

Organ Donation & Transplantation And Other Issues

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8 June 2025



Palliative Care CPD Day



Organ Donation

- ❁ The human **body**, in life as well as death, is governed by Divine laws in Islam.
- ❁ There are **limitations** on what we can and can't do with our bodies.
- ❁ The **primary ruling** of Islam about a Muslim's corpse is that it should be disposed of in a dignified way through a special procedure of washing, shrouding and burial.

Donating Organ in Life-Time

✿ **Khu'i:** minor organs: ✓
(e.g. blood, skin-graft, bone-marrow)
major organs: ✗ (e.g. kidney)

✿ **Sistani, Makarim, Khamenai:**

As long as the donor would not be seriously handicapped, there is no problem in donating one's organ, minor or major. So, in this case, donating a kidney would be permissible.

Donating Organ after Death

❁ Khu'i & Makarim:

As long as you express your intention clearly in your **will**, it is permissible.

❁ Khamenai:

It is permissible provided the body does not look like a **mutilated** body.

❁ Sistani & Tabrizi:

Such a will is not valid and, therefore, it is **not permissible**.

Muslim-Non-Muslim Issue

- ❁ In cases where organ donation is permissible, there is no problem in **donating** an organ to a non-Muslim.
 - ❁ There is no problem in **transplanting** a non-Muslim's organ to a Muslim's body.
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- ❁ There is no problem in transplanting an **animal's organ** (e.g., a baboon's heart or a pig's organ) to a Muslim's body.

The Extent of Parents' Right

❁ There are two views on this issue:

❁ **Khu'i & Sistani:**

No parent has the right to donate his/her child's organs to anyone.

❁ **Makarim & Khamanei:**

They recognize the consent of the heir as sufficient for extracting an organ from the deceased.

Intervention in Illness

❁ If the patient is suffering from an illness that has a **cure**, then it is absolutely essential to intervene medically in order to save that life.

❁ In this case, withholding intervention would not be right.

Treatment.

Nutrition.

Normal comfort.

When there is no cure

❁ If the patient is suffering from an illness that has **no cure**, then there could be two different rulings:

1. **Withholding** of intervention:

❁ It is permissible since medical science has no cure for that illness.

When there is no cure (2)

2. **Withdrawal** of intervention:

This becomes a more challenging issue for Muslims:
The current view of Shi'a jurists is against withdrawing intervention.

- ❁ So, it is necessary for the person & their family members to be aware of the choices **before** one reaches the stage of being put on a machine.
The decision to withhold the life support is easier than to withdraw it.

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