

Human Organ Transplantation in the light of Semitic religions

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Abstract : Organ transplantation and organ donation are an urgent problem of our time. This was done in different ways. The medical field introduces new treatments, including organ transplantation and service to humanity. It is allowed to donate organs both in Judaism and Christianity. What is allowed in the Islamic perspective, transplantation and organ donation only if they follow the goals of Islamic sharia? The human body has the honor and dignity that must be preserved in every movement of life. In the case of organ transplants, if it leads to the destruction of a human being and the violation of his honor or paves the way for the abduction, which offers immorality, and in these circumstances, it should not be done. Organ donation and transplantation will be beneficial, under the supervision of a qualified transplant team. In this article, the permissibility of organ transplantation in the light of Semitic religions has been discussed.

KEYWORDS: Definition of organ transplantation, its types, the definition of death, the consent process, transplant rejection, xenotransplantation, organ trafficking, Organ donation in Judaism, Christianity and Islamic Perspective, Different Fatwas for Non-permissibility and Permissibility of organ donation, Conclusion

Organ Transplantation

Transplantation is one of the most challenging areas of modern treatment. Grafting and organ transplantation is an important issue nowadays. Amazing advancements have been made in the field of surgery and if an organ fails to work properly, surgeons transplant another organ

from a living or dead person in order to save the life of that individual. All the vital organs such as the heart, kidneys, and liver can be successfully transplanted.

Definition: It is a surgical replacement of the defective organ by another healthy human organ. [1]

Organs that can be transplanted include:

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i) Liver ii) Lungs iii) Heart iv) Pancreas v) Thymus vi) Kidneys
vii) Penis viii) bowel ix) vagina xi) uterus xii) Trachea etc.

Tissues that can be transplanted include:

a) Bones, b) Tendons, c) Veins, d) Cornea, e) Heart valves, f) Arms,
g) Skin. etc.

The most commonly transplanted organs in the world are kidneys. [2]

Types of Organ Transplant

There are four types of organ transplants:

Autograft: A tissue or organ that has been removed from one part of the same person and transplanted onto another location in the same individual.

Isograft: Having same genetic structure, an organ or tissue is taken for transplantation.

Allograft (homograft): Tissue or organ taken from one person placed on a genetically dissimilar member of the same species.

Xenograft (heterograft): Tissue or organ taken from an animal to a human being. [3]

Definition of Death, Consent Process and Organ Donation

Definition of Death

It is the cessation of all vital functions of the body, including heartbeat, respiration and brain activity. "Death is defined as the end of life; permanent cessation of vital bodily functions that manifest in humans through loss of heartbeat, lack of spontaneous breathing, and brain death." [4]

The Consent process

Before the organ is taken from the donor, his willingness/consent is accepted earlier. There are two types of approval processes.

Explicit consent is that a donor gives direct consent through proper registration. [5]

ii. Presumed consent is the direct approval of the donor for donating any organ. It is assumed that donation would have been allowed by the donor. [6]

Organ donation

It is the donation of a human organ to a recipient in need of a transplant. Organs can be donated for transplantation before accepting donor's approval as well as his/her nearest relative and declaring the brain death of the donor. [7]

Types of Organ Donation

There are two types of organ donation

1. Cadaveric organ donation: Donation of deceased organs from a donor after death to be transplanted to other persons (recipients).

2. Living organ donation: Acquiring organs for transplantation from a person who is alive for instance donation of one kidney or a piece of liver. [8][9]

Transplant Rejection

It is the procedure in which a recipient's immune system does not accept the transplanted organ. It has **three** types.

1. Hyperacute rejection (HAR): It occurs a few minutes after the transplant. This type of error manifests itself when the recipient receives an incorrect blood type

2. Acute rejection: The time of occurrence of this type starts at any time from the first week up to three months.

3. Chronic rejection: It takes a long time and can take place after many years of transplantation. [10]

Xenotransplantation: It is the transplantation from one species to another (for example, from a baboon or pig to a human).[11]

Disadvantages of Xenotransplantation

After Xenotransplantation there are some disadvantages like chances of xenosis. It is the transmission of infections by the transplantation of animal tissues or organs.[12]

In addition, another disadvantage is the average age of the organs of animals is shorter than of human beings, therefore, recipient's survival rate is very low and most of the recipients die within less than two years.

Organ trafficking

"Trafficking is the practice of selling organs for transplant." [13]

There is a topic closely related to organ trafficking, which is known as "Human Trafficking" is also narrated as under:

Trafficking in human being is defined as the transportation, recruitment, transfer and reception of persons through the use of force or divorce, fraud or abduction. [14]

Causes of Trafficking?

Poverty is the main factor. Besides poverty, other causes of trafficking include violence like internal conflict and war, lack of human rights, civil unrest, ethnic minorities, hill tribes, refugees, illegal migrants, a general lack of opportunity and people with low levels of education etc. [15]

The Proposed Solution

There are many authoritative theories to combat organ trafficking.

a). Proper Legislation is one of the most important way to combat trafficking.

b). The enacting of heavy punishments against slavers and human traffickers.

c). The application of existing laws is also an important means of combating trafficking.

d). International cooperation seems key to fighting against human trafficking.

e). Education is viewed by some experts as the best way to fight human trafficking. All women and children should receive educational opportunities. [16]

Admissibility of organ donation in Judaism

1. J. Alfred. Kolach Rabbi, he said in his book that “Pikuach nefesh (saving a life), is the basic principle in Jewish law, applies here, where transplant saves lives without sacrificing another life, this is usually allowed.” [17] He mentions the answer to the question of using organs from a dead person for transplant purposes, as follows: “This problem is addressed by Rabbi Moshe Feinstein (Orthodox), who states that if one of the dead body organs transplanted into a living person, then the body can no longer be regarded as an organ of the dead, it becomes part of the living body, and the law, which demands the burial of all parts of the deceased, is not applied.” [18]

2. Dr. Abraham Steinberg, author of the Encyclopedia of Jewish Medical Ethics, describes four requirements that are necessary for a permissible transplantation of living organs. He claims that:

1. An operation to remove the organ is not (inappropriately) dangerous.

2. After the donation, the donor should be able to continue his usual life.

3. After the donation, the donor should not need long-term health care.

4. The probability of success at the recipient must be high. He adds that "the consent of the donor must be obtained"

In each case a qualified Halachic expert must be consulted. [19]

3. David Bleich Rabbi J., responding to the topic of organ transplantation in an interview with the " Jewish Review " (magazine), which is summarized below:

"The Jewish Review: whether a Jew accept an organ transplant from a body that has been declared dead by neurological criteria?

Rabbi Bleich: "I will rewrite the question. Can a Jew accept an organ that has been removed from a person whom Jewish law regards as having been alive when the procedure was instituted? The answer is yes? The procedure is illegal; that should not have been done. But once the organ has been removed, there is no exclusionary principle that states that the benefits should not be gained from the organ. Once the organ has been removed, we do not have to throw it in the trash." [20] [21]

4. Rabbi Billy Dreskin of the Church of the Woodlands Community declares his permission to donate organs for Judaism, which is summarized below:

The Jewish law allows organ donation. The Jewish law allows us to sign our donor cards when someone we love dies, uses our body to save other lives. Why is stubborn misunderstanding that the Jewish law is against organ donation?

Judaism has four legal issues, regardless of whether it allows organ donation.

a. The first problem is how a person refers to the body of the deceased. Judaism sees a person in life as created by B'tzelem Elohim, in the image of God. Is it any different from the human body to make incision after a person dies? The Talmud makes it clear that this is not necessary and does not pursue good goals, and it violates the *k'vod ha'met* principle that honors the dead body. But if such an autopsy can save a life, the Talmud teaches us that we really need to study the human body in every possible way.

b. The second area of concern is that we take care of the burial of the entire human body. This area is the main concern of the Orthodox community regarding autopsy and organ donation. This century's Orthodox Jewish authorities declared that "when a part of the body is perceived by a surgeon and placed in a living body (recipient), it becomes the part of that living body, its status as part of the dead to be buried is now invalid. The *kohen* should not worry about getting infected or contaminated.

c. The third area of concern is the general principle that the body of the deceased cannot be used in the interest of the living person. It would be clear to us that organ donation directly violates this principle; But with a careful study of the word *hana'ah*, the benefits, we find that the Talmud really discusses cannibalism, which is clearly not in keeping with our tradition. Rescuing human lives through surgical transplantation, all Jewish authorities agree and do not fall into this category.

d. The last issue is determining the exact time of death. This is a very important issue in Jewish tradition because we have to bury the dead bodies as soon as possible. For centuries, the Jewish law understood the moment of death as being when breathing and heart-beat are ceased. But today, as the body continues to breathe and the heart continues to beat through artificial respirators (ventilators), death is now determined by the cessation of all brain activity. Everything fits together. In general, Jewish legal tradition is not against the organ donation. [22] [23]

5. A Letter From Rabbi Pachter, of February 28, 2015 on the topic "The Jewish View on Organ Donation" is presented as below:

Not only is organ donation allowed in Jewish law, but some people have even gone so far as to say that this is compulsory.

Many of us have long believed that this is not the case. In this regard, our confusion and even the wrong idea are due to several reasons:

1. In Judaism we believe that one has to be buried with all its intact organs.
2. Organ donation delays a funeral.
3. Organ transplantation is unsuccessful and therefore the desecration of the body of the donor does not lead to the salvation of life. Despite the above objections, the rabbis of all movements agree that donating organs is the right choice for a Jewish individual and also believe that saving lives is an important mitzvah. [24]

Permissibility of Organ Donation in Christianity

1. In the Holy Bible nothing is mentioned that prohibits a Christian from sacrificing an organ or making organ transplants. There are some conflicts in the Bible, regarding organ donation. First, it concerns the organs that have been developed using therapeutic cloning. This is a form of stem cell research in which a clone is made for medical research or therapy. Second, the organs are collected and sold through human trafficking.

The Bible mentions a metaphorical organ donation. "When Christ died He took our heart of stone and gave us His heart of flesh" (Ezekiel 11:19) Without this transplant, We would be dead to God and eternally condemned, without this transplantation. We having an eternal life and must be free to follow the example of Christ and give up the transient body to help another individual. [25]

2. The process of transplantation is acceptable from the point of view of moral Christian law. The Catechism of the Catholic Church explains:

".. An organ transplant will comply with the moral law if the physical and mental dangers to the donor are proportional to the goodness of the recipient."

"We must not permit morally to manage a death of a person, not to delay the death of others."

For Christians, the preparation for death should not be a source of fear. Nothing that happens to our body before or after death which can not affect our relationship with God.

"Neither death nor life, nor anything else in all creation can separate us from the love of God, which is in Jesus Christ our Lord". (Romans 8: 38-9)

"Giving organs is the most generous act of self-sacrifice which is presented." Rt. Revd. Barry Morgan, Archbishop of Wales, 2011 [26]

Michael Oliver et al, express their views on the subject of "Organ donation, transplantation, and religion," which was published in the journal of 'Nephrology Dialysis Transplantation, are stated here: [27]

"The Christian faith seems as a whole, support the organ transplantation, although there are different opinions. Most Anglican, Catholic, and Protestant scholars seem to agree that organ donation is an act of self-denial and permits transplantation. An opening act was a special advertisement, namely the fact that today's Pope Benedict

XVI has publicly announced that he carries a donor card at all times. [28] The previous Pope John Paul II publicly supported organ donation also has, not least in the encyclical letter *Evangelium Vitae*, in which he praised the supply of organ as a laudable example of Christian love. [29]

The Anglican Church supports organ donation even more and in 2007 announced organ donation for the Christian duty. [30] However, the church also emphasized that there are different views on the admissibility of the approval system, which should be rejected or accepted. Another example of a positive view of the contribution of the Christianity is a joint statement in 1990 by the Catholic and Protestant churches in Germany, which also promoted organ donation.” [31]

The statement of closest relative to the patient is always needed before the organs can be donated. The removal of the organ is done with great care and respect. Throughout his life, Jesus Christ taught people to love each other, and he demonstrated his love for the world on the cross and embracing the needs of others. Christians believe that an organ donation is an act of love. This act of love then becomes part of Christian teaching. Helping others - a consistent theme in Christendom that teaches the principle of finding for others, what you do, hoping others will do it for you. To make life so full, in accordance with the teaching of the Son of God, Jesus Christ:

“The willingness to sacrifice the organ is a clear sign of this sacrifice to others through Jesus Christ. David Ebor: Archbishop of York “Act of saving lives, such as organ donation, is acceptable in our faith.” Council of African and Afro-Caribbean Churches (UK) “The Methodist Church has always supported organ donation and transplantation in appropriate circumstances to provide healing and health.” The Methodist Church of Great Britain [32] [33]

Organ Donation in Islamic Perspective

Regarding Organ Donation, there is nothing clearly mentioned in the Holy Quran and Hadith but the Islamic Scholars opined and issued Fatawa keeping in view the Holy Quran and Hadith. There are two opinions on this issue. In the First opinion, the first group of scholars is of the opinion that organ transplant is not permissible (i.e. haram).

In the Second opinion, the second group of scholars is of the opinion that organ transplant is permissible (i.e. allowed). Opinions of both groups are briefly stated as under:

Different Fatawa for Non Permissibility of Organ Donation (Fatwa No:38929 Dated 07-01-2008)

“The use of human organ for transplantation is the disgrace of human being because a human being is not the owner of his body organs therefore neither he can sale his organs nor donate or destroy his organs so donation of organs be avoided.” [References from Fatawa Alamgiriya Volume 5 Page

354 and Al-Bazazia 6/366 are also quoted.]Abdul Majid/ Abdullah Shaukat, Darulifta Jamia Binoria Karachi. [34]

Fatwa: Mufti Saifur Rahman Sahib of the U.K.

“The principle rule in Islam is that it is not permissible. However, in extreme circumstances where the life of a person depends on it, the scholars differ. Currently, there is no unanimous decision amongst the scholars. Therefore, while there is doubt in this situation, it is best to take the safer opinion which is that it is not permissible.” [35]

Fatwa of Darul Uloom Deoband India:

Question: Whether Donation of a human organ to save the life of relative or any human being is permissible in Islam.

Answer No: 4578 Fatwa: 1138/982=B/1429

“None is the owner of his life and parts of the body, therefore neither can he sell it nor can gift to anyone. Such dealings are wrong and invalid.” Allah knows Best! [36]

Darul Ifta, Darul Uloom Deoband.

Different Fatawa for Permissibility of Organ Donation

Fatwa of Dar al Ifta al-Misiriyyah (Egypt)

Fatwa No: 192235 Dated: 11-10-2016

A Summary of the last paragraph is given below:

“Organ Transplants from living donors are permissible when a patient suffers health deterioration and there must be a perceived benefit to the recipient. It must be medically assured that the transplant will not any time harm the donor. The procedure must be free of any financial benefit and it must not lead to confusion regarding ones lineage. Cadaveric transplants are only permissible after brain death and the deceased donor must have made an express wish during his life time.

It is prohibited to transplant reproductive organs. Guidelines must be set down to regulate equal opportunities for the rich and poor alike.”

Fatwa Council Dar al Ifta Missiriyyah. [37]

Muhammad Nimatullah Azami, et al, India, ruling on organ donation

Maulana Muhammad Nimatullah Azami et al write their book “Jadid Faqhi Massail” in the Chapter of Organ Transplantation about their views on Organ Transplantation in Islamic perspective which are summarized as under: [38] **1).** If any human organ of a person has failed its function and needs replacement with another person’s human organ for this purpose;

a) Use of Non-animal products

b) Use of organs of Halal animals, who’s eating is allowed if slaughtered properly on Islamic rights.

c) If there is a danger of patient's life or danger of damaging of an organ of a patient and the desired organ is only available in those animals which are forbidden (haram) in Islam or even halal (not forbidden) but they are not slaughtered at Islamic rights. In this case, the organs of Non slaughtered animals are allowed. If there is no severe danger of life of a patient then swine's organs are not permissible.

2). Autograft is allowed i.e., transplantation of the organ of the same individual from his own organ.

3) Sale of human organs is not allowed (haram)

4) If the organ of any patient has failed its function/damaged and the patient will die if his organ is not transplanted by another healthy organ, and there is no replacement except human organ.

5) If a healthy individual desire to donate his one kidney to his relative who is dying with kidney failure and there is no alternative treatment to save the life of a patient then in this situation the organ donation is allowed.

6) If anybody expresses his willingness of organ donation that his organs can be transplanted to the desired one after his death, but this willingness is not valid in the light of Shariah (Islamic ruling).

Note: Maulana Burhan –ud- Din Sanbhli is not agreed with Serial No.4 & 5. [39]

Fatawa of the Grand Ayatollah Makarem Shirazi

“It is permissible, given that all necessary conditions are met.”[40]

Fatwa of Malay institute regarding the permissibility of tissue graft

“It is permissible to use the tissue graft in the medical practice for medical purposes solely and the use of the tissues graft must not be misused by other purposes such as business transactions.” [41]

Views of Dr. Amjad regarding organ donation in the light of Holy Quran

Dr. Amjad, writes an article in an Arabic Journal on the topic of organ donation which is translated and summarized as under: “It is saying in the Holy Quran that prohibited (haram) is allowed at the time of necessity of life saving of human being. The Holy Quran says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“He has forbidden you only the dead animals, and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity without willful disobedience and not transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.” [42]

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ--

“Allah intends for you ease and He does not want to make things difficult for you.” [43]

فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ، فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“But as for him who is forced by severe hunger, with no inclination to sin(such can eat the forbidden meat), then surely, Allah is Oft-Forgiving, Most Merciful.” [44]

وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُم إِلَّا مَا اضْطُرُّتُمْ إِلَيْهِ

“Which He has explained to you in detail which is forbidden to you, except under compulsion of necessity?” [45]

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا---

“And if anyone saved a life, it would be as if he saved the life of all.”[46]

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ ---

“Allah does not want to place you in difficulty.” [47]

وَمَا جَعَلَ عَلَيْكُم فِي الدِّينِ مِنْ حَرَجٍ---

“And He has not laid down you in religion any hardship(religion is very easy).”[48]

As per above-quoted verses of Holy Quran, it is very clear that forbidden things (haram) are allowed in the necessity for life-saving. There is no doubt that human body is sacred and human being has bestowed dignity by the Allah Almighty. Therefore human body organs should be prohibited for transplantation. But if a patient is dying due to non- availability of organ, then organ can be transplanted if available under the act of necessity to save the life of human being. Because Allah intends for our ease and He does not want to make things difficult for us. Organ Donation is an act of charity, kindness, mercy and giving relief to the mankind. There is no doubt that transplantation of human body (organ) is haram but allowed in case of necessity “dharura” for saving the lives of humanity. If a patient is dying due to non-availability of the organ when an organ is donated then the patient’s life is saved it is as given Noor to the eyes. The Shariah favors this issue.” [49]

Permissibility of Organ Donation in the light of Ahadith

In this regard some Ahadith of the Holy Prophet (PBUH) are presented as under:

“عن جابر قال رسول الله صلى الله عليه وسلم من استطاع منكم ان ينفع اخاه فليفعل”

It is narrated by Hazrat Jabir (r.a) that Prophet Muhammad (PBUH) said:“Be beneficiary to your brother and do this act” [50]

"خير الناس من ينفع الناس"

“(Among you) the best one is who, who is beneficiary to the mankind (the people).”[51]

In the said ahadith the Prophet (PBUH) says that grant benefit to the mankind. Donating human organ is also a kind of benefit.

عَنْ أَنَسٍ قَالَ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي لُبْسِ الْحَرِيرِ لِحَاجَةٍ بِهِمَا

“It is narrated by Hazrat Ans (r.a) that Holy Prophet Muhammad (PBUH) allowed wearing of silk clothes Hazrat Zubair and Abdul Rahman bin Auf (r.a) in skin allergy.” [52]

Muslims are normally not allowed to use silk as it is haram. The Holy Prophet (PBUH) has allowed wearing silk clothes to the two companions who were suffering from skin diseases. Although silk is haram, the Holy Prophet (PBUH) allowed the same in necessity.

In another Hadith, an English translation of the Hadith is stated. Prophet Muhammad (Peace be upon Him) says: “Allah Almighty has chosen Me Messenger for simplicity, not for hardships” [53]

Saying of Fiq Scholar

Ibn Abidin, a famous Fiq Scholar writes in his book Rad ul Mukhtar about delivering fetus (baby) from dead gravida. A summary is presented. A pregnant lady died to have a viable fetus in her abdomen. The opening of the abdomen of a dead body is prohibited. But in this case, there is a question of saving life of a baby who is alive in the abdomen of the deceased. In this situation, an incision is given in the abdomen and opening the uterus of the dead body very soon after the death of the pregnant women for delivering a live baby. Though opening the abdomen of a deceased is haram and it is mutilation of the body but according to Ibn Abidin, it is allowed to save a life of a baby.[54]

Fatwa of Senior Ulama Commission in the Kingdom of Saudi Arabia:

Purport of the Senior Ulama Commission’s Decision No. 99 dated 6/11/1402 H.

The board resolved the admissibility to remove an organ or a part thereof from a Muslim or thimmy living person and grafting it on himself, in case of a dire need.

There should be no harm in the removal and the transplantation might be successful.

The Council decided by a majority of votes

a. The permissibility of the removal of an organ or a part, from a cadaver for the benefit of a Muslim, if necessary. There is no dissatisfaction when the transplant is successful.

b. Permission for the living persons to donate one of their organs or a part

for the benefit of a Muslim who needs this. Senior Ulama Commission. [55]

Fatwa of Moroccan Scholar Mustafa Ben Hamza

Fatwa of Mustafa Bin Hamza is summarized as follows

In his Fatwa Mustafa Bin Hamza states that a Companion, Qatada bin al-Numan (r.a), who lost his eye during the battle. Islamic sources say that the Prophet Muhammad (PBUH) miraculously replaced Qatadah's eye (RA). [56] While this is a wonderful event, Ben Hamza claims that he recognizes the permissibility of organ transplantation in principle because the miracles of the Prophet (PBUH) are not realized unlawful acts. In the context of the concept of holiness (hurma), violation of the sanctity of human life and at the same time, the donation of its organs, the opponents cite the Prophetic tradition, which state, "The destruction of the bones of the dead is the same [serious] as destruction of the bone in his life." Therefore, no one has the right to violate this sanctity, In response to this argument, Ben Hamza said that "the removal of the human organ of another for transplantation cannot be equated with a violation of the sanctity of human life. This action is closer to altruism and the sincere desire to save the lives of others. Ben Hamza claimed that this tradition, such as an exhuming the graves for blundering them, a practice that essentially broke the bones of people who was buried as a punishment."

Regarding donation of organs between Muslims and Non-Muslims, Ben Hamza informs that Muslims want to preserve their organs for Non-Muslims but are unwilling to sacrifice their bodies for Non-Muslims. This image of Muslims living in the West proves them to be opportunists who want to accept but do not give. In addition to the religious views, Ben Hamza argued that this opinion was neither ethical nor wise. This is unethical because no society will ever agree with a group of people who will behave so selfishly. He mentions an example of treaties between Muslims and non-Muslims. He claims a historical agreement between the Prophet (PBUH) and the people of Madina during the life of the Prophet Muhammad (PBUH), according to which Muslims and Jews have promised to protect themselves from external enemies which are known as Meesaq-e-Madina. [57]

Such agreements forced Muslims to sacrifice their lives and save the lives of their Non-Muslim allies. Donate Non-Muslim authorities, especially if they do the same with Muslims. "Ben Hamza finally said that some

Muslims feel uncomfortable for donating organs to non-Muslims or receiving organs from non-Muslims because they believe that Religious affiliation can affect the purity of the body. In response to these body reservations, both Muslims and non-Muslims are all equally clean (Tahir) in the physical sense of Islamic vision.” [58]

Conclusion

In the recent era, due to advancement in the medical field, artificial organs (Artificial trachea, Artificial bladder, Artificial lungs, Artificial Heart, Artificial kidneys, and Artificial pancreas) have been discovered but they don't compete for the original one. Researchers are trying to grow other human organs from stem cells and also conducting experiments forming alternate of human blood. Moreover, xenotransplantation is being conducted but this type of transplantation has very serious side effects of animal virus (PERVs) and further it has a shorter life-span of the organ of the animal, therefore it is not very successful. Using artificial organs and transplanting animals' organs to the human being is not as beneficial as human body organs. As regard organ donation, it is permissible in the light of Quranic verse 32 of Surah Al Maaida, mentioned above and Hadith of “Kanzul ammal,” Hadith No.44154 as already mentioned again quoted below:

"خير الناس من ينفع الناس"

“(Amongst you) the best one is who, who is beneficiary to the mankind (the people).”[59]

In the said Hadith the Holy Prophet (PBUH) says that grant benefit to the mankind. Donating human organ is also a kind of benefit. In Judaism and Christianity organ donation is allowed but in Islam there are few religious scholars of the Indo-Pak who oppose the issue of organ donation, however the majority of religious scholars of Islamic countries including Kingdom of Saudia Arabia, Egypt, Oman, Kuwait, Qatar, UAE, Malaysia, Jordan, Indonesia, Morocco, Iran etc., and Muslim scholars of the European and American countries favor and opine that organ donation is allowed in Islamic Shariah. Keeping in view the above facts, the overall conclusion is that the organ donation is allowed in Semitic religions.

Allah Almighty knows the Best!

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