An Islamic Faith Perspective on Using Social Media / Mainstream Media to Prompt Organ Donation/Transplantation Awareness: Going Beyond Science- Nephrology

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ABSTRACT

This article describes how with exception to individuals with severe learning difficulties and neurological illnesses, which of course are devastating in their own right, there has never existed a human being who has not been aware not only of his body but also of his individuality, both physically and spiritually. Human beings are consciously aware of their own lives and, it’s through understanding that awareness of a consciously constructed self is identified. The use of social media (SM) today provides unparalleled opportunities for research data collection, wider access for communication and engagement. SM/ mainstream media (MM) such as television, newspapers, magazines, and radio stations are also being used to prompt research funding for specific Long-Term Conditions (LTCs), however these forms of ‘advertising’ have not been explored from an Islamic stance to prompt organ donation/ transplantation awareness on using SM/ MM. This article examines Islamic teachings to examine the action of organ transplantation.

KEYWORDS
Ethics, Islam, Mainstream Media, Organ Donation, Policy, Social Media, Transplantation
INTRODUCTION

With exception to individuals with severe learning difficulties and neurological illnesses (which of course are devastating in their own right), there has never existed a human being who has not been aware not only of his body but also of his individuality, both physical and spiritual (Mauss, 1998). Human beings are consciously aware of their own lives and, it’s through understanding that awareness of a consciously constructed self is identified (Dunn, 1998). The use of social media (SM) today provides unparalleled opportunities for research data collection, wider access for communication and engagement. SM/ mainstream media (MM) such as television, newspapers, magazines, and radio stations are also being used to prompt research funding for specific Long-Term Conditions (LTCs), however these forms of ‘advertising’ have not been explored from an Islamic stance to prompt organ donation/ transplantation awareness on using SM/ MM. Certainly use of SM is not limited by constraints of time and geography (Eysenbach & Till, 2001).

AIM

Two questions being proposed here: 1) Are Muslims allowed to donate their organs? and 2) Is there an Islamic stance on using Social Media (SM)/ Mainstream Media (MM) to prompt organ donation/ transplantation awareness? To answer these questions, the long-term condition, Chronic Kidney Disease (CKD) will be used to provide a long-term condition example, and there will be a focus on the use of SM/MM beyond.

OBJECTIVE

In addition to the above aims, the objectives here will also be to provide an Islamic definition of attaining knowledge and perspective of Islam and Science. This article discusses this sensitive yet critical topic with respect to modern medicine and health policy.

ISLAM AND DEFINITION OF KNOWLEDGE

Islam is commonly regarded as religion of ‘Law’, but above all it is the religion of knowledge. The Arabic meaning word for ‘law’ has the primary meaning for ‘understanding’ and thus relates to knowledge (Eaton, 1994). In Islam, knowledge, intelligence and understanding define man as such. Man is not defined as a good or strong creature, or even as one who loves, but can be defined as one who understands or has the capacity for understanding (Eaton, 1994). In other words, if man penetrates deeply into self – through all the layers of dreams and darkness – then comes out into the open and finds ‘everything’, that is knowledge. There are contentions but the question is then: who provides knowledge? It is God (Allah) alone and He alone deserves worship. In Islam, worship can also be defined as 1) Tawhid al-Rububiyyah (or the unity of God’s Lordship), 2) Tawhid al-‘Ibadah or the unity of God’s worship
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