



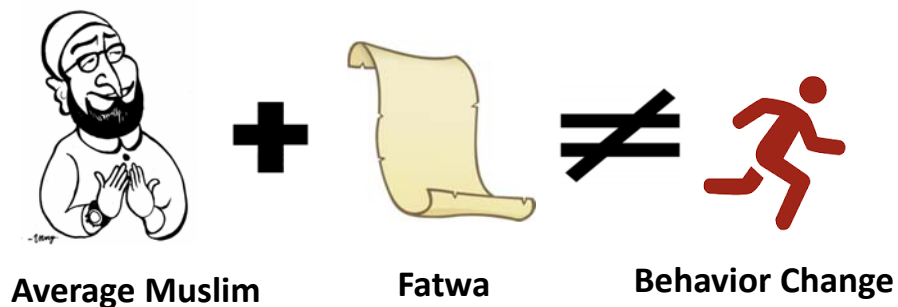
Muslim Medical Ethics, Fatwas, and the Diversity of Ulama

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Chicago, Illinois
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Objectives

To understand the following equation, along
with its implications for Muslim scholars,
medical researchers, and health behavior
interventionalists



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LET US REVIEW:

What have the Muslim Jurisconsults said regarding organ donation?

Chronological Summary of Official Fatwas Regarding Organ Transplant Treatment

Year	Jurist/Organization	Position	Country	Summary of Ruling	
				Prohibitions	Comments
1959	Hasan Mamun	Grand Mufti	Egypt		Corneal transplants are permissible
1966	Abd al-'Al Haridi	Grand Mufti	Egypt		
1967	Muhammad Shafi Uthmani	Grand Mufti	Pakistan	x	
1969	Islamic International Conference	International Conference	Malaysia		
1972	Algiers Supreme Islamic Council	National Council	Algeria		
1973	Muhammad Khatir Muhammad al-Shaykh	Grand Mufti	Egypt		permissible
1977	Supreme Council for Fatwas	National Council	Jordan		
1978	Senior Ulama Council	National Council	Saudi Arabia		
1979	Gad al-Haq Ali Gad al-Haq	Grand Mufti	Egypt		
1980	Fatwa from Ministry of Endowments	National Council	Kuwait		
1981	1st Internat'l Conf. on Islamic Medicine	International Conference	Kuwait		
1980	Religious Affairs Supreme Council	National Council	Turkey		
1982	Senior Ulama Council	National Council	Saudi Arabia		
1985	IFA-MWL - 8th Session	International Conference	International		
1986	Council of Islamic Jurisprudence	International Conference	Amman		
1986	IFA-OIC - 3rd Session	International Conference	International		
1987	Muhammad Sayed Tantawi	Grand Mufti	Egypt		
1988	IFA-OIC - 4th Session	International Conference	International		
1989	IFA-India	National Council	India		organ is prohibited
1994	University of al-Azhar	National Council	Egypt		
1994	Ahmad bin Hamad al-Khalili	Grand Mufti	Oman		
1996	Indonesian Council of Ulama	National Council	Indonesia	x	
1995, 1998	Yusuf al-Qaradawi	Independent Mufti	Egypt/Qatar	x	organ is permissible in Islamic law

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A review of the literature shows that lay Muslim attitudes to donation & transplantation seem to be generally negative

A SURVEY:

What do research studies tell us about Muslim attitudes toward organ donation & transplantation

Does That Surprise You?

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Why do Muslims hold these negative attitudes?

“Non-religious factors”


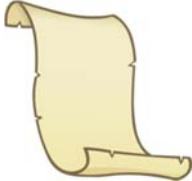

“Lack of Awareness”

“Barriers to Donation”

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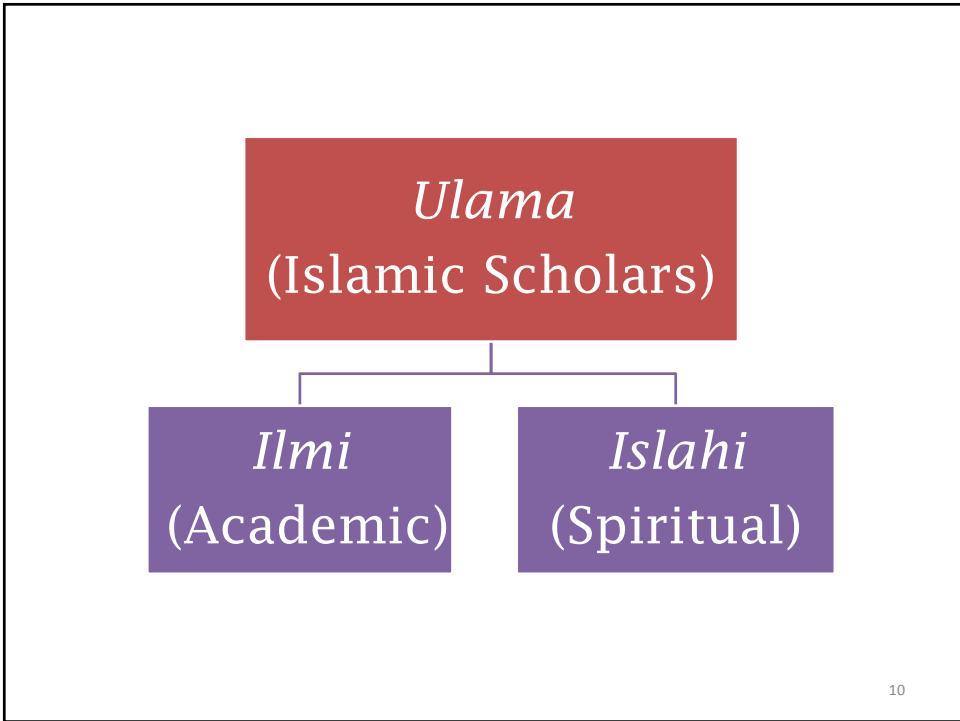
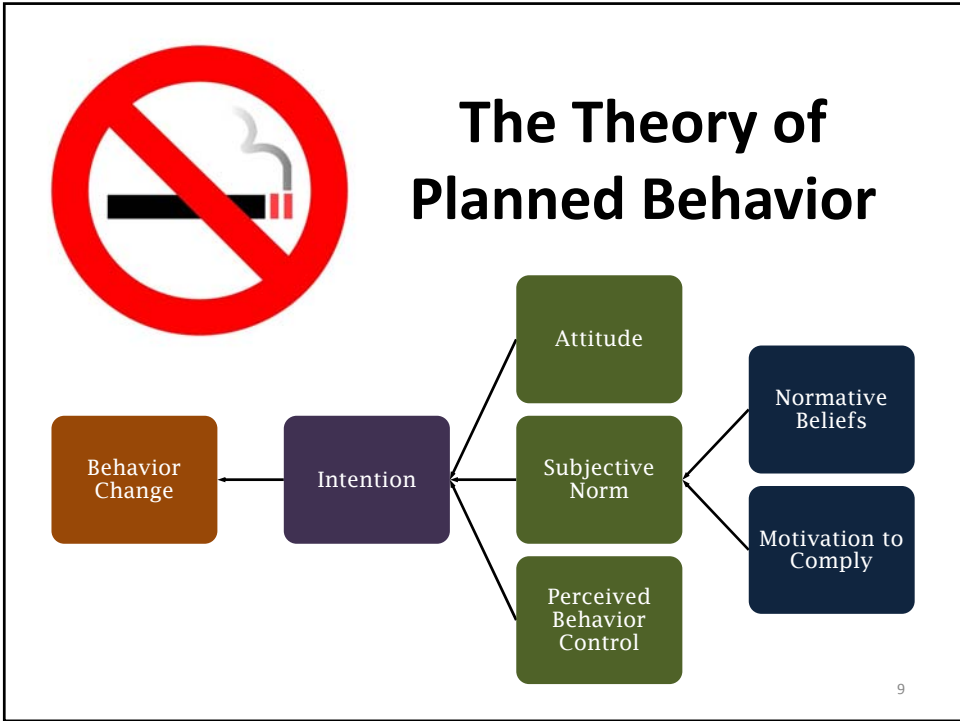
<h3>Tantāwi</h3>  <p>Grand Mufti of Egypt 1986-1996 Grand Shaykh of al-Azhar 1996-2010</p>	<h3>Sha'rāwi</h3>  <p>Muslim Scholar & Television Preacher 1970s-1990s</p>
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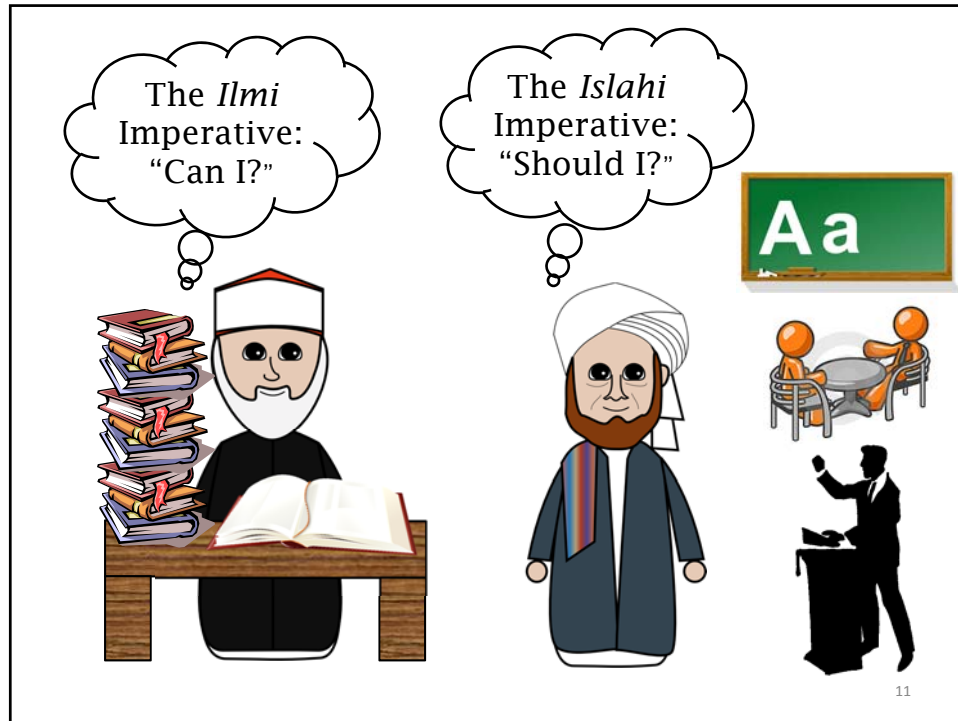
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Average Muslim **Fatwa** **Behavior Change**

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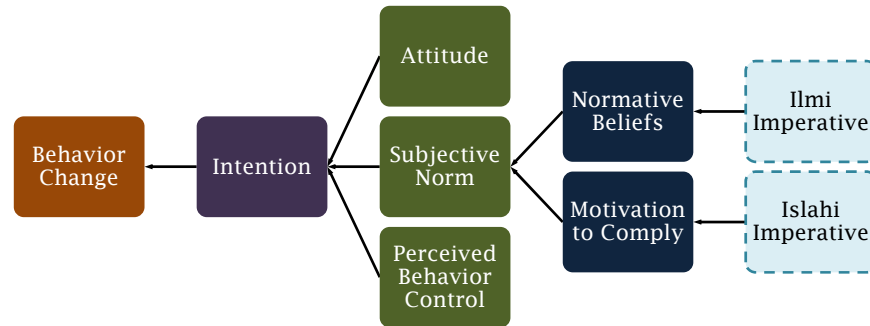




A SURVEY:

What does the literature show about the role of *Islahi* Muslim scholars in health behavior change?

Theory of Planned Behavior



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Implications for Future Interventions

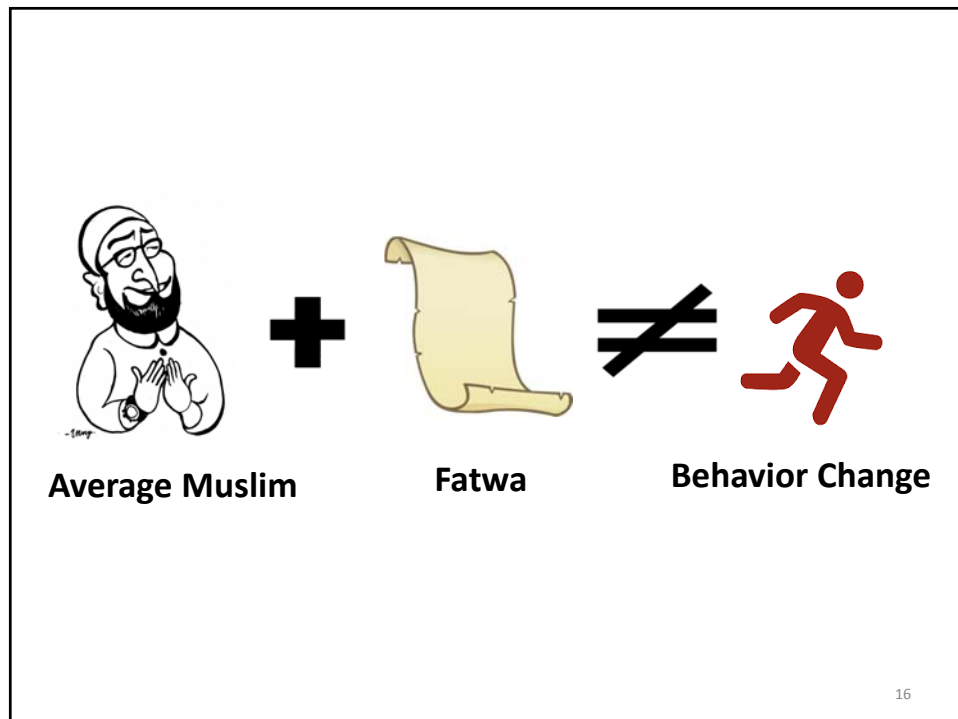
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Ensuring Responsible Ethics

“[T]he goal should be to provide individuals with the information needed to make an educated decision regarding organ donation and to promote donation where possible, not to pressure those who have genuine religious objections to engage in donation.”

Rocheleau, C. “Organ donation intentions and behaviors: application and extension of the theory of planned behavior.” *Journal of Applied Social Psychology*, 43:201-213, 2013.

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