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**Understanding of Al-Daruriyat Principles
for Dialysis Treatment of End-Stage Renal Failure**

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Abstract

Some patients refuse to undergo dialysis treatment because they are not ready and think negatively about the treatment. Therefore, this study was conducted to identify the level of understanding of dialysis treatment from the perspective of Al-Daruriyat using qualitative methods, including interview sessions among Muslim patients in Johor Bahru District, Johor, who started dialysis treatment from 2020 to 2024, and library studies. The results of the study found three different categories of understanding, namely coercion by family members, openness to one's own heart, and submission to fate alone. This study shows the extent of the understanding of dialysis treatment according to the principles of Al-Daruriyat. This study shows that patient understanding needs to be improved to ensure that treatment sessions run smoothly.

Keywords: Dialysis treatment, principal-Dharuriyat, Maqasid al-Shariah, and health.

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1.0 Introduction

This study was conducted on some dialysis patients who were willing to undergo treatment after being advised by a specialist, and others who had certain reasons, whether to make treatment forced or to make no choice. The purpose of this treatment is to get rid of fluid or excess water in the patient's body that fails to be excreted through sewage normally, so dialysis treatment is an effective measure to keep the patient in good condition and stable. Therefore, patients should undergo dialysis treatment as recommended by a kidney specialist. Delay or refusal to act as recommended will cause risk effects on the patient's body and can lead to death. Dialysis treatment is carried out according to established procedures so that patients meet every need in treatment without leaving a negative impact on their health.

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The rapid establishment of dialysis centres in Malaysia over the past five years shows that the number of patients requiring treatment is increasing every year. Berita Harian reports that about 15.5 percent of the five million people in Malaysia suffer from chronic kidney disease, and the number shows a sharp increase of 70 percent over the past twenty years. In fact, it is expected that as many as 106,000 Malaysians will undergo dialysis medical treatment by 2040 (Tuty Haryanti, 2024). The latest statistics in 2025 show that more than 10,000 new patients have started dialysis medical treatment (BERNAMA, 2025).

The admission of a dialysis center established in an area does not guarantee full readiness of the heart when there are various reactions among patients after being directed by a medical specialist to undergo dialysis treatment. In fact, there are still people who think that treatment is a burden, irrelevant, and a last resort to follow after finding that traditional treatments and other initiatives do not help to restore health levels perfectly. In fact, the high cost of payment for each treatment is the cause of dialysis treatment being neglected (Sunita, 2018). In addition, the high cost of paying for each treatment session causes patients to be disturbed by the decision to refuse dialysis treatment and surrender to faith in God. In addition, the frequency of dialysis sessions with three meetings in one week is the reason dialysis treatment is not suitable, especially for patients who are still committed to their careers. Meanwhile, this treatment has proven that some patients get a more stable level of health after being analyzed for a period of time.

Thus, this study examines patients' views on the implementation of dialysis treatment and discusses the importance of treatment based on the principles of Al-daruriyat, which is the core of the construction of Islamic law. The views of scholars in relevant fields on respondent responses are used as a guide to ensure that the objectives of the study are achieved and can provide detailed dialysis treatments and procedures for their implementation regarding the public understanding of the importance of undergoing dialysis treatment, especially among patients.

2.0 Dialysis Treatment and The Procedure for its Implementation

2.1 Introduction of Dialysis Treatment

Dialysis treatment can offer patients balance, especially those who have experienced late-stage renal function failure. Various negative effects can occur if it is ignored, such as stroke, disability, and death. Dialysis treatment is also not an option, but has become a dangerous thing that needs to be done immediately, according to the advice of a specialist doctor. Berita Harian, dated March 15, 2024 reported that the number of deaths and strokes increased every year because they refused to be analyzed despite being advised by kidney specialists (Tuty Haryanti, 2024). Therefore, this study will describe in advance the dialysis treatment and the principle of al-Daruriyyat which is the core of the objectives of the study in identifying the level of understanding of dialysis patients on the treatment.

Haemodialysis treatment, better known as dialysis, is a method of treatment to replace kidney function by removing waste, excess electrolytes and water using the processes of 'diffusion' and 'ultrafiltration'. This treatment becomes necessary for patients who have experienced symptoms of kidney damage to function properly (Mohd Rizal et al., 2017). An overview of each kidney can be seen in Figure 1 below:

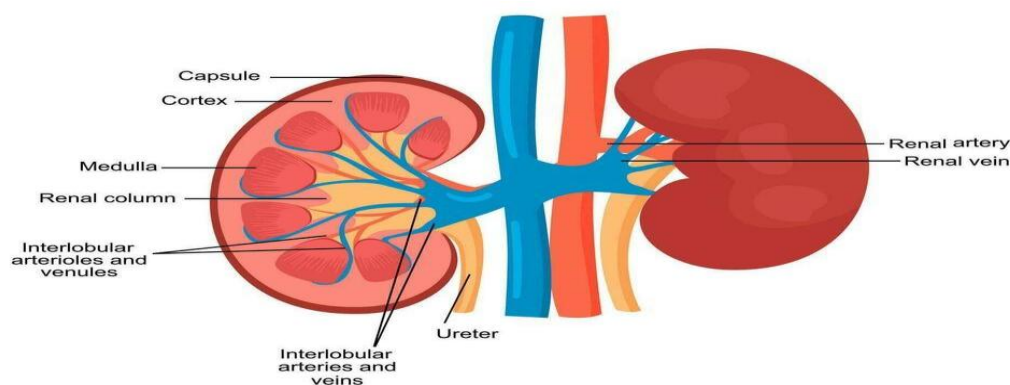


Figure 1: Anatomical diagram of the kidneys (<https://www.vecteezy.com/vector>, 2022)

The kidneys play a crucial role in regulating salt, water, and other substances in the blood, with excesses excreted as urine. In chronic kidney disease (CKD), kidney function drops below 15%, requiring medical intervention through dialysis to remove waste from the blood (Manjula, 2005). While the picture of the stages of disease from a healthy kidney to a dead kidney can be seen in Figure 2 below:

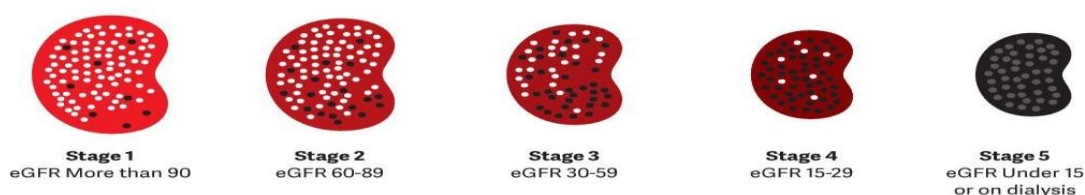


Figure 2: Stages of Disease: healthy kidney to dead kidney (<https://www.diabetesaustralia.com.au>, 2023)

Patients undergoing dialysis must be prepared mentally, physically, and financially, as the treatment requires strict discipline of four-hour sessions three times weekly. Family support is crucial in providing motivation, assisting with appointments, transport, and long-term care, especially since many patients struggle with independence due to physical weakness. Effective dialysis also relies on a multidisciplinary team: specialists manage prescriptions and complications, nurses monitor health and educate patients, while nutritionists guide diet and fluid control to ensure treatment success and patient stability.

2.2 Implementation Of Dialysis Treatment Procedures

There are two types of dialysis—haemodialysis and peritoneal—but haemodialysis is most common in Malaysia due to lower infection risk, available facilities, and financial aid. It involves filtering blood through a dialyser machine three times a week for about four hours, under medical supervision. Peritoneal dialysis, meanwhile, uses the abdominal membrane and can be done at home for more flexibility. For haemodialysis, a minor surgery creates vascular access (via fistula or graft) in the hand, neck, chest, or thigh, enabling effective blood filtration and return. Description of the fistula in the patient's hand and chest as in Figure 3 below:

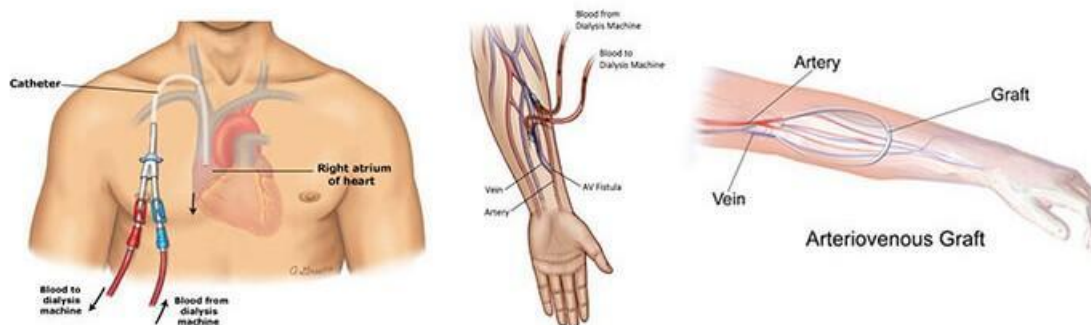


Figure 3: Fistula in the patient's hand and chest (<https://www.apexkidneyfoundation.org>)

Dialysis procedures must follow MOH guidelines to ensure safety, comfort, and infection control. Nurses play a key role by recording patient data, checking vital signs, setting up equipment, and monitoring blood pressure during the four-hour treatment session, such as the flowchart in Figure 4, which is as follows:

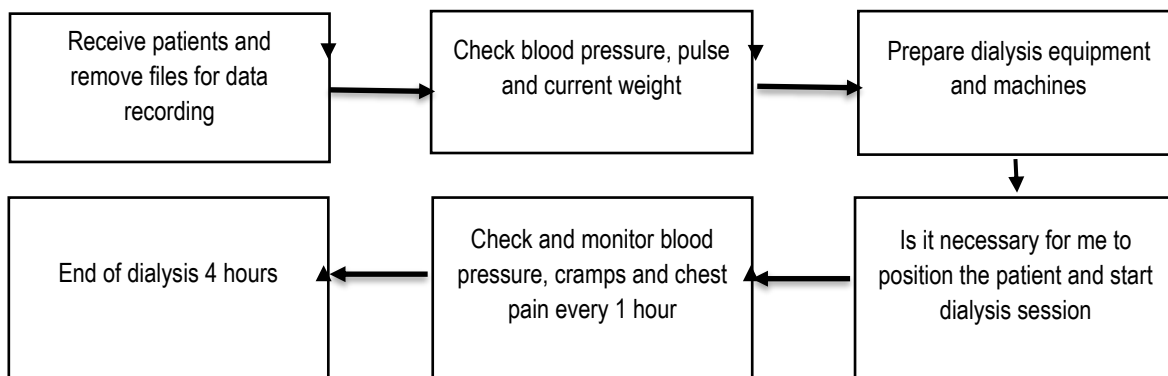


Figure 4: Flow chart of dialysis treatment procedure (Fuad Ahmad, 2020).

Dialysis success depends on strict adherence to procedures and cooperation from all parties, including patients. Centres must provide proper equipment—adjustable chairs, vital sign monitors, protective gloves, medicines, and haemodialysis machines like the W-T6008S—to ensure safe and effective treatment in Figure 5 below:

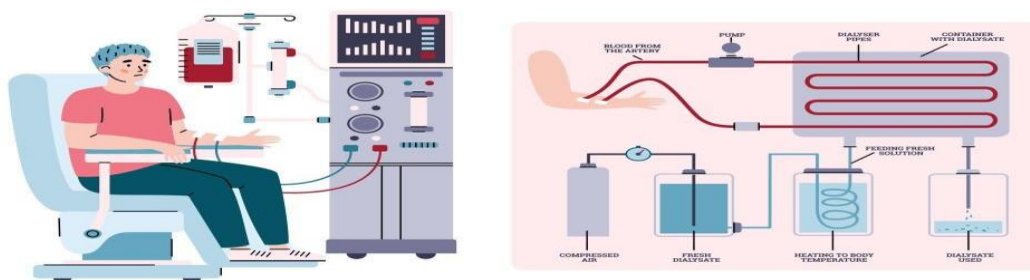


Figure 5: Haemodialysis Scheme (<https://www.vectorstock.com>, 2022).

The important points that need to be paid attention to for the dialysis machine are that the HD integral reverse osmosis machine and the portable reverse osmosis machine serve to process water for haemodialysis treatment use; the haemodialysis machine processes the patient's blood treatment through the dialyser; the dialyser processor machine serves to process the clean dialyser for the patient for reuse; and the rinsing dialyser machine processes clean disinfectant from the reused patient dialyser. The reverse osmosis machines process water for dialysis, the haemodialysis machine filters the patient's blood, the dialyser processor cleans dialysers for reuse, and the rinsing machine disinfects reused dialysers.

3.0 The Principle of al-Daruriyat in the Determination of Islamic Law

Al-daruriyyat comes from the Arabic word al-darar (harm), the opposite of al-naf'u (benefit), and refers to unavoidable necessities where neglect would lead to destruction, loss of life, or severe harm. Scholars explain that ignoring al-daruriyyat does not merely fail to solve human problems but can even destroy society. Thus, al-daruriyyat represents essential elements for human survival, embodied in the five higher objectives of Shariah (maqasid al-shariah): the preservation of religion, life, intellect, lineage, and property.

The concept of darurah (necessity) permits exceptions in Islamic rulings when facing dire situations that threaten these essentials. Classical scholars differ in definition: the Shafi'is describe it as reaching a point of destruction if nothing is done, while the Malikis define it more broadly as anything needed to sustain life. Contemporary scholars, such as al-Zuhaili, stress that darurah arises when serious danger threatens life, dignity, intellect, or property, allowing temporary flexibility in rulings based on ghalabah al-zann (strong probability). In conclusion, the principle of al-daruriyyat establishes that when situations endanger any of the five core objectives of Shariah, Islamic law provides necessary concessions. This demonstrates the adaptability of Shariah to real-life conditions, always prioritising the protection of human welfare and the prevention of harm.

4.0 Research Methodology

The study used a qualitative approach through thematic analysis of the results of interviews with 15 respondents in Johor Bahru; 10 dialysis patients and 5 medical staff at six dialysis centres between April and June 2025, focusing only on Muslim patients. Both groups of respondents were selected because the patients themselves are faced with the situation of dialysis treatment, and the medical staff who manage a variety of patients at the dialysis center. It also reviews scholarly works, fiqh texts, academic journals, fatwas, and major Islamic sources (the Quran and Hadith) to assess how the principles of al-Daruriyyat are applied to dialysis treatment. Qualitative research is applied because it is able to trace in detail the views and experiences of respondents that are difficult to measure through quantitative methods. Additionally, document analysis is used to identify dialysis procedures and effects, aiming to improve public understanding and promote adherence to dialysis treatment in line with Islamic law.

5.0 Result of the Study on the Priority of Fulfilling Forms in the Office of Opinion

Dialysis treatment is an essential medical intervention for patients suffering from chronic kidney disease and end-stage renal failure. Although it cannot fully cure the illness or restore damaged kidney function, it plays a crucial role in maintaining bodily stability, removing toxins, and preventing premature death. Refusal to undergo dialysis often leads to a sharp decline in health and potentially fatal complications. The findings of this study reveal three distinct categories of patient attitudes towards dialysis treatment: those who undergo it due to family coercion, those who willingly accept it after medical advice, and those who overly depend on fatalism by surrendering solely to Allah's destiny without proper effort.

5.1 Dialysis Due to Family Coercion

The first group of patients undergo dialysis because of pressure and compulsion from family members or carers. Interviews with six patients revealed that many initially resisted treatment due to fear, misconceptions, or fatigue from dealing with chronic illness. Some described fainting episodes, extreme weakness, or refusal to follow medical advice until their spouses, children, or relatives intervened—sometimes forcefully—by taking them to the dialysis centre.

Although this coercion may appear harsh, Islamic jurisprudence justifies it under the principle of *al-daruriyyat* (necessity), which prioritises the preservation of life. The fiqh maxim *dar' al-mafasid muqaddam 'ala jalb al-masalih* ("preventing harm takes precedence over securing benefit") applies here. Without dialysis, patients would face severe deterioration, placing both themselves and their families in hardship. In this sense, compulsion becomes a protective measure rooted in mercy and aligned with *maqasid al-shariah* (objectives of Islamic law), especially the preservation of life (*hifz al-nafs*). Family intervention also reflects collective responsibility, ensuring that neglect or stubbornness does not lead to preventable death.

5.2 Dialysis by Voluntary Acceptance

The second group consists of patients who willingly accept dialysis treatment after being advised by specialists. Unlike the first group, these individuals demonstrate higher awareness and responsibility for their health. They acknowledge the seriousness of kidney failure and see dialysis as a commitment despite its challenges, including high costs, long treatment sessions, and unpleasant side effects such as nausea and dizziness.

Interviews revealed that these patients were motivated by survival, faith in medical expertise, and encouragement from family and friends. Their readiness to act illustrates a correct understanding of Islamic teachings, where hardship must be endured with patience

while seeking permissible solutions. The fiqh principle *al-mashaqqah tajlib al-taysir* ("hardship brings ease") supports this attitude, showing that Allah provides avenues of relief through medical treatment. Additionally, patients benefit from support systems such as zakat, waqf, and charitable organisations that subsidise treatment costs, easing their burden.

This group reflects the ideal approach: combining reliance on Allah (*tawakkul*) with practical effort (*ikhtiyar*). Their willingness ensures timely treatment, reduces the risk of complications, and sustains long-term stability, even if a cure is not guaranteed. Thus, voluntary acceptance illustrates both spiritual maturity and medical responsibility.

5.3 Dialysis Treatment After Relying on Allah SWT Destiny

Furthermore, there are other aspects among patients who only rely on Allah SWT's destiny without having the preparation, motivation, and effort to protect themselves during dialysis treatment. Patients in this category experience depression when doctors confirm they need to undergo dialysis treatment immediately. A high level of trust alone, without accompanying efforts, can result in them being exposed to various risks when there are limits that are not maintained. Submission solely to fate without trying to restore it can be described as a philosophy of fatalism that is completely dependent on the fate of God (Iri Admizal, 2021). Limitations found involving patients not fulfilling dialysis treatment as scheduled at the dialysis centre caused various side effects to the patients' health. Among them are the toxin content in the patient's body that cannot be eliminated, excess fluid in the body, sudden heart failure, and premature death (Aiman Mukhtar, 2025). Furthermore, some patients ignore taboos when choosing food during dialysis treatment.

According to the rules of dialysis, patients are prohibited from choosing foods that have high levels of potassium, such as bananas, green vegetables, and jackfruit. Similarly, foods that have high levels of saltiness, such as anchovies and salted fish. If such food intake is controlled for the patient, the patient will experience adverse effects on their health. Among them, the content of toxins in the blood increases, heart function fails, and nervous system disorders occur (Aiman Mukhtar, 2025). Likewise, some patients ignore the prohibition of nurses not to lift heavy weights on the hand-made dialysis sites. As a result, patients are forced to undergo a new surgical procedure to replace the new dialysis site when the old site is damaged. According to Al-Suyuti (1983), something that has adverse effects and exceeds its rate will invite greater adverse effects if it is not prevented from starting at an early stage. Prevention should be given attention as early as dialysis treatment is carried out.

The prohibitions and limitations presented above aim to ensure that every patient undergoing dialysis treatment gets effective treatment in terms of health and motivation by avoiding effects that can be harmful. Aspects of al-Daruriyat should be clearly understood, especially by patients on the prohibition introduced, so that the risks that are exposed throughout the dialysis treatment can be avoided.

The fiqh method *لا يزال بالمشك اليقين* That which can be applied in this aspect is the belief that cannot be dispelled by doubt. The belief in God alone is not sufficient. It will even increase the harm to himself that cannot be controlled without prolonged efforts. The word of Allah SWT:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

He said, "Verily, Allah does not change the condition of a people until they change their own condition".

Surah Ar-Ra'd : 11

The comparison of patient attitudes towards dialysis treatment, such as the flowchart in Figure 5, is as follows:

Category	Attitude / Reason	Health Effects	Islamic Justification (al-Daruriyyat)
Family Coercion	Patients initially refuse dialysis but are forced by family members (spouse, children, relatives) to undergo treatment.	Stabilises health and prevents complications like fainting, fatigue, and early death.	Coercion is permissible to preserve life (<i>hifz al-nafs</i>). Fiqh maxim: <i>dar' al-mafasid muqaddam 'ala jalb al-masalih</i> (preventing harm takes precedence over securing benefit).
Voluntary Acceptance	Patients willingly accept dialysis after medical advice, motivated by survival, faith, and awareness.	Early treatment improves stability, reduces the risk of severe complications, and maintains long-term health.	Reflects proper <i>tawakkul</i> (trust + effort). Supported by the fiqh maxim: <i>al-mashaqqah tajlib al-taysir</i> (hardship brings ease). Preserves life with responsibility.
After Relying on Allah SWT Destiny	Patients rely solely on Allah's destiny without sufficient effort; they often neglect dietary rules, appointments, or medical advice.	Toxin build-up, fluid overload, heart failure, nervous system disorders, and premature death.	Misunderstood <i>tawakkul</i> . Against <i>al-daruriyyat</i> , as it neglects the duty to protect life. Qur'an: "Allah does not change the condition of a people until they change what is in themselves" (Ar-Ra'd: 11).

Each patient must take a role in ensuring the level of Health is in good condition despite undergoing dialysis treatment (Vazquez, 2005). Understanding of the principles of al-Daruriyat can be explained to patients and families who provide a lot of support, starting at the beginning of the disease. Among the approaches that can be highlighted are preparations to strengthen the soul and spirit when the level of Health is declining and the need for dialysis treatment immediately. In addition, increase the level of reading on the positive effects of undergoing dialysis treatment and the side effects that can occur if it is denied. As a result, this dialysis treatment is only considered as a scheduled therapy that is carried out continuously. This is because the more important thing is to take care of the body after undergoing dialysis treatment. This initial preparation can help the patient always be in a state of readiness and look at each decision wisely. Patients also need to think about other adverse effects that can occur if dialysis treatment is refused and followed such as stroke, infection, lethargy throughout the day, and sudden death when toxins in the body are at maximum levels. However, patients

still have the opportunity to maintain their health before being advised to undergo dialysis treatment with consistent intake of food sources, drugs, or physical movement. Therefore, continuous care is emphasized, especially after undergoing dialysis treatment, so that every risk at the health level of each patient can be overcome early and well.

6.0 Conclusion

Based on the research conducted, this study found that patients' understanding of the importance of undergoing dialysis treatment after being recommended by a kidney specialist and the harm that can occur if it is still at a moderate level. This is due to various factors such as the views of the surrounding community, a weak support system, and negative thoughts with harmful effects after undergoing treatment. Whereas, health care is more important to ensure the stability of the body's health. Whereas, a clear understanding of the principles of Al-daruriyat can help patients open their hearts to dialysis treatment, even to family members who act as a support group for patients who need to undergo dialysis treatment. Effective advice can encourage and increase the potential for patients to receive effective treatment while ensuring their health is in a stable condition. The principle of Al-daruriyat can be explained in various aspects by the approach of certain fiqh methods so that the patient understands the purpose and role of undergoing treatment. If it fails to be understood prudently, it is feared that dialysis treatment will be an element that cannot benefit the patient. On the other hand, this causes some patients to refuse treatment and simply put their fate solely in the provisions of fate without trying to recover. Thus, various initiatives can be introduced to patients who have and have not undergone dialysis treatment in order to overcome the fear and worry of being treated. Among them are the programs of early exposure to diseases that can lead to dialysis treatment, dialysis treatment procedures and the effect of treatment for some period of time. Therefore, this study should be extended to new studies involving the effect of appreciating the importance of treatment through the principle of Al-Daruriyyat among dialysis patients after five years of dialysis treatment at a dialysis center. This study is important to ensure that adverse responses to dialysis treatment are avoided that refusing to comply with the recommendations of specialist doctors can be avoided.

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