

WELCOME!

Dear Roundtable Discussions 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!

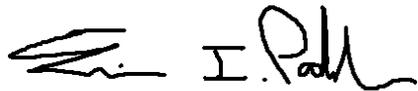
During this 2-day conference we aim to bring together Islamic scholars and religious leaders, social scientists, health professionals and other stakeholders to discuss Islamic law, bioethics, medicine and health policy. Day 1 consists of sessions aimed at providing a foundational basis to the different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

The 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 for the Day 2 Roundtable Discussions, please find included:

- The roundtable agenda and framework for discussion,
- a roster of participants
- a selection of short biographical data for speakers and invited participants

Looking forward to your participation,



Aasim I. Padela MD MSc
Conference Co-Chair



Hasan Shanawani, MD, MPH
Conference Co-Chair

ROUNDTABLE AGENDAS

Discussion Framework

Our objective for the two roundtable discussions is to conduct a facilitated discussion between context experts helping to inform a discussion of theoretical and applied Islamic bioethics.

The Roundtable sessions will be moderated discussions, with opening comments delivered by two invited experts, *Speakers*, followed by several solicited short responses. These *Respondents* will be given the initial opportunity to raise questions and ask for clarifications from the speakers. The moderated discussion will be then open to *Invited participants* to raise questions and concerns to the discussion group and then to the audience. The *moderator* will solicit and direct the discussion.

The session will be audio-recorded to facilitate the construction of dissemination products post-conference, e.g. white papers and manuscripts. Thus it is important to limit discussions to one person speaking at any time.

As a participant we assume your consent to be recorded. If you have any further questions or concerns of being audio-recorded please contact drkush@umich.edu immediately.

Roundtable 1: Constructing an Islamic Juridical Council in the United States: Methods

1. Abstract:

We will discuss key principles and considerations when addressing bioethics questions to meet the needs of inquiring Muslims. Participants will have a case to consider before the start of the roundtable. *Speakers* will outline their methodology in answering bioethics questions with an emphasis on the American context. They will speak to Islamic ethico-legal considerations in forming American Islamic bioethics juridical councils or advisory boards.

Objectives

- a. Describe the Islamic ethico-legal frameworks by which a council would deliberate vis-a-vis a bioethics question.
- b. Discuss the relationships between *Wilaya*, Moral Obligation, and tradition in a juridical council serving in the United States
- c. Explore how a juridical council would interact with the policy community in the United States

2. Speakers

a. *The Concepts of Wilaya, Moral Obligation (Maturidi), and Precedent in Juridical Councils* - Mohammad Amin Kholwadia

i. Abstract:

This lecture will address the question: To what extent is a Muslim required to administer Islamic law in his profession? This question has been addressed by classical Muslim scholars based on their understanding of what a Muslim state facilitates for Muslims in Darul Islam and what a Muslim is responsible for in a non-Muslim state. This lecture will highlight the theory of the Hanafi/Maturidi school of thought in addressing this question.

b. *Is There an Islamic Bioethics-* AbdulAziz Sachedina

i. Abstract:

Islamic biomedical ethics is a relatively new field of inquiry in Islamic religious ethics. In fact, rather than being treated as a sub-field of social ethics, it is being discussed by Muslim jurists working on Islamic jurisprudence. The result of this interest in jurisprudence is a plethora of juridical rulings on different topics in clinical ethics and medical research. The missing dimension in this otherwise rich fatwa literature is ethical aspects of the case under review based on sometimes even far-fetched interpretation of the precedents in the revealed texts of the Qur'an and the Tradition. This presentation seeks to highlight the importance of ethical inquiry in Islamic tradition to show the way Islam created cross-cultural language to guide the moral lives of its adherents by indicating principles like "public good" and "no harm, no harassment" that could be applied in all matters of interpersonal relations. Patient-physician relationship is just one among many issues in the modern medical practice and research that these principles enable healthcare professionals to find appropriate solutions that confront religious communities. Islamic legal methodology is thoroughly ethical in its presuppositions founded upon deontological and teleological ethics in the Qur'an. My presentation will dwell upon ethical underpinnings of this legal methodology which, as I shall argue, can serve as the basis for specifically Islamic biomedical principles. These principles, as I will show, are universal enough to respond, on the one hand, to the ethical dilemmas in an idiom that can communicate Islamic rulings to Muslim medical professionals, and on the other, to the outsiders who might find that language universal for their application.

3. Respondents

a. Musa Furber

b. Sherman Jackson

4. Moderator/ Facilitator
 - a. Aasim I. Padela

5. Invited Participants

- a. Ali Suleiman Ali
- b. Ahsan Arozullah
- c. Taha Abdul Basser
- d. Howard Brody
- e. Ray DeVries
- f. Sherine Hamdy
- g. Hamada Hamid
- h. Joel Howell
- i. James Jones
- j. Faisal Qazi
- k. Tariq Ramadan
- l. Hasan Shanawani
- m. Robert Vischer

Roundtable 2: Simulating the Council in Action: When is it appropriate to terminally withdraw life support?

1. Abstract

This roundtable will build on the foundation built by conference presentations and the previous roundtable discussion. Participants will focus on a clinical case given to the participants prior to the roundtable discussions. *Speakers* will present key bioethics principles currently used in medical practice, and concerns raised by actual Muslim patients that relate to death, dying, and termination of life support. *Respondents* will offer reflections and relevant considerations from within their particular professional and research disciplines. The moderated discussion will then be open to *participants*. At the conclusion of the discussion the Islamic scholars will offer closing summary statements in regards to the bioethics question raised.

Objectives

- a. Identify key Islamic ethico-legal questions on withdrawal of life support
- b. Cite key case studies and health professional controversies regarding brain death, terminal illness, and other occurrences where withdrawal of life support is considered
- c. Review American professional considerations regarding terminal illness and withdrawal of life support
- d. Discuss social and public policy debates on terminal illness and withdrawal of life support.

2. Speakers

- a. *Hospital and Professional Level Concerns about End-of-Life* - Andrew Barnosky
- b. *Patient & Healthcare Professional Level Considerations*- Najah Bazy

3. Moderator

- a. Hasan Shanawani

4. Invited Participants

- a. Howard Brody
- b. Farr Curlin
- c. Ray DeVries
- d. Musa Furber
- e. Sherine Hamdy
- f. Hamada Hamid
- g. Shamael Haque
- h. Joel Howell
- i. James Jones
- j. Aasim Padela
- k. Tariq Ramadan
- l. Robert Vischer

5. Summary Respondents

- a. Abdulaziz Sachedina
- b. Mohammed Amin Kholwadia

CASE VIGNETTE

Non-acceptance of neurologic criteria of death in a minority ethnic/religious community in Southeast Michigan: the challenge when accepted medical guidelines are in conflict with local religious beliefs

H Shanawani, N Bazzy

Introduction

Despite its widespread acceptance in clinical practice and among most religious communities some minority populations choose not to accept prevailing attitudes that brain death constitutes death of an individual. We present a case of a patient and family from a Shiite Muslim community that doesn't accept brain death, and discuss some challenges associated with such a case.

Case Report

AA was a woman born in Lebanon and of Shiite Muslim denomination. She was placed on life support after she slipped into a coma due to complications of pregnancy. She was transferred from a local hospital to a regional medical center. There, she was pronounced "brain dead," and the hospital staff asked the family when they would "like to have life support stopped." The family requested a second opinion, ultimately leading to an additional brain death exam, which confirmed AA's brain death. The next day, AA's family came to the hospital with their local *Imam* (religious leader) and a lawyer. They collectively stated that removal of life-support would constitute murder in the Islamic faith, and they requested that AA not be removed from life support to allow his family more time to consult with religious leaders.

The hospital did not have a chaplain of similar faith background as the family and, in lieu of one, brought in physicians the same religion from the medical staff to convince the family of the brain death diagnosis. The family, in turn, brought in a consultant nurse from their local community (Author NB). Although the physicians brought in shared the same general faith as the family, they were from a different denomination and a different country in military and political conflict with the patient's family's country of origin.

The physicians were neither of the same ethnicity nor of the same religious denomination and got into an argument of "what is truly Islamic." A theological argument between the physician staff and the family ensued over whether or not brain death constituted death. The family protested to hospital staff that they were being "treated differently because of [their] religion." After nearly a week of heated discussions between AA's family and the hospital staff caring for AA, the hospital staff collectively stated they would no longer be able to meet the family's request and unilaterally withdrew ventilator life support on AA. AA's family filed a malpractice claim in civil court against the medical center where the medical center prevailed.

Discussion

This case highlights challenges when caring for a patient from a minority religious community. Hospitals frequently neither have the pastoral care resources nor the relationship with local communities of a particular religion or geographic origin to struggle effectively with these cases when they arise. We recommend that hospitals work with local religious leaders in advance of such cases such as this one to anticipate and plan for them. Doing so will improve satisfaction among patients and their families, reduce staff stress, and avoid conflict and potential litigation.

It is generally assumed in American medicine that neurologic criteria for death (“brain death”) are accepted by patients and doctors as adequate to diagnose death, determine time of death, and withdraw and/ or cease life-supporting measures¹. This is the foundation claim of organ procurement agencies worldwide, namely that most major world religions approve of organ donation and have no theological or ethico-legal reservations preventing a person from choosing to be an organ donor.² Transplant materials often state ‘Most major religions encourage organ and tissue donation and at the very least allow their followers to make a personal decision in this regard³. However, public opinion on the question of brain death is not uniform³. The most commonly cited example of non-acceptance of brain death cites existing controversy among Orthodox Jews regarding whether brain death also comports with their religious law (halachic) definition of death⁴. Among Muslims, there is active debate as to what brain death signifies, i.e. legal death or an intermediate state, what brain death formulation (brain-stem or whole brain) is consonant with the tradition, and some juridical councils and communities entirely reject brain death⁵.

Since Muslims comprise a minority in the United States, and there is no formal “chaplain” or other institutional pastoral care position in the Muslim community, Muslims are less likely to be full-time chaplains at major medical centers where Muslims receive medical care. For this reason, Muslim physicians are called upon to provide pastoral care services, despite the fact that they no formal training in bioethics, religion, pastoral care, or end-of-life communication⁶. We cite this case as an example of where such attempts by medical professionals without training or experience in non-denominational pastoral care services might aggravate an already challenging situation.

Several relevant questions arise from this case:

- What are the healthcare system’s responsibilities to meet religious needs of patients?
- What is the appropriate role of the Muslim healthcare professional within ethics committees or in caring for the patient and their family?
- What are the Islamic ethico-legal considerations of when terminal withdrawal of life support is permissible?
- How should the policy community and Muslim advocacy community work to ameliorate such situations?

Case References

1. DuBois JM, Anderson EE. Attitudes toward death criteria and organ donation among healthcare personnel and the general public. *Prog Transplant*. 2006 Mar;16(1):65-73
2. Gallagher C. Religious Attitudes Regarding Organ Donation. *J Transpl Coord* 1996; 6: 186–190
3. Bresnahan MJ, Mahler K. Ethical debate over organ donation in the context of brain death. *Bioethics*. 2010 Feb;24(2):54-60
4. Ebrahim AF. Organ Transplantation: Contemporary Sunni Muslim Legal and Ethical Perspectives. *Bioethics* 1995; 9: 291–302.
5. Padela AI, Shanawani H, Arozullah A. Medical Experts & Islamic Scholars Deliberating over Brain Death: Gaps in the Applied Islamic Bioethics Discourse. *Muslim World*. 2011;101(1):53-72
6. Padela AI, Shanawani H, Greenlaw J, Hamid H, Aktas M, Chin N. The perceived role of Islam in immigrant Muslim medical practice within the USA: an exploratory qualitative study. *J Med Ethics*. 2008 May;34(5):365-9.

Roundtable 1: Speakers

Mohammed Amin Kholwadia

Shaykh Mohammed Amin Kholwadia is a well-known Muslim scholar and Islamic theologian based in the Chicago area. Since his arrival in 1984, Shaykh Amin has served the Chicago community in various capacities including as a representative to the Council of Religious Leaders of Greater Chicagoland, and as an advisor to Muslim schools and Islamic organizations. In 1998, Shaykh Amin founded Darul Qasim, an institute of higher Islamic learning where both undergraduate and post-graduate studies are conducted under his direction and leadership. He is co-author of a book on Islamic Finance and has also authored a book on Qu'ranic exegesis entitled A Spark from the Dynamo of Prophethood. His current projects include a book on Ghazalian eschatology. Shaykh Amin received training in Islamic sciences including the exegesis of the Quran, the science of Hadith transmission, and Islamic law and theology in the Indian Sub-Continent. His studies culminated at the world renowned Islamic seminary at Deoband, India. He received further instruction in Islamic Law at the Shariah Court of Patna, Bihar, India. He also received instruction in Islamic theism and theosophy from his mentor Shaykh Meeran in Bangalore India.

Abdulaziz Sachedina

Abdulaziz Sachedina, Ph.D., is Frances Myers Ball Professor of Religious Studies at the University of Virginia, Charlottesville. Dr. Sachedina, who has studied in India, Iraq, Iran, and Canada, obtained his Ph.D. from the University of Toronto. He has been conducting research and writing in the field of Islamic Law, Ethics, and Theology (Sunni and Shiite) for more than two decades. In the last ten years he has concentrated on social and political ethics, including Interfaith and Intrafaith Relations, Islamic Biomedical Ethics and Islam and Human Rights. Dr. Sachedina's publications include: Islamic Messianism (State University of New York, 1980); Human Rights and the Conflicts of Culture, co-authored (University of South Carolina, 1988) The Just Ruler in Shiite Islam (Oxford University Press, 1988); The Prolegomena to the Qur'an (Oxford University Press, 1998), The Islamic Roots of Democratic Pluralism (Oxford University Press, 2002), Islamic Biomedical Ethics: Theory and Application (Oxford University Press, February 2009), Islam and the Challenge of Human Rights (Oxford University Press, September 2009), in addition to numerous articles in academic journals. He is an American citizen born in Tanzania.

Roundtable 1: Respondents

Shaykh Musa Furber

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 Jum'u, 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 Institute for Islamic Studies in Abu Dhabi, UAE.

Sherman Jackson

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.

Roundtable 1: Moderator

Aasim I. Padelá

Aasim 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.

Roundtable 1: Discussants

Ali Suleiman Ali

Shaykh Ali Sulaiman Ali 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.

Ahsan Arozullah

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.

Taha Abdul Basser

Born and raised in New York City, Taha bin Hasan Abdul-Basser is an independent consultant, researcher and translator in the field of Islamic ethics and law. He is Chaplain of the Harvard Islamic Society & Muslim Chaplain at the Harvard Chaplains; former Senior Tutorial Instructor at Harvard University; former Lecturer in Arabic at Boston University; Instructor at the Fawakih Institute and Managing Partner at Straightway Ethical Advisory. He has served as a financial ethicist and consultant to Fajr Capital Ltd, Javelin Exchange Traded Shares (JETS), The Datestone Group and other financial, commercial and non-profit

entities. As lead researcher and contributor to the “Sharī`a Database,” the Harvard Islamic Finance Information Program’s electronic database on Islamic financial ethics and jurisprudence, Taha translated and annotated more than 100 ethical-legal responsa (fatāwā) on finance.

He received an A.B. in the Comparative Study of Religion from Harvard College, a Certificate in the Advanced Study of the Arabic Language from the Spectra Institute of Language Studies (San`a, Yemen), a A.M. in Arabic and Islamic Studies from the Department of Near Eastern Languages and Civilizations at Harvard University and is an ABD in the Department of Near Eastern Languages and Civilizations at Harvard University.

He has been studying traditional Islamic disciplines since 1994, in Yemen and the US, with teachers from the Sudan, the Yemen, Tanzania and Bahrain. He has traditional licenses (ijazāt) from several teachers, including Shaykh Nizam Ya`qubī (Bahrain). He currently resides in Eastern Massachusetts with his wife, Monifa Matthew (Harvard College `98) and their children.

Howard Brody

Howard Brody 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’s most recent book is *The Future of Bioethics* (Oxford University Press, 2009). He is also author of *Hooked: Ethics, the Medical Profession, and the Pharmaceutical Industry* (Rowman and Littlefield, 2007), *The Healer’s Power* (Yale University Press, 1992), *Stories of Sickness* (Yale University Press, 1987; second edition, Oxford University Press, 2003), *Ethical Decisions in Medicine* (Little Brown, second edition 1981), and *Placebos and the Philosophy of Medicine* (University of Chicago Press, 1980), Dr. Brody has also written more than 100 articles on medical ethics, family medicine, and philosophy of medicine. He is also a co-author (with Peter Vinten-Johansen, Nigel Paneth, Stephen Rachman, and Michael Rip) of *Cholera, Chloroform, and the Science of Medicine: A Life of John Snow* (Oxford University Press, 2003). In collaboration with his wife Daralyn, Dr. Brody wrote *The Placebo Response: How You Can Release the Body’s Inner Pharmacy for Better Health*, published by HarperCollins in 2000. Another book on the history of medical ethics, *Michael Ryan’s Writings on Medical Ethics* (co-edited with Zahra Meghani and Kimberly Greenwald) is in press. His work has been translated into six languages.

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.

Ray De Vries

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.

Sherine Hamdy

Sherine Hamdy 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.

Hamada Hamid

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.

Joel D. Howell

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 Wellcome 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.

Jimmy Jones

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.

Faisal Qazi

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 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 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.

Tariq Ramadan

Tariq Ramadan 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.

Hasan Shanawani

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 Detroit VA Hospital 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 Detroit VA Hospital 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.

Robert K. Vischer

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.

Roundtable 2: Speakers

Andrew Barnosky

Dr. Andrew Barnosky 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.

Najah Bazy

Najah Bazy, 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. Bazy 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 Bazy 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.

Roundtable 2: Moderator

Hasan Shanawani

SEE PRECEDING SECTION

Roundtable 2: Discussants

Howard Brody

SEE PRECEDING SECTION

Farr A. Curlin

Farr A. Curlin, MD, 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.

Ray De Vries

SEE PRECEDING SECTION

Musa Furber

SEE PRECEDING SECTION

Sherine Hamdy

SEE PRECEDING SECTION

Hamada Hamid

SEE PRECEDING SECTION

Shamael Haque

Shamael Haque completed his Master's degree in Health Management at University of Michigan and his medical degree at Michigan State University. He then went on to complete a combined Neurology and Psychiatry residency at Henry Ford Hospital in Detroit, Michigan. Dr. Haque subsequently completed a fellowship at the University of Michigan Center for Forensic Psychiatry. He is board certified in both Neurology and Psychiatry and is currently at Henry Ford Hospital as a director of a Neuropsychiatry clinic as well as staff of Henry Ford Memory Clinic. He coauthored a paper on the Variability of Brain Death Guidelines in Leading US Neurologic Institutions which led to a recent national revision of brain death guidelines by the American Academy of Neurology.

Joel D. Howell

SEE PRECEDING SECTION

Jimmy Jones

SEE PRECEDING SECTION

Aasim I. Padela

SEE PRECEDING SECTION

Tariq Ramadan

SEE PRECEDING SECTION

Robert K. Vischer

SEE PRECEDING SECTION

Roundtable 2: Summary Respondents

Mohammed Amin Kholwadia

SEE PRECEDING SECTION

Abdulaziz Sachedina

SEE PRECEDING SECTION

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