



Donation of Human Organs and Transplantation in the Light of Great Religions

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Abstract

Donation of Human Organs and Transplantation are very important issues of the current era. It is being processed in different manners. The medical field is providing new kinds of treatments as well as the transplant of organs for the benefit of humanity. It is, no doubt, a very difficult and intricate part of recent medication. It is a substitution of original but defective organ of a human being by an alternative but perfect organ through operation. It has a variety of methods. Inserting and organ transplantation is a significant issue currently. The medical field is presenting new sources of treatments together with the human organs transplant for human welfare at large. In Christianity and Judaism organ donation is permissible but in Islam there are a small number of religious scholars of the Indo-Pak who are in conflict with the matter of organ donation. But the middle-of-the-road of religious scholars of Islamic states approve and support that organ donation is permissible in Islamic Shariah. From the Islamic point of view, Organ Donation and Transplantation is only allowed if the goals of Islamic Sharia are pursued in letter and spirit. It will be helpful, under the direction of a certified transplant team. In this article, the legitimacy of Donation of Human Organs and Transplantation in the light of great Religions has been deliberated.

Keywords: Explanation of Donation of Human Organ; its sorts, the meaning of death; the permission procedure; transplant dismissal; xenotransplantation; organ trafficking; organ donation in Judaism; Christianity and Islamic viewpoint; various Fatwas for Non-admissibility and Acceptability of organ donation; Decision.

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1. Human Organ Transplantation

Human Organ Transplantation is unique of the greatest eccentric regions of present day treatment. Joining and Human organ transplantation is a significant dispute these days. Stunning progressions have been thru in the field of medical procedure and if an organ neglects to work appropriately, specialists transplant alternative organ of a living or deceased individual for saving the life of that person.

Definition: It is a careful substitution of the faulty organ by another sound human organ[1]. This is the careful evacuation of an organ to improve the beneficiary's wellbeing [2].

1.1 The accompanying organs can be transplanted

(1) uterus (2) Pancreas (3) Liver (4) Intestine (5) Kidneys (6) Thymus (7) Trachea (8) Lungs (9) Heart (10)vagina (11) Penis and so on.

1.2 The accompanying tissues that can be transplanted

(1) Veins (2) Heart valves (3) Arms (4) Cornea (5) Skin (6) Bones (7) Tendons and so forth. The kidneys are the most regularly transplanted organs around the world [3].

2. Kinds of Human Organ Transplant

There are four sorts of organ transplants

Allograft (homograft): The organ is taken starting with one individual and set on then onto the next one. Most of transplants include allografts.

Autograft: It is characterized as transplanting of an organ or tissue starting with one piece of the body then onto the next piece of the body of a similar individual.

Is graft: Transplanting of an organ or tissue in a hereditarily indistinguishable twin.

Xenograft (heterograft): The organ or tissue is taken from one flavor and put on specie, e.g., from creature to individual[4].

3. Definition of Death, Consent Process and Organ Donation

3.1 Meaning of Death

It is described as the piece of the deal constant part of the arrangement central limit of the body. (Nonappearance of heartbeat/breathing and mind passing)[5]. Ajay Kumar Goila and Radulae Pawar in their article in "Indian Journal of Critical Care Medicine" characterized cerebrum passing as under an irreversible loss of all elements of the mind, including the brainstem is known as mind demise[6].

According to David Price: "The passing of the cerebrum is typically founded on two separate however related avocations, for example that is lost mental life (intellectual limit/mindfulness) and loss of natural working[7]."

3.2 The Consent procedure

The ability is acknowledged before the organ is taken from the giver. There are two sorts of endorsement forms.

I. Express Consent is that a contributor gives direct assent through legitimate enlistment[8].

ii. Assumed Consent: It is expected that donation would have been allowed and it needn't bother with direct Consent from the benefactor[9].

3.3 Organ donation

"It is the strategy of cautiously removing an organ or tissue from one individual and setting it into another individual, and it is the endowment of a human organ from a living or cadaveric individual[10]."

3.4 Types of Human Organ Donation

There are two kinds of organ donation:

1. Cadaveric organ donation: When an organ or some portion of an organ is given after death. This is known as the expired gift. Most transplants are done through this sort of donation.

2. Living organ donation: It is characterized as when somebody gives a segment of their organs to a (beneficiary) quiet while the giver is being alive[11, 12].

3.5 Organ Trade

It is the characterized as the business in human organs with the end goal of transplantation[13]. There is an overall deficiency of organs[14], yet business dealing in human organs has been at one point unlawful in all nations aside from Iran. In any case, the lawful status of organ dealing fluctuates around the world[15].The current worldwide pattern is planned for reinforcing the guideline of organ dealing. Organ Trafficking can be constrained by actualizing the organ transplantation's Laws of the concerned nations.

4. Admissibility of organ donation in Judaism

1. J. Alfred. Kolach Rabbi, he said in his book that "Pikuach nefesh (saving a life), is the fundamental guideline in Jewish law, applies here, where transplant spares lives without yielding another life, this is normally permitted." He makes reference to an answer of an issue of utilizing organs from a dead individual for transplanting purposes as given underneath:

"Rabbi Moshe Feinstein (Orthodox) while watching out for this request said that who counters that when any

organ from the body of an expired is transplanted into a living individual, it can't be seen as an organ of the corpse. It transforms into a piece of a living body, and the law mentioning the internment of all pieces of a corpse doesn't have any noteworthy bearing[16]."

2. In such manner Dr. Avraham Steinberg, states four points that:

- i. An activity to evacuate the organ isn't (unwarranted) hazardous.
- ii. The benefactor ought to as a rule have the option to proceed with his life after a donation.
- iii. Long haul and interminable restorative consideration ought not be required from the giver.
- iv. The achievement pace of the beneficiary ought to be high. He further expresses that "the consent of the giver must be gotten." For each situation, a certified Halakhic master ought to be counseled[17].

3. Rabbi J. David Bleich answers to the "Jewish Review" (Journal) in his meeting on the subject of organ transplant which is summarized below:

Jewish Review: Whether a Jew can acknowledge an organ transplant from a body that has been proclaimed dead?

Rabbi Bleich: "I will redo the request. Could a Jew recognize an organ that has been removed from a person whom Jewish law sees as having been alive when the strategy was built up? The fitting reaction is yes? The technique is unlawful; that should not to have been done. Regardless, when the organ has been ousted, there is no exclusionary decide that communicates that the focal points should not to be grabbed from the organ. At the point when the organ has been ousted, we don't have to hurl it in the trash[18]."

4. A Letter from Rabbi Pachter, of February 28, 2015 on the subject "The Jewish View on Organ Donation" is introduced as beneath: Organ gift isn't only suitable in Jewish Law; some would dare to such an extraordinary as to state it is necessary. Despite the objections, rabbis of all advancements by and by concur that organ gift is a correct choice for a Jewish person. Advances in current drug enable contributor organs to stifle by far most of the beneficiaries. By virtue of an expired benefactor, ejection of the organ doesn't shield the family from playing out a fast internment. Regardless of the way that notwithstanding all that we have confidence in the defending of our bodies as God has offered them to us, we similarly accept that saving lives is a fundamental mitzvah[19].

5. Admissibility of Organ Donation in Christianity

1. There is nothing referenced in the Holy Bible that would block a Christian from giving an organ or tolerating an organ transplant. There are a couple of contentions which are found in the Bible with respect to organ gift. First is concerning organs made through supportive cloning. This is a sort of undifferentiated cell inspect in which a clone is made with the ultimate objective of restorative research or treatment. Second is the organs are

gathered and sold through human dealing. The Bible notification a symbolic organ donation. "Right when Christ kicked the bucket, He took our unfeeling nature and gave us His heart of tissue." (Ezekiel 11:19). We have unending life. We ought to be permitted to seek after the instance of Christ and give up the transient body to support another[20].

2. The procedure of transplantation is satisfactory as far as good Christian law. The Catechism of the Catholic Church clarifies:

"Organ transplants are in likeness with the moral law if the physical and mental dangers and risks to the contributor are proportionate to the extraordinary searched for the beneficiary." "It isn't morally suitable to accomplish the crippling mutilation or downfall of an individual, even in order to defer the passing of different people." Nothing will happen to our body, previously or after death. It can impact on our association with God. "Neither demise nor life, nothing else in all creation, will in all likelihood separate us from the love for God that is in Jesus Christ our Lord." Romans 8:38-9 "Giving organs - it is essentially the most liberal act compensation that is presented." Rt. Revd Dr. Barry Morgan, Archbishop of Wales, 2011[21].

3. Michael Oliver and his colleagues express their perspectives regarding the matter of "Organ donation, transplantation, and religion," which was distributed in the diary of 'Nephrology Dialysis Transplantation, are expressed here: The Christian confidence appears to generally grasp transplantation, disregarding the way that there are clearly one of a kind ends. Most Christian scientists show up concur that organ donation is an exhibit of order and bolster transplantation. One exhibit of assistance has expanded explicit consideration, explicitly the way that the present Pope Benedict XVI has uninhibitedly revealed that he passes on a benefactor card reliably[22]. The past pope, John Paul II, furthermore transparently upheld organ donation, and he adulated organ donation as an excellent instance of Christian love. The Church of England additionally bolster organ donation a Christian commitment[23]. However, the assemblage moreover centered around that there are differentiating viewpoints on the reasonableness of the underwriting system to dismiss or recognize it. Another instance of the positive points of view on organ donation by Christianity is the 1990 joint declaration of the Catholic and Protestant Church Germany which moreover upheld organ donation[24].

4. The endorsement, of those nearest to the patient, is continually searched for before organs can be given. The organ expulsion happens with uncommon thought and respect. For an astounding term, Jesus taught people to cherish one another and he showed his love for the world upon the cross and got a handle on the prerequisites of others. Christians believe that an organ gift is a demonstration of affection. This demonstration of adoration by then ends up being a bit of a Christian instructing or authentic experience that is induced by compassion to support other individuals and to exhibit a sentiment of social commitment. Penance and helping other individuals are consistent subjects in Christianity, which prepares the standard of searching for others what you believe others would achieve for you. To make life as complete as conceivable according to the training of the Son of God, Jesus Christ:

"...freely you have gotten, uninhibitedly give" Matthew, area 10:8

"The capacity to relinquish an organ is an indisputable sign of this penance for others made by Jesus Christ."

David Ebor: Archbishop of York

"The show of saving lives, for instance, organ donation, is palatable in our feelings." Council of African and Afro-Caribbean Churches (Great Britain)

"The Methodist Church has dependably reinforced donation and organ transplantation under appropriate conditions to engage recuperating and wellbeing." The Methodist Church of Great Britain[25]

6. Organ Donation in Islamic Perspective

The different views/fatwas of the first group regarding non-permissibility of organ donation are captioned below:

Fatwa: Darulifta Jamia Binoria PO Box 10698 Karachi, Pakistan Phone No: 021-2560300 –Ext 286
S. No: 3100 Fatwa No: 35356 Dated 24-05-2007 Name: Shafqat Ali,
Islamabad, Pakistan

Question: Donation of human body parts (like eyes, kidneys, and heart etc. either from a live or dead person) is allowed or not? Also, elaborate on the concept of donation of blood.

Answer: "It is not allowed to transplant the organs of living or dead human being to a patient. However, artificial organs or transplantation of animal organs or using ventilators for saving the life are allowed. Blood donation is also allowed. A Hadith which was narrated by Abdul Rahman (r.a) that Prophet (PBUH) said to Hazrat Arfaja (r.a) to replace the artificial nose of silver with an artificial nose of gold is also mentioned."

Saifullah Kaghani, Abdullah Shaukat, Darulifta Jamia Binoria Karachi.

P.K. Abdul Rahman, Head of Islamic Studies, University of Madras, India Views: He states about Islam and Organ Donation which is outlined as under The Islamic religious position on organ donation and transplant had two perspectives: one contradicts the organ donation, and alternate thinks of them as allowable. The brief from the contentions against organ donation is presented. The contentions against organ donation inside the structure of Islam can be summed up as pursues: The Holy Quran says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

"Allah Almighty has honored humans and the human body is considered sacred" and tampering with that is prohibited in Islam[26].

Almighty Allah says in the Holy Quran:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“Verily, We created man in the best creature”

c) Jurists said that illegal things are allowed in an emergency, and in such a situation it is still illegal to take advantage of the human body[27].

d) The human organs are not our property because we can fight them as we wish. This trust (Amana) given to us by God.

e) Islam does not allow violations of the sanctity of the living or the dead so that the same respect given to one who is alive or dead, such as the Prophet Muhammad (PBUH) explained on it:

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِه حَيًّا

“Narrated by Hazrat Aisha (r.a), Prophet Muhammad (PBUH) that breaking the bones of a corpse is similar to breaking the bones of someone who is alive[28].”

f) The principle of Islamic jurisprudence is that if there is evidence of a prohibition that is contrary to admissibility, preference is given to the prohibition.

In perspective of the above mentioned, it is contended by a few researchers that it is unlawful of transplanting organs to a living or a cadaver, and whether it is required or not. Organ donation isn't permitted. P.K. Abdul Rahman, Assistant Professor, Head at the JBAS Centre for Islamic Studies, University of Madras, India. March 23, 2016.

Question # 4578

Darul Ifta, Darul Uloom Deoband, India
Please inform, whether organ donation is permissible in Islamic view?

Answer 4578 Published on Jul 21, 2008

The said Fatwa is summarized below:

Almighty Allah has given dignity to the human being as stated in Surah Bani Israel, Verse 70: “And we gave dignity to the children of Adam (a.s)[29].”

Therefore, the use of the human body and organs is humiliation and these organs are not property for sale or presenting a gift to anyone. The Religious scholars of Fiqh have opined while quoting an example from the Holy Quran and Hadith. In this context an English translation of a Hadith of Sahih Muslim Vol:1, p. 104 is stated. The Holy Prophet(PBUH) said: "Whoever commits suicide will go to hell [30]."

Human organs are not permissible for transplantation being impure. It is also mentioned in Fatawa Alamgiri; "The use of the benefits of human body parts is not allowed because of impurity, and then says that this is because of dignity, and that's true."⁴¹

Moreover, treating with the bones of the human being and pig are also unlawful due to an impurity of the bones and the human being is respected after death as in his life.

Darullifta, Darul Uloom Deoband, India⁴²

Views of Dr. Amjad on non-permissibility of organ donation

Dr. Amjad writes an article in an Arabic Journal on the topic of organ donation [34]⁴³ which is translated and summarized as under:

Islamic Scholars from the Hanafi, Shafi, Maliki, and Hanbali sects say that “Organ Transplantation is not allowed from living or deceased person to the body of human being[31]. The following Islamic Jurists also favor the non-permissibility of organ donation whose names are Muhammad Muttawali Sharaawi, Abdullah bin Siddique Al Ghumari, Muhammad Burhan ud Din Sanbhali, Hassan Ali Shazli, Abul Aala Maududi, Muhammad Mukhtar Al-Salami etc.⁴⁷

7. Views of non-permissibility in the light of Holy Quran

1. The Holy Quran says:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (١٩٥)

“And spend for Allah Almighty, do not be very miser and do Ihsan, indeed Allah Almighty loves those who indicate benevolence[32].”

Killing of own body is prohibited and it is haram, therefore, donating to a 2. human organ for transplantation is not permissible.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ

بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا ۗ

“And We (Allah Almighty) have written therein for them: Life for life, eye for an eye, nose for nose, ear for the ear, tooth for tooth, and wounds equal for equal[33].”

Causing injury to anyone is not allowed and who destroys any organ must give the organ as a punishment.

3. Organ donation cannot be allowed in this situation.

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ

“On that account: We ordered for the offspring of Israel that if anyone slew a person unless it be for murder or for spreading mischief in the land -- it would be as if he slew the whole people and if anyone saved a life it would be as if he saved the life of all mankind[34].” The killing of a person is a killing of all mankind; therefore, transplanting of an organ is like killing of human being and mankind.

8. Views of Maulana Mufti Muhammad Shafi, Karachi

“Organ donation and transplantation are not permissible in Islam.”⁵¹

Maulana Mufti Abdul Wahab Patel, Baqeyatus Salihat, Vellore India.

One Hadith from Abdur Rahman bin Tarfa has been narrated in Mishkat-ul-Masabih page No. 379 that the nose of his grandfather Arfajah (r.a) crushed on Yaumi Kalab. So he planted a silver nose on the nasal spot. While sensing bad odor coming out of it, the Prophet (peace be upon him) advised him to replace it with a nose made gold. Apparently, the Holy Prophet (Peace be Upon Him) asked him to replace his mutilated nose by a nose of a corpse had it been permissible. Hence, he did not prescribe that because mankind is a divinely honored creation and the respect for human dignity is an accepted thing. People are forbidden to damage or mutilate any human organ, for example, the Hadith narrated in “Minar al Sabil” records:

“نهى رسول الله صلى الله عليه وسلم عن المثلة“

“The Holy Prophet (PBUH) forbade damaging an organ of deceased[35].”

It has been mentioned in Durri Mukhtar that a man can eat a forbidden thing to save his life being hungry, by eating only that much quantity which could save his life and give strength enough to offer prayers in a standing position. But, even in such a circumstance, eating of human flesh is disallowed. Moreover, it is forbidden to use the hair of another woman in the hair lock by any woman for the cosmetic purpose. This practice was prevalent in the Arab society before the advent of Islam and the Prophet (PBUH) has forbidden its use by the Muslim women. He even called a curse on the women who do so; However, the use of non-human hair has been found permissible. In the light of the above arguments and proofs, it becomes evident that transplantation of organs is not permissible.

Ch. Khalid Nazir and Maulana Burhan ud Din Sanbhali New Delhi, India

Ch. Khalid Nazir in Islam aur Asre Jadid states which is translated and summarized as under:

Due to the dignity of the human being, Islamic shariah does not allow organ donation. Human organs are neither allowed for treatment nor donating to any person in case of dire need. The trade of human organs is not permissible. Corneal transplantation and blood transfusion are allowed only. Further Maulana Burhan ud Din Sanbhali, in Islam aur Asre Jadid states which is translated and summarized below: When the use of the human organ is not permissible as the human being is not an owner of his organs that is why the donation of the human organs is not allowed during life or after death. Fatawa on permissibility of organ donation in Islam Organ transplantation is performed when any human's organ has failed its functions or damaged and needs replacement with another person's organ. Organ donation is required to save human lives. There are two groups of religious scholars in Islam. The first group which opposes it and the second group favors this issue. In this present section, Fatawa/opinions of religious scholars, who favor the permissibility of organ donation conditionally or unconditionally are hereby stated.

Fatwa of Malay Institute: Posted 4.22.2010,

Question: Whether the grafting of tissues is permissible in Islam?

Answer: Yes, it is allowed.

The Ruling of The Makkah Fiqh Academy & Organization of the Islamic Conference Jeddah:

A summary of the Ruling of The Supreme Council of `Ulama Riyadh is presented below: The Fiqh Academy during the year 1408 (H), allowed organ donation of a deceased who has expired in an accident[36].

Fatwa, whether a pregnancy is allowed through test tubes?

Fatwa, Posted on 22.04.2010, Malaysia, **Question: Is pregnancy permitted through test tubes?**

Answer: Test children, where the sperm or egg is taken by legal spouses, and the operation is performed very honorably and correctly, are considered legitimate in Islam. Otherwise, test children will be banned if they are not legally accepted by legal spouses. Children of test tubes have the right to inherit the inheritance of the family.

9. Fatwa Muslim Law (Shariah) Council the UK

The Muslim Law Council of (Shariah) in the United Kingdom published a fatwa in 1995 which is described as under

1. The Muslim Law Council supports organ transplantation based on the rules and regulations of Islam.
2. Carrying donor cards are allowed to Muslims.
3. The relatives of the deceased are authorized the receipt of organs in the absence of donor card and the Council of Muslim Law draws attention to the fundamental goals of the Muslim faith: the salvation of life. [Surah Al-Maaida, Verse 32] and as per Hadith "Anyone helps another will be granted help from Almighty Allah." Prophet Muhammed (PBUH).

10. Maulana Gohar Rahman's Views

A summary of the statement of Maulana Gohar Rahman in Tarjaman ul Quran is translated and described below: Meaning of Muslah: Giving severe punishment, disfiguration, cutting of human organs, and cutting of organ for disfiguration or cutting of organs as revenge. Organ donation is not allowed as it is proved from ahadith, but it is conditionally allowed in case of dire need under the following circumstances.

- 1.If the organ is not transplanted then the patient will be expired.

- 2.The medical consultant has opined that the patient will be recovered /cured after transplanting the organ.
- 3.That the death of the donor must be confirmed by the medical team before removing an organ and heirs of the donor are agreed for donating an organ of the deceased.
- 4.That in case of living donor of the kidney, the life of a donor should not be in danger.
- 5.That sale and purchase of human organs are not allowed.

11. Fatwa on having plastic surgery of the nose

Fatwa, posted 4.22.2010, from Qatar, in Cosmetic Surgery

Fatwa Question: Plastic surgery of the nose The answer of the Fatwa is summarized below:

“You can have a nasal operation if your nose is unusually large, and you are suffering in emotional stress. However, it depends on a procedure and recommended to you by a trusted reliable surgeon in this field.”
Ahmed Kutty

The fatwa of the senior commission of Ulama for organ transplantation in Saudi Arabia

The Purport of the decision, a senior commission of Ulama No. 99, 6/11/1402-(25.9.1982).
“The donation of organs is approved by the Council, provided that no damage will occur upon removal, and transplantation is likely to be successful.”

Senior Commission of the Ulama.

Fatwa of Ministry of Awqaf and Islamic Affairs, Kuwait

KUWAIT: “The Ministry of Islamic Affairs has issued a fatwa that will allow a human body to be donated by deceased people whose vital organs are no longer functioning. In part, it says that a human organ can be made available to a patient in dire need of a donation or where there is no other alternative to saving his life. A person, according to the Kuwaiti decree, may, after death, authorize the donation of certain organs except for the genitals to the benefit of the patient. Dr. Khaled al-Madkur told KUNA, that Islam basically dictates that believers are required to protect their bodies and do not harm them, he mentioned that organ transplants are allowed to save lives. He emphasized that transplantation is prohibited if there are any signs of the donor's life. In addition, organ trafficking is prohibited because the human body is not the subject of transactions, as this violates human dignity. "This article was published on 03.08.2014[37].

12. Fatwa of Dar al Ifta al-Misiriyyah (Egypt)

Fatwa No: 192235

Dated: 11-10-2016

I sent an E-mail to the Fatwa Council Dar al Ifta Missiriyyah (Egypt) for issuing a fatwa regarding the permissibility of organ donation/transplantation in Islamic perspective. A detailed report of Fatwa was received by the Fatwa Council Dar al-Ifta al-Misiriyyah, which is summarized and presented: Almighty Allah created man, was honored and approved of him over the rest of the creation and made him his representative on earth. That's why a person seeks to protect and prevent anything that could hurt him. Sharia law (Islamic law) orders a person to take all measures to protect his body, life, and health from harm. Sharia requires people to seek medical help in all ways. Allah Almighty says in the Holy Quran which is translated into English: "And do not through (yourselves) with your (own) hands into destruction."

In Hadith Usama bin Shuraik narrated [38]"

Organ transplantation from a living or cadaveric donor is permitted under the following conditions under the Islamic law:

1. Transplantation should not include disrespect for human life.
2. Organ transplantation should be for the purpose of cooperation in righteousness.
3. The procedure is allowed in the absence of alternative treatments.
4. There should be no compensation, financial support for the donor or his heirs.

To keep alive is one of the basics of Sharia law. Allah says in the Holy Qur'an that is translated into English: It also considers organ transplants under the virtues of sacrifice and altruism, the Almighty Allah inviting Muslims to support. It is allowed for transplanting an organ from a living donor to another to save his life. Also, the organ can be transplanted by the deceased. Taking organ from corpses is not considered a violation of their sanctity. Rather, it is considered to be an ongoing charity because the deceased continues to receive its reward as long as the recipient benefits from the organ. Organ transplantation from living donors is permitted if the patient is suffering from a deterioration in health, and the recipient should be given a positive benefit. It should be medically ensured that the transplant does not harm the donor. This procedure should have no financial benefit and should not cause confusion about one's lineage. Cadaveric transplants are only permissible after brain death and the deceased donor had to express his desire during his life. It is forbidden to transplant the reproductive organs. It is necessary to create guidelines for the regulation of equal opportunities for the rich and the poor. Previous Grand Mufties of Egypt who approved organ transplantation include Sheikh Hassan Mamun, Islamic Fatwa Vol: 7, 2552, Dar al-Ifta al-Misiriyyah 1959. Sheikh Ahmad Hiridi, Islamic Fatwa Vol: 6, 2278, Dar ul Ifta Missiriyyah 1968. Sheikh Gad ul Haq Ali, Islamic Fatwa Vol: 10, 3702 Dar ul Ifta Missiriyyah 1979. Dr. Muhammad Syed Tantawi, Fatwa Shariah, p-43, 1989. Al-Azhar's Fatwa Committee published a 1981 "fatwa" on the subject. Islamic Research Convention of the same opinion, at its eighth session, held in the middle (33) on the 17th Dul Hijjah, 1417A.H./ 24 April 1997.



Figure 1: Fatwa Council Dar al Ifta Missiriyyah

Fatwa Council Dar al Ifta Missiriyyah.

Fatwa by Syed Tantawi Mufti of Egypt,

“Live organ donations are allowed and this ruling is based on the consensus of jurists. Taking organs from the body of a dead person for transplanting to a recipient, is allowed.”

13. Conclusion

Organ donation and transplantation are the treatment for the improvement of current medication. It has demonstrated fruitful in treating an infected organ. Since organ transplantation is current advances in prescription. Great religions permits organ donation and transplantation. This is on the grounds that it meets the prerequisites of protecting human life. Organ transplantation is the final resort to save the patient's life. It is performed to save the lives of patients with the end phase of failure of organs. The life of the patient generally relies upon organ transplantation. Advances in therapeutic science, new revelations, and new research strategies, the achievement of organ transplantation have enhanced fundamentally. It is a practical treatment and is acknowledged in Islam. Some of the researchers from the Indo/Pak, especially from the Hanafi School of thought, argue that organ transplantation is not allowed while conditionally permitted by Arab scholars, religious scholars from European, American and African countries and some religious scholars of the Indian subcontinent. The religion of Islam motivates us to donate our organs until the donation does not harm us. In this regard, again put one verse from the Holy Quran and a Hadith of the Prophet (PBUH), is again presented which clearly contributes to saving lives and providing the benefit of humanity. Allah Almighty says in the Holy Quran in Sura Al-Maaida Verse 32 as already explained earlier that: "And if someone saves a life, it will be as if he has saved the lives of all mankind[39]." In this verse, Allah Almighty has pointed out a good example of sacrifice as the salvation of a life of one person that saves the lives of all the people. Similarly, In a Hadith, the Holy Prophet Muhammad (PBUH) says:

"خير الناس من ينفع الناس"

“(Among you) the best one is he, who benefits mankind (the people).”[Kanzul ammal[40], Vol-16, Hadith No: 44154]. In general, organ donation is conditionally allowed by the majority of the Islamic scholars in Islam. Moreover, it is permissible in Judaism and Christianity. Keeping in view the above facts, the overall conclusion is that the organ donation is allowed in great religions.

Allah Almighty knows the Best!

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