



# Islamic Bioethics Guidelines

Past, Present, and Future

**Hassan Chamsi-Pasha**

FRCP(Lond),FRCP(Glasg),FRCP(IRE),FACC

## Imam Al-Shafi'i:

- “Two categories are indispensable for people: The scholars for their religion, and the doctors for their bodies”.
- “I do not know after the lawful and unlawful, more noble than medicine, except that the People of the Book have predominated”

يقول الإمام الشافعي :

(صنفان لا غنى للناس

عنهما : العلماء لأديانهم..

والأطباء لأبدانهم).

و يقول: «لَا أَعْلَمُ عِلْمًا بَعْدَ

الْحَلَالِ وَالْحَرَامِ، أَنْبَلُ مِنَ

الطَّبِّ إِلَّا أَنَّ أَهْلَ الْكِتَابِ قَدْ

غَلَبُونَا عَلَيْهِ.»

كان الشافعي يتلهف على ما ضيع

المسلمون من الطب، ويقول: ضيعوا

ثُلث العلم، ووكّلوه إلى اليهود

والنصارى»

سير أعلام النبلاء" (8 / 258)



- 
- **Islamic bioethics is intimately linked to the ethical teachings of the Qur'an and the tradition of the Prophet Muhammad (PBUH).**
  - **Bioethical deliberation is inseparable from the religion itself, which emphasizes continuities between body and mind, the material and spiritual realms and between ethics and jurisprudence.**

**CMAJ. 2001; 164(1): 60–63.**

# 1979



Sixth Edition

## Principles of Biomedical Ethics

Tom L. Beauchamp  
James F. Childress





# Two Books written in Arabic on Medical Ethics 1000 y ago

**“Adab al-Tabib”  
by Ishaq al-Ruhawi**

**أخلاق الطبيب**  
رئاسة الأستاذ الدكتور محمد بن عبد الكريم الرضاوي  
**“Akhlāq al-Tabīb” (Medical Ethics)**  
**by Al-Razi**

**Saudi Med J 2013; Vol. 34 (7) :673-5**

**Editorial**

**Islamic medical ethics a thousand years ago**

*Hassan Chamsi-Pasha, FRCP (Glasg), FACC, Mohammed A. Albar, MD, FRCP.*

## 20 chapters of *Adab al-Tabib*:

1. The loyalty and the faith of the Physician, and Ethics He Must Follow to improve His Soul and Morals.
2. Care of the Physician's Body.
3. What the Physician Must Avoid and Beware of.
4. Directions of the Physician to the Patient.
5. Manners of the Visitors.
6. Care of Remedies by the Physician.
7. What does the Physician Asks his Patient and Nurse.
8. What does the Patient Conceal from the Physician.
9. How the Healthy and ill Must Take Orders of the Physician.
10. Training of Servants by the Patient before Illness.
11. Patient and Visitors.
12. Dignity of the Medical Profession.
13. Respect for the Physician.
14. Physicians and Peculiar Incidents to Aid Treatment.
15. Medical Art for the Moral values people.
16. Examination of Physicians for accreditation.
17. Removal of Corruption of Physicians.
18. Warning against Quacks.
19. Harmful Habits.
20. Care of the Physician Himself.

## Medical Ethics in Islamic History at a Glance

Sharif Kaf AL-GHAZAL\*

JISHIM 2004, 3

\* MD, MS, FRAS, Cert Plast (RCS), DM Consultant Plastic Surgeon - England.  
e-mail: skalghazal@hotmail.com

*Bioethics* ISSN 0269-9702 (print); 1467-8519 (online)  
Volume 21 Number 3 2007 pp 169–178

**Bioethics. 2007 Mar;21(3):169-78.**

## COUNTRY REPORT

### ISLAMIC MEDICAL ETHICS: A PRIMER

*AASIM I. PADELA*

**J IMA. 2010 Nov;42(3):111-6.**

## Islamic Perspective

### The Muslim Physician and the Ethics of Medicine

*Thalia A. Arawi, PhD*  
*Clinical Bioethicist and Founding Director*  
*Salim El-Hoss Bioethics & Professionalism Program*  
*American University of Beirut*  
*Beirut, Lebanon*

# The 4 Principles

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**1. Autonomy**

**2. Beneficence**

**3. Non-Maleficence**

**4. Justice**



# Autonomy

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- **Informed Consent is a must before any surgery or procedure except in emergency.**
- **The Qur'an is replete with verses that orders freedom of faith and human personal responsibility.**
- **The Qur'an clearly declared that “there is no compulsion in religion”.2:256**
- **The Prophet (PBUH) said: “Do not force your patients to eat” Al-Tirmizi**

# Beneficence

• قال تعالى : «وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ» البقرة 195

”and do good. Truly, Allah loves *Al-Muhsinin* (the good-doers)”. Quran 2:195

• وقال صلى الله عليه وسلم : «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ . فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ . وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ . وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ . فَلْيُرِّحْ ذَبِيحَتَهُ» رواه مسلم

Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” [Muslim]

# Non Maleficence

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- **No Harm to the patient.**
- **The Prophet (PBUH) said:**  
**“There should be neither harming  
nor reciprocating harm.”**

**"لا ضرر ولا ضرار"**

**Sunan Ibn Majah 2341**

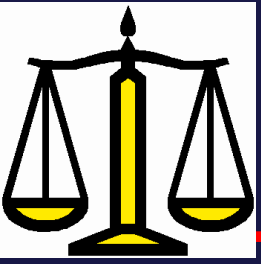
# Medical Responsibility

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- **The Prophet (PBUH) said:**  
“ If someone practices medicine and he has no knowledge in Medicine he is responsible for his act”.

«من تطيب ولم يعلم منه الطب فهو ضامن»

**Abou Dawud**



# Justice

- Equality of treatment for all patients avoiding distinction in medical care by variation of their literal or social statuses.

” وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۖ اَعْدِلُوا هُوَ اَقْرَبُ  
لِلتَّقْوٰى. «

- "let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah”.



- 
- **New questions in the field of bioethics faced the Islamic scholars in the second half of the 20th century and the beginning of the 21st century**
  - **Issues included abortion, in vitro fertilization , organ transplantation, end of life issues, brain death, genetic engineering and so forth.**

- 
- **Muslim jurists have been active in studying these contentious subjects and providing religious and ethical guidance in the form of fatwas that are followed by healthcare providers in the Muslim world.**
  - **In 1959, fatwas from Grand Mufti of Egypt on corneal transplantation and blood transfusion. .**
  - **Leading juridical authorities participated in formulating religious responses to the growing problems created by phenomenal advancement in biotechnology and medical practice.**



**The Majma' al-Fiqh al-Islami  
(Islamic Fiqh Academy of  
Makkah)**

# **1# The Majma'al-Fiqh al-Islami (the Islamic Juridical Council of the Muslim World League in Makkah)**

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- In 1981, the Council issued rulings regarding the use of alcohol and porcine material in medicine.**
- In 1982, reviewed in vitro fertilization**
- In 1985 organ transplantation was studied and brain death continued to be studied until 1987.**
- Inter-sex and trans-sex discussed in 1989.**
- In 1990, studied abortion with specific reference to congenital anomalies.**
- In 1992, the use of umbilical cord blood and placenta for medical purposes and research, ruled permissible.**
- In 2003 discussed legality of stem cell research, hereditary blood diseases and porcine heparin.**



مجمع الفقهاء الإسلامي الدولي

International Islamic Fiqh Academy  
Académie internationale du Fiqh islamique

# The International Islamic Fiqh Academy, Jeddah



## 2# International Islamic Juridical Council under Organization of Islamic Countries

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- Since 1985 ethical problems such as assisted reproduction, in vitro fertilization and milk-banks were studied.
- The 1986 ruling on brain death was a landmark decision since it equated brain death with cardiac and respiratory death. It opened the way for cadaver transplants.
- In 1990, discussed transplantation of nerve tissues, transplantation from anencephalics and from aborted fetuses and left over pre-embryos from IVF projects.

# **International Islamic Juridical Council (cont)**

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- **Cloning was also discussed in 1997**
- **Stem cell research was discussed in 2003.**
- **The Council allowed transplantation of uterus and refused transplantation of gonads (ovaries and testes).**
- **Plastic surgery studied in 2007.**
- **In 2013, it passed a detailed Fatwa on genetic engineering, genetic counseling and premarital genetic testing.**

# The Islamic Organization for Medical Sciences of Kuwait

## Islamic Organization for Medical Sciences

**Title English:** Islamic Organization for Medical Sciences

**Acronym English:** IOMS

**Title Arabic:** المنظمة الاسلامية للعلوم الطبية

**Domain:** International Instruments

**Subject:** Corporate Names/Bodies

**Provenance:** Kuwait

**InformationType:** Title

**Link:**

[ISLAM Net](#)

### **3# The Islamic Organization for Medical Sciences of Kuwait**

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- Held the first conference in January 1981 and subsequently, held several conferences of wide participation from many Islamic and Western countries.**
- Topics discussed : legality of milk-banks, Introduction of gender selection, assisted reproduction, abortion, and so on.**
- Topics like brain death, “do not resuscitate order”, trans-sex and inter-sex were also discussed.**

# Dr Mohammed Ali Albar

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**The pioneer of Islamic medical ethics.**

**Dr. Albar has closely worked with both the International Islamic Fiqh Academy and the Islamic Fiqh Academy of Makkah for 40 years.**

**He also participated in the activities of the Islamic Organization of Medical Sciences for a similar period.**





# Bioethics in Egypt

Zaynab El Bernoussi, Baudouin Dupret

► **To cite this version:**

Zaynab El Bernoussi, Baudouin Dupret. Bioethics in Egypt. Oxford Islamic Studies Online, 2017. hal-02624716

## ISLAMIC MEDICAL ETHICS: The IMANA Perspective

### IMANA Ethics Committee

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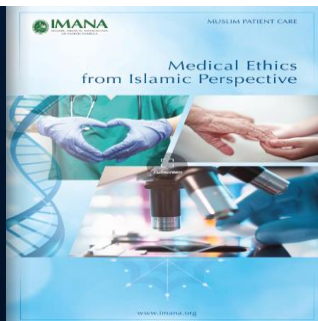
Hussain F. Nagamia, MD

Hasan Shanawani, MD

Hassan Hathout, MD, PhD (advisor)

المجلس الأوروبي للإفتاء والبحوث

European Council For Fatwa And Research



# Islamic medical jurisprudence syllabus

- Despite the argument for a religiously neutral bioethics, the only way for many people (of any religion) to resolve serious bioethical problems is by referring to their religion.
- The inclusion of Islamic views on bioethical subjects in medical school syllabus is a prerequisite for defining the field of bioethics, and for increasing awareness to these subjects.

ORIGINAL ARTICLE

Med J Malaysia. 2017 Oct;72(5):278-281.

## Islamic medical jurisprudence syllabus: A Review in Saudi Arabia

Hassan Chamsi-Pasha, FACC<sup>1</sup>, Mohammed Ali Albar, FRCP<sup>2</sup>

<sup>1</sup>Department of cardiology, King Fahd Armed Forces Hospital, Jeddah, Saudi Arabia, <sup>2</sup>Department of Medical Ethics, International Medical Center, Jeddah, Saudi Arabia

# Teaching Islamic Medical Ethics

- **Ethics is an emerging discipline in many medical schools in the Islamic world.**
- **Taught in some schools by non-specialists with limited experience.**
- **There is lack of standardization in teaching and evaluation methods**

Chamsi-Pasha H, Albar M

*MedEdPublish*

<http://dx.doi.org/10.15694/mep.2016.000145>



Systematic review

Open Access


## Teaching Islamic Medical Ethics

**Hassan Chamsi-Pasha[1], Majed Chamsi-Pasha[2], Mohammed Ali Albar[3]**

OPEN PEER COMMENTARIES



## Methodological Clarity in Religious Perspectives of Bioethical Issues: Lessons from Islamic Studies

Abbas Rattani 

University of Louisville

**Am J Bioeth. 2020 Dec;20(12):40-42.**

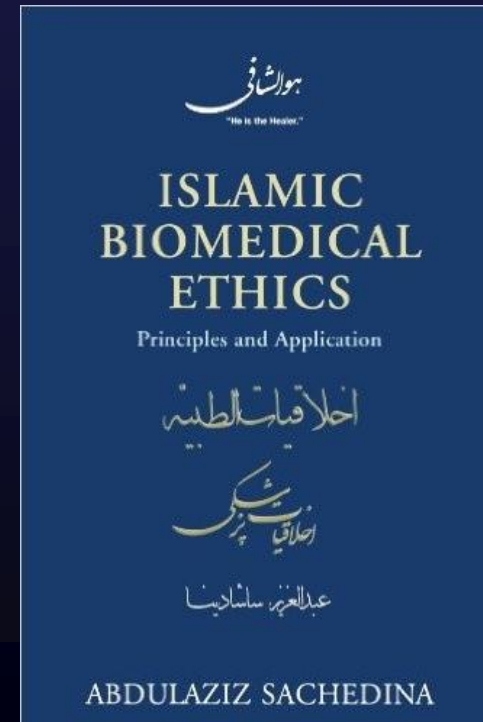
- **The declining influence of religious approaches to bioethical issues in academic medical discourse has been increasingly evident over recent decades.**
- **Most bioethical scholarship today is dominated by secular approaches, while contributions from a religious perspective are criticized for their lack of broader relevance and applicability.**

## Western and Islamic bioethics: How close is the gap?

Hassan Chamsi-Pasha, Mohammed Ali Albar<sup>1</sup>

*Department of Cardiology, King Fahd Armed Forces Hospital, <sup>1</sup>Department of Medical Ethics, International Medical Center, Jeddah, Saudi Arabia*

- **Prof. Abdulaziz Sachedina in his book criticized the literature (in English), where many Muslim physicians writing on the subject have tried to emulate and mimic the Western secular bioethics, which does not fully resonate with the local and regional Muslim values.**



# Observations of Muslim Physicians Regarding the Influence of Religion on Health and Their Clinical Approach

J Relig Health. 2012 Jun;51(2):269-80.

N. Alyousefi • Published 2012 • Psychology, Medicine • Journal of Religion and Health

- Muslim physicians working in a tertiary care hospital in Saudi Arabia completed a questionnaire.
- Out of 225 physicians, 91% thought religion had a positive influence on health.
- Over half of physicians queried never asked about religious issues.

## Pragmatic message to junior doctors

Hassan Chamsi-Pasha,<sup>1</sup> Majed Chamsi-Pasha,<sup>2</sup> Mohammed Ali Albar<sup>3</sup>

- **During an average day of a doctor, there may be no ethical dilemmas about genetic testing or end-of-life care etc...**
- **They are exposed to:**
  - **seeing patients misinformed about the purpose of a procedure,**
  - **breaking bad news to their patients,**
  - **maintain confidentiality or**
  - **keeping proper relationship with their colleagues and other health care providers.**

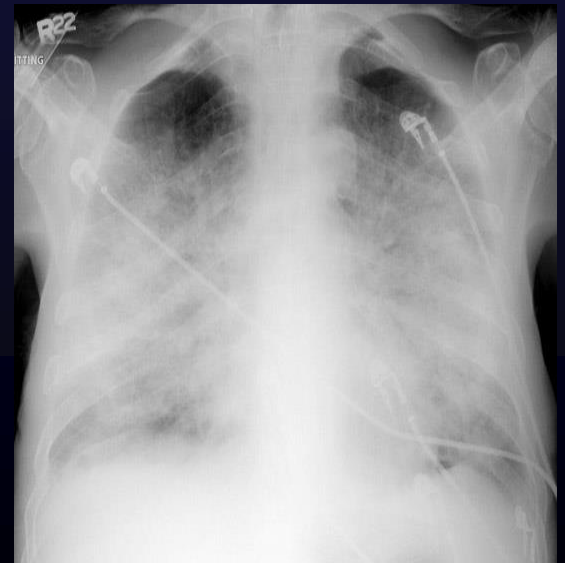
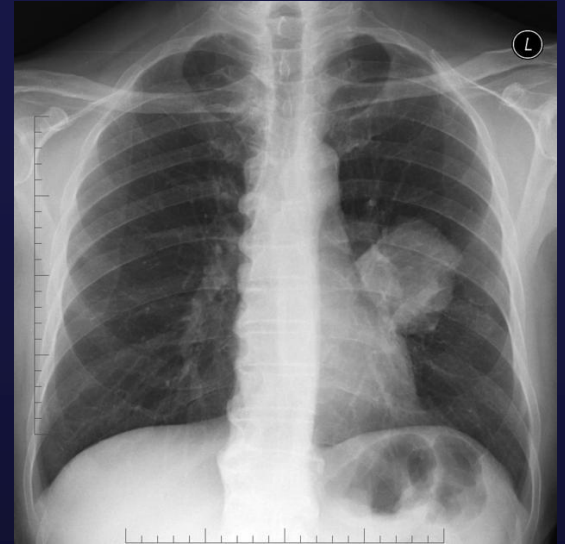
# Telling prognosis!

**An 80 year old male with lung cancer.**

**A Physician found that patient never prayed.**

**He talked to him about eminent death.**

**40 minutes later: Pt went in acute pulmonary edema and could not be resuscitated.**





**“if the breaking of bad news is badly done, patients and their families may never *forgive* us, but if it is done properly they will never *forget* us.”** Buckman

**Saudi Med J 2016; Vol. 37 (2): 179-184**

**Review Articles**

## **Doctor-patient relationship**

*Islamic perspective*

*Hassan Chamsi-Pasha, FRCP, FACC, Mohammed A. Albar, MD, FRCP (London).*



**The Prophet (PBUH) said:**

**“It is not lawful for a Muslim that he frightens a Muslim”.**

**(Abu Dawud 5004)**



- 
- **Your decisions will be dictated by your subjugation to God.**
  - **Prophet (PBUH) said : "Virtue is noble behavior, and sin is that which creates doubt and you do not like people to know about it". "Muslim"**
  - **Work to achieve acceptance of God not of people.**

The Prophet (PBUH) :  
“Allah loves  
someone who  
when works,  
he performs it in  
perfect manner”

Sahih Al-Jame 1880

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي  
لِلَّهِ رَبِّ الْعَالَمِينَ

SAY "INDEED, MY PRAYER,  
MY SACRIFICE, MY LIVING  
AND MY DYING ARE (ALL)  
FOR ALLAH, THE LORD  
OF THE WORLDS."

(Qur'an 6:162)

- The Prophet said: “He who visits the sick continues to remain in the fruit garden of Paradise until he returns”.

**Sahih Muslim**

قال رسول الله صلى الله عليه وسلم

**من عاد مريضا**

**لم يزل في خرفة الجنة**

قيل: يا رسول الله! وما خرفة الجنة؟ قال:

**جناها**

رواه مسلم

alwarqa.com



- يقول الامام النووي:  
(قَالَ : جَنَاهَا) : أَيُّ يَبُولُ  
بِهِ ذَلِكَ إِلَى الْجَنَّةِ  
وَاجْتِنَاءِ ثَمَارِهَا.



Received: 10 November 2020 | Revised: 4 April 2021 | Accepted: 5 April 2021

DOI: 10.1002/1348-9585.12228

ORIGINAL ARTICLE

Journal of Occupational Health Open Access WILEY

**J Occup Health. 2021 Jan;63(1):e12228.**

**Long working hours and burnout in health care workers:  
Non-linear dose-response relationship and the effect mediated  
by sleeping hours—A cross-sectional study**

Ro-Ting Lin PhD<sup>1</sup>  | Yu-Ting Lin PhD<sup>2,3</sup> | Ying-Fang Hsia MS<sup>3</sup> | Chin-Chi Kuo MD, PhD<sup>4,5</sup>



**AND IF ANYONE  
SAVED A LIFE, IT  
WOULD BE AS IF  
HE SAVED THE LIFE  
OF ALL MANKIND.**

- QUR'AN 5:32

# COVID-19 Pandemic



In the name of Allah Most Gracious, Most Merciful  
**ASSEMBLY OF MUSLIM JURISTS OF AMERICA**  
Fiqh By Experts

Scarcity Of Medical Resources And Rationing During The COVID-19 Pandemic

Fatwa ID: 87747  
Title: Scarcity of Medical Resources and Rationing During the COVID-19 Pandemic  
Category: Manners and Ethics  
Scholar: AMJA Resident Fatwa Committee  
Date: 04/04/2020



European Council For Fatwa And Research

البيان الختامي  
للدورة الطارئة الثلاثين  
للمجلس الأوروبي للإفتاء والبحوث  
المنعقدة بتقنية (ZOOM) التواصلية  
في الفترة من 1 إلى 4 شعبان 1441هـ  
الموافق له 25-28 مارس (أذار) 2020م

تحت عنوان:

"المستجدات الفقهية لنازلة فيروس كورونا كوفيد 19"

2020 Second Medical Fiqh Symposium  
Recommendations

Novel Coronavirus (Covid-19):  
Medical Treatments and Shariah Rulings

held  
via video-conferencing  
23 Sha'aban 1441 / 16 April 2020  
Jeddah, Kingdom of Saudi Arabia

REVIEW ARTICLE

**Avicenna J Med. 2020 Jul 3;10(3):102-105**

**Ethical dilemmas in the era of COVID-19**

Hassan Chamsi-Pasha, Majed Chamsi-Pasha<sup>1</sup>, Mohammed A. Albar<sup>2</sup>  
Department of Cardiology, King Fahd Armed Forces Hospital, Jeddah, Saudi Arabia, <sup>1</sup>Department of Medicine, International Medical Center, Jeddah, Saudi-Arabia, <sup>2</sup>Department of Medical Ethics, International Medical Center, Jeddah, Saudi Arabia

# IFA Resolution on the Human Genome and Future Bioengineering ( 4-6 November 2019)

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- **Genome editing techniques (e.g. CRISPR-CAS 9 ) would be **allowed only if it fulfils the following conditions:****
  - **Safety and effectiveness accredited by relevant medical authorities.**
  - **To be used for medical purposes, such as preventing and treating genetic diseases.**
- **Using these techniques for aesthetic purposes is strictly forbidden.**



# Organ Transplantation

Ethics



Transplantation Direct 2020;6: e536

OPEN

## The Moral Status of Organ Donation and Transplantation Within Islamic Law: The *Fiqh* Council of North America's Position

Aasim I. Padela, MD, MSc<sup>1,2,3,4</sup> and Jasser Auda, PhD<sup>5,6</sup>

**FCNA judges organ donation to be morally permissible from the perspective of Islamic law and ethics, subject to several conditions. These include first-person authorization, that donation occur either while living or after circulatory declaration of death.**

[Avicenna J Med.](#) 2021 Apr-Jun; 11(2): 63–69.

**Avicenna J Med. 2021 Apr 19;11(2):63-69.**

Published online 2021 Apr 19. doi: 10.4103/ajm.ajm\_51\_20: 10.4103/ajm.ajm\_51\_20

## Muslim American physicians' views on brain death: Findings from a national survey


[Sadaf Popal](#), [Stephen Hall](#),<sup>1</sup> and [Aasim I Padela](#)<sup>1,2</sup>

- **255 American Muslim physicians completed a the survey.**
- **90% agreed that death is the irreversible cessation of cardiac and respiratory function.**
- **Half agreed or disagreed with other definitions of death, such as loss of personhood or the equivalence of cardiopulmonary and neurological criteria for death.**

RESEARCH ARTICLE

 OPEN ACCESS Check for updates

## When can Muslims withdraw or withhold life support? A narrative review of Islamic juridical rulings

Afshan Mohiuddin<sup>a,b</sup>, Mehrunisha Suleman<sup>c</sup>, Shoaib Rasheed<sup>d</sup> and Aasim I. Padela <sup>a,e,f</sup>

- 16 fatwās, 8 single-author rulings, and 8 were collective view of a juridical council.
- Nearly all judge that Islamic law, **provided certain conditions are met**, permits abstaining from life-sustaining treatment.
- The fatwās differ when it comes to what conditions justify withdrawing or withholding life- sustaining care.

## (Permanent Committee for Scholarly Research and Ifta in KSA,1989) :

- If resuscitative measures are deemed useless and inappropriate for a certain patient in the opinion of **three competent specialist** physicians, then there is no need for resuscitative measures to be carried out.
- The opinion of patient or his relatives should not be considered, as it is a medical decision and it is not in their capacity to reach such a decision”

J Relig Health

DOI 10.1007/s10943-016-0181-3

**J Relig Health. 2017;56(2):400-410**



ORIGINAL PAPER

### **Ethical Dilemmas at the End of Life: Islamic Perspective**

Hassan Chamsi-Pasha<sup>1</sup> • Mohammed Ali Albar<sup>2</sup>

## Islamic Beliefs About Milk Kinship and Donor Human Milk in the United States

Sonia Subudhi <sup>1 2</sup>, Natasha Sriraman <sup>3</sup>

**Pediatrics**. 2021 Feb;147(2):e20200441

- **Milk kinship is an Islamic belief that human milk creates a kinship between the breastfeeding woman and her nonbiological nursing infant (as well as the woman's biological nursing infants) prohibiting future marriages between "milk brothers and sisters."**
- **Muslim families in Western world may be reluctant to use donor human milk from milk banks given the anonymity and multiplicity of donors.**
- **Health care providers for the mother-newborn dyad should be aware of this belief.**

# Future

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- **COVID-19 ethical issues:**
  - Emergency use of unproven interventions outside of research.
  - Frontline response workers' rights and obligations.
- **Brain Death.**
- **End-of-Life issues ( DNR...)**
- **Genetic Engineering.**
- **.....**

# Conclusion

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- **Islamic law is a compendium of ethics, morality and legal rules.**
- **Islamic medical ethics empower and support Muslim physicians when they encounter health care dilemmas.**
- **Islam considers medical ethics the same as ethics in other aspects of life.**
- **Comparing Islamic tradition with secular bioethical attitudes will ensure a balanced view for a comprehensive Islamic medical ethics syllabus.**





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# Contemporary Bioethics

Islamic Perspective

Authors ([view affiliations](#))  
Mohammed Ali Al-Bar, Hassan Chamsi-Pasha

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31	38	308k
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<http://link.springer.com/book/10.1007/978-3-319-18428-9>

<https://www.drchamsipasha.com/>

