

DILEMMA OF NURSES IN ASSISTING MEDICAL PRACTICES AGAINST ISLAMIC PRINCIPLES

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Introduction

Many ethical issues affects patient and family in the healthcare setting. Amongst the situations are “euthanasia, withholding and withdrawing treatments, physician-assisted suicide, do not resuscitate (DNR) orders, advance care planning, refusal of treatments, consent, quality of end of life care and advance directives are the main debates in healthcare” (Zahedi, Larijani & Bazzaz, 2007).

Nurses, as the largest proportion of healthcare discipline are always left perplexed in having to assist physician despite the medical procedures that often against Islamic practices, for instance, assisting in prohibited abortion or physician-assisted dying (euthanasia).

This study aims to provide a review on the dilemma faced by nurses in assisted medical practices against Islamic and religious principles.

Methods

Literature search was conducted using google scholar database until year 2021. The literature selected were written in English using keywords of nurses, abortion, physician-assisted dying, euthanasia, organ transplant, ethical issue, ethical dilemma, legal and Islamic principles. The searched articles then were analysed accordingly to identify the perspectives from Islamic principles in regards to those medical practices.

Keywords: Medical practices; Ethical dilemma; Islamic practices; Nurses

Results and discussion

Most of the articles highlight medical procedures that against Islamic or religious practices as a debatable issue. Despite the debates, the nurses are still facing a constant dilemma in having to carry their professional duties as there are no consensus concerning the ban of unethical procedures in some countries, in particular countries with minority Muslim. Some Muslim nurses have to assist the physicians in performing the procedures yet they know that it is unethical and against religious principles. Medical Assistance in Dying was legalised in Canada in 2016 by an amendment to the Criminal Code that removed its prohibition (Pesut et al, 2020). This legalisation allows nurses to be involved in performing this procedure despite it is unethical for Muslim practitioners. Evidence of the importance of the nursing role, particularly in dealing with those preliminary requests for euthanasia, has been documented in the literature (Beuthin et al, 2018; Sheridan, 2017). Despite the relatively small volume of nursing-specific literature identified, the breadth of perspectives in argumentation was notable.

Conclusion

The medical practices against Islamic principles has been highlighted in line with the dilemma of having to fulfil the nurses’ professional code of practice. The dilemma not only exist amongst Muslim but Westerners as well. It is hoped the dilemma faced by the nurses particularly Muslim nurses are heard by medical practitioners, policy makers and religious leaders to prevent these nurses involved in any procedures against the religious principles, which against the code of ethics of nurses.

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Doctors' anti-abortion views could impact on women's access to service

Concern about termination services is rising, with fewer doctors willing to perform the procedure, DoH says



▲ A survey of medical students has found that almost half believe doctors should be allowed to refuse to perform any procedure to which they object. Photograph: Christopher Furlong/Getty Images

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Assisted dying—time for a full and fair debate

BMJ 2015 ; 351 doi: <https://doi.org/10.1136/bmj.h4517> (Published 20 August 2015)

Cite this as: BMJ 2015;351:h4517

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Muslim medical reasons against assisted suicide

In Britain, there are about three million British Muslims and about 20 000 Muslim doctors and thousands of Muslim nurses. All Muslims share the same belief in the SANCTITY of human life and that our all GOD, the Creator is the real Owner of all life. No one has the right to end his/her life directly (as in suicide) or indirectly (as in Assisted suicide). Suicide, Assisted suicide and Euthanasia are all prohibited in Islam on every Muslim believer man or woman.

As the latest issue of the BMJ (22 August) has published many articles on Assisted dying, including the Editor's Choice by Fiona Godlee, editor in chief, we feel it is appropriate to put the Islamic point of view of British Muslims, Muslim doctors and Muslim nurses and patients.



Perkas enam petugas perabotan kesehatan di klinik, dekat Raden Saleh, Jakarta Tengah.

Pengarah Siasatan Jenayah Umum Polis Jakarta, Senior Komisioner Tubagus Ade Hidayat, berkata antara yang ditahan dalam operasi berkenaan ialah tiga doktor, dua jururawat dan seorang bidan.

"Turut ditahan adalah empat kakitangan pentadbiran klinik terbabit yang didakwa menjadi broker, pegawai pengambil pesakit, pembersih janin dan pembeli ubat.

"Dua pasangan yang ingin mendapatkan khidmat terbabit dan seorang pihak ketiga yang mengarahkan mereka berbuat demikian juga ditahan," katanya.

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REVIEW

The moral code in Islam and organ donation in Western countries: reinterpreting religious scriptures to meet utilitarian medical objectives

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Abstract

End of life organ donation is controversial in Islam. The controversy stems from: (1) scientifically flawed medical criteria of death determination; (2) invasive perimortem procedures for preserving transplantable organs; and (3) incomplete disclosure of information to consenting donors and families. Data from a survey of Muslims residing in Western countries have shown that the interpretation of religious scriptures and advice of faith leaders were major barriers to willingness for organ donation. Transplant advocates have proposed corrective interventions: (1) reinterpreting religious scriptures; (2) reducing faith leaders' and (3) utilizing media campaigns to overcome religious barriers in Muslim communities. This proposal disregards the intensifying scientific, legal, and ethical controversies in Western societies about the medical criteria of death determination in donors. It would also violate the dignity and inviolability of human life which are pertinent values incorporated in the Islamic moral code. Reinterpreting religious scriptures to serve the utilitarian objectives of a controversial end-of-life practice, perceived to be socially desirable, transgresses the Islamic moral code. It may also have deleterious practical consequences, as donors can suffer harm before death. The negative normative consequences of utilitarian secular moral reasoning reset the Islamic moral code upholding the sanctity and dignity of human life.

Keywords: Death, Organ donation, Organ procurement, Transplantation, Islamic moral code, Religion, Culture

2021 World Congress of the Integration and Islamisation

Acknowledgement: Assoc Prof Dr Abdurezak Abdulahi Hashi