

I. Experiences of Discrimination

For the following questions, discrimination is defined as the unfavorable or unfair treatment of a person or group of persons in comparison to others who are not members of that group.

1. Since completing medical school, how often have you personally experienced discrimination at work because of your religion?

₁ Never ₂ Rarely ₃ Sometimes ₄ Often ₅ Always

2. Have you personally experienced religious discrimination in your current workplace?

₁ No ₂ Yes

3. Have you ever reported concerns about religious discrimination to an employer or a professional body?

₁ No ₂ Yes

4. To what extent do you agree or disagree with each of the following statements:

	Strongly disagree	Disagree	Agree	Strongly agree
A. My religion negatively influences my relationships with colleagues.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
B. My religion positively influences my relationships with colleagues.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
C. My religion places me under greater scrutiny than non- Muslim colleagues.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
D. I struggle to find time for prayer (<i>salat/namaz</i>) at work.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
E. My workplace accommodates my religious identity.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
F. Patients have refused my care because of my religious identity.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

II. Religiosity

5. How often do you attend congregational religious services?

₁ Less than once a year ₅ 2-3 times a month
₂ Once or twice a year – on Eid ₆ Weekly
₃ Several times a year ₇ Several times a week
₄ Once a month ₈ Daily

- | | Never | Rarely | At least
once a week | At least
once a day | Five times a
day |
|--|--|--|---------------------------------------|---------------------------------------|---------------------------------------|
| 6. How often do you pray (<i>salat/namaz</i>)? | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ | <input type="checkbox"/> ₅ |
| 7. Aside from in prayer (<i>salat/namaz</i>), how often do you read the Qur'an? (Please check one response) | | | | | |
| <input type="checkbox"/> ₁ Never | <input type="checkbox"/> ₄ On special occasions only (i.e., Eid, Ramadan, upon someone's death) | | | | |
| <input type="checkbox"/> ₂ Rarely | <input type="checkbox"/> ₅ Weekly | | | | |
| <input type="checkbox"/> ₃ 2-3 times a month | <input type="checkbox"/> ₆ Daily | | | | |
| 8. To what extent do you keep the Ramadan fast? | | | | | |
| <input type="checkbox"/> ₁ Not at all | <input type="checkbox"/> ₂ Somewhat | <input type="checkbox"/> ₃ Strictly | | | |
| 9. How important would you say your religion is in your own life? | | | | | |
| <input type="checkbox"/> ₁ The most important part of my life | <input type="checkbox"/> ₃ Fairly important in my life | | | | |
| <input type="checkbox"/> ₂ Very important in my life | <input type="checkbox"/> ₄ Not important in my life | | | | |
| 10. Please indicate your food habits with respect to meat (please mark a response for each question) : | | | No | Yes | |
| A. I eat only <i>zabiha</i> meat (meat slaughtered according to Muslim guidelines by a Muslim butcher). | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | | | |
| B. I eat meat that is Kosher. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | | | |
| C. I eat meat (aside from pork) that is available at the local grocery store. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | | | |
| D. I eat meat without concern for religious regulations. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | | | |
| E. I do not eat meat. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | | | |

III. Job Turnover

11. Have you ever left a job (as a physician) due to encountering discrimination in your workplace?

₁ No ₂ Yes

- | | No | Not to my
knowledge | Possibly | Probably | Yes |
|--|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|
| 12. In your career, do you think that you have <u>ever</u> been passed over for professional advancement because of your religion? | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ | <input type="checkbox"/> ₅ |

IV. Career Satisfaction

		Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied		
13. Thinking very generally about your satisfaction with your overall career in medicine, would you say that you are currently:		<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄		
14. Thinking generally about your overall career in medicine, would you say that currently:	Never	A few times a year	Once a month or less	A few times a month	Once a week	A few times a week	Every day
A. I feel burned out from my work	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆	<input type="checkbox"/> ₇
B. I have become more callous toward people since I took this job.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆	<input type="checkbox"/> ₇

V. Patient-Physician Relations

15. What role do you generally play in your patients' health care decisions?

- ₁ I keep my patients informed, but in general, make health care decisions for them on the basis of what I think is best.
- ₂ I discuss options with my patients and their families and then we come to a decision together.
- ₃ I tell my patients and their families the options, and the pros and cons of each, and then they decide what to do.

16. Which of the following best indicates your thoughts about doctors' roles in addressing patients' spiritual concerns at end of life? In general **(please check one response)**:

- ₁ Doctors should try to address patients' spiritual concerns at end of life.
- ₂ Doctors are free to address patients' spiritual concerns at the end of life, but doing so is not essential to good practice.
- ₃ For doctors, addressing patients' spiritual concerns at the end of life is essential to good practice.

17. Please indicate how often you do each of the following:

	Never	Rarely	Sometimes	Often	Always
A. I inquire about patients' religious/spiritual issues.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
B. I respectfully share my own religious ideas and experiences.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
C. I encourage patients in their own religious/spiritual beliefs and practices.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

18. In addressing a *non-Muslim* patients' religious concerns at the end of life, how often is it appropriate for a Muslim doctor to encourage patients to:

	Never	Rarely	Sometimes	Often	Always
A. Seek the forgiveness of those they have wronged.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
B. Seek reconciliation with God.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵

19. Please indicate to what extent you agree or disagree with the following statements:

	Strongly disagree	Disagree	Agree	Strongly agree
A. I need to know "where my patients are coming from" in order to treat their medical conditions adequately.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
B. An important part of the care I provide to patients is emotional acceptance.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
C. It is difficult for me to empathize with the problems of certain patients.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
D. Surrogates decision-makers (people who make medical decisions for patients when patients cannot make decisions for themselves) should make decisions they believe are in the patient's best interest, even if those seem to contradict the patient's prior wishes and advance directives.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

VI. Engagement in Muslim Community

	Not at all important	Not very important	Somewhat important	Very important
20. As a Muslim physician, how important is it to provide health-related expertise to Muslim organizations?	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

21. How often do you engage with the Muslim community in the following ways:	Never	Few times a year or less	Monthly	2-3 times a month	Weekly	Daily
A. Serve in Muslim-run clinics	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆
B. Provide free consultations to mosque congregants (outside of mosque clinics if present)	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆
C. Perform medical relief work in Muslim countries	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆
D. Assist Imams with bioethics cases	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆
E. Serve as a Muslim patient liaison (cultural expert) in the hospital	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅	<input type="checkbox"/> ₆

VII. Islamic Bioethics

22. How familiar would you say you are with Islamic bioethics?	Not at all familiar	Somewhat familiar	Very familiar	
	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	
23. To what extent does Islamic bioethics influence your medical practice?	Not at all	A little	Somewhat	A great deal
	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
24. In your medical practice, how frequently do you advise Muslim patients to seek guidance from an Islamic religious authority?	Never	Rarely	Sometimes	Often
	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
25. How often do you seek guidance from the following resources when facing an ethical challenge in	Never	Rarely	Sometimes	Often

medicine?

- | | | | | |
|---|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|
| A. Imams at your local mosque | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| B. Islamic Scholars with specialized legal training (i.e., <i>mufti</i> , <i>faqih</i>) | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| C. Books on Islamic bioethics and law | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| D. Other Muslim physicians | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| E. IMANA publications | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| F. Hospital ethics committee(s) | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| G. Opinions of juridical councils/ <i>Fiqh</i> academies (i.e., the Islamic <i>Fiqh</i> Academies of the Muslim World League or the Organization for Islamic Conference, the Islamic Organization for the Medical Sciences) | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |

No Yes Do not know

26. Reflecting on Islamic bioethics more generally, please answer the following:

- | | | | |
|--|---------------------------------------|---------------------------------------|---------------------------------------|
| A. In your understanding, does Islamic bioethics and law permit organ donation? | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ |
| B. In your understanding, does Islamic bioethics and law allow for the withdrawal of tube feeding? | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ |

27. Please indicate whether you have used one or more of the following methods to study Islamic bioethics? (**Please mark a response to each item**)

No Yes

- | | | |
|--|---------------------------------------|---------------------------------------|
| A. I have sought a formal degree in Islamic law (e.g., Bachelor's, Master's, Doctorate, or traditional <i>Ijaazat</i>). | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ |
| B. I have attended Islamic seminars and workshops (online or in-person). | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ |
| C. I have read books and articles on Islamic bioethics and law. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ |

In answering the following questions, please consider the Islamic maxim of: necessity overrides prohibition (*al-darurat tubih al-mahzurat*). This maxim allows for items or treatments that are generally prohibited to be used in medical care when a necessity (*darurah*) exists. With this legal maxim in mind please consider the following scenarios:

28. HA is a 36 year-old Muslim female patient who was diagnosed with dilated cardiomyopathy associated with severe heart failure. The patient's OB/GYN physician advised her to undergo surgical sterilization (bilateral tubal ligation) to prevent conception in the future.

In this case:	No	Yes	Do not know
A. Is bilateral tubal ligation (sterilization) a medical necessity ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
B. Does a future pregnancy constitute a life threat ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
C. If I were the treating physician, I would recommend tubal ligation.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	

29. SM is a 30 year-old Muslim female who has been diagnosed with leukemia and is on intensive chemotherapy. The patient is found to be pregnant at a stage where according to Islamic tradition fetal ensoulment has already occurred. The Hematology/Oncology and Obstetrics/Gynecology physicians recommend an abortion.

In this case:	No	Yes	Do not know
A. Is abortion a medical necessity ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
B. Does continued pregnancy represent a life threat ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
C. If I were the treating physician, I would recommend an abortion.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	

30. BA is a 46 year-old, Muslim male patient with chronic renal failure on hemodialysis for the last 10 years. The patient's condition is deteriorating because of frequent catheter infections. The patient's physician recommends a kidney transplant.

In this case:	No	Yes	Do not know
A. Is kidney transplantation a medical necessity ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
B. Is continued hemodialysis a life threat ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
C. If I were the treating physician, I would recommend a transplant.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	

31. LS is a 30 year old Muslim female who comes to the emergency department with a fever and vaginal discharge. There are no female physicians available to care for this patient.

In this case:	No	Yes	Do not know
A. Is pelvic examination of this patient by a male physician a medical necessity ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
B. Is vaginal discharge in this case a life threat ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³

32. There is an influenza outbreak. Although no deaths have been reported, the Centers for Disease Control is recommending that all individuals without contraindications be vaccinated. The only vaccination available contains porcine components.

In this case:	No	Yes	Do not know
A. Is the vaccination a medical necessity ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
B. Does the influenza outbreak represent a life threat ?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
C. If I were the treating physician, I would recommend the vaccine.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	

33. ML is a 25 year-old non-Muslim female who is 23-weeks pregnant. She is actively in premature labor that progresses despite aggressive attempts to delay the delivery. If born at 23 weeks, the infant has a 43% chance of surviving until hospital discharge, and a 75% chance of death or profound neurodevelopmental impairment by 18 months of age.

In this case:	No	Yes	Do not know
A. Should the infant be resuscitated in the delivery room?	<input type="checkbox"/> ¹ (Skip B)	<input type="checkbox"/> ² (Proceed to B)	<input type="checkbox"/> ³
B. Should the infant be resuscitated even if the parents do not desire resuscitation?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³
C. If labor occurred at 22-weeks, with a 6% chance of infant survival and a 97% chance of death or profound neurodevelopmental impairment at 18 months of age, should the infant be resuscitated?	<input type="checkbox"/> ¹ (Skip D)	<input type="checkbox"/> ² (Proceed to D)	<input type="checkbox"/> ³
D. If labor occurred at 22-weeks, should the infant be resuscitated if the parents do not desire resuscitation?	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³

34. Nineteen states have laws requiring a second physician to be present during elective termination of pregnancy procedures performed between 20-24 weeks gestation in order to assess the fetus for potential viability (defined as the ability to live outside the womb with or without mechanical support). If that physician deems the fetus to be "viable" then he/she can provide appropriate medical treatment to the fetus without the consent of the woman having the procedure.

	Strongly disagree	Disagree	Agree	Strongly agree
In your opinion, the physician should always resuscitate a fetus between 20-24 weeks when he/she believes the fetus may be viable.	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

VIII. General Bioethics

35. Please indicate to what extent you agree or disagree with the following statements:

Strongly disagree	Disagree	Agree	Strongly agree
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- | | | | | |
|--|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|
| A. I consider death to be the irreversible cessation of cardiac and respiratory function. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| B. I consider death to be the irreversible loss of “personhood” and “consciousness.” | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| C. Brain death and cardiac death are the same state (i.e., both signifying a dead individual). | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| D. Brain death signifies the departure of a person’s soul from the body. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |

36. SB is a 74 year-old otherwise healthy man just diagnosed with metastatic pancreatic cancer. The best available clinical research data suggests that without chemotherapy, he will almost certainly die within the next six months. With chemotherapy, the patient has a small (<2%) chance of surviving to five years. The patient says he only wants to undergo treatment if there is a reasonable chance the treatment will extend his life. If this were all you knew about the case, how likely would you be to recommend that SB:

- | | Not likely at all | Not very likely | Somewhat likely | Very likely |
|---|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|
| A. Undergo chemotherapy? | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| B. Forego further cancer-directed treatment and enter hospice care? | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |

37. Please indicate whether you agree or disagree with each of the following statements:

- | | Strongly disagree | Disagree | Agree | Strongly agree |
|---|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|
| A. The <u>value</u> of a patient’s life is not tied to the patient’s <u>quality</u> of life. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |
| B. Physicians’ should strongly weigh patient quality of life when making recommendations about instituting or withdrawing life-sustaining treatments. | <input type="checkbox"/> ₁ | <input type="checkbox"/> ₂ | <input type="checkbox"/> ₃ | <input type="checkbox"/> ₄ |

38. Please indicate whether you agree or disagree with each of the following statements by checking the appropriate box.

- | Strongly disagree | Disagree | Agree | Strongly agree |
|-------------------|----------|-------|----------------|
|-------------------|----------|-------|----------------|

A. Physicians should always comply with a competent patient's request to withdraw life-sustaining treatment. ¹ ² ³ ⁴

B. It is typically more ethically problematic to withdraw a life-sustaining treatment once it has been started than to withhold it. ¹ ² ³ ⁴

C. I find it more psychologically difficult to withdraw a life-sustaining treatment once it has been started than to withhold it. ¹ ² ³ ⁴

39. MT is a 76-year-old woman with widely metastatic colon cancer who has been in the intensive care unit for three weeks intubated, on hemodialysis and vasopressors, and obtunded. MT has no advance directives. Her son, who is her lawful surrogate, says he understands the poor prognosis, but he insists that all life-sustaining interventions be continued. He says that he believes God will heal his mother. If this were all you knew about the case, how likely are you to persuade the son to discontinue life-sustaining interventions?

¹ Not likely at all ² Not very likely ³ Somewhat likely ⁴ Very likely

IX. Intrinsic motivation for work

	Strongly disagree	Disagree	Agree	Strongly agree
40. For me, the practice of medicine is a calling.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴
41. I feel I have been called, by Allah, to practice medicine.	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴

X. Complementary and Alternative Medicines:

42. How often do you advise your Muslim patients to do the following for healing purposes?

	Never	Rarely	Sometimes	Often	Always
A. Use black seed products	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵

B. Eat honey	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
C. Drink <i>Zam zam</i> water	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
D. Perform additional fasts	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
E. Perform additional prayers (<i>salat/namaz</i>)	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
F. Make supplication (<i>Dua'a</i>)	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
G. Perform <i>ruq'yah</i> (drinking water after Qur'an has been recited over it)	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
H. Perform <i>hijamah</i> (cupping)	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵
I. Read Qur'an	<input type="checkbox"/> ¹	<input type="checkbox"/> ²	<input type="checkbox"/> ³	<input type="checkbox"/> ⁴	<input type="checkbox"/> ⁵

XI. Sociodemographic Questions

43. What is your primary medical specialty?

₁ Primary Care specialties (e.g., General Internal Medicine, General Pediatrics, Family Medicine)

₂ Internal Medicine subspecialties

₃ Pediatric subspecialties

₄ General Surgery

₅ Surgical subspecialties

₆ Psychiatry

₇ Obstetrics/Gynecology

₈ Other (please specify): _____

44. Did Islamic values influence your choice of specialty?

₁ No

₂ Yes

45. Please estimate what percentage of your patients are Muslim: _____%

46. What is the primary setting in which you provide most of your patient care services?

₁ Physician office or Solo practice

₄ Teaching hospital

₂ Physician office of single specialty group practice

₅ Non-teaching hospital

₃ Multi-specialty group practice or clinic

₆ Other (please specify): _____

47. What type of community is that work setting in?

₁ Urban

₂ Suburban

₃ Rural

48. What is your current age? _____ years

a. If female, do you wear a hijab? **(Please circle one response)**

₁ Yes

₂ No

49. What is your sex?
₁ Female

₂ Male

b. If male, do you keep a beard? **(Please circle one response)**
₁ Yes ₂ No

50. How would you classify your ethnic/racial background? **(Please check one response)**

- ₁ Black or African American
- ₂ East Asian or Pacific Islander (i.e. Japanese, Chinese)
- ₃ South Asian (i.e. Pakistani, Indian, Bangladeshi)
- ₄ White or Caucasian
- ₅ Arab or Middle Eastern
- ₆ Other (please specify): _____

51. Did you complete medical school in the United States?

₁ No ₂ Yes

52. How many years of medical practice have you completed since graduating medical school? _____ years

53. Are you a registered organ donor?

₁ No ₂ Yes

54. How would you best describe your religious affiliation within Islam?

₁ Sunni ₂ Shi'ite ₃ Other (please specify): _____

55. Which of the following best describes how long you have been in the United States? Please choose one.

₁ I was born in the United States. **Proceed to A →** A. Where were your parents born? _____

₂ I immigrated to the United States as a child. **Proceed to B →** B. What is your country of origin? _____

₃ I immigrated to the United States as an adult. **Proceed to C →** C. What is your country of origin? _____

₄ Both of my parents were born in the United States.

56. Please indicate whether you belong to one or more of the following medical organizations:

A. American Medical Association No Yes
₁ ₂

B. American Muslim Health Professionals

12

C. Syrian American Medical Society

12

D. Association of Physicians of Pakistani Descent of North America

12

E. National Arab American Medical Association

12

F. American Muslim Women Physicians Association

12

G. Muslim Physicians of Minnesota

12

H. American Muslim Physicians of Indian Origin

12

I. Other (please specify): _____

12