



جهاز ائام اسلام سلانور
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...

***DONATE ORGAN,
SAVE LIVES***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

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.

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.”***

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:

***“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:

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

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.

***“Does man think
that We will not
assemble his
bones??”***


(al-Qiyaamah 75:3)



**THE SECOND
KHUTBAH**



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.




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 our wealth (*infaaq*) 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.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

