



Session 1: Introduction to Islamic Bioethics Closing Summary



Focus Questions

- What is Islamic bioethics (and what is it not)?
- Who are the main actors, i.e. *producers and consumers*, of Islamic bioethics discourse?

Self-Reflection Questions

- What is “Islamic” about Islamic bioethics?
- What are the main goals of Islamic bioethics?

Focus questions relate to discrete knowledge found in the readings and lectures

Self-reflection questions are about the field and how it may relate to your practice



What is Islamic Bioethics?

- Defⁿ: 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

What is “Islamic” about Islamic Bioethics?

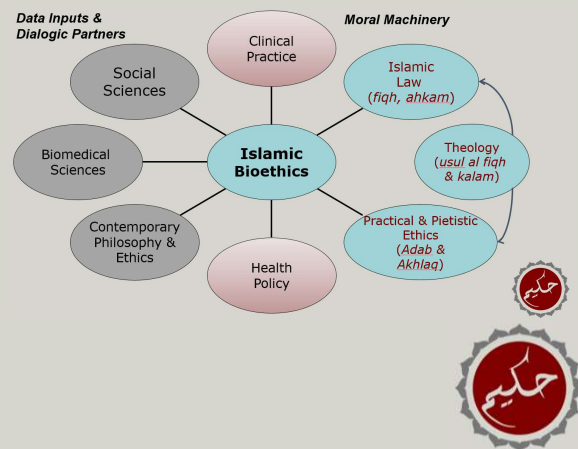
- Islamic Bioethics:
 - Tied to scriptural sources & bearers of tradition
(revelation and interpreters of revelation)
 - Ideally draws from several sources of Islamic morality
 - *Theology/Philosophy - Usuli/Kalami* Concepts = Production/End-goal
 - ~*Maqasid* (future session)
 - *Legal Ethics - Fiqhi* Literature = Moral Status of Action
 - *Practical Ethics; Character & Virtue Ethics - Adabi & Akhlaq & Sufi* Literature = Agent-focused

What is it not

- **Muslim Bioethics:**
 - The sociological study of how Muslims respond to ethical challenges with 'Islam' as one input
- **Applied Islamic Bioethics Research:**
 - Bridges Islamic & Muslim bioethics methodologically
 - Examines the ways in which material of Islamic bioethics is understood and applied by consumers
 - Examines the translation of biomedical concepts into the edifice of Islamic law

Insights into the Materials & Discursive Connections

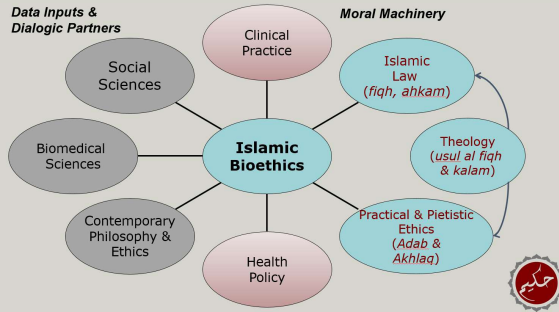
- Padela, Al. *An Introduction to Islamic Bioethics: Its Producers and Consumers* in Medicine and Shariah: A Dialogue in Islamic Bioethics. UND Press 2021.
- Padela, Al. *The Actors and Materials of Islamic Bioethics*. Interfaces and Discourses: A Multidisciplinary Conference on Islamic Theology, Law and Biomedicine. 2016
- Hameed, A. *Medical Ethics in Islam*. Studies in History of Medicine. 1981.
- Padela, Aasim I. *Islamic bioethics: between sacred law, lived experiences, and state authority*. Theoretical medicine and bioethics 34, no. 2 (2013): 65-80.



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



Who are the main actors: Producers?

TABLE 1.2 A Typology of Islamic Bioethics Producers

Producers	Primary Roles	Textual Outputs
Islamic jurists	<ul style="list-style-type: none"> To serve Muslims by enabling their continued adherence to the faith 	<ul style="list-style-type: none"> Fatāwā Judicial opinions (qararāt)
Muslim clinicians	<ul style="list-style-type: none"> To serve as biomedical experts helping jurists understand the biomedical science and context that surround bioethical questions To serve as conduits of Islamic bioethical knowledge to patients who might ask for religiously informed opinions on medical treatments and decisions 	<ul style="list-style-type: none"> Peer-reviewed journal articles
Academic Islamic/religious studies experts	<ul style="list-style-type: none"> To study and address dialectics between Islam and biomedicine by analyzing the literature and drawing on aspects, of the Islamic tradition 	<ul style="list-style-type: none"> Normative essays Books and book chapters Peer-reviewed journal articles
Social scientists	<ul style="list-style-type: none"> To describe how Muslims engage with bioethical questions To focus on the negotiation of Islamic values and identities in healthcare systems and within individual societies 	<ul style="list-style-type: none"> Books Peer-reviewed journal articles Policy reports and briefs

TABLE 1.2 Continued

Producers	Primary Roles	Textual Outputs
Islamic/Muslim bioethicists	<ul style="list-style-type: none"> To serve on clinical and research ethics committees, as well as bioethics advisory groups, offering Islamic and Muslim ethical insights To author scholarly articles and papers to advance the field of Islamic bioethics 	<ul style="list-style-type: none"> Books Peer-reviewed journal articles Normative essays
Muslim health professional organizations	<ul style="list-style-type: none"> To convene scholars to deliberate about bioethical questions To generate bioethics primers and policies 	<ul style="list-style-type: none"> Books Articles Judicial opinions (qararāt)
Juridical academies	<ul style="list-style-type: none"> To bring jurists together to render Islamic ethico-legal opinions 	<ul style="list-style-type: none"> Books Fatāwā Judicial opinions (qararāt)
State authorities	<ul style="list-style-type: none"> To use Islamic ethics and law as sources in crafting policies and laws 	<ul style="list-style-type: none"> Policies Laws



Current State of the Field

- Producers:
 - Many different disciplines engage with different goals and expertise
→ "Silo" problem with little cross-talk
- Conceptual issues:
 - What defines the "Islamic"?
 - What is scope of "Bioethics" and who are bioethics experts?
- Methodological Issues:
 - What are the source-materials of the field?
 - What are the methods used to research/develop such materials?
- Practical Issues:
 - Scattered writings of limited insight
 - Crises of authority regarding Islamic bioethics expertise (chaplain, imam, mufti, physician, academic, sociologist)



Our journey will facilitate

- Gain insights into discourse of Islamic bioethics
→ Become informed consumers of Islamic bioethics literature
- Become literate in the concepts of Islamic morality & ethics
→ Recognize the fractured state of Islamic engagement with contemporary bioethics
- Gain knowledge about Islamic juridical rulings related to bioethical issues
→ Become learned practitioners formed and informed by Islamic morality

Aims

