICK A TOPIC

Over the past decade, we have designed and delivered various Muslim health and Islamic bioethics related talks to a wide variety of audiences ranging from academics, health care professionals, and community members. Below are a few topics which we can provide our expertise of you wish to host a workshop with IIAH.

- ❑ Mammography Screening
- ❑ Islamic Bioethics
- ❑ End-of-Life Care Ethics
- ❑ Organ Donation Ethics
- ❑ Muslim Health Research

### PROGRAM LENGTH

Depending on the topic you choose, we have pre-designed program lengths. Program Lengths, however, are amenable to what should be best received for your audience. We recommend for hosting OLC style workshops to allot for 1-2 hours of talk and 1-2 hours of some group style educational activity. Connect with us we can figure out an arrangement that works best Inshallah. Some program lengths we offer are the following:

- ❑ 1-2 Hour Lecture
- ❑ Half day Seminar
- ❑ 1 Day Intensive





### 3 PROGRAM STYLE

Depending on the topic you choose, we have pre-designed program lengths and preferred teaching styles. Workshop program length and style are amenable depending on the target workshop audience attendees. We can work with partnering organizations to best figure out the program's style. Some options we suggest are the following:

- ❑ Didactic Session
- ❑ Round Table Discussion
- ❑ Case Based Discussion

COURSE BOOK

## ORGAN DONATION WORKSHOP

JULY 27, 2019  
8.30 AM - 2 PM

---

## END-OF-LIFE CARE WORKSHOP

9.30 – 10.10  
**Biomedical Aspects of Living Organ Donation**  
*Dr. Saunders*

10.10 – 10.40  
**Organ Transplant in the U.S.**  
*Megan Craig*

10.40 – 10.55  
**Coffee/Tea**

10.55 – 11.50  
**Islamic Perspectives on Living Organ Donation**  
*Dr. Padela*

11.50 – 12.45  
**Facilitated Group Discussions**  
*Peer Educators*







9.00 – 9.30  
**Critical Theological Concepts about Sickness & Health in Islam**  
*Imam Aqar*

9.30 – 10.15  
**Islamic Rulings about Brain Death & Withdrawing/Withholding Life Support**  
*Dr. Padela*

10.15 – 10.30  
**Coffee/Tea**

10.30 – 11.25  
**Panel Discussion: Processes and Considerations Surrounding Deceased Organ & Tissue Donation**  
*Dr. Aqar, Karen Cameron*

11.25 – 12.20  
**Facilitated Group Discussions**  
*Peer Educators*

7



## Our Asks:

- Keep us in your duas
- Spread the word of this course
- Connect with us on website, listserv, social media
- Invest in our work as sadaqa jariyah

