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Rules Regarding Organ Transplants

Question 102: Can one transplant the organs of brain-dead (people who cannot breathe on their own, do not have any form of intellect, feelings or voluntary movement, but their heart beats) patients in order to save the life of another person? Is this conditional upon the permission of the patient before he became brain-dead or of his representative?

Answer: If this operation does not cause him to die faster then with his permission or his representatives permission there is no problem.

Question 103: In the case where a patient has a sickness which does not have a cure and the doctors say that death will definitely come soon, is it possible to transplant the patients organs, for example his heart, liver, or kidneys, in order to save another patients life?

Answer: If he has not died yet and these organs would be taken from a live person then there is a problem with it. But, if generally people say that he is dead, it would be permissible with the mentioned conditions.

Question 104: Suppose on a battlefield where Muslims are fighting non-Muslims the life of a Muslim soldier depends on an organ transplant. Is it permissible to transplant the organ of a dead non-Muslim to the Muslim? If it is permissible would d□yyah (blood-money) become obligatory? Is the d□yyah obligatory on the patient or the person who performed the operation? Does the organ that was transplanted create a problem for prayer?

Answer: There is no problem in cutting out an organ from a dead non-Muslim and transplanting it. D□yyah does not become obligatory and after the organ is transplanted to the body of a Muslim it is ruled as a part of the Muslims body.

Question 105: Some people, with the intention of helping sick patients, sell their blood or other organs such as a kidney or eye. What ruling does this have?

Answer: There is no problem in it if there is no harm which needs to be adhered to.

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