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“DONATE ORGAN, SAVE LIVES”

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“DONATE ORGAN, SAVE LIVES”

الْحَمْدُ لِلَّهِ الْقَائِلِ: ... وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ²

Dear blessed Muslims,

I remind myself and call upon beloved Friday congregation, that let us altogether have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* with truest of *taqwa* by performing all of His Commands and avoiding all of His prohibitions. May our lives become blessed in this world and the Hereafter.

Today, I would like to expound upon a *khutbah* titled: “**DONATE ORGAN, SAVE LIVES**” in conjunction with the National Organ Donation Awareness Week 2022 in the month of August.

Dear blessed Friday audience,

¹ al-Maa'idah 5:32

² Aal 'Imraan 3:102



The field of medicine today is becoming more advanced when organ transplant became a reality. Cases of organ failures leading to death in the past can now be treated through organ transplant.

Even though such technology is still new, the issue of organ transplantation using organs from animals, humans, or other substances is nothing foreign within the scholarly discourse in *fiqh* (jurisprudence). During the time of the Companions, 'Arfajah ibn As'ad, whose nose was cutoff in the Battle of Yawm al-Kilab, was granted permission by the Messenger of Allah ﷺ to replace his nose with a golden nose, even though gold is clearly forbidden for Muslim men. Similarly, within the classical *fiqhi* books by the scholars of the *salaf* (predecessors) and *imaams* of *madhaahib* (schools of thought), there are discussions with regard to the ruling of organ transplantation for they viewed that such technology will later turn into reality.

It is these treasures of Islamic *fiqh* that became the basis for the permissibility of organ transplant. Unfortunately, among the Muslims the practice of organ donation became too foreign, due to the misunderstanding in comprehending the *nusoos* (religious texts), fear, and rejection by certain quarter of the society.

Dear blessed Muslims,

Organ transplantation is the replacement of a diseased and damaged organ with a healthy organ or tissue from a donor. It is the most effective treatment in the case of a failed organ in its final stage that has no alternative treatment. Organ donation can be done while one is still alive or even after one's demise with certain conditions, after being evaluated by



medical experts according to the policy and guidelines published by the Ministry of Health Malaysia.

Indeed, organs donated are of tremendous benefit upon many individuals in the aspect of saving lives and enhancing the quality of life for the patient. From the religious purview, the donors are deemed as performing significant charitable deed, as Allah *Subhaanahu Wa Ta'aala* mentions in soorah al-Maa'idah, the same verse that was recited at the beginning of the *khutbah*, what means:

"...And whoever saves one - it is as if he had saved mankind entirely."

Respected audience,

From the religious perspective, organ donation and transplant have been allowed by the '*ulamaa*' (scholars) as *ijtihaad jama'ie* (collective *ijtihaad*) through the National Fatwa Council and Fatwa Committee of various states as early as 1970. This also includes international institutions such as *Majmaa' Fiqh Islaami* and *Lajnah Daa'imah* of Saudi Arabia. Hence, there should be no doubt within the Muslim mind in pursuing the intention of donating his or her organ.

Organ transplant is allowed by the *Shara'* under the pretext of 'preserving lives' according to the five aspects of *Maqaasid* (Higher Objectives) *ash-Shaari'ah*; namely preserving the religion, life, intellect, lineage, and property. Aside from that, legal maxims (*Qawaa'id Fiqhiyyah*) such as the concept of *daroorah* (necessity) that allows violating the prohibition '***ad-Darooratu tubiyh mahzuraat'*** (necessity renders prohibited things permissible) and opting for the lesser harm between two *daroorah* '***Akhaffu ad-Dararayn'*** (the lesser of the two evils or harms)



serve as the basis for the permissibility of organ transplant when there is illness that is life-threatening.

There are several misconceptions among the Muslims that have been preventing them from donating their organ all these while;

First, some Muslims claim that donating organ would torture the deceased. It is true that there is a *hadeeth* that forbids breaking the bones of the dead for it is deemed as torturing the *janaazah* (corpse). However, this is if it is done without valid reason. In this regard, the organ is taken and utilized to prevent greater harm, which is death.

Second, some Muslims opine that the body of the Muslim is an *amaanah* (trust) from Allah, hence it cannot be taken at will. Yes, it is true that all human bodies belong to Allah, they are noble and must be dignified, as Allah mentions in verse 70 of soorah al-Israa', which means:

"And We have certainly honored the children of Adam."

For sure the physical body is an *amaanah* from Allah, however we are only entitled while we are still alive. After death, the rights of the body are to be bathed, prayed upon, shrouded, and buried. However, donating the organ will provide the opportunity for others to continue living whereas the life to be preserved also belong to Allah.

Third, some are afraid that organ donors will resurrect with a deficient body at the *Mahshaar*. However, this is a reckless assumption and it creates doubt regarding the power of Allah, who is capable of resurrecting those that have crumbled inside the grave, as perfect bodies in the Hereafter. Allah *Subhaanahu Wa Ta'aala* mentions in verse 79 of soorah Ya-Seen:



قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

“Say, “He will give them life who produced them the first time; and He is, of all creation, Knowing.””

Fourth, donors will be burdened with the sins of organ recipients if the recipient commits disobedience or that he is a disbeliever. In this regard, Islam stipulates that *takleef* (responsibility) regarding the sin or reward only pertains to that doer alone. The donor will not be held responsible for the sins of others, moreover he or she will attain continuous reward for the donation, charitable act, and the beneficiary’s supplication. Allah *Subhaanahu Wa Ta’aala* mentions in verse 164 of soorah al-An’aam:

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ

“And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another.”

Dear blessed Friday congregation,

To end the sermon today, let us altogether ponder upon the lessons from this *khutbah*:

1. We must remain certain that Islam is a religion that is dynamic in certain matters in the interest of the *ummah*, as determined by the ruler.
2. Organ donation is lawful according to the Selangor State Fatwa, number 6, year 2019.



3. The Muslim *ummah* must have certainty upon Allah's Might in resurrecting mankind in a state of perfection in the Hereafter.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ وَ

"Does man think that We will not assemble his bones??"

(al-Qiyaamah 75:3)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ،
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.



اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه
الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِيُوَلِّيَّ عَهْدِ سَلَاطُونِ، تَعَكُّوْا أَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers
in congregation, fulfilling zakaat through Selangor Zakaat Board (LZS),



making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٩٠﴾.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.