

ORGAN DONATION: THE NEGLECTED CHARITY

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أَحْمَدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّ فَلَا هَادِيَ لَهُ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ،

فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ وَأُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ.

Let us all increase our devotion towards Allah the Almighty by performing all that He has decreed and abstaining from all that He has prohibited. Hopefully, we will be blessed in this world and in the Hereafter.

Dear Brothers and Sisters,

Islam encourages its followers to do good, give charity, contribute service and fulfill the needs of the indigent. There are those who suffer from diseases, including some who cannot be treated except by organ transplantation. The act of donating organs to such a patient is considered an act of goodness and piety to

fulfill our religious duties. Allah the Almighty mentions in the Quran in Chapter 5 (*Surah Al-Maidah*) verse (*ayat*) 2:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Which means: “...help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of Allah, for His punishment is severe.”

Dear Brothers and Sisters,

Organ donation is a procedure where healthy organs or tissue are used to replace organs or tissue that are not functioning properly and no longer responding to treatment. Organ donation can be done while the donor is still alive or after his death under certain conditions which include the procedure being certified by medical experts, complying with the requirements of *Sharia* law and meeting the guidelines set by the Ministry of Health.

Indeed, donated organs provide significant benefits by saving lives and improving the quality of life for patients. People who donate their organs are considered to have done a great deed as Allah the Almighty says in the Quran in Chapter 5 (*Surah Al-Maidah*) verse (*ayat*) 32:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ
ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

Which means: “...if anyone kills a person- unless in retribution for murder or spreading corruption in the land- it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind. Our messengers came to them with clear signs, but many of them continued to commit excesses in the land.”

The Prophet (peace be upon him [PBUH]) also stated the advantages of someone who helps others through a *hadith* narrated by Imam Muslim:

مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ
الْقِيَامَةِ

Which means: “If anyone cares for his brother’s need, Allah will care for his need; if anyone removes a Muslim’s anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of Resurrection”

Dear Brothers and Sisters,

As early as 1965, The National *Fatwa* Council and state *fatwas* including international institutions such as Majma' Fiqh Islami and Lajnah Da'imah of Saudi Arabia ruled that the process of organ donation is allowed. Organ transplantation is permitted by *Sharia* on the grounds of safeguarding the five *Maqasid* (goals) of *Sharia* which are safeguarding religion, life, intellect, lineage and property. In

addition, the method of *fiqh* (*Qawaid Fiqhiyyah*) such as the concept of *darurah* (necessity) renders prohibited things permissible (*ad-Dharurah tubihul mahzurah*) and choosing the lesser *darurah* between the two *darurahs* (*Akhaffu ad-Dararain*) was the basis of the authorization of organ transplantation when there is a life-threatening illness.

But there are misunderstandings that cause Muslims to feel skeptical about the organ donation issue. A few Muslims claim that donating organs will torture the corpse; some believe that the body of a Muslim is the trust of Allah the Almighty and cannot be taken. There are also Muslims who fear that organ donors will rise with an imperfect body in *Mahsyar* (the day of resurrection). Some also believe that the donor will bear the sins of the recipient of the organ if the recipient commits immorality or if he is a non-Muslim. All such notions are wrong according to established Islamic knowledge.

Allah the Almighty mentions in the Quran in Chapter 99 (*Surah Al-Zalzalah*) verses (*ayat*) 7 to 8:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

Which means: “*whoever has done an atom’s-weight of good will see it, but whoever has done an atom’s-weight of evil will see that.*”

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ.