

PART 1

Islamic Ethics & Law

DEATH

From the Islamic Perspective

A reality more certain
than life.

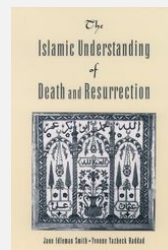
كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Every soul shall taste death.

www.theislamicquotes.com

PART 2

Decision- Making



PART 3

Preparing for Death



Adab

Fiqh

Fatwa

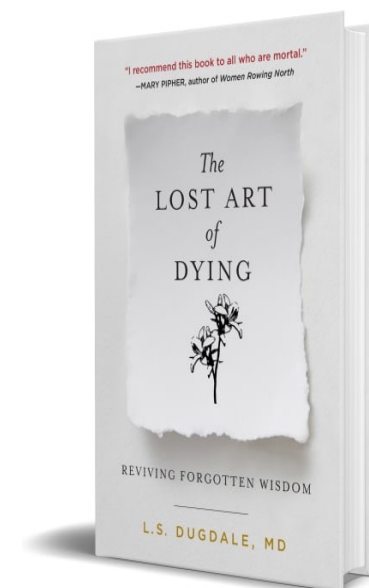




Attributes of a Good Death	Attributes of a Bad Death
In control	Not in accord with wishes Not location of choice Prolonged Dependent Traumatic
Comfortable	Suffering In pain or distress Cognitively impaired Fearful Angry Unprepared
Sense of closure Affirmation/value of dying person recognized Trust in care providers Recognition of impending death Beliefs and values honored Burden minimized Relationships optimized Appropriateness of death Leaving a legacy Family care	Disorganized care Knowledge of impending death Family burdened Alone Young



What is a good death?



Typologies of Human Dignity

(Sulmasy, 2013)

- Intrinsic
 - 'Worth' or 'value' that human beings have, simply because they are human
 - Attributed to all human beings
 - Not diminished by illness
- Attributed
 - Conferred; on the basis of skills, virtues, power, position
 - "Created" value
- Inflorescent
 - Expressed in behaviors, actions and states that demonstrate the highest ideals of one's nature

Human dignity

Inviolability (*ḥurmah*)

- Human body is considered sacred (both deceased and alive)
- Negative rights

Inviolability can be threatened...

- i. Through violation of the body's intactness
- ii. Through violation of the body's functionality
- iii. By objectification of the body

Scriptural sources: Intrinsic dignity

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ (Sunan Ibn Majah 3933)

-Inviolability from belonging to a community, all members equivalent → negative “right”

كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا (Sunan Abi Dawud 3207)

- Inviolability extends to dead state → negative “right”

إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ

(Sahih Muslim 2612)

-Human form is “special” → imago Dei

Scriptural sources: Attributed dignity

إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ (Sunan Ibn Majah 3712)

-Honor conferred by others → positive right

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (Quran 49:13)

-Righteous deeds elevate in sight of God → gradations of merit

What about Inflorescent Dignity

Seerah gives an account of the Prophet's final days:

- Choosing the afterlife
 - Incident at Baqi and on Aisha's lap → Higher Companion
- Settling affairs of this world:
 - Asked companions to take retribution for injury or take back loan money
- Rejection of (futile) medicine; acceptance of impending death
- Desire for siwak → Decorum and dignity



Death Constructs: A Fusion of Facts & Values & Behaviors



The Continuum of Life Saving/Sustaining Treatments

Definition= techniques and procedures that artificially replace the function of vital organs, without which life cannot be sustained

- Examples
 - Replacement technologies
 - **Mechanical ventilation** – replaces pulmonary function
 - **Extracorporeal membrane oxygenation (ECMO)**- replaces cardiopulmonary functions
 - **Dialysis** – replaces kidney functions
 - Supportive technologies
 - **Left Ventricular Assist Device (LVAD)**- supports cardiac function
 - **Vasopressors**- medications that provide cardiac and circulatory support
 - General adjunctive therapies
 - **Antibiotics**
 - **Sedatives**
 - **Intravenous Fluids**
 - **Tube feeds vs Total parenteral nutrition**
 - Other
 - **CPR**



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

Afshan Mohiuddin^{a,b}, Mehrunisha Suleman^c, Shoaib Rasheed^d and Aasim I. Padela^{e,f}

Table 3. Conditions justifying the withdrawal of medical care.

Conditions justifying the withdrawal of medical care		Category of futility
Useless/futile care	IOMS, Muhammad bin Adam al-Kawthari	Imminent Demise
Terminal/Inevitable Death	OIC-IFA, Shaykh Jad al Haqq Ali al Haqq, Mufti Ebrahim Desai, Darul Uloom Zakariyya (respirator)	
Brain Death	IFC-MWL, OIC-IFA, IOMS, Yusuf al-Qaradawi, Mufti Ebrahim Desai	Qualitative
Sickness gets out of hand, recovery happens to be tied to a miracle, and ever-increasing pain	Yusuf al-Qaradawi	
Loss of <i>idrāk</i> (Brain's ability to perceive)	ECFR	Physiologic or Qualitative
Worsens health	Ikram ul Haq	
Lack of personal or relative assets to support continuation	IFA-I	Imminent demise
No hope for cure	Ali Gomaa	

Table 4. Conditions justifying the withholding of medical care.

Conditions justifying the withholding of medical care		Category of futility
"Useless" care	IOMS, Yusuf al-Qaradawi	Imminent Demise/ Lethal Condition
Terminally ill/ No chance of survival	Madrasah In'aamiyyah, Jamiatul Ulama	
Patient unfit for resuscitation, illness unresponsive to treatment and death certain, incapacitated patient or state of mental inactivity, untreatable brain damage, resuscitation would be inappropriate/ineffective	Saudi Committee for <i>Fatwā</i> & Research (resuscitation)	Imminent Demise/ Lethal Condition

Obligation to initiate or continue life support ceases to exist

1. When the clinical state of a patient is such that medical care is "futile" (**harms >> benefit**)
2. When individuals have "brain dead physiology" (**no outcome benefit**)

→ Assessing QOL as *mukallaf* potential for determining goals-of-care



**Ethical Obligations and Clinical Goals in
End-of-Life Care: Deriving a Quality-of-
Life Construct Based on the Islamic
Concept of Accountability Before God
(*Taklif*)**

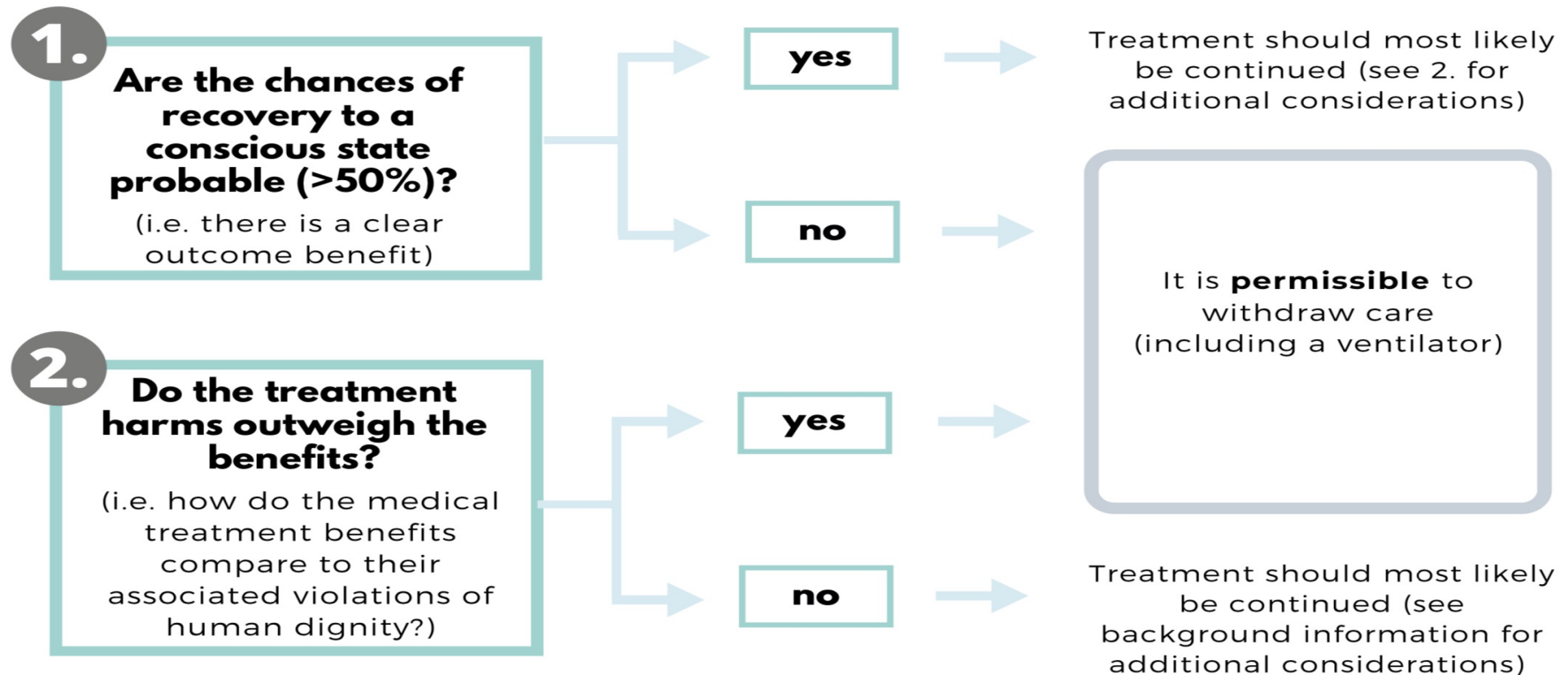
Aasim Padel, University of Chicago
Afshan Mohiuddin, Northwestern University

A Theological Marker for QoL

Quality-
of-Life

- *Mukallaf* (a morally liable individual)
 - Maintains sufficient cognitive capacity for assessing benefits and harms of actions
 - 'aql (full intellect) → *tamyiz* (discernment) → *rushd* (uprightness)
- *Mukallaf* potential
 - Covers children and non-Muslims
- Exceptions:
 - Irreversibly non-*Mukallaf* individuals (prior to disease or injury)
 - These may demand greater protection from harms → best interests

AS A PATIENT OR FAMILY MEMBER, IS IT PERMISSIBLE TO WITHDRAW LIFE SUSTAINING TREATMENT?



@uchi_iim



initiative.islam.medicine@gmail.com



our [website](#)



INITIATIVE ON
ISLAM AND MEDICINE