# Table of Contents

Agenda At-a-Glance .......................................................................................................................... 2

WELCOME! ....................................................................................................................................... 5

Day 1: Sunday, April 10, 2011 ........................................................................................................... 6
  Welcome and Introduction ............................................................................................................. 6
  Keynote Address: “Religion and Bioethics: Addressing Common Misunderstandings” .............. 6

  Panel 1: Exploring the Connectedness of Technology, Religion, & Culture and Law in Bioethics ..... 8
  Raymond De Vries, PhD  *Transplanting Bioethics into Different Societies – Concerns of Culture, Religious Values, and Ethical Frameworks* ............................................................... 8
  Robert Vischer, JD  “The uneasy (and changing) relationship of health care and religion in our legal system” ................................................................................................................... 9

  Panel 2: Islamic Bioethics Through the Lens of the Islamic Tradition ........................................ 10
  Sherman Jackson, PhD  *Controversies in Islamic Law and Ethics* .............................................. 10
  Shaykh Musa Furber  *How traditional jurisconsults respond to bioethical dilemmas and the role of juridical councils* ...................................................................................................... 11
  Imam Hassan Al-Qazwani  *The Role of a Shiite Imam in Bioethical Consultations* .................. 11

  Panel 3: Islamic Bioethics – Public & Professional Considerations ............................................... 13
  Sherine Hamdy, PhD  *Not quite dead: why Egyptian doctors contest the"universal" criteria of "brain-death"* ................................................................................................................................. 13
  Ahsan Arozullah, MD, MPH  The Role of Muslim Physicians in the Bioethics Discourse ............. 14
  Farr Curlin, MD, MS  *What has religion to do with the practice of medicine?* .......................... 14

  Panel 4: Bioethics and the Healthcare System .............................................................................. 15
  Andrew Barnosky, DO, MPH  “*Hospital Ethics Committees and Their Role and Process: The Experience at the University of Michigan.*” .................................................................................. 15
  James Jones, MAR, DMin  *The Current and Potential Role of the Muslim Chaplain* .......... 15
  Eide Alawan  *Advocating for Muslim Needs to Healthcare Systems* ......................................... 16

  Closing Remarks & Reception ...................................................................................................... 17

Day 2: Monday, April 11, 2011 ......................................................................................................... 18
  Opening address: Bioethics in a World of Mechanical Medicine ................................................ 18
  Bioethics, Islam and Muslim Patient Concerns- Cases from Southeast Michigan .................... 19
  Keynote Address: Islamic Applied Ethics and the Future Approach ........................................... 21
  Closing Remarks ............................................................................................................................. 22

  Suggested Reading ......................................................................................................................... 23

Acknowledgements and Support ..................................................................................................... 25
**Agenda At-a-Glance**

**Sunday** April 10th 2011 Day 1

7:45-8:45 Registration and Continental Breakfast

9:00-9:25 **Welcome & Introduction :**
Studying & Writing about Islamic Bioethics in America - the Challenges - Aasim I. Padela MD MS

9:25-9:55 Opening Keynote Address-
Bioethical Discourse in the US - History, Trends & Future
Howard Brody MD PhD

10:05-10:55 **Panel 1: Exploring the connectedness of Technology, Religion, and Culture and Law in Bioethics**
Moderator: Faisal Qazi MD

Transplanting Bioethics into Different Societies- Concerns of Culture, Religious Values and Ethical Frameworks
Ray De Vries PhD

The uneasy (and changing) relationship of healthcare and religion in our legal system
Robert Vischer JD

Q&A

11:00-12:30 **Panel 2: Islamic Bioethics through the lens of the Islamic tradition**
Moderator: Taha Abdul Basser MA

Controversies in Islamic Law and ethics—
Sherman Jackson PhD

How traditional jurisconsults respond to bioethical dilemmas and the role of juridical councils-
Shaykh Musa Furber

The role of a Shiite Imam and Bioethical Consultations-
Imam Hassan al-Qazwini

Q&A

12:45-2:00 Lunch & Break for Prayer [1:45-Zuhr congregation]
Panel 3: Islamic Bioethics - Public & Professional Considerations  
Moderator: Hamada Hamid MD MPH  

Not quite dead: why Egyptian doctors contest the “universal” criteria of “brain-death”—Sherine Hamdy PhD  
The Role of Muslim Physicians in the Bioethics Discourse—Ahsan Arozullah MD MPH  
What has religion to do with the practice of medicine—Farr Curlin MD MS  

Q&A  

Networking break  

Panel 4: Bioethics and the Healthcare System  
Moderator: Najah Bazzy RN  

Hospital Ethics Committees & Their Role and Process - The Experience at the University of Michigan—Andrew Barnosky DO MPH  
The Current and Potential Role of the Muslim Chaplain—James E. Jones MAR D. Min  
Advocating for Muslim Needs to Healthcare systems —Eide Alawan  

Closing Remarks & Reception  

What we know, what we don’t know and what we can learn- Applied Islamic Bioethics in Action—Hasan Shanawani MD MPH
### Where Religion, Bioethics and Policy Meet:
*An Interdisciplinary Conference on Islamic Bioethics & End-of-Life Care*

**Monday**  
*April 11th 2011 Day 2*

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:45-8:30</td>
<td>Continental Breakfast</td>
</tr>
</tbody>
</table>
| 8:35-9:05  | Bioethics in a world of mechanical medicine                          
            | Joel Howell MD PhD                                                  |
| 9:15—11:00 | Bioethics, Islam and Muslim Patient Concerns- Cases from Southeast  
            | Michigan                                                             
            | Najah Bazzy RN                                                       
            | Imam Ali Sulaiman Ali PhD                                           
            | Hasan Shanawani MD MPH                                                |
| 11:05-11:45| Keynote Address:                                                      
            | Islamic Applied Ethics and the Future Approach                       
            | Tariq Ramadan PhD                                                    |
| 11:45-11:55| Closing Remarks                                                       
            | Aasim I. Padela MD MSc                                               |
| 11:55-12:40| Lunch                                                                |
WELCOME!

Dear Conference Participant,

We are delighted to welcome you to our upcoming multidisciplinary event entitled Where Religion, Policy, and Bioethics Meet: An Interdisciplinary Conference on Islamic Bioethics and End-of-Life Care, which will be held at the University of Michigan on April 10-11, 2011!

During this 2-day conference we aim to bring together Islamic scholars and religious leaders, social scientists, health professionals and other stakeholders to discuss Islamic law, bioethics, medicine and health policy. Day 1 consists of sessions aimed at providing a foundational basis to the different disciplines engaged in the discourse, and Day 2 will offer a series of closed-door roundtable discussions and response.

We are especially grateful for the support of our sponsors. This conference is sponsored by the Center for Ethics in Public Life, the International Institute, the Islamic Studies Program, the Program in Medicine & Society, the Department of Near and Middle-Eastern Studies, and the Office of the Vice President for Research at the University of Michigan. Other sponsors include the Darul-Qasim Islamic Institute, and the Institute for Social Policy & Understanding. We are grateful for additional funding from the Greenwall Foundation.

As a confirmed registrant, please find included:
- The talk titles and abstracts of conference speakers,
- A selection of short biographical data for speakers and invited participants

We look forward to your participation.

Yours,

Aasim I. Padela MD MSc  Hasan Shanawani, MD, MPH
Conference Co-Chair  Conference Co-Chair
Day 1: Sunday, April 10, 2011

7:45 AM   Registration and Continental Breakfast

9:00 AM   Welcome and Introduction
Aasim Padela, MD, MSc

Title: Studying & Writing about Islamic Bioethics in America – the Challenges

Aasim I. Padela, MD, MSc is a clinician, health services researcher and bioethicist who holds bachelor degrees in Biomedical Engineering and Classical Arabic & Literature from the University of Rochester, a medical degree from Weill Cornell Medical College, and completed his emergency medicine training at the University of Rochester. He has benefited from formal and informal Islamic ethico-legal studies undertaken with instructors hailing from various Islamic seminaries.

His research focuses on cultural accommodations for, healthcare disparities of, and ethical challenges for Muslim and Arab American populations. He is currently a Robert Wood Johnson Foundation Clinical Scholar and lecturer at the University of Michigan.

He is a fellow at the Institute for Social Policy & Understanding with whom he is working on community-based participatory research project relating to the role of religion in American Muslim health behaviors, healthcare seeking patterns, and healthcare challenges. This project is a collaboration with the Islamic Shura Council of Michigan, ACCESS, the Council of Islamic Organization of Michigan and local mosques.

His bioethics interests reside at the intersection of religion and health policy as it relates to cultural modifications of healthcare delivery for minority patient populations, in the ethics of transnational and transcultural health partnerships, and in normative Islamic bioethics. In this vein he was a Visiting Fellow at the Centre of Islamic Studies at Oxford University in 2010-11 and works in scholastic collaboration with Dar-ul-Qasim, an Islamic educational institution in Chicago to probe the frontiers of applied and theoretical Islamic ethics.

9:25 AM   Keynote Address: “Religion and Bioethics: Addressing Common Misunderstandings”
Howard Brody, MD, PhD and Arlene Macdonald

In considering the importance of Islam, or any other religious tradition, for U.S. bioethics, the specific theological beliefs and structure of that particular religion are obviously important. Equally important are general questions about the role of religion in life and in ethical thinking and behavior. These general questions today, we contend, are commonly obscured by important misunderstandings. We will first address some misunderstandings that arise from the nature of religion, how one might best study it, and the role it plays in daily life. We will next address the attitude that a liberal society such as the U.S. ought to have toward religious diversity, and why toleration of religious diversity sets
too low a standard. We will conclude with some suggestions as to how Islam can contribute to an enriched understanding of the role of religion in relation to bioethics.

**Howard Brody, MD, PhD** received his M.D. Degree from the College of Human Medicine, Michigan State University in 1976, and his Ph.D. in Philosophy, also from Michigan State University, in 1977. After completing his residency in family practice at the University of Virginia Medical Center, Charlottesville, he returned to Michigan State University, where he served as University Distinguished Professor of Family Practice, Philosophy, and the Center for Ethics and Humanities in the Life Sciences. He was Director of the Center for Ethics and Humanities from 1985 to 2000. In 2006, Dr. Brody moved to the University of Texas Medical Branch at Galveston, to become the Director of the Institute for the Medical Humanities and John P. McGovern Centennial Chair in Family Medicine.


Dr. Brody was elected President of the Society for Health and Human Values in 1988-89. In 1993-94, Dr. Brody served as Senior Scholar in Residency for the American Academy of Family Physicians at the Agency for Health Care Policy and Research in Rockville, MD; he also chaired the Michigan Commission on Death and Dying. In 1995, he was elected to the Institute of Medicine of the National Academy of Sciences. He was given a Lifetime Achievement Award by the American Society for Bioethics and Humanities in 2009.
Where Religion, Bioethics and Policy Meet:  
An Interdisciplinary Conference on Islamic Bioethics & End-of-Life Care

10:05 AM    Panel 1: Exploring the Connectedness of Technology, Religion, and Culture and Law in Bioethics

Moderator: Faisal Qazi, DO

Dr. Faisal Qazi currently serves as Vice President of the American Muslim Health Professionals, a national Public Health group and was the architect of AMHP’s health policy initiatives as its President in 2009. He organized a number of delegations to Washington, DC and Sacramento to advocate for health reform and its subsequent implementation. As a result of such efforts AMHP had the honor of being invited by the to attend the Healthcare reform bill signing celebration in March 2009.

Dr. Qazi founded and became the first CEO of HUDA (Health Unit on Davison Avenue) free clinic in Detroit in 2004. He conceived the idea of the Muslim Free Clinics Council; a loose coalition of 35 Muslim operated charitable clinics from across the country.

Dr. Qazi has provided CME presentations on issues of Neuroethics and serves on his hospital wide bioethics committees.

Dr. Qazi has been practicing Neurology in greater Pomona Valley and the Inland Empire area since 2006. He is elected to direct the Stroke Program at San Antonio Community Hospital in 2011. He is the Assistant Professor and lecturer at Western University of Health Sciences, College of Osteopathic Medicine in Pomona, California where he also is presents a MSA sponsored year-round series on Islamic Medical Ethics.

Dr. Qazi’s work has been featured in interviews to NPR, Voice of America, CNN and PBS. He has received the honor of being listed amongst the Best Doctors of Inland Empire.

Raymond De Vries, PhD Transplanting Bioethics into Different Societies – Concerns of Culture, Religious Values, and Ethical Frameworks

Abstract: Bioethics, by which I mean the 40-something year old field concerned with the moral problems of medical research and clinical care, got its start in North America and Europe. The ideas of bioethics – generated in the context of Judeo-Christian, Enlightenment culture – have travelled to other parts of the world along with Western medicine and medical science. When clinical trials were exported to the global south, ethics was a necessary companion: if the drugs being tested were to be approved back at home, the research had to be done according to the ethical rules OHRP (Office for Human Research Protections). But how can ethical concepts developed in the context of western culture be applied to non-western societies. Using both a close reading of the small but growing body of literature on western bioethics in non-western societies and interviews with students from the global studying in ethics in Europe, I explore three ways that western bioethical ideas find their way into non-western societies: 1) the ideas may be “adopted wholesale”, borrowed directly and put into practice, 2) the ideas may be taken from the west, but molded and altered to fit local culture, and 3) western ethical ideas may be used to open a conversation about moral standards and stimulate the search for applicable ethical ideas that are drawn from local culture and reflect local traditions.
Ray De Vries, PhD  Raymond G. De Vries, Ph. D., is Professor in the Center for Bioethics and Social Science in Medicine, the Department of Obstetrics and Gynecology, and the Department of Medical Education at the Medical School, University of Michigan. He is the author of A Pleasing Birth: Midwifery and Maternity Care in the Netherlands (Temple University Press, 2005), and co-editor of The View from Here: Bioethics and the Social Sciences (Blackwell, 2007). He is at work on a critical social history of bioethics, and is studying: the regulation of science; international research ethics; the difficulties of informed consent; bioethics and the problem of suffering; and the social, ethical, and policy issues associated with non-medically indicated surgical birth.

Robert Vischer, JD  “The uneasy (and changing) relationship of health care and religion in our legal system”

Abstract: The liberty of conscience, well-established as a foundational premise of our legal system, is of limited usefulness in sorting out the increasingly thorny dilemmas surrounding the interplay of religious commitment and professional identity in our legal system generally, especially in the health care context.

Robert K. Vischer, JD  Robert K. Vischer is Professor of Law at the University of St. Thomas in Minneapolis, Minnesota and is a senior fellow at the Murphy Institute for Catholic Thought, Law, and Public Policy. His scholarship focuses on the intersection between law and religion, with a particular concern for the religious and moral dimensions of professional identity. He is the author of Conscience and the Common Good: Reclaiming the Space Between Person and State (Cambridge UP 2010), and he has published more than two dozen articles in academic journals. He also writes regularly for the magazine Commonweal and blogs at Mirror of Justice. He is a graduate of the Harvard Law School, where he was an editor of the law review.
Where Religion, Bioethics and Policy Meet:  
An Interdisciplinary Conference on Islamic Bioethics & End-of-Life Care

11:00 AM  Panel 2: Islamic Bioethics Through the Lens of the Islamic Tradition  
Moderator: Taha Abdul Basser, MA

Taha Abdul Basser, MA is the Chaplain for the Harvard Islamic Society (HIS), a student organization that is dedicated to meeting the social and religious needs of the Muslim community at Harvard and promoting an awareness of Islam in the Harvard community. (The Islamic Society has been serving the Harvard community since its establishment in 1955.) Abdul Basser has been an intermittent sermon-deliverer and prayer leader for the Friday congregational service, organized by HIS for more than a decade. He started as an active member of the Islamic Society as an undergraduate and for several years was an advisor to the Islamic Society as a graduate student.

Born and raised as a Muslim in New York City, Abdul Basser came from New York City to attend Harvard College in 1992 and graduated in 1996 with a degree in Comparative Study of Religion, went on to pursue graduate studies and has been at Harvard ever since.

Abdul Basser has been a student of the traditional Islamic sciences for more than 15 years, having spent a brief time studying in Southern Arabia, with traditional licenses to transmit what he has learned from his teachers, and is an ABD in the Department of Near Eastern Languages and Civilizations while currently completing a dissertation in post-formative Islamic ethics and traditional Arabic literary theory.

Sherman Jackson, PhD  Controversies in Islamic Law and Ethics

Abstract: An important question in Islamic Bioethics is how we determine good and evil and ethical behavior. This talk will discuss the foundational principles for Islamic law. Participants will discuss the roles of rational thought (aql), revelation and the sayings of the prophet. Dr. Jackson will additionally describe the structure of Islamic law, with an emphasis on the Sunni school of thought.

Sherman A. Jackson is the Arthur F. Thurnau Professor of Near Eastern Studies, Visiting Professor of Law and Professor of Afro-American Studies at the University of Michigan. Professor Jackson received his Ph.D. from the University of Pennsylvania and has taught at the University of Texas at Austin, Indiana University, and Wayne State University. From 1987 to 1989, he served as Executive Director of the Center of Arabic Study Abroad in Cairo, Egypt. He is author of several books, including Islamic Law and the State: The Constitutional Jurisprudence of Shihab al-Din al-Qarafi (E.J. Brill, 1996), On the Boundaries of Theological Tolerance in Islam: Abu Hamid al-Ghazali’s Faysal al-Tafriqa (Oxford, 2002), Islam and the Blackamerican: Looking Towards the Third Resurrection (Oxford, 2005) and Islam and the Problem of Black Suffering (Oxford, 2009).

Professor Jackson has been featured on the Washington Post-Newsweek blog, "On Faith," as well as the Huffington Post. In 2009, he was named among the 500 most influential Muslims in the world by the Royal Islamic Strategic Studies Center in Amman, Jordan and the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding. He has also been recognized by Religion Newswriters Association ReligionLink as among the top ten experts on Islam in America.
Shaykh Musa Furber  
How traditional jurisconsults respond to bioethical dilemmas and the role of juridical councils

Abstract: "This talk with focus on how Sunni jurisconsults respond to bioethical dilemmas. It will cover the historical role of jurisconsults in answering ethico-legal questions, the knowledge and skills employed by individual scholars and how these are applied. It will also cover the emergence of group "ijtihad" councils and their role in addressing emerging issues."

Shaykh Musa Furber is a traditional jurisconsult and specialist in Islamic law. He was born in Massachusetts and raised in Portland, Oregon. He majored in linguistics at Portland State University, with an emphasis on computational linguistics and cognitive science. After graduation he went to Damascus where he completed an intensive four-year study of the traditional Islamic disciplines – including Qur’anic studies, Prophetic traditions, ethics, law and jurisprudence, advanced Arabic grammar and the Prophetic biography (sira). Upon completion of the program, he continued his studies with scholars in and around Damascus, who authorized him to translate and teach them. He later relocated to Cairo, Egypt, where he entered and completed an intensive mentorship in the issuance of legal responsa (fatawa) at Dar al-Ifta' al-Misriyya, under the direct supervision of Shaykh Dr. Ali Jumu'a, the Grand Mufti of Egypt, who authorized him to issue legal response. While at Dar al-Ifta' he served as an official researcher and English translator for Dar al-Ifta'. He currently resides in Abu Dhabi and is a lead legal researcher at the Tabah Insitute for Islamic Studies in Abu Dhabi, UAE.

Imam Hassan Al-Qazwani  
The Role of a Shiite Imam in Bioethical Consultations

Abstract: The denomination of Ahlul-Bayt Muslims (popularly known as “Shi’a”) is a large and under recognized community in the United States. The Shi’i community enjoys its own distinct approach to Islamic tradition; its members face unique challenges of discrimination and persecution; and the religious leaders of the community have a inimitable relationship with and special responsibilities to their congregation.

During this session, participants will identify key aspects of the American Shia Muslim Community that are important to physicians, hospital administrators, and bioethicists; we will discuss challenges faced by Shia Muslims in American Healthcare; and we will distinguish important differences and approaches to God’s Law and Tradition between Shi’a and Sunni denominations.

Imam Sayid Hassan Al-Qazwini is the leader of the Islamic Center of America (ICA) in Dearborn, Michigan, the largest mosque in North America. He is also founder and spiritual leader of one of the largest Muslim youth organizations in North America, the Young Muslim Association (YMA).

Imam Al-Qazwini was born in Karbala, Iraq. He studied for 12 years at the Islamic Seminary in Qom, Iran, with a focus on Islamic Jurisprudence and Quranic commentary. During his studies, he administered the Islamic journal Annibras (Eternal Light) and authored two books: Meditation on Sahihain: A Critique of Sahih Al-Bukhari and Sahih Muslim, and Prophet Mohammad: The Ethical Prospect. After the completion of his studies in 1992, he came to the United States and served as a teacher and scholar of religion prior to his arrival at the ICA in 1997.

Imam Al-Qazwini is a national figure in the American Muslim Community who has appeared on CNN, NPR, BBC, VOA, and a variety of other news outlets. He has been invited to advise members of US
Congress, the US State Department, and multiple sitting US Presidents on the needs of Muslims in America, Iraq, and around the world. He is most recently author of American Crescent: A Muslim Cleric on the Power of His Faith, the Struggle Against Prejudice, and the Future of Islam and America.

12:45 PM Lunch & Break for Prayer
Hamada Hamid is the Director for the Center for Global Health at ISPU. He is also a Clinical Instructor in the Departments of Neurology and Psychiatry at Yale University. Dr. Hamid completed a dual residency in neurology and psychiatry and a Masters in Global Public Health at New York University, followed by a clinical research fellowship in epilepsy at Yale University. Dr. Hamid has published several articles and book chapters on neuropsychiatric illness, mental health policy in the Middle East, and the role of culture in mental illness across a diverse spectrum of Muslim populations. He is also the founding and current managing editor of the Journal of Muslim Mental Health. Dr. Hamid has served on the boards of Tamkeen, an Arab American social service agency, Muslim Mental Health, Inc., Muslim Family Services, and he is an affiliated faculty member for the Council of Middle East Studies at Yale University. Dr. Hamid was a Fulbright Fellow in Jordan (2002-3) and his essay "Developing Iraq's National Mental Health Policy" was awarded NYU's Outstanding Paper in Global Public Health Award. Dr Hamid received his medical degree from the School of Medicine at Michigan State University.

Sherine Hamdy, PhD  Not quite dead: why Egyptian doctors contest the "universal" criteria of "brain-death"

Abstract: Drawing on ethnographic fieldwork in Egypt around the organ transplant debate, I examine the ways in which the "scientific" criteria of determining death in terms of brain function is contested by Egyptian doctors. Whereas in North America, the death of the "person" is associated with the cessation of brain function, in Egypt, any sign of biological life is evidence of the persistence (even if fleeting) of the soul. Medical anthropologists working in North America (Margaret Lock and Lesley Sharp) have analyzed how organ donation depends on metaphors of "recycling" or transcendent notions of the dead "living on" in the bodies of others. These ideas are virtually unintelligible in Egypt, where devout Muslims understand death as inevitable and the preparation for death as an integral aspect of living a virtuous life. I propose that what is valued as "scientific" and "rational" then, that which perpetuates organ transplantation as a practice in Euro-American settings, is not the desacralization of the body, but a different aspect of its sacralization: one in which the immateriality of the body is essential to the freeing of its spirit. This is contrasted with the Egyptian case in which the materiality of the body is more closely associated with the soul.

Sherine Hamdy, PhD is a medical anthropologist and assistant professor of Anthropology and the Kutayba Alghanim Assistant Professor of Social Sciences at Brown University. Her interests are at the intersections with science studies and contemporary Islamic thought and she currently works on issues related to medicine, environmental health, biotechnologies, reproduction, and organ transplantation. Her 2008 article "When the State and Your Kidneys Fail: Political Etiologies in an Egyptian dialysis unit" won the Rudolph Virchow award from the Society of Medical Anthropology. Her book: Our Bodies Belong to God: Islam, Organ Transplants, and the Struggle for Human Dignity in Egypt will be published in the Fall 2011 with the University of California Press. She will be a Fellow at the Institute for Advanced Study at Princeton 2011-2012.
Where Religion, Bioethics and Policy Meet:  
An Interdisciplinary Conference on Islamic Bioethics & End-of-Life Care

Ahsan Arozullah, MD, MPH  The Role of Muslim Physicians in the Bioethics Discourse

Ahsan Arozullah, MD, MPH  Ahsan Arozullah is currently a Medical Director in Patient Safety and Pharmacovigilance at Astellas Pharma Global Development. Prior to joining Astellas, he was an Associate Professor in the Sections of General Internal Medicine and Health Promotion Research at the University of Illinois at Chicago with research interests including the impact of low health literacy and social support on racial/ethnic disparities in healthcare utilization. He continues to mentor fellows and junior faculty members as a clinical associate professor at the University of Illinois. Dr Arozullah is a senior student and a member of the Board of Directors of Darul Qasim, an institute of higher Islamic learning. He also serves as a volunteer physician and a member of the advisory board for the IMAN (Inner-city Muslim Action Network) Health Clinic Initiative, a free health clinic in the Chicago Lawn neighborhood. Dr. Arozullah graduated from Northwestern University Medical School and completed his Internal Medicine Residency and Chief Residency at Northwestern as well. Following residency training, he completed a General Internal Medicine Fellowship and Master’s in Public Health (MPH) at Harvard with training in clinical epidemiology and health services research.

Farr Curlin, MD, MS  What has religion to do with the practice of medicine?

Abstract: In the world of contemporary medicine, science is front and center, and for good reason. Science provides modern medicine with extraordinary diagnostic and therapeutic capacities that can be employed to care for patients. Yet there is more to medicine than science can know. Science cannot provide visions to animate care of the sick, moral frameworks to guide the application of medical technology, or practices that nurture and extend our capacity to care for others. For these, medicine turns to religious and secular moral traditions and practices. In this talk Dr. Curlin examines how religious concepts are implicit and operative in all practices of medicine. He then proposes that the profession of medicine should engage more deeply and explicitly with religious communities and traditions as resources for forming good physicians and sustaining practices of medicine that answer to the concept of vocation.

Farr A. Curlin, MD, MS  is Associate Professor of Medicine and Co-Director of the Program on Medicine and Religion at the University of Chicago, where he works with Daniel Sulmasy, MD, PhD and colleagues from the MacLean Center for Clinical Medical Ethics and the University of Chicago Divinity School to foster study and public discourse regarding the intersections of religion and the practice of medicine. After graduating from the University of North Carolina School of Medicine, he moved to the University of Chicago where he completed internal medicine residency training and fellowships in both health services research and clinical ethics before joining the faculty. Dr. Curlin’s empirical research charts the influence of physicians' moral traditions and commitments, both religious and secular, on physicians' clinical practices. His normative work addresses questions regarding whether and how physicians’ religious commitments and practices should shape their practices of medicine in our plural democracy.

3:20 PM  Networking Break
Where Religion, Bioethics and Policy Meet:
An Interdisciplinary Conference on Islamic Bioethics & End-of-Life Care

3:50 PM Panel 4: Bioethics and the Healthcare System

Moderator: Najah Bazzy, RN

Najah Bazzy, RN, is a Transcultural Nurse Clinical Specialist and a Diversity Specialist with 25 years specializing in the area of transcultural health care. She has an extensive background in critical care nursing with special expertise in Arab and Muslim health care, beliefs, and practices. She is CEO of Diversity Specialists and Transcultural Health Care Solutions. Mrs. Bazzy is also the Executive Director and founder of Zaman International, a Humanitarian Non Profit Organization which provides crucial services to many in the Metropolitan Detroit through its programs such as Bayt Al-Zahra Crisis Assistance and Refugee Resettlement, B.O.O.S.T. – Educational and Vocational Training for women, Mobile Food Pantry and Plots for Tots – Infant Burial Assistance and Sips of Hope – an International Well project to bring safe drinking water to at risk populations. She is also one of the co-founders and senior advisor for the Young Muslim Association of the Islamic Center of America, focusing on the development of youth leaders and mentors.

Najah Bazzy is well known locally and internationally for her lectures on many topics related to Islam, including interfaith dialogue, gender equity and equality, human rights, and medical ethics.

Andrew Barnosky, DO, MPH "Hospital Ethics Committees and Their Role and Process: The Experience at the University of Michigan."

Abstract: Using the experience of the University of Michigan Health System, this brief discussion focuses on the purpose and process of the clinical ethics consultation service and the medical ethics committee in serving patients families, and physicians. Attention is centered on the use of web-based methodology and the integration of the electronic medical record in achieving quality in consultation, and in disseminating information and consultation recommendations to appropriate individuals.

Andrew Barnosky, DO, MPH is an attending physician in the Department of Emergency Medicine at the University of Michigan Medical Center, and an associate professor at the University of Michigan Medical School. In the College of Literature, Science, and the Arts, he is the director of the Health Sciences Scholars Program. For the University of Michigan Health System, he is the Director of the Clinical Ethics Consultation Service, serves as the chairperson of the Adult Medical Ethics Committee, and is the director of the Medical School’s “Bioethics Grand Rounds” Program. He is a public health graduate of the Harvard School of Public Health, and was recently a visiting clinical scholar in end-of-life care and palliative medicine at Churchill Hospital, University of Oxford Medical School, Oxford, England.

James Jones, MAR, DMin The Current and Potential Role of the Muslim Chaplain

Abstract: As relative newcomers to the field of hospital chaplaincy, adherents to the Muslim faith have a bit of catching up to do. The focus of this presentation will be primarily on the potential for Muslim Chaplaincy to enhance the concept of care with compassion advocated by hospital chaplains who are currently in the field.
Where Religion, Bioethics and Policy Meet: 
An Interdisciplinary Conference on Islamic Bioethics & End-of-Life Care

Background for this presentation will be primarily based on two documents: the recently released (November 2010) ISPU report on “Chaplaincy Services for Muslim Patients in New York City” and a 2005 pamphlet distributed by the Council on American Islamic Relations (CAIR) entitled “A Health Care Providers' Guide to Islamic Religious Practices”. As we assess the current and potential role of the Muslim Chaplain in the area of bioethics, the focus will be on three important issues- agency, boundary management and cultural competency.

James E. Jones, MAR, DMin  Jimmy (James) Jones, D. Min, is Associate Professor of World Religions with a concurrent appointment in the African Studies Department at Manhattanville College (Purchase, NY). Professor Jones has been a volunteer prison chaplain since 1980 and now serves as a community based mentor in cooperation with the Yale New Haven Hospital Clinical Pastoral Education (CPE) program. He is also chair of the Board of Masjid Al-Islam and has unpaid project director for the National Islamic Chaplaincy Endorsement project for the last four years. Professor Jones holds a Master of Arts in Religion from Yale Divinity School and a Doctor of Ministry from Hartford Seminary.

Eide Alawan  Advocating for Muslim Needs to Healthcare Systems

Abstract: Hospitals are making laudable efforts to meet the religious and spiritual needs of minority communities they serve. The goals of these hospitals are challenging and elusive even under the best of circumstances. In the end of this session, learners will be able to cite a few of the challenges local hospitals have faced in trying to meet the nutritional, religious practice, and other needs of local muslim communities. We will discuss some of these challenges and briefly consider alternate approaches to meeting the special needs of minority religious groups in the US.

Eide Alawan  serves as the Diversity Liaison for Harper Hospital / Women's Hospital of the Detroit Medical Center (DMC). He has extensive experience as a patient advocate, spiritual support representative, patient confidante, interfaith group counselor, ethnic & diversity liaison, and motivational guide for patient health benefits recovery. He advises the DMC on patient/ physician communication skills and improving hospital sensitivity to and ability to work with people of all faiths, ethnic traditions, and racial backgrounds.

Mr Alawan also serves on the ethics committees of Oakwood Hospital, Dearborn; Children's Hospital of DMC, Detroit; and the Detroit Medical Center of Detroit. He serves as the intra & interfaith outreach officer of the Islamic Center of America, located in Dearborn, Michigan and as liaison to Imam Sayed Hassan Qazwini, of the Islamic Center of America.
5:15 PM  Closing Remarks & Reception

Hasan Shanawani, MD, MPH

Title: What We Know, What We Don’t Know and What We Can Learn – Applied Islamic Bioethics in Action

Hasan Shanawani, MD, MPH is an assistant professor of pulmonary and critical care medicine at the Wayne State University School of Medicine in Detroit, Michigan. He is a faculty member of the Wayne State University Center to Advance Palliative Care Excellence (CAPEWAYNE). He sees patients at the and Harper University Hospital, both in Detroit, Michigan.

Dr Shanawani advises the Association of Muslim Health Professionals (AMHP) and the Islamic Medical Association of North America (IMANA) on professionalism, bioethics, and patient needs in North America. Dr Shanawani further serves on the clinical ethics committees of the and Harper University Hospital. He also serves on the ethics and conflict-of-interest committee of the nation’s largest professional society for pulmonary and critical care physicians, the American Thoracic Society (ATS). In 2011, he was appointed to the ethics committee of the Michigan State Medical Society.

Dr Shanawani’s current research and teaching interests relate to barriers to communication between physicians providing end-of-life care and critically ill patients from minority ethnic and religious backgrounds. Dr Shanawani has published in and is an expert in clinical medicine, physician and institutional ethics, research ethics, end-of-life care, physician communication, health disparities, and clinical health policy.
Day 2: Monday, April 11, 2011

8:35AM Opening address: Bioethics in a World of Mechanical Medicine
Joel D. Howell, MD, PhD

Joel D. Howell, MD, PhD, is the Victor Vaughan Professor of the History of Medicine at the University of Michigan, where he is also a professor in the Departments of Internal Medicine (Medical School), History (College of Literature, Science, and the Arts), and Health Services Management and Policy (School of Public Health). He received his MD and completed his residency in internal medicine at the University of Chicago. He then received his PhD in the History and Sociology of Science at the University of Pennsylvania, where he was also a Robert Wood Johnson Clinical Scholar. Dr. Howell is Director of the Program in Society and Medicine and Associate Chair of the Department of History; from 1993 to 2007 he directed the Robert Wood Johnson Clinical Scholars Program. Dr. Howell studies the history of medical technology, examining how social and contextual factors have shaped its diffusion and clinical application. His research attempts to understand why American medicine has become so obsessed with science and technology, including a focus on health policy and an analysis of factors that have both contributed to and slowed the diffusion of medical technology. He is also writing on the history of human experimentation and on ideas about heart attacks. Dr. Howell’s publications have appeared widely in the medical and the historical literature. His research has been supported both by federal grants (National Endowment for the Humanities and the National Institutes of Health) and by foundations (he received a Robert Wood Johnson Foundation Investigator Award in Health Policy Research and a Burroughs Welcome Foundation Award in the History of Medicine). In addition, he is currently studying the effects of the arts on clinical practice with a grant from the Association of Performing Arts Presenters Creative Campus Innovations Grant Program, funded by the Doris Duke Charitable Foundation. Dr. Howell is a practicing internist in both the outpatient and inpatient settings and regularly teaches in the Medical School, the School of Public Health, the College of Literature, Science and the Arts, and the Law School.
9:15AM  Bioethics, Islam and Muslim Patient Concerns- Cases from Southeast Michigan

Abstract: Interest in the provision of culturally competent care has increased tremendously among patients and their families, health professionals, and policymakers. Although countless stories document wonderful care delivered to patients and families at the end of life, studies also highlight important shortcomings in the quality of end-of-life care for the majority of patients. At the same time, as the Immigrant Muslim community integrates in the United States, it is struggling to grapple with medical services and the ethical considerations that come with those services. To that end, studying experiences of Muslim-Americans at the end-of-life is an important step for Muslim patients and American hospitals to better understand care at the end-of-life. We will present cases of Muslims with severe illness in American hospitals, and examines distinct issues related to their religious and ethnic origin.

Najah Bazzy, RN is a Transcultural Nurse Clinical Specialist and a Diversity Specialist with 25 years specializing in the area of transcultural health care. She has an extensive background in critical care nursing with special expertise in Arab and Muslim health care, beliefs, and practices. She is CEO of Diversity Specialists and Transcultural Health Care Solutions. Mrs. Bazzy is also the Executive Director and founder of Zaman International, a Humanitarian Non Profit Organization which provides crucial services to many in the Metropolitan Detroit through its programs such as Bayt Al-Zahra Crisis Assistance and Refugee Resettlement, B.O.O.S.T. – Educational and Vocational Training for women, Mobile Food Pantry and Plots for Tots – Infant Burial Assistance and Sips of Hope – an International Well project to bring safe drinking water to at risk populations. She is also one of the co - founders and senior advisor for the Young Muslim Association of the Islamic Center of America, focusing on the development of youth leaders and mentors.

Najah Bazzy is well known locally and internationally for her lectures on many topics related to Islam, including interfaith dialogue, gender equity and equality, human rights, and medical ethics.

Imam Ali Suleiman Ali, PhD is co-founder of the American Learning Institute for Muslims (ALIM), a primary instructor at its programs, and a member of its Board of Trustees. In addition, he is the full time Imam for the Muslim Community of the Western Suburbs in Canton, MI.

Sheikh Ali Sulaiman Ali was born in Accra, the capital city of Ghana. There, he studied Arabic sciences, Tawheed, Fiqh, Zudhiyyat (Ascetism), and Seerah of the Prophet (saw). After many years with his teachers, Dr. Ali completed his curriculum and moved on to Saudi Arabia where he enrolled in Medina’s Islamic University, where he graduated in 1979 with a B.A. in Islamic Studies. He also has both an M.A. and a PhD in Islamic Studies at the University of Michigan (Ann Arbor, MI). Sheikh Ali completed his dissertation on Tafsir bil Ma’thur, specifically dealing with the question of Hujja (the question of authority or binding proof).

As a teacher, Sheikh Ali has taught Islamic studies at the University of Detroit-Mercy (Detroit, MI). At Wayne County Community College he worked as professor of Muslim World Studies as well as Arabic. As Imam, Sheikh Ali has served several communities and places of worship in Southeast Michigan.

Hasan Shanawani, MD, MPH is an assistant professor of pulmonary and critical care medicine at the Wayne State University School of Medicine in Detroit, Michigan. He is a faculty member of the Wayne
Dr Shanawani advises the Association of Muslim Health Professionals (AMHP) and the Islamic Medical Association of North America (IMANA) on professionalism, bioethics, and patient needs in North America. Dr Shanawani further serves on the clinical ethics committees of the and Harper University Hospital. He also serves on the ethics and conflict-of-interest committee of the nation’s largest professional society for pulmonary and critical care physicians, the American Thoracic Society (ATS). In 2011, he was appointed to the ethics committee of the Michigan State Medical Society.

Dr Shanawani’s current research and teaching interests relate to barriers to communication between physicians providing end-of-life care and critically ill patients from minority ethnic and religious backgrounds. Dr Shanawani has published in and is an expert in clinical medicine, physician and institutional ethics, research ethics, end-of-life care, physician communication, health disparities, and clinical health policy.
11:05AM Keynote Address: Islamic Applied Ethics and the Future Approach

Tariq Ramadan, PhD is Professor of Contemporary Islamic Studies at the Oxford University (Oriental Institute, St Antony's College). He also teaches at the Oxford Faculty of Theology. He is a Visiting Professor at the Faculty of Islamic Studies, (Qatar), a Senior Research Fellow at Doshisha University (Kyoto, Japan) and a Visiting Professor of Philosophy at Mundiapolis University (Morocco).

Tariq Ramadan holds an MA in Philosophy and French literature and PhD in Arabic and Islamic Studies from the University of Geneva. In Cairo, Egypt he received one-on-one intensive training in classic Islamic scholarship from Al-Azhar University scholars.

Through his writings and lectures Tariq has contributed substantially to the debate on the issues of Muslims in the West and Islamic revival in the Muslim world. He is active both at the academic and grassroots levels lecturing extensively throughout the world on theology, ethics, social justice, ecology and interfaith as well intercultural dialogue. He is also President of the European think tank: European Muslim Network (EMN) in Brussels.
11:45AM Closing Remarks

Aasim Padela, MD, MSc is a clinician, health services researcher and bioethicist who holds bachelor degrees in Biomedical Engineering and Classical Arabic & Literature from the University of Rochester, a medical degree from Weill Cornell Medical College, and completed his emergency medicine training at the University of Rochester. He has benefited from formal and informal Islamic ethico-legal studies undertaken with instructors hailing from various Islamic seminaries.

His research focuses on cultural accommodations for, healthcare disparities of, and ethical challenges for Muslim and Arab American populations. He is currently a Robert Wood Johnson Foundation Clinical Scholar and lecturer at the University of Michigan.

He is a fellow at the Institute for Social Policy & Understanding with whom he is working on community-based participatory research project relating to the role of religion in American Muslim health behaviors, healthcare seeking patterns, and healthcare challenges. This project is a collaboration with the Islamic Shura Council of Michigan, ACCESS, the Council of Islamic Organization of Michigan and local mosques.

His bioethics interests reside at the intersection of religion and health policy as it relates to cultural modifications of healthcare delivery for minority patient populations, in the ethics of transnational and transcultural health partnerships, and in normative Islamic bioethics. In this vein he was a Visiting Fellow at the Centre of Islamic Studies at Oxford University in 2010-11 and works in scholastic collaboration with Dar-ul-Qasim, an Islamic educational institution in Chicago to probe the frontiers of applied and theoretical Islamic ethics.
Suggested Reading


3. Aksoy, Sahin & Bedir, Ahmet. (2010.) Brain death revisited: it is not ‘complete death’ according to Islamic sources. *Journal of Medical Ethics.* [Epub ahead of print.]


13. Lizza, John P. (1993.) Persons and Death: What’s Metaphysically Wrong with our Current


Acknowledgements and Support

We are grateful for the support of many individuals and organization, without whom this conference would not have been possible. While a complete list would be innumerable, we especially thank:

Our Steering Committee Members:

Ahsan Arozullah MD MPH
Ray DeVries PhD
Joel Howell MD PhD
Sherman Jackson PhD
Saeed Khan JD
Scott Kim MD PhD
Shireen Zaman MA

Our Supporting, Partner and Funding Organizations, Institutes and Foundations:

University of Michigan’s Center for Ethics and Public Life
University of Michigan’s Center for Middle Eastern and North African Studies
University of Michigan’s International Institute
University of Michigan’s Islamic Studies Program
University of Michigan’s Office of the Vice President for Research
University of Michigan’s Program in Society & Medicine
Greenwall Foundation
Dar-ul-Qasim Islamic Institute
Institute for Social Policy and Understanding
Robert Wood Johnson Foundation Clinical Scholars Program
University of Michigan Muslim Students Association
University of Michigan Graduate Muslim Students Association

We are also grateful for the assistance from the following individuals:

Rod Hayward
Michele Heisler
Angie Sullivan
Ankush Sharma
Katie Gunter