

End of Life Care for

MUSLIM PATIENTS



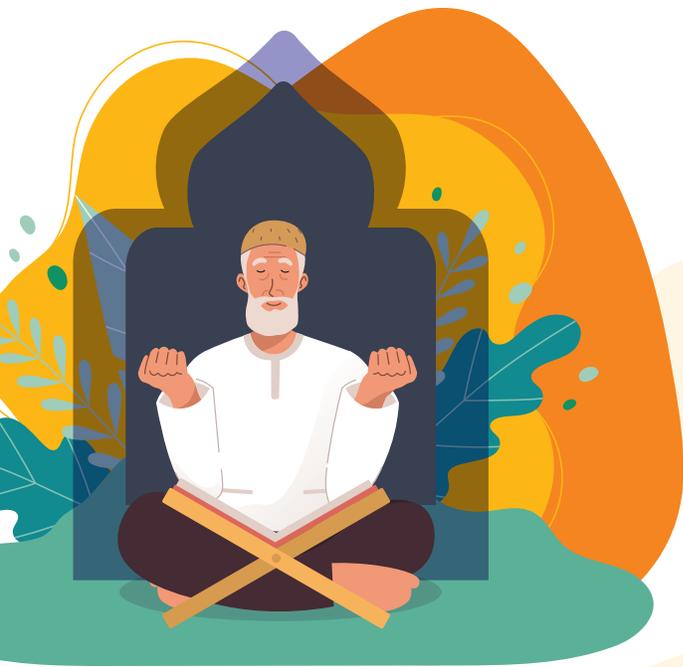
KEY POINTS

- Patients or residents who practice Islam should be identified as Muslims in their registration information.
- Both Muslim men and women may be more comfortable with care providers of the same gender.
- Muslims cherish their modesty and privacy.
- Muslim women may choose to cover their hair with the hijab.
- Muslim men and women may need special gown accommodations to cover the body during physical examination.
- Muslims should be provided pork-free and alcohol-free diets (halal meals).
- Accommodations can be made for fasting patients, including with medications.
- Muslim families or community members may want to be directly involved with the care of the sick and the elderly.

END OF LIFE MEDICAL CARE

- Muslims believe that life is transient; during the time of death, a Quranic verse which reads, "Indeed to God we belong and to Him we return" is often repeated.
- Many Muslims will try to be patient and accepting of their end of life.
- Muslims put a strong emphasis on rectifying affairs and making amends with anyone who has been wronged.
- Autopsies are not acceptable unless necessary.
- Burials need to be done as soon as possible; the body should be minimally handled before being released to the family.





MUSLIM PRACTICES WHEN APPROACHING END OF LIFE

- Muslims may engage in meditation, Quranic recitations, readings and prayer.
- Muslims may try to pronounce the testimony of faith at the moment of passing.
- Muslims may spend extensive time listening to Quranic recitations.
- Muslims may want to reach out to their family members, community, or religious leaders for additional support.

CHAPLAINCY SERVICES

- Muslim chaplains, or chaplains of another faith, may support Muslims by providing them with the elements needed for their Muslim rituals: Qurans, prayer rugs, oils, kufis, Islamic rosaries, and daily prayer times schedules.
- Muslim chaplains, or an Imam, may engage in shared religious rituals with the resident or patient.
- Muslims may prefer chaplaincy services to be rendered by someone of the same gender.
- Muslims may not be familiar with the word “chaplain” or “chaplaincy.” Instead, they will be familiar with the term Imam.

It is important to note the following:

The information provided stems from teachings found in mainstream Islam. Not everyone who identifies as Muslim will follow these guidelines. You should adhere to these guidelines unless advised otherwise by the patient or guardian directly.

If a patient identifies as Muslim but does not have family you can contact for end of life care, please contact us at CAIR-FL so we may connect you with an appropriate Islamic service or mosque.

If you have any questions or are interested in diversity training for your team, please contact us:

(833) CAIRFLA (833-224-7352)

info@fl.cair.com

Resources:

Islamic Medical Association of North American - imana.org
Council on American-Islamic Relations, Florida - cairflorida.org

ON CARING FOR MUSLIM PATIENTS

Attum, B., Hafiz, S., & Shamoan, Z. (2022, July). Cultural Competence in the Care of Muslim Patients and Their Families. In *StatPearls*. StatPearls Publishing.
<https://www.ncbi.nlm.nih.gov/books/NBK499933>

Miklancie, M. A. (2007a). Caring for Patients of Diverse Religious Traditions: Islam, a way of life for Muslims. *Home Healthcare Nurse: The Journal for the Home Care and Hospice Professional*, 25(6), 413–417.
<https://pubmed.ncbi.nlm.nih.gov/17556925/>

Rassool, G. H. (2015). Cultural Competence in Counseling the Muslim Patient: Implications for Mental Health. *Archives of Psychiatric Nursing*, 29(5), 321–325.
https://cdn.ps.emap.com/wp-content/uploads/sites/3/2015/03/010415_Cultural-competence-in-nursing-Muslim-patients.pdf

ON MUSLIM PATIENT NEEDS AND EXPERIENCES

Padela, A., MD, MS, Gunter, K., MPH, MSW, & Killawi, A., MSW. (2011, June). *Meeting the Healthcare Needs of American Muslims: Challenges and Strategies for Healthcare Settings*. Institute for Social Policy and Understanding.
https://www.ispu.org/wp-content/uploads/2016/09/620_ISPU_Report_Aasim-Padela_final.pdf

Rabin, R. (2010, November 2). Respecting Muslim Patients' Needs. *NYTimes.Com*.
<https://archive.nytimes.com/query.nytimes.com/gst/fullpage-9D01E4DF1F3FF931A35752C1A9669D8B63.html>

ON ISLAM AND END-OF-LIFE CARE

Ayad, A. (2019, November). *Reframing the Suffering Narrative: Can Affliction Direct Us to Our Calling?* Yaqeen Institute.
<https://yaqeeninstitute.org/read/paper/reframing-the-suffering-narrative-can-affliction-direct-us-to-our-calling>

Gatrad, R., & Sheikh, A. (2002). Palliative care for Muslims and issues after death. *International Journal of Palliative Nursing*, 8(12), 594–597.
<https://pubmed.ncbi.nlm.nih.gov/12560802>

Leong, M., Olnick, S., Akmal, T., Copenhaver, A., & Razzak, R. (2016). How Islam Influences End-of-Life Care: Education for Palliative Care Clinicians. *Journal of Pain and Symptom Management*, 52(6), 771–774.e3.
<https://pubmed.ncbi.nlm.nih.gov/27810572>

Sultan, M. (2017, November). *Pulling the Plug: The Islamic Perspective on End-of-Life Care*. Yaqeen Institute.
<https://yaqeeninstitute.org/read/paper/pulling-the-plug-the-islamic-perspectives-on-end-of-life-care>

ON ISLAMIC BIOETHICS

Ethics Committee, I. (2005). Islamic Medical Ethics: The IMANA Perspective. *Journal of the Islamic Medical Association of North America*, 37(1).
<https://jima.imana.org/article/view/5528>

ON MENTAL HEALTH

Awaad, R., Elsayed, D., & Helal, H. (2021, May). *Holistic Healing: Islam's Legacy of Mental Health*. Yaqeen Institute.
<https://www.yaqeeninstitute.org/read/paper/holistic-healing-islams-legacy-of-mental-health>

Herzig, B. (2014, December). *Young Adult American-Born Muslims and Mental Health: An Exploration of Attitudes, Challenges, and Needs*. Institute for Social Policy and Understanding.
<https://www.ispu.org/young-adult-american-born-muslims-and-mental-health>

The Family & Youth Institute. (2021, December 1). *Owning Our Legacy: Muslims & Mental Health* [Video]. YouTube.
<https://www.youtube.com/watch?v=VtznFGPnIOY>

Social Media Account Recommendations: Instagram—
@stanfordmmhip, @maristan_org

ON SUICIDE

Awaad, R., El-Gabalawy, O., & Jackson-Shaheed, E. (2021). Suicide Attempts of Muslims Compared with Other Religious Groups in the US. *JAMA Psychiatry*, 78(9), 1041–1044.
<https://jamanetwork.com/journals/jamapsychiatry/article-abstract/2782161>

The Family & Youth Institute. Suicide Prevention Toolkit.
www.thefyi.org/toolkits/suicide-prevention-toolkit

RESEARCH AND STATISTICS

Mogahed, D., & Ikramullah, E. (2020, October). *American Muslim Poll 2020: Key Findings*. Institute for Social Policy and Understanding.
<https://www.ispu.org/american-muslim-poll-2020-key-findings>

Mogahed, D., Chouhoud, Y., & Ikramullah, E. (2022, August). *American Muslim Poll 2022: Key Findings*. Institute for Social Policy and Understanding.
<https://www.ispu.org/american-muslim-poll-2022-key-findings>

FOR IN-DEPTH READINGS ON BROAD-RANGED ISSUES RELATED TO ISLAM AND MUSLIMS

- Yaqeen Institute: www.yaqeeninstitute.org
- The Family and Youth Institute: www.fyi.org
- Institute for Social Policy and Understanding: www.ispu.org
- For more information or to contact us, visit our website at www.cairflorida.org. If you'd like to schedule a free training for your healthcare staff, please contact info@fl.cair.com



Find resources online
cairflorida.org/healthcare