



Ethics and Sentences in Midwifery

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Dear Editor-in-Chief

Islam has special attentions to human and knows them with dignity of soul and ethical valuable guidelines give them.

One of the branches of ethics science is medical ethics. The science of medical ethics is most precious and most essential knowledge that medical profession practitioners need to learn. The principles of Islamic medical ethics, which primarily deals with patient-provider relationships include respect patients and their religious values, empathy, honesty and loyalty, patient confidentiality and integrity, academic promotion, awareness of professional and ethical rules (1, 2).

Avicenna, Iranian Muslim physician, ordered Muslims must learn religious instructions and offered not only medical students train practical and scientific, but also teach Islamic issues(3).

It is important that midwives, as one of the members of the medical personnel and the first ring of women's health care, learn and practice professional ethics until can create good relationship with pregnant women. In this situation, they can teach religious guidelines to pregnant mothers because mothers' knowledge and acting upon religious orders to build stable families (4).

One of the most important issues, which a midwife can teach pregnant women, is religious orders

of gestational period. These Islamic laws with legal principles are closely related. This article has been pointed to some of them. As Islam allows men and women in marriage, they can fertilize and be fertilized to put as a conditional contract, In contrast, There are some flaws that prohibits pregnancy in women and men, the man or woman have the right to divorce (5).

During pregnancy, fasting is not obligatory because it may cause insalubrious to the mother or fetus, the verdict is the fact that in Islam, attention to physical and mental health is important (6). According to Islamic order, the husband has to pay life's expenses of pregnant women after divorce until delivery date and or the end of breastfeeding. This is clearly explained in Article 1107 of the Civil law that includes dwelling, clothing, food, furniture in proportion to the situation of the wife, on a reasonable basis, and provision of a servant if the wife is accustomed to have servants or if she needs one because of illness or defects of limbs) (7). Besides, as regards Hudud (article 15 of Islamic panel law: Punishment that is the cause, type, degree and quality of implementation of the holy law, is determined) and Qisas (article 16 of Islamic panel law: punishment for the crime of intentionally body and spirit and financial of human) might

be dangerous for mother and fetus, even if the pregnancy is illegal, they should be postponed until the end of lactation (6, 8).

Based on Surah Al-An 'am, Verse 151" Do not kill your children because of poverty": Islam forbids abortion and Induced abortion of more than 4 months of gestational age should be paid Diah because human soul will be entered the fetus about one hundred twenty days after conception (6).

Also, article 624 of Iran's Islamic Penal laws states: "If a doctor or midwife or pharmacist provide instruments of abortion, they will be imprisoned for a period of 2 to 5 years and must give Diah"(8), but if continuation of pregnancy cause mother's death or endanger her health and when the birth of child with congenital abnormalities cause difficulty for itself or parents, then termination of pregnancy is justified. Family planning sentences include social issues and change according to transformation of society. If the husband or wife does not will any children, they could be used temporary methods that do not damage them(9). In contrast, Islam permits to apply artificial reproductive techniques under the conditions that are avoided from the haram action, which can help to strengthen family and birth of a child bring warmth and comfort for family. The rental of the uterus is allowed and the child belong to owner of sperm and ovum (10).

Overview of Islamic religious sources include this fact that Islamic orders during pregnancy are completely consistent with the physical and psychological characteristics of pregnant women and the knowledge of parents from them has great role in Strengthening of families and reach real prosperity of society.

It is proposed that with guidance of religious scholars and health planners prepare educational pamphlets about Islamic ethics and laws of gestational period and make them available to mid-

wives and pregnant women, until midwives to practice these principles and to educate pregnant women. Thereby can take step for improving awareness of Islamic issues in Iran.

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