



(Beginning in the name of Allah; the Beneficent, the Merciful)

HEALTH CARE TRAINING HANDBOOK FOR MUSLIM PATIENTS



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FOREWORD

As you confronted the cultural and psychological challenges in providing Medical Treatment and its support services, let's remind you that as human beings we share more in common than we do differences. According to the Laws and Traditions of Islam we wish the peace and mercy of God for you.

Islam is the fastest growing religion in the world and is the second largest religion in the world now. Still very few hospitals, outside Muslim countries, where Muslims can receive Medical care according to the Laws and Traditions of Islam.

In the Greater Portland Metropolitan area alone there are 10,000 – 14,000 Muslims – Muslims of every race and ethnicity – every color – every age. Most large cities and some of the smaller ones, in Oregon have significant populations of Muslims. While Muslims tend to live around the Masjids (Mosques) and in communities with concentrations of Muslims, some live in areas isolated from other Muslims but still practice their religion.

Islamic Social Services of Oregon State (ISOS) – Healthcare Committee provides training and consultation to healthcare organizations (hospitals, home health care, hospice, etc) and to counselors involved meeting the health and care counseling needs of Muslims.

The purpose of this manual is to provide you with a basic understanding of Islam and with information necessary to provide Medical and auxiliary services for care under the Laws and Traditions of Islam. For this purpose, we have divided this manual into three sections.

Section One deals with a basic understanding of our religion, to provide you with accurate information and, give you the rationale for the specifics of Medical Treatment that may differ for us.

Section Two will provide you with the specific requirements of Islamic Medical Care, thus you will learn what is and is not allowed and how they affect your treatment of the patient.

Section Three deals with the most frequently questions asked.

We pray this will be a good learning experience for you. We encourage your questions. We are available to you to answer any additional questions you have. Please feel free to call us at our office at (503) 259-2320.

Thank you.

Islamic Social Services of Oregon State (ISOS)



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How Would You Answer?

This questionnaire is provided to look at the information you have before you read this handbook. A questionnaire is also provided at the end of this document. Please answer the following questions now.

1. What do Muslims use to guide their lives?
2. Can a Muslim woman have a male Nurse/Doctor?
3. Can a Muslim man have a woman as his Nurse/Doctor?
4. If a Muslim patient is in the hospital/treatment facility, what is needed to facilitate his/her needs in regards to required prayer?
5. Can a Muslim eat meat from the regular menu as long as it is not pork?
6. Can a Muslim use cough syrup with an alcohol base as long as it is used for the purpose of medication?
7. If a Muslim patient is praying and a doctor/nurse needs to see him/her, must the doctor/nurse wait before the prayer is over?
8. When is it permissible for an opposite gender person to provide some medical care to a Muslim patient?
9. If a woman comes to receive *OB/GYN* treatment under the Laws and Traditions of Islam but does not cover her hair, should she be considered a Muslim?



Section I

Islam

“Islam” is an Arabic word meaning peace, purity; submission, surrender, and obedience. As a religion, Islam stands for complete submission and obedience to God. That is why the religion is called “Islam”.

Fundamental Pillars of Islam

1. **Shahadah:** Belief in Allah, the One God and in the Prophet Muhammad who is His Last Messenger.
2. **Salaat:** The Salaat may be performed in a sitting position or in a lying position if one is unable to perform as prescribed positions. A Muslim in prayer faces the Kaabah. In Portland, Oregon the direction is 17° North-East.
3. **Fasting** during the month of Ramadan, the annual religious fast that follows the lunar calendar hence is 10 days earlier each year.
4. **Zakaat.** Compulsory annual excise of 2.5% on accumulated wealth, merchandise, certain crops and livestock in agricultural societies and subterranean and mineral wealth. This compulsory excise is paid by the Muslim who attains certain financial standards prescribed by Islam. It is used entirely for the needy.
5. **Hajj.** The greater Pilgrimage to the Kaabah, The House of Allah in Makkah, and the performance of the rites of pilgrimage in the designated sacred area which surrounds the Kaabah.

Articles of Faith

1. Belief in God ([Allah](#)), the one and only one worthy of all worship ([tawhid](#)).
2. Belief in all the Prophets ([nabi](#)) and Messengers ([rusul](#)) sent by God.
3. Belief in the Books ([kutub](#)) sent by God:
 - a. Scrolls given to Abraham
 - b. Psalms of David
 - c. Torah given to Moses
 - d. Gospels of Jesus
 - e. Qur’an given to Muhammad
4. Belief in the Angels ([mala'ika](#)).
5. Belief in the Day of Judgment ([qiyama](#)) and in the Resurrection (life after death).
6. Belief in Destiny (Fate) ([qadar](#)).

Man’s Accountability to God

Mans’ life is not limited to the short span of earthly existence. On the Day of Judgment the entire human race will be resurrected; everyone will come before Almighty God and face the consequences of his deeds in this life. Thus, life in the Hereafter is a continuation of the earthly life.



Belief in man's accountability to God gives a sense and meaning to life and differentiates human beings from animals and inanimate objects. It serves as a reminder against crime, corruption, immorality, and injustice.

From this you can see that we, as Muslims, believe that there are specific directions laid down for our lives that outline every aspect of it, including health care. Further, we believe that, as a free agent, man is accountable to God for whatever he does on this earth and, finally, that there will be consequences and/or rewards of those choices made in life, in the hereafter.

As you provide medical care for Muslims, please remember that we, like people of all religions, have those who follow the directions of the religion seriously and strictly and those who do not, may God be merciful to them.

Muslims

As Muslims (Members of the Islamic faith) we believe that the life of man was created to be obedient to laws – the laws of God. We believe that God, whom we call Allah (an Arabic word for The God), gave man a free will and because of that free will, man has a choice. He has a choice regarding the selection or rejection of a way of life. He can opt for any manner of living he chooses and believe whatever he chooses to believe. He can prepare his own moral and ethical code or he can accept one made by someone else. He can write his own course of behavior. He can choose to accept and follow the rules set down by God, or he can choose not to follow them.

Practice of Islam

As with any religion, you will find people who follow the teachings to varying degrees. There are those who identify themselves as Muslims and follow all of the rules of the religion and there are those who identify themselves as Muslim who follow only a few of the rules. There are many different ways to practice this religion, but, to be considered Muslim all agree that there is only one God and that Muhammad is His final prophet.

Qur'an and Hadith (Sunnah)

Muslims believe the rules set down by God have not changed. They are the same rules sent to all of the Prophets, from the beginning of time – the rules sent to Adam, Moses, Ishmael, Jesus and Muhammad (May the peace and blessings of God be upon all of them). These Prophets, men chosen by God to deliver the message to the people of the earth, began with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, Aaron, David, Solomon, Elias, Jonah, John the Baptist, Jesus, and ended with Muhammad (may the peace and blessing of God be upon them). It is this complete message by which Muslims live.



These directions for life, for Muslims, are directed by the Qur'an and Sunnah. The Qur'an is the last revealed work of God and the basic source of Islamic teachings and laws. It provides teachings that cover all of human life, including reliable systems of social justice, politics, economics, legislation, morality, worship, knowledge and wisdom.

The Sunnah or Hadiths are the teachings, sayings and actions of the Prophet Muhammad (peace be upon him) were accurately reported and collected by his devoted companions. They explain and elaborate the Qur'anic verses and provide an example of conduct for Muslims.

It is from the Qur'an and Sunnah that Muslims find the way to conduct every aspect of daily life: how to treat others, how to raise children, how to treat one's spouse, moral laws to follow, and the best way to eat, sleep, dress, and bathe. In short, there is not a single aspect of daily living, thinking, feeling, believing or behaving that is not covered in the Qur'an and Sunnah.

Prophet Muhammad (571 – 632 A.D.)

The Prophet Muhammad, who is the seal of the Prophets, was a living example of how Allah Almighty wants human beings to live. The Qur'an was revealed to him through the Archangel Gabriel and written down by scribes word for word and letter by letter. The Sunnah (Hadith), on the other hand, is the sayings, acts and attitudes of the Prophet Muhammad, which is the application of the Qur'an to the practical way of life. Hence, a Muslim always endeavors to follow the Sunnah of the Prophet.

The Kaabah (Qaabah)

The Kaabah, "The House of God", is in Makkah, Saudi Arabia and is a cube shaped structure the size of a three-storey building first built by Prophet Adam and reconstructed by Prophet Abraham and his son Ishmael.

Intention

Islam teaches all action is judged by intent, to enjoin goodness and forbid wrong-doing and oppression, to practice charity and justice and to serve Him by serving mankind.

Equality – Rights and Dignity Guarantee

Islam provides equal rights for all people – regardless of race, nationality or gender. In Islam there is no color (in regards to race). Human beings are simply seen as Muslim and non-Muslim. If you have seen the movie Malcolm X, you will have a good example of this concept. In the Movie, Malcolm X went to the Middle East to make Hajj (the pilgrimage every Muslim who has the means makes at least once *in* their lifetime). Prior to his going, he believed strongly, and preached the separation of the races. He believed that was part of Islam. When he went to Hajj, he found the truth about Islam. He



prayed, ate, slept and made his pilgrimage with men of all races – and all were equal. This was the journey that brought Malcolm to an understanding of true Islam.

The rights and dignity of women are guaranteed by Islam. Islam was brought to the world in a time when women were not even considered human beings. Women were considered property and had no legal rights. The birth of a daughter was considered a bad omen and often girl babies were buried alive. Islam elevated the status of women, providing them with rights that guarantee she can own property, make her own decisions regarding choice of husband, be treated with kindness and be supported financially in marriage, and to acquire education. Many of the rights that were guaranteed to women in Islam 1400 years ago only came to the United States in the past century.

In Islam, as in most other religions, the husband is considered the head of the household. As such, in matters that do not go against the laws of God, wives are obedient to their husbands.

Worship of God

Islam puts a great emphasis on worship. To worship God is to love Him and to act upon His commands in every aspect of life, to enjoin goodness and forbid wrong-doing and oppression, to practice charity and justice and to serve Him by serving mankind.

Prayer is one form of Worship to God. Muslims pray five times a day, at prescribed times beginning in the morning just before dawn and the final prayer at night.

Health Care

There are many Hadiths which encourage Muslims to seek medical treatment.

Usamah ibn Shuraik narrated: “I came to the Prophet, peace be upon him, and found him with his companions. They were calm and serene as if there were birds over their heads. I greeted them and sat down. Then some Bedouins came from various places. They asked him, “O Allah’s Messenger! Should we seek medical treatment for our illnesses?” He replied, “Yes, you should seek medical treatment because Allah, the Exalted, has let no disease exist without providing its cure, except for one ailment, namely old age.” (This is a Hadith reported in Tirmidhi).

Muslim physicians have shared with other physicians in the great history of medicine. Muhammad ibn Zakariyya’ al-Razi (born in Merv about 192/808-And died some years after 240/855) was one of the greatest physicians who emphasized clinical medicine and observation. He was a master of prognosis, psychometric medicine and also anatomy. He was the first to identify and treat smallpox, to use alcohol as an antiseptic and to make medical use of mercury as a purgative. His Kithab al-hawi is the longest work ever written in Islamic medicine: and he was recognized as a medical authority in the West up to the 18th century.



The greatest of all Muslim physicians, however, was ibn Sina who was called the “prince of physicians” in the West. He synthesized Islamic medicine in his major masterpiece, *al-Qur’an fi’l tibb* (The Cannon of Medicine), which is the most famous of all medical books in history. It was the final authority in medical matters in Europe for nearly six centuries and is still taught wherever Islamic medicine has survived to this day in lands such as Pakistan and India. Ibn Sina – Abu Ali al-Husain ibn Abdullah ibn Sina (980 – 1037 C.E.) discovered many drugs and identified and treated several ailments such as meningitis but his greatest contribution was in the philosophy of medicine. He created a holistic system of medicine which involved physical and psychological factors, drugs and diet. Muslim physicians continued to make important contributions to the practice of medicine and do to this day. However, even this practice is guided and directed by the Qur’an and Sunnah.

Seeking Treatment for Medical Problems

Anas ibn Mas’ud reported that the Prophet, peace be upon him, said: “Verily, Allah has not let any malady occur without providing its remedy. Therefore, seek medical treatment for your illnesses.” (Nasa’i, ibn Majah, and ai-Hakim.)

Jabir narrated that the Messenger of Allah, peace be upon him, said: “There is a cure for every disease. Whatever an illness is treated with its right remedy, it will, by Allah’s permission, be cured”. (Muslim)

As we can see, from these Hadiths, Muslims believe there is a cure provided for every illness and Muslims are encouraged to seek the cure for illness through medical treatment. The manner in which medical treatment is obtained is also directed by Islam.

In a book of Islamic Legal rulings, *Al-Adab san-Shar’iah* Ibn Mufih writes that Shaikh Taqiyyuddin ibn Taymiyyah said, “A credible Jew or Christian who has medical expertise may treat a sick Muslim”. Likewise, it is reported that the Prophet, peace and blessings be upon him, ordered Muslims to seek treatment from Al-Harith ibn Kalday, who did not believe in the Islamic faith. However, it is clear that, when a Muslim who is equally qualified is available, the Muslim is required to seek treatment from him/her.

Further Islam requires that Muslims seek treatment from a same gender person whenever it is possible. In *Al-Adab al Shar’iah* ibn Mufih writes: “If a woman is sick and no female doctor is available, a male doctor may treat her. In such a case the doctor is permitted to examine her, including her genitals. The same applies to a female doctor treating a sick man”. However, when a same gender is available, that person must provide the treatment.

These restrictions apply to all “care givers”. Therefore, in most cases males must be cared for by males and females by females.



Medication used in medical treatment is also restricted. Scholars hold that the use of wine and other prohibited things as medicine is Haram (unlawful). They base their arguments on the following: (Qur'an: Yusuf Ali, 5:90) "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper." And the Hadith: Wa'il ibn Hujr al-Hadrami reported that: "Tariq ibn Suwaid asked the Prophet (PBUH), if he could use liquor as a medicine. The Prophet replied: "It is not a cure, but a disease." (Muslim, Abu Daw'ud, Tirmidhi) Umm Salamah, the wife of the Prophet, peace be upon her, reports that he once said, "Allah has not placed a cure for your diseases in things that he has forbidden for you." (Reported by Baihaqi ibn Hibban considers this Hadith to be sound. Bukhari has also related it on the authority of ibn Mas'ud.)

So, you can see that Muslims are encouraged to seek medical treatment but that treatment, including medication, is required to be within certain restrictions. With this basic understanding of Islam we shall proceed to the treatment itself.



Section II

Islamic Social Services of Oregon State (ISOS) is designed to provide a full range of social services primarily, but not exclusively, to the Muslim population. The Healthcare Committee has the responsibility of providing education and training in two areas:

1. Individual Muslim counselors and
2. Health care individuals and organizations.

In either cases, to receive ISOS approval, the agency (hospital, nursing service, hospice, etc) or individual must meet specific standards and then, having been approved maintain those standards of treatment for the Muslim population strictly, according to the laws and traditions of Islam. The mission of the ISOS Healthcare Committee is to serve as the approving body which promotes the delivery of services to the Islamic (Muslim) population in the health care system in a manner which is consistent with Islamic Law and Tradition.

The purposes of ISOS Healthcare Committee are to:

1. Provide guidelines to the Health Care Providers on the Islamic Laws and traditions regarding the care of Muslim patients.
2. Identify those health care organizations and individuals who provide these services to the Muslim population.
3. Develop and maintain standards that can be used to measure an ongoing adherence to the Laws and Traditions of Islam for those patients.
4. Provide an independent, impartial and objective system to review the total system.
5. Build relations of Mutual Respect and referral.

The value of this process is to set standards that adhere to the Qur'an and Sunnah with no exception and, wherever there is controversy, to utilize the most conservative view.

Like members of all religions, Muslims practice their religion in different ways: some women cover, some do not; some men have beards, some do not; some women/men shake hands with opposite gender persons, some do not. The list goes on. However, in teaching the appropriate means of providing Medical Care to the Muslim population, we adhere to the strictest guidelines of Islam. This affords you, the Medical Professional, with guidelines that will not offend any Muslim. If an individual Muslim makes a choice not to adhere to specific teachings of Islam in their treatment that is the exercise of the free will given to them by God. However, we ask that, as the Medical Professional, you provide the therapy according to the strictest guidelines, unless the patient requests otherwise.



The preservation of life overrides all the guidelines presented in this publication. Islam allows exceptions to its rules in emergency situations but these must truly be life threatening.

We have divided the Hospital Program into the following categories:

1. Nutrition
2. Privacy
3. Religion

Nutrition

Islam provides strict dietary regulations for Muslims. The fundamental regulations require that all meat be slaughtered in a specific manner and that certain meats are Haram (forbidden). The most widely known Haram (forbidden) meat is pork. There are, however, others for example: birds of prey. However, of those that would usually be served in our society, pork is the one that Muslims do not eat. As noted above, the kind of meat is not the only regulation in the use of meat. The manner in which the meat is slaughtered is strictly prescribed. Therefore, beef, chicken, lamb, etc. that is purchased in a supermarket is not acceptable according to our dietary guidelines. The meat that is considered Halal (permitted) for Muslims is either purchased from a Halal meat market or a person who slaughters and sells Halal meat, or the meat slaughtered in the prescribed manner by a member of the family or a friend.

While this guideline may appear relatively simple to follow, we must note that it has effects on other food and non-food items. For example, Muslims may not eat gelatin or products that contain gelatin because an ingredient in that gelatin is a meat produce, most often pork. Gelatin capsules of medication are forbidden to us. Jell-O is forbidden. Gravies and seasonings that contain meat or meat byproducts are forbidden because they may contain meat that has not been slaughtered in the prescribed manner. In settings where the Muslim must be provided with food, there are three manners in which this can be accomplished simply:

1. The Muslim can eat a vegetarian diet and add fish (all fish and seafood is considered Halal – lawful) or
2. Halal meals may be purchased from a Halal restaurant or
3. Halal meals may be prepared at home and brought to the Muslim.

Our dietary guidelines also include the restriction of other forbidden items, for example the use of alcohol in any form – including medication. In addition, we do not use soaps, lotions, toothpaste or deodorants that are made using animal experimentation or animal fat (tallow) nor do we use mouthwash with alcohol.



Part of our dietary regulation includes fasting. Fasting is prescribed for Muslims during the month of Ramadan. The month in which Ramadan occurs changes each year, according to the Islamic calendar. Refer to I-SOS website (www.i-sos.org) for Ramadan schedule. It changes by approximately 11 days each year. During this month Muslims all over the world fast from dawn to sunset. The fast means abstinence from all food, drink and sex. It is the belief of Muslims that many blessings come with the prescribed fast. In addition to the prescribed fast during Ramadan, many Muslims fast on Mondays and Thursdays. This is not required but is considered beneficial to the spiritual well being and, as such, should be encouraged. There are, however, specific times when a Muslim is not permitted to fast, one of these is when they are sick. During pregnancy, and the period of nursing a baby, the decision of whether or not a Muslim woman can fast depends on how it will affect her health, and the health of the nursing child. The decision, therefore, is her Doctor's.

Muslim women nurse their babies during the first 2 years of life.

Privacy

Privacy and modesty are one hallmark of the Islamic religion. Muslims believe in strict separation of the sexes outside of marriage.

Muslim men and women are not permitted to touch, or be touched by, members of the opposite sex unless they are married to them. Additionally, unrelated men are not permitted to enter the room of a woman. This creates unique problems in the delivery of health care services.

Muslim women are required to have a woman physician as is true for Muslim men. Only in emergency situations, where life is threatened, may a male physician care for a woman patient. There are exceptions to this rule, and they usually exist when the best possible physician for a procedure is one of the opposite sex. The same is true of Nurses, Nursing Assistants, housekeeping staff, and lab technicians.

For Muslims "Privacy" also refers to the covering of the body. Women are required to cover their entire bodies in loose fitting clothes. The strictest practice is among women who cover their face and hands as well. Islam teaches that Muslim women, may expose their hands and faces, but cover the rest of their bodies including their hair. Women, also, are not permitted to bathe or use the bathroom while other women are present.

These guidelines do not change when a woman is in the hospital, in labor, or in delivery. Therefore, we ask that you keep the woman's body covered except those specific areas that need to be uncovered for specific procedures. This does not vary from standard Nursing practice. It is the same privacy any woman would be afforded.



For the added privacy of a Muslim woman, we ask that you post a sign on the door of the room, identifying the patient as Muslim and asking that visitors **KNOCK BEFORE ENTERING**.

The general rule of thumb is “men with men” and “women with women”. The more strictly this is followed, the more “Islamically Correct” you will be.

Religion

For Muslims, the practice of religion is not a separate entity. Religion is our life. Because every aspect of our life is directed by the Qur’an and Hadith, every move, every conversation, every decision, every thought and every behavior is related to Islam. Our belief is that we were born into a state which is directed toward following the Will of God. Our problems come when we deviate from that “straight path”. Therefore, in every decision you make with your client, the religious guidelines he/she follows should be respected.

Muslims pray 5 times a day. The times in which prayer is made is strictly prescribed. However, [see: <http://www.i-sos.org/salat.htm>] there is a “window” of time in which the prayer can be made. The time varies from location to location and from day to day (see prayer schedules attached). Prayer can be made from the bed, or a chair, if the patient is not physically able to make it in the usual manner. Prayers are not lengthy, so, if you see the patient is in prayer, we ask that you wait until they are finished.

The practice of “relationships” is intensely important in Islam. The most important of these relationships is that of a husband and wife. Men and women are encouraged to marry in Islam and gender roles are specific.

“Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means; therefore, the righteous women are devoutly obedient, and guard in (the husband’s) absence what Allah would have them guard” (Qur’an 4:34)

Some husbands may not wish to leave the hospital at any time while their wife is there. They will insist on being with her at all times. We ask that you permit this. It will provide emotional security for both the husband and wife and, therefore, make your job easier.

In the room of a Muslim patient, you may often find Muslims reading Qur’an – usually in Arabic. If you have a specific service to perform for that patient, we ask that you should wait a few moments. If the reading or recitation continues, you may ask, in a low voice, if you may interrupt for medical service that has been ordered.

We pray that Allah will bless all of your efforts and give you added blessings as you work for the recovery of all of your patients.



Again, we offer our support in this work. If you have questions, please feel free to contact us.

The Family Unit

Marriage is something solemn and sacred. It is a contract to which God himself is the First Witness and the First Party. It is concluded in His name, in obedience to Him and according to His ordinances.

Husbands and wives have definite responsibilities which are complementary to each other. They must show mutual respect at all times. God enjoins on men and women benevolence towards their parents.

Mothers enjoy more recognition and a higher honor in the sight of God than fathers. The parent-child relationship is also complementary. Each is required by God to obey and show love and respect to the other.

The privacy of family members living in the same house and others is clearly detailed in the Qur'an.

Extended family systems are encouraged in Islam, to provide extra care for the young and the elderly. One of the most inalienable rights of the child in Islam is a right to life and equal chances in life. No discrimination of any kind is permitted.

Muslim men are permitted to have up to four wives. This is not a recommendation but a permission given by God under certain circumstances (for example, to compensate for the loss of men in wars; to minimize prostitution and adultery; where a previous wife is so disabled that she cannot care for her family; where a wife is unable to bear any children). It is a requirement that all wives be treated equally. Man is ordained by God to extend his utmost help and kindness to other family members and relations.



Section III

Frequently Asked Questions

Q.	Why do some Muslim Women cover their hair and faces?
A.	The manner in which Muslim women dress is often called “Hijab”. Hijab is an Arabic word that literally means screen, curtain, and concealment. As you already know, the life of Muslims is directed by Qur’an and Hadith. There are many of those that provide the direction to “cover” for women. One of these is as follows: “O Prophet! Tell your Wives and daughters, and the women of the believers that (while going out of their houses) they should draw lower upon them the portions of their (loose) outer coverings from over their heads on to their bosoms (so as to veil therewith the arms, the neck, the hair and ornaments worn over them). This practice is more likely to help them to be distinguished (from other women who make display of their beauty and ornamentation) and so saves them from trouble. Allah is Great Protector, Ever Merciful”. (Qur’an 33:59) Because of this, and other verses, it is clear that Muslim women are required to cover their bodies, including their hair face in loose garments.
Q.	If this is a requirement, why don’t all Muslim women dress like that?
A.	Like in any religion, people vary in the manner of practice. For example, there are Christians who attend church 3 or 4 times a week, never dance or sing, never wear makeup or jewelry, and there are Christians who attend church on Sunday and do wear make-up and jewelry and dance and sing. Is one less Christian than the other? It is rather, a difference in the manner of practice of the religion. The same is true of Muslims.
Q.	If I go to provide a nursing service for a Muslim patient and she is praying, what should I do?
A.	Please, wait. Prayer takes only a few minutes.
Q.	Are there a Muslim Chaplains available?
A.	The hospital provides Muslim Chaplain services.

Now that you have reviewed this entire manual, please take the “Follow-up Questionnaire” that follows.



Follow-up Questionnaire

1. What do Muslims use to guide their lives?
2. Can a Muslim woman have a male Doctor/Nurse?
3. Can a Muslim man have a woman as his Doctor/Nurse?
4. If a Muslim patient is in the hospital/treatment facility, what is needed to facilitate his/her needs in regards to required prayer?
5. Can a Muslim eat meat from the regular menu as long as it is not pork?
6. Can a Muslim use cough syrup with an alcohol base as long as it is used for the purpose of medication?
7. If a Muslim patient is praying and a Doctor/Nurse needs to see her, must the Doctor/Nurse wait before the prayer is over?
8. When is it permissible for an opposite gender person to provide some Medical care to a Muslim patient?
9. If a woman comes to receive *OB/GYN* Treatment under the Laws and Traditions of Islam but does not cover her hair, should she be considered Muslim?

Additionally, if you have any questions that were not adequately answered, please ask your instructor. A member of the staff of Islamic Social Services of Oregon State is usually available to answer any question you have.

Again, thank you for your diligent effort in providing Hospital care according to the Laws and Traditions of Islam.



Appendix A: Food (Halal and Haram)

All kitchen staff should be aware that only Halal meat (i.e. meat slaughtered according to Islamic requirements) must be given to Muslim patients. They should also be made aware that Muslims **do not eat pork or any other pig meat and its products e.g. bacon, ham sausages, etc.** Kosher food is acceptable. Separate utensils should be used. For example, the knife used for slicing pork must not be used to cut anything to be given to a Muslim. Halal food should be made available to Muslim patients. If this is not possible, Muslims should be given the choice of having seafood, eggs, fruit and vegetables.

Depending on the ethnic background of Muslim patients, they may prefer to eat from separate plates with their fingers rather than from one plate with a knife and fork. Ask the patient, the family, interpreters or community representatives. Water is traditionally taken at meals. Please ensure that water and a glass to drink from, is readily available.

Be aware that Muslims are advised not to eat to capacity and always to share food. Expect small amounts of uneaten food but try to identify problems with food acceptance if large amounts are left untouched.

When serving food or drinks to the patient please allow it to be served and received by the right hand. Muslims consider the left hand unclean since it is used to cleanse oneself after going to the toilet. Therefore when eating, or giving or receiving only the right hand may be used. Hand washing before and after meals is particularly important to Muslims.

Alcohol and any other intoxicating substance are prohibited in Islam.



Foods approved (HALAL) and forbidden (HARAM) by the Islamic faith are summarized in the table below:

APPROVED (Halal)	FORBIDDEN (Haram)
<i>Meat and Substitute</i>	
Chicken, Beef, Lamb slaughtered by Muslim.	Pork and all pig products (Bacon, Sausage, Ham, Salami, etc.)
All Seafood.	
Eggs cooked in water, butter, vegetable margarine or vegetable oil.	
Dried beans, lentils, and baked beans.	
<i>Milk and Milk Products</i>	
Milk, Yogurt, Cheese, Ice Cream made without animal fat. E.g. Tofu Ice Cream, Gelatin, or Sherbet.	Ice Cream made with animal fat.
<i>Fruits and Vegetables</i>	
All fruit or vegetable raw, dried, canned, or cooked using water, vegetable fats, or butter.	Any fried or roasted in lard or dripping.
<i>Bread and Cereals</i>	
All breakfast cereals. Bread, Cakes, and Biscuits prepared without animal fat other than butter (read labels). Rice cooked without animal fat. Pasta.	
<i>Fat and Oils</i>	
Butter, Vegetable Margarine, Olive Oil, Peanut Oil, and Vegetable Oil.	Lard dripping, Suet, Other animal fats (except butter) and any other foods made with or cooked in them.
<i>Beverages</i>	
Tea, Coffee, Water, Fruit Juices, Soft Drinks, Mineral and Soda Water, and Cordials.	Alcohol and foods cooked with alcohol. E.g. Trifles, Pudding, and Sauces.
<i>Soups</i>	
Any soup made without Pork, Ham, or animal fat.	Any with Ham bone stock.
<i>Desserts</i>	
Any without alcohol, lard, dripping or suet. E.g. Fruit-based, Custards, Tofu Ice Cream, Gelatin, or Sherbet, Puddings made with butter or vegetable margarine, Egg dishes, and Rice dishes.	Any with alcohol, lard, suet dripping, ice cream with animal fat.
<i>Miscellaneous</i>	
Coconut Milk, Spices including Chili, Curry Powder. Pickles and Chutneys.	Gelatin (pork product). Vanilla essence (alcohol base)



Appendix B: An Outline of Important Points

Hygiene

Washing facilities should be made available in the ward and in the toilets in the form of a simple plastic container for the individual to wash his or her private parts. In-patients who are bedridden, special care should be taken with cleanliness, especially with discharges, urine and stools and bleeding from any orifice, bearing in mind that the patient may wish to pray in bed. A beaker or flask of water should be made available to bedridden Muslim patients whenever they use a bed pan. Bed baths must be given by members of the same sex.

Cleanliness

Cleanliness is part of the Islamic faith. A Muslim cannot pray or hold a copy of the Qur'an without having Wudhu. There are various types of washings:

1. **Ghusl**

Washing the entire body in accordance with the Sunnah of the Prophet Muhammad. It is necessary to have Ghusl on embracing Islam, after sexual intercourse or seminal emission, at the end of menstruation and after childbirth and before burial. It is necessary to be in the state of Ghusl or Wudhu before one performs the Salaat or holds a copy of the Qur'an. Ghusl is purification inwardly and outwardly.

2. **Wudhu**

Washing the hands, mouth, nostrils, face, forearms, wiping the head, ears, and the neck and washing the feet with clean water, in accordance with the Sunnah of the Prophet Muhammad, so as to be pure for prayer/Salaat. Once one has made Wudhu, one remains in Wudhu until it is nullified by any of the above mentioned conditions which make it necessary to have Wudhu: after emissions of impurities from private parts (urine, feces, passing wind, prostate fluid, discharge), loss of consciousness by whatever means, usually by sleeping or fainting, physical contact between man and woman where sexual pleasure is either intended or obtained; a discharge of vomit or a discharge of blood from any external orifice, including mouth, nose, ears, anus and vagina.

3. **Tayammum (Dry Ablution)**

A form of purification for prayer using dust, earth or stone, when water for Ghusl or Wudhu is either unavailable or would be detrimental to health. Tayammum is performed by striking the earth with the palms of the hands and lightly wiping the face and forearms.

Other relevant issues of cleanliness include the removal of pubic and axially hair, a Sunnah of the Prophet Muhammad, and the washing of the relevant parts of the body after emptying the bladder and bowel.



Religious Observance

A room should be made available as a prayer room. The hospital chapel may be used for this purpose provided no icons are present. The hospital or health institution should know the direction of Makkah, i.e. 17° North-East in Western Oregon. This could then be easily pointed out to the patient as all Muslims face Makkah for prayer.

Employing bilingual, (e.g. English/Arabic and English/Urdu Muslim health workers) is an invaluable resource.

Maternity Services

After delivery, the placenta (which is part of the baby) should be offered to the parents for disposal by burial in accordance with Islamic tradition.

Intra-Uterine Death: A fetus after the age of 120 days is regarded as a viable baby. A miscarriage or an intra-uterine death occurring after 120 days after conception would require burial. Therefore, fetuses from such events must be given to the parents for proper burial. The fetus is given a name before burial.

Visiting Arrangements

Where possible, arrangements should be made to accommodate large numbers of visitors in hospitals.

Social Work

A list of Muslim patients should be made available to hospital social workers and Islamic organization associated with the hospital. If it is necessary for a Muslim child to be placed in temporary care while a patient is hospitalized they should be placed with Muslim families due to their specific dietary and lifestyle needs. This can be arranged through the Mosques/Islamic Organizations.

Mosque/Islamic Center	Telephone Number
Muslim Education Trust (<i>Sunni</i>)	(503) 579-6621
Bilal Mosque (<i>Sunni</i>)	(503) 591-7233
Masjid As-Sabr (<i>Sunni</i>)	(503) 293-6554
Islamic Society of SW Washington (<i>Sunni</i>)	(360) 694-7799
Muslim Community Center (<i>Sunni</i>)	(503) 281-7691
Islamic Center of Portland (<i>Shia</i>)	(503) 533-0116

When dealing with a case involving a child or adolescent, a Muslim social worker should be contacted to deal with his or her specific needs.



For a Terminally Ill Patient

If a patient is in coma, it is preferred that the face of the patient be turned to face Makkah, i.e. roughly 17° North-East.

It is important for Muslims to recite the Qur'an or prayers in front of the patient or in a room close by. The relatives of many patients will go out of their way to conceal this practice so as not to bother the hospital staff or not to feel embarrassed. The relatives should be invited to pray if they wish.

The hospital chapel may be used for prayers, provided no icons are present in the chapel. A cross must not be placed on the patient. A cross must not be left in the private room. Access to a religious leader should be made available if not already arranged by the relatives. A member of the family may wish to remain with the patient at all times, in line with medical arrangements as necessary.

Transplants

Transplants of various human organs are acceptable in Islam; this would include blood transfusions. Certain conditions have to be fulfilled, namely:

- The donor must not be at risk while alive (e.g. blood transfusion, kidney transplants);
- The donor's and/or family's permission has to be obtained. Organ donations should not be the outcome of compulsion, family embarrassment, social or other pressures, exploitation for financial or other reasons.
- No vital organ is to be removed while the person is alive. In heart transplantation, the donor has to be clinically dead before the heart is removed.

For a Patient Who Has Just Died

The face of the deceased should preferably be turned towards Makkah, i.e. 17° North-East. The face and indeed the whole body of the deceased must be covered by a white sheet. The body must be handled as little as possible. Muslims believe that the body 'feels' pressure and pain numerous times more than that applied. Muslims also believe that the soul remains close to the body until burial. The body must be handled with utmost respect only by a person of the same sex. Relatives may wish to pray close to the body or in a room close by.

Islam prohibits post-mortems. However, the statutory laws of the country must be followed with respect to post-mortems.

A cross must never be placed on the body.



The body should not be washed by medical or hospital personnel. Islamic washing of the body is done before burial (Ghusl before burial). If no relatives are available then an Islamic organization should be contacted.

Muslim burials are performed as soon as possible after death, sometimes on the same day.

Care of the Elderly

The elderly in the community are regarded with deep respect. They are given priority in all walks of life. The Qur'an and the Sunnah encourage the care of the elderly. Therefore, the care of the elderly is regarded as an avenue to Heaven, another expression of worship. Whether they live together with their children or separately, parents are usually consulted in all decision making processes.

Newborn

It is important for a newborn child to have the call to prayer recited in each ear soon after birth. It is possible that the parents may want a learned person in Islam to perform this task.

Circumcision is performed on all male children. The timing of this varies but it must be done before puberty.

A tradition of the Prophet Muhammad, of removing the hair of the new-born soon after birth is practiced by many Muslims.

Embryo Experimentation

Embryo experimentation is forbidden in Islam. This is regarded as tantamount to tampering with God's creation.

Abortion

Abortion is not permitted in Islam unless there are very strong medical reasons.

The first four months of pregnancy are recognized as a critical period for the development of the fetus. Abortion during this period for strong medical reasons is allowed. However, after the four month period has passed, the fetus is regarded as 'alive'. The termination of pregnancy after this stage is regarded as murder.

If pregnancy constitutes a serious threat to life of the mother, then an abortion is permissible irrespective of the period of gestation.



Contraception

Islam recognizes that only God has the power to give children to couples. No course of action to alter this will make any difference to numbers in the family.

Reversible contraception: the use of the pill, intra-uterine devices, diaphragms, spermicidal and condoms are not forbidden in Islam but are regarded as undesirable. The use of these methods must be indicated on medical grounds where pregnancy is contraindicated and must not cause harm to the user. The husband and wife must seek each other's permission to practice contraception.

The rhythm method and coitus interruptus are acceptable forms of contraception. The husband is not allowed to practice coitus interruptus without his wife's permission.

Irreversible contraception: tubule legations and vasectomies are not desirable. If pregnancy is contraindicated on medical grounds (physical or mental), contraception in such a case is permissible.

Visiting the Sick

Strong emphasis is placed on the virtues of visiting the sick. The sick Muslim is usually happy to receive many visitors.

It is a requirement of the family members of the sick Muslim to notify as many people as possible of the illness. This is usually done by the close relatives.

Grieving and Bereavement

Death is seen as something predestined by God. It is only the beginning of eternal life. The more pious families may thus appear inappropriately calm and accepting by Western standards.

In Islam, grieving is allowed for only three days maximum. Widows may marry after a period of four months and ten days, during which time she must have at least one menstruation. This is to ensure that she is not pregnant.

A pregnant widow may remarry 42 days after the birth of her child. This child must bear the name of the deceased.

The outward show of grief in the form of chest banging or wailing is forbidden.

Euthanasia

Euthanasia is forbidden in Islam. It is regarded as murder by the person who is performing it and suicide for the person ending his/her life.



Suicide

Suicide is forbidden in Islam.

Mental Illness

A person diagnosed as having a mental illness, e.g. psychosis, dementia, mental retardation etc., is absolved from all the obligatory requirements in Islam. For instance, they are not required to pray obligatory prayers, fast or perform their pilgrimage. In the first instance the family (if any) is responsible for the patient. If this is not possible, his or her care becomes the responsibility of the State.

Human Relations

The unity of mankind is conceived in the light of the common parentage of Adam and Eve. Every human being is a member of the universal family. Because of this common bond, there is no room for racial prejudice, social injustice or second-class citizenship. The Qur'an and Sunnah eliminate racial pride and claims of national or ethnic superiority. See Appendix D: Last Sermon of Prophet Mohammed (PBUH).

Islam emphasizes disciplining basic drives, such as sexual impulses and anger. When these are left uncontrolled, they can destroy peaceful and harmonious human existence.

Pre-marital sex and adultery are strictly prohibited in Islam. From puberty on, males and females are not allowed to mix freely unless they are family members. All manner of talking, walking, looking and dressing in public that may instigate temptation, arouse desire, stir suspicion or indicate immodesty and indecency are prohibited.

There is no limit to sexual enjoyment between husband and wife, as long as it occurs in private. Sexual intercourse is forbidden during menstruation.

Homosexuality and lesbianism are not permitted in Islam. However Muslims are not allowed to judge or discriminate against anyone. While Muslims do not endorse homosexuality, we treat everyone with respect, the respective of their beliefs. Muslims support equal rights.

Divorce

If a husband and wife cannot live together in peace, where irreconcilable differences exist, Islam makes provision for divorce to both husband and wife after all attempts at reconciliation have failed. It is considered a grave sin to divorce without significant reason.



Gambling

All forms of games of chance are prohibited in Islam; this would include raffles and sweeps.

Inheritance

The disposal of a deceased's estate is detailed in the Qur'an and practicing Muslims usually follow this. *Qur'an: Surah 2.*

Foster Care

Foster care, especially of orphans, is encouraged in Islam provided that:

- The child is allowed to retain the name of the biological parents. If the name is unknown, he/she must be called a brother/sister in faith;
- The wealth of the child, if any, especially in the case of orphans is kept separately and given to the child when he/she reaches adulthood;
- On attaining puberty, the adopted person assumes the status of a stranger in the house with all its Islamic ramifications;

Adoption

Adoption as practiced in USA, is unacceptable in Islam, e.g. change in surname of child and child loses all connections with biological parents.

Islam as outlined in the Holy Qur'an (The words of Allah) and the Sunnah (the practice of Prophet Muhammad, *(May the blessings of Allah be upon him and peace)*) consists of six articles of faith and five fundamental pillars.

Articles of Islamic Faith

A Muslim believes in **Allah** (God Almighty), **angels of God**, **Prophets of God**, **Books of God** (e.g. Psalms of David, The Torah, the Bible and the last of all divine revelations, the Holy Qur'an), **the Hereafter** and **Fate** (the decree of what is good and what is evil has been predestined by God).

Conclusion

Health professionals should be aware and sensitive of Muslims' beliefs. A holistic assessment of a patient includes cultural and religious beliefs. Implementing sensitive and appropriate health care will enhance positive health outcome. This will help in the rapid recovery of the patient. Even a few sensitive and well-informed words should produce dramatic effects in getting the Muslim patient to relax and establish trust in the health care system.

Muslim doctors, solicitors, teachers, and social workers are available. The ISOS should be contacted for any additional information.



Appendix C: Last Sermon of Prophet Muhammed (PBUH)

This sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat' (in Makka).

After praising, and thanking Allah he said:

"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (interest); therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (Prophet's uncle) shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship ALLAH, says your five daily prayers (Salaat), fast during the month of Ramadan, and give your wealth in Zakaat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.



Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QURAN and my example, the SUNNAH and if you follow these you will never go astray.

ALL THOSE WHO LISTEN TO ME SHALL PASS ON MY WORDS TO OTHERS AND THOSE TO OTHERS AGAIN; AND MAY THE LAST ONES UNDERSTAND MY WORDS BETTER THAN THOSE WHO LISTEN TO ME DIRECTLY. BE MY WITNESS, O ALLAH, THAT I HAVE CONVEYED YOUR MESSAGE TO YOUR PEOPLE".