

The Significance of Human Organ Donation and Transplant Surgery According to Maqāṣid Sharī'ah

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ABSTRACT

Organ failure is incurable; once an organ is damaged, nothing can be done to reverse the process. Without new organ substitutions, patients have to go through a painful death, as the failure of an organ to operate in the human body leads to various illnesses. Furthermore, the number of patients who need organ transplants is mounting year by year. Although over 30 years have passed since its first organ transplant, the total number of transplants conducted in Malaysia is still disappointingly low. This paper is essential to prove a strong basis concerning the ruling of organ donation or transplant in Islam by reviewing its acceptability through the principle of Maqāṣid Sharī'ah. This paper is qualitative, and the data collection process is done through content analysis. The data sources are the collections of data from the holy Quran, Sunnah, Islamic legal maxims, classical books (turāth), contemporary legal books, article journals, and other document references. Thus, this study seeks to determine the permissibility of organ donation and transplant to another person according to Maqāṣid Sharī'ah.

Keywords: Organ donation, transplantation, Maqāṣid Sharī'ah, hifz al-nafs.

INTRODUCTION

Many opportunities and benefits to enhance the quality of life in various sectors such as agriculture, public health, and food processing have occurred due to rapid development in modern science and technology (Saifuddeen et. al., 2013). This development has led to the emergence of numerous treatments that have been revealed to treat various illnesses and diseases in the present medical era. In addition to that, many people now experience the problem of organs failing to function properly, such as kidney failure, where statistics are saying that about 15.5 percent, or more than five million people in Malaysia, are facing the problem of chronic kidney disease (Tuty Haryanti, 2024). From the example of this problem, it is necessary for a treatment to save the lives of patients who need new and healthy organs to remain in their lives as usual.

Therefore, organ transplant or donation is one of the treatments that has been proven clinically to be effective for end-stage organ failure treatment (Transplantation Unit KKM, 2012). Organ transplant or donation is quite common in today's medical world, especially with the availability of various technological facilities in the medical field that can perform all surgeries more easily and quickly. This organ transplant is seen to be able to benefit all patients who in need especially when a person has lost their body function in total. Donating organs or a portion of an organ (tissue) to someone in need (due to injury or organ failure) for transplantation or transfer is known as organ/tissue donation. The patient's quality of life will continue to improve following organ transplant (Azizul Khairi Mohd Nor, 2012).

However, the situation of organ donation and transplant in Malaysia is still at an unsatisfactory level. This has become a hotly discussed issue by medical practitioners. According to Bernama (2024), Malaysian Health Minister, Dr. Zaliha, articulated that the rate of organ donation among Malaysians is among the ten lowest in the world. A significant difference can be seen between the number of patients on the waiting list for transplant treatment, which is 10,747 people, compared to only 845 people who are organ donors after death. In addition,

due to Malaysia being a Muslim country, it is significant to see whether organ donation and transplant are in line with Islamic principles. Consequently, one practical basis that could be used to examine the permissibility of the treatment is *Maqāṣid Sharī'ah*, or the higher purposes of Islamic law (Saifuddeen et. al., 2013). It is because the permissibility of scientific and technological development must be in line with *Maqāṣid Sharī'ah* to be fully practiced.

LITERATURE REVIEW

People nowadays possess less knowledge concerning the substantial explanation of organ donation and transplant, which influenced their encouragement to contribute to such noble activity. This lack of knowledge will affect the decision to donate or transplant their organs to the needy during their lifetime or after death. Hence, knowledge of organ donation or transplant is quite crucial to society, as it will determine their willingness to donate or transplant their organs or tissue to others. This paper is intended to discuss widely the permissibility of organ donation or transplant according to medical practice and Islam.

The Definition of Organ Donation or Transplantation

Many scholars, especially medical practitioners, have defined a clear definition of organ donation as well as transplantation. According to Oliver and Karla (2023), the transfer of human cells, tissues, and also organs to a recipient from a donor to restore the functions of the recipient's body, which impacts the patient's quality of life with chronic or acute organ failure, is donation. Furthermore, organ donation is also defined as the act of giving an organ or part of it to be transferred to another person. The only option to save patients' lives with organ failures and to improve their life quality is through organ transplantation (Job, Kanmani & Antony, Anooja, 2018).

The Malaysian Medical Council (2006) also added in their guidelines by stating that organ transplantation has become a practical treatment, especially for end-stage kidney, liver, and heart failure, with the exception only for kidney failure, where the only possible treatment of other organs, such as the heart and liver, is the transplantation.

The Permissibility of The Organ Donation or Transplantation in Islam

According to Abbasi et al. (2018), the ruling concerning organ transplantation is varied and debated in Islam. Muslim scholars' agreement and disagreement on the issue of organ donation, its permissibility conditions, and prohibition have been focused on by previous studies (Rady and Verheijde 2009). The majority of Islamic scholars have permitted organ donation, and this treatment, provided all requirements must be fully met, has obtained prevalent support from various Islamic organizations in the West and East. Most Muslim countries, such as Iran, Saudi Arabia, and the Gulf countries, have legalized such practices (Chamsi-Pasha and Albar 2017). Scriptural evidence and precedents, *ijtihad*, and ethical and legal deliberation are used to process the permissibility of organ donation to base their opinions (Padela and Auda 2020).

However, it cannot be denied that in the past there was a view, namely that of the majority of scholars from the Shafie and Hanafi schools of thought, who forbade the transplantation of human organs from deceased people to living people who had health problems because it could harm the honour given by Allah S.W.T. (n.a., 2015). In addition, organ transplantation is also prohibited by certain parties such as al-Shi'rawi because it is an act of changing God's creation (*taghyir khalqillah*) (Musa, Z. M., & Supaat, D. I., 2018).

However, there is a second view in this matter, namely from a small number of Shafie scholars, namely Iman Nawawi and also the Hanbali scholar, Ibn Qudamah, who stated that organ transplantation from a dead person to a living person for the purpose of saving lives is permissible and this view has been accepted by many contemporary scholars such as al-Zuhayli, al-Bouti, al-Qaradawi and others because it preserves the general welfare of humanity (n.a., 2015).

Hence, Rady and Verheijde (2014) concluded that the objective of Islamic law (*Maqāṣid Sharī'ah*) is applied by the many literatures for the endorsement of supportive and opposing *fatwas* concerning organ donation. The

principle of saving human life has been referred to by the majority of Muslim jurists and scholars belonging to various Islamic schools of thought (Chamsi-Pasha and Albar 2017). When an extreme necessity (*darurah*) exists, the prohibition is overruled by the principles of the preservation of human life (Padela and Auda 2020). However, considering all previous studies above, a mere position of the permissibility of organ donation or transplantation is less practical to change the attitude of Muslims, as it involves moral choice rather than a legal obligation. This will continue unless a thorough motivation based on an Islamic perspective is entirely established.

RESEARCH METHODOLOGY

The author employed a qualitative method for the current study. The objective for utilising this approach is that qualitative research is based on the structural and interpretive standard, as this approach only requires a better knowledge of a subject matter and not expecting any result (Denzin & Lincoln, 2011). Furthermore, according to Creswell & Poth (2018), the interpretive standard takes to increase information. It is completed by acquiring a better insight into a person's views and the meaning of those views. On the other hand, through a qualitative method that is employed in analysing and interpreting various texts, the data of this paper is acquired through library analysis. This analysis involved various sources, such as journal articles, related books, and classical texts. (George, 2008). The author, by applying this approach, can analyse the information from primary as well as secondary sources relating to the detailed concept of *Maqāṣid Sharī'ah* regarding contemporary issues, specifically organ donation, and transplantation. The data collection process for this paper is performed through the content analysis method.

Hence, the data sources are the collections of data from the *Quran*, *Sunnah*, Islamic legal maxims, classical books (*turāth*), contemporary legal books, article journals, and other document references. There is largely a lot of literature accessible on organ donation or transplantation. Additionally, to complete this paper, the author uses thematic analysis and a deductive approach to get a comprehensive analysis of the permissibility of organ donation and transplantation following *Maqāṣid Sharī'ah*.

FINDINGS

The findings in this paper demonstrate that the *Quranic* principle and organ donation are connected. Although no term of organ donation is uttered in the *Quran*, it does not simply show that practice is non-existent. Many foundations of organ donation, which are supported by the *Quranic* principle, have been discovered by Islamic scholars. The examples of concepts under this issue are (a) *darurah* (extreme necessity); (b) *hifz al-naḥs* (preserving human life); (c) *ithar* (donation); (d) *fadl* and *ihsan* (generosity); (e) *karamah* (dignity); (f) prohibition of killing life; (g) *taysir* (facilitation); (h) prohibition of causing harm; (i) importance of treatment; (j) concept of life and death; and so on. Those concepts above did not always follow strict methods when analysing the *Quranic* verses, as it was hard to find a solution in the *Quran* to the contemporary issue of organ donation. Hence, it is already sufficient to discuss the permissibility of organ donation according to the previous literature, even though there was rarely a clear explanation of organ donation based on *Maqāṣid Sharī'ah* provided. Thus, this paper will address this problem by providing a comprehensive and detailed concept of *Maqāṣid Sharī'ah* on organ donation.

DISCUSSIONS

The Legal Framework of *Maqāṣid Sharī'ah*

Maqāṣid Sharī'ah indicates the goal to be achieved by *Sharī'ah* in every ruling or most of its rulings, which is the core of the purpose of the *Sharī'ah* is to realize benefits and eliminate harm for humans (Mualimin Mochammad Sahid, 2018). Islam in general aims to bring good and keep away evil and secure human interests. *Maqāṣid Sharī'ah* is divided into three types namely *Maqāṣid Ḍarūriyyāt*, *Maqāṣid Ḥājiyyāt* and *Maqāṣid Taḥsiniyyāt* (Muhammad Nazir Alias et. al, 2018).

In this discussion, the applicable type of *Maqāṣid* to use is *Maqāṣid Ḍarūriyyāt*, as it involves matters that are important to human life, which are organ donation and transplant. Without organ donation or transplantation to a patient in need, it will cause the patient's life to be destroyed. This is in line with the definition of *Maqāṣid*

Darūriyyāt, which means something that is a necessity for humans and the basis of their lives. If these requirements are not met, human life will be destroyed. This concern becomes the objective of *syarak* in the exposition of Islamic law (Al-Najjār, 2008; Al-Yūbī, 1998). Imam al-Ghazali (1997) has divided *Maqāṣid Darūriyyāt* into five things, namely protection of faith, protection of life, protection of intellect, protection of progeny, and protection of property.

Additionally, the development of technology has led medical technology to move forward in the present era. Therefore, the original concept of *Maqāṣid Sharī'ah* must be adapted into the current development. *Maqāṣid Sharī'ah* is the best and most effective framework for Islamic ethics for science and technology. As a Muslim, the use of four bioethical principles, namely justice, beneficence, autonomy, and non-maleficence, is less holistic compared to the *Maqāṣid Sharī'ah* framework. *Maqāṣid Sharī'ah* is a compliment to the conventional ethical model as mentioned. Firstly, the *Maqāṣid Sharī'ah* framework set out the protection of the faith, which means that all technological and scientific activities must align with Islamic law and not exceed the ruling stated in the *Quran*, *Sunnah* as well as *ijtihād*. Secondly, the protection of life, where the technology must not put human life at risk or cause any harm to the environment or humans but promote life. Thirdly, the protection of the intellect. The technological advancements must protect the intellect and should not harm it. Fourth, the protection of progeny, which any technology must protect the progeny and not cause it any harm that is inconsistent with Islamic law. Fifthly, the protection of property. Property must be ensured that it must not be damaged by the technology (Saifuddeen et. al., 2013).

Therefore, Islamic law needs to keep up with the times, as Islam is the only religion that is suitable for all ages, and the Islamic law principles must be fitted to any new issue that emerges. Hence, with the emergence of modern technology in the medical world, which is organ donation and transplantation, this *Maqāṣid Sharī'ah* is deemed as one of the religious sources that allows this technology to be practiced by Muslims today.

Islamic Viewpoint on Organ Donation

No specific rulings with regards to the organ donation and transplantation are pointed out in two primary Islamic sources namely *Quran* and *Sunnah*. This is because this medical procedure appeared due to the increase in advanced medical development in the 20th century. However, Islamic scholars have continued to discuss the ruling for this issue since the 1950s, and they issued their views on this matter, which is *ijtihād* based on existing jurisprudence rules (Malaysian Ministry of Health, 2011).

According to Zulkifli Mohamad al-Bakri (2019), organ donation and transplantation have different views among scholars, where there are two views in this regard, which are *harus* (permissible) and *haram* (prohibited). The argument used by some Islamic scholars who thought that organ donation and transplantation is *haram* is based on the *Quranic* verse in *Surah al-Baqarah* verse 195, Allah S.W.T says:

" لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ "

"...do not throw yourself into the destruction."

They argue that all members belong to Allah S.W.T and it is forbidden to take them because there is no permission from him. In addition, the method " مَا أُبَيِّنَ مِنْ حَيٍّ فَهُوَ كَمَيْتِهِ " is also used to say that everything that is separated from the living is a carcass and it is impure (*najis*), and the organs cut from humans are impure (*najis*).

On the other hand, the argument for some Islamic jurists who think that organ donation and transplantation is permissible is the *Quranic* verse in *Surah al-Ma'idah* verse 2, Allah S.W.T says:

" تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ "

"you should help each other to do good and be righteous, and do not help each other to commit sins and aggression."

Those who permitted this practice argue that if the method " مَا أُبَيِّنَ مِنْ حَيٍّ فَهُوَ كَمَيْتِهِ " it is said, then the organ is impure (*najis*); therefore, the ruling of treating using impurity is forgiven, and it is valid to perform prayer with

it according to Imam Nawawi's view. In addition to that, the majority of scholars think that the son of Adam is pure, whether alive or dead. Organ donation and transplantation are linked to *jihad* of life.

Islam prioritizes human welfare, where if there is a need for donation and organ transplantation to save the lives of other patients, then that necessity will remove the prohibition. Islam looks at the intention of a person. The intention must be to save the patient's life, and this is one of the principles of *Maqāṣid Sharī'ah*. Islam allows the donation and transplantation of these organs for two reasons only, namely, to save lives and avoid harm. (Saifuddeen et. al., 2013).

Hence, in Malaysia, there is a reference to the ruling on organ donation and transplantation, which is the Muzakarah decision of the Fatwa Committee, and this fatwa is adopted in states that do not have a fatwa about organ donation and transplantation. The National Fatwa Council convened on 23 and 24 June 1970 to discuss organ transplants, namely heart and eye transplants. The Council decided that the transplant of the eyes and hearts of the deceased to the living is permissible. Among the conditions are (i) in desperate situations, where the patient is in a life-threatening situation; organ transplants are the last resort for him to live (ii) in the case of a heart transplant, the death of the donor must be confirmed before the transplant surgery is performed. (iii) necessary precautions should be implemented to prevent human killing or trafficking. (iv) permission is required before any organ transplant is performed from the donor for natural death, or from the family members, heirs, or beneficiaries of the donor for accidental death. (Majlis Ugama Islam Singapura, 2007).

However, some principles must be followed during the organ donation and transplant process, namely: (i) the donor does not suffer harm such as disability (loss of sight, hearing, and the ability to move) or death (ii) permission must be obtained (iii) donors have qualifications when giving permission where this permission cannot be obtained from lunatics, children, people under duress, pressure, and confusion (iv) there is no violation of human dignity such as organ trafficking, and (v) sufficient knowledge base to make judgements about donors and recipients must be possessed by the doctor who performs the transplant, taking into account the good (*maslahah*) and damage (*mafsadah*) that exist. (Malaysian Ministry of Health, 2011).

Organ Donation to Preserve Life (*hifz al-nafs*)

The Malaysian Ministry of Health (2011) asserted that the donation and transplantation of these organs are required because it fulfils religious demands to preserve human life. Preservation of life is one of the objectives of the *Sharī'ah* (*Maqāṣid Sharī'ah*). The transplantation or donation of these organs is done to save the lives of patients who are experiencing organ failure. In addition, various jurisprudence methods have been applied in this problem because organ transplantation is a treatment performed in a desperate situation (emergency). Organ transplantation is one of the last treatments for patients to save their lives.

Hifz al-nafs is a concept that consists of taking care of life and soul, and it is one of the five principles in *Maqāṣid Sharī'ah*. This *hifz al-nafs* involves caring for health, humanity, and life from all kinds of danger and hardship (Abd al-Majid al-Najjar, 2008). Medical science is intricately connected to the goal of preserving life, as medical science aims to cure diseases and tackle health issues. Allah S.W.T says in *Surah Al-Maidah* verse 32:

"مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا"

"who saves a life, he as if saves all human being."

From this *Quranic* verse, it can be concluded that organ donation or transplantation is essential to save a life. (Al-Ali, Ali, 2011). Due to the *Quran*, as well as *Sunnah*, containing no specific provisions on organ donation or transplantation, Muslim scholars had to use their *ijtihad* to issue general rulings. The paramount focus in organ donation or transplantation is highlighting the value of life by transplanting organs to another person who is in need by conforming with the principles of public interests, facilitating others, and also avoiding harm. The rulings expressed by Muslim jurists established that organ donation or transplantation is consistent with the principle of preserving human life in Islam, as the practice of organ donation or transplantation provides an opportunity to save a life (Sayyed Mohamed Muhsin et. al., 2024).

In addition, some Islamic legal maxims have been applied by Muslim jurists to examine the permissibility of organ donation and transplantation under the principle of *Maqāṣid Sharī'ah* in depth. The maxims are harm must be eliminated (*ad-darar yuzal*) and hardship begets facility (*al-masyaqqah tajlibu al-taysir*).

Harm Must Be Eliminated (*ad-darar yuzal*)

According to Zulkifli Mohamad al-Bakri (2019), eliminating harm is a command in Islam and a treatment to preserve human life in the context of organ donation and transplantation. Allah S.W.T. promised the reward for preserving life in the previous verse 32 of *Surah Al-Maidah* that “whoever saves a life, it will be as if he saved all humans.” Removing or eliminating harm is a purpose in Islam, and a significant role is played by organ donation and transplantation to achieve this purpose by lessening the patient’s suffering and pain (Sayyed Mohamed Muhsin et. al., 2024).

Thus, it can be simply stated that organ donation and transplantation are chosen for lesser harm rather than greater harm. According to the Islamic legal maxims, when two harms collide, the lesser harm is opted for. In the context of organ donation and transplantation, leaving a patient to die would be the greater harm. This Islamic legal maxim focuses on the human’s life and eliminates harm (Zulkifli Mohamad al-Bakri, 2019).

Hardship Begets Facility (*al-masyaqqah tajlibu al-taysir*)

Organ donation and transplantation provide essential resources for humanity. It is also to overcome difficulties for end-stage organ failure patients (Zulkifli Mohamad al-Bakri, 2019). There is a *Quranic* verse that aligns with the concept. Allah S.W.T states in *Surah al-Baqarah* verse 185:

" يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيسَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ "

“Allah S.W.T wants ease for you, and not difficulty for you.”

From the *Quranic* verse above, when someone faces a difficulty, he is allowed to lessen his suffering by taking adequate measures. This principle is recognized by Islamic law. Therefore, organ donation or transplantation is a key facilitation for necessity (*darūrah*) in Islamic law, particularly when it is necessary for the preservation of human life. However, if the compelling need is absent, organ donation or transplantation is not allowed by the Islamic legal maxim (Sayyed Mohamed Muhsin et. al., 2024). Moreover, according to Zulkifli Mohamad al-Bakri (2019), an alleviation is available as stated by *syarak* for those who are suffering extreme hardships or in desperate or harmful conditions to opt for a prohibited method to remove the harm, provided that no other permissible choice is available for them at that time. In other words, in this context, the last step to save a patient is through organ donation or transplantation.

Prohibition on Organ Donation

Under this part, the prohibition is classified into two types, in terms of organs and also procedures. In terms of prohibited organs, according to Saifuddeen et. al., 2013, Islam does not give total approval, as there are organs that are forbidden to be donated and transplanted in Islam because it contradicts the principle of *Maqāṣid Sharī'ah*. It is forbidden to donate and transfer testes and ovaries. This is because to protect the progeny. Testes and ovaries produce human gamete cells, where testes produce sperm and ovaries produce ovum. This is worrying if allowed to confuse the progeny as the gamete cells produced were not from actual parents. Islam forbids the mixing of gamete cells outside of marriage. Therefore, Islam only allows transplantation and organ donation to save lives, and other than that, it is not allowed.

Furthermore, in terms of procedure, several conditions have been set out by the *Sharī'ah* regarding the organ donation or transplantation procedure. Firstly, the donation or transplantation should not risk the donor, as Islam prevents harm without causing the same or greater harm. This concept is known as *al-darar yudfa'u bi qadri al-imkan* (harm must be avoided as much as possible) and *ad-darar la yuzalu bid-darar* (harm should not be restored with another harm or the same). Thus, the safety of the donor must be verified first by medical experts as to whether he is fit to undergo the process of organ donation or transplantation. Secondly, a mentally

competent, mature, and accountable person (*mukallaf*) must make the donation. Lastly, organ donation or transplantation must be conducted appropriately to avoid embarrassment or rudeness to the donor and his family. Thus, due to that principle, the sale of organs is forbidden as it would deteriorate a person's dignity that is honoured by Allah S.W.T. (Sayyed Mohamed Muhsin et. al., 2024).

Hence, it is clear that Islam is protective of its people by focusing on things that can cause harm to a person. That is why Islam is extremely strict in allowing something in order to reduce the danger or risk that a person will experience or, in this context, to protect the interests and honour of organ donors and recipients.

Encouragement of Organ Donation

A role in motivating organ donation is significantly played by religious beliefs, as many have their own beliefs in regard to organ donation believe that the donation can redress their sins and refer to it as faith in God, while others believe that the donation is a god-accepted practice with which to gratify God. (Job, Kanmani & Antony, Anooja, 2018). However, Islam is a religion that tells us to do good to people. This can be seen that Islam promises various rewards when we do something good. Therefore, it is the same in the context of the current discussion, which is organ donation to people in need. It is a practice that is highly demanded in Islam because it reduces the suffering of a patient. The practice of organ donation is aligned with Islamic and humanitarian values. According to Majlis Ulama Islam Singapura (2007), the Islamic values encompass compassion (*rahmah*), helping one another (*ta'awun*), and continual donations (*jariah*). There are several authorities to prove the Islamic principles mentioned previously. The basis for the principle of *rahmah* could be seen through a *hadith* narrated by Abdullah ibn Amru R.A.:

"الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ"

"*Ar-Rahman* (Allah S.W.T) has compassion on those who are compassionate. If you show compassion to those who are on the earth, who in the heaven will show compassion to you."

Also, helping one another (*ta'awun*) has its basis in the *Quran* which Allah S.W.T says in *Surah Al-Maidah* verse 2:

"تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"

"you should help each other to do good and be righteous, and do not help each other to commit sins and aggression."

Lastly, the continual donation (*jariah*) has been mentioned in the *hadith* narrated by Abu Hurairah R.A:

"إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له"

"When a son of Adam dies, his deeds are cut off except three: a continual donation, or knowledge benefited by others, or a righteous son who prays for him."

According to the *hadith* and the *Quranic* verse above, it clearly demonstrates that Islam strongly demands organ donation. This can be seen that Allah S.W.T has promised various rewards through the commands above. Allah S.W.T has told people to behave with the nature of mercy (*rahmah*), as pledging organs to be donated is an act that has the nature of mercy, and that person will receive a reward from Allah S.W.T even if the organ is not donated, as Allah S.W.T sees his good intention, which is intending to donate his organ to others. In addition, helping one another, or *ta'awun*, is also an important trait that encourages Muslims to help people in need to reduce the burden of their suffering. So, by helping others by donating organs to them, of course, we can reduce the pain they are experiencing, and this is in line with the encouragement from the *Quranic* verse above, which tells us to pray to help others. Donating organs to people in need is also urged, as it will be a practice that will last even after the death of the donor as long as the person receiving the organ benefits from the organ donated to him.

Implementation strategies and the feasibility of organ donation in other Muslim-Majority Countries

Many Muslim-majority countries nowadays have shown a good approach and success where it has proven that religion and medicine, especially in the field of organ donation and transplantation, have been successfully harmonised. There are several examples of countries that have successfully carried out this initiative, such as Saudi Arabia, where there is an organisation that facilitates the donation process, namely the Saudi Center for Organ Transplantation (SCOT), where a “critical pathway” and nationwide coordination program to find and convert prospective deceased donors was established by SCOT. Saudi Arabia has recorded a good achievement with a rate of more than 2,091 total organs transplanted from living and deceased people in 2023 (Saudi Center for Organ Transplantation, 2025). Additionally, Türkiye also has expanded its programmes for living and deceased donors and set up a national coordination centre under the Ministry of Health, which recorded around 74,704 organ transplants carried out between 2002 and November 2023, which include transplants of the kidney, liver, heart, lungs, pancreas, and small intestine (Republic of Türkiye Ministry of Health, 2023). These figures demonstrate that thousands of organ transplant candidates are being given a fresh start in life.

However, it is also indisputable that although many Muslim-majority countries have allowed organ transplants to be done, they have experienced various challenges to make them more effective. This may be due to various factors, including misconceptions of religious belief. This requires the authorities, namely hospitals and religious authorities, to correct their understanding and encourage organ transplants to be done. Among the approaches is the first: hospitals should appoint transplant coordinators who will assist the family throughout the organ transplant procedure, where these coordinators will serve as a link between end-of-life clinical decisions and religious beliefs. Second, it is necessary to incorporate religious and cultural beliefs into national conversations around organ donation initiatives. Religious authorities should demonstrate their involvement by speaking at public education events and promoting organ donation as a morally righteous and revered deed (Sakarwala, A. S., Anika Deiwani, Mohammed Faris Razi Moinuddin, Dr Waleed Ahmad, & Humam Furqan, 2025). The last way that may be used is by leveraging well-known Muslim figures to draw attention to a pressing organ donation need, using Muslim scholars as ambassadors for organ donation initiatives to appeal to the country’s various populations (Khoo, L. S., & Ballesté, C., 2024).

Hence, it is apparent in this chapter of encouragement that Allah S.W.T. will reward everything we do, as He will always watch our actions. Organ donation is something very noble because it can help other people to live a better life than before. That is why Islam encourages its people to donate to reduce the pain and suffering of other people so that everyone can worship and practice daily life in a healthy condition because Islam is a religion that values togetherness in all matters, including human health.

CONCLUSION

Many people in the nation view the marvels of contemporary medicine, including organ donation, as a component of a cultural revolution that is consistent with the norms, values, and beliefs of society. It is therefore acceptable and encouraged after examining the concerns and issues raised by organ and tissue donation. Donating an organ is a selfless deed that has the potential to save lives. In a larger sense, Muslims in Malaysia would gain from greater knowledge and inspiration to persuade more contributors, thereby increasing the amount of aid that is accessible to those in need. It is clear from a religious standpoint that protecting life is one of the main goals of the *Shari’ah*. It is important to acknowledge that organ donation is also an immensely powerful kind of giving, even if many people only think of charitable activities in terms of cash, food, and clothes donations. Additionally, according to Dr. Yūsuf al-Qaradāwī, one of the three acts that guarantee ongoing benefits even after death is organ donation. Therefore, those who donate their organs will receive rewards in the paradise.

The author believes that more organs, including the kidney, heart, liver, lungs, and pancreas, should be available for donation in light of current medical advancements. The cornea (eyes), bones, skin, and heart valve are among the tissues that can be given. However, because testimonies and uterus are tightly linked to ancestry, they cannot be donated. Similarly, as technology advances, other options for artificial or animal organs should be researched because they are preferable to taking another person's rights. The best way to prevent the *khilaf* of scholars is to do this. Islam is extremely strict about giving respect to those who have passed away. However, organ donation and transplantation are not carried out for nefarious or self-serving reasons. To save the lives of people who require organs, these actions are carried out as a last option. In conclusion, Islam permits organ

donation and transplantation. This is because organ donation and transplantation satisfy the need to preserve human life, which is one of the five goals of *Maqāṣid Sharī'ah*.

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