

Organ Transplant from Animals

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shariah (Islamic Law) has clarified its stance on the pig or swine by classifying it as an unclean animal. The use of pork or any part of the pig's body or carcass for any purpose whatsoever is strictly forbidden (Haraam) in Islam.

Emergency in the case of survival in overcoming death inducing starvation is acknowledged in Islam, and as such, allowance is made for eating and drinking the bare minimum necessary to sustain life from those available substances which are classified as unlawful. However, this does not legitimise the continuous or sustained use of organs from Haraam animals as medical cures. Furthermore, nobody is in a position to guarantee the total success of any medical treatment on the person.

In resorting to un-Islamic methods of medical treatment, a person not only acts against the wishes of Almighty Allah, but also undertakes a form of treatment which cannot guarantee absolute cure. Medical science is in the process of carrying out experiments involving pig heart transplants into humans. It is still uncertain whether such a transplant could give rise to another incurable disease like AIDS.

The state of "Iztirar" or "state of helplessness" as mentioned by a certain Sheik Thoffar, whereby he analogises and concludes that Haraam ingredients may be lawfully used as medicinal cures, is contrary to the principles of Islamic Law.

Sheik Thoffar, in stating that Muslims are lawfully entitled to accept a pig's heart for transplant purposes, has merely expressed his personal view, which contradicts the principles of Islamic Law. It would be in the best interests of Muslims and mankind in general to desist from the practise of using animal organs in human beings.

ORGAN TRANSPLANT FROM ANIMALS

The Mufti of Saudi Arabia, Bin Baaz, who is also the President of the Fiqh Academy of Arabia, has ruled that "transplanting an organ from an animal lawful for Muslim consumption and which has been slaughtered or an animal not lawful for Muslim consumption, the latter under necessity, is permissible." (Muqarrat Majlis al Majma'ah al Fiqhi al Islami, Makkah, 1405/1985, page 147). The Sunni Ulema consider this to be completely Haraam.

Copyright (c) 1997 - 2005 by

NooreMadinah Network

<http://www.NooreMadinah.net>