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Kidney Transplantation Using Pig Organs from the Perspective of Mashlahah in Islamic

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Abstract
Purpose *– This study aims to examine kidney transplantation using pig organs from the perspective of economic mashlahah in Islamic law. This research addresses an important issue, as there are several cases of kidney failure requiring transplantation, and advances in medical science have made it possible to successfully perform pig-to-human kidney transplants*
Method *– The research method qualitative with employed is normative-philosophical;. data were obtained through a review of the subject matter, analyzed through the lens of mashlahah in Islamic economics law. The analysis involved describing the transplantation process, the benefits and harms involved, and the effects following the procedure.*
Result *– The results of this study indicate that: First, kidney transplants using pig organs are prohibited from the perspective of Sharia economic mashlahah; however, in an emergency situation, they are permitted if no other treatment options are available and the patient's life is at risk. Second, the buying and selling of kidney transplants using pig organs is not permitted from the perspective of Sharia economic mashlahah, because the object of the contract is impure (najis) and prohibited in Islam.*
Implication *– Therefore, such transactions are invalid. As for This issue can be addressed through service transactions or donations to those in need.*

Keywords :
Pig Kidney Transplantation; Mashlahah; Islamic Law; Medical Ethics; Islamic Economic Law.

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INTRODUCTION

Humans are beings capable of developing various branches of knowledge. This is illustrated by the story of the Prophet Adam, peace be upon him, to whom Allah the Exalted taught the names of all His creatures; this serves as evidence that humans possess the potential to develop knowledge—whether it be theoretical (*qauliyyah)* or empirical (*kauniyyah*)—which can then be further developed in all aspects of human life. (Sutisna; A. Misno, 2021)

The advancement of science continues to evolve and progress, and one of its purposes is to meet the needs of human life itself, thereby facilitating daily activities and providing solutions to the problems we face. (Sri Issundari, 2017). One of the advancements in science—which is essential for humanity—and a major challenge we face relates to the field of health. As humanity continues to advance, the health challenges we face become increasingly complex, ranging from various diseases for which no cure has yet been found to pandemics that threaten our lives. (Fitria Dwi Agustina, 2022)

One of the health problems humans face due to various dangerous diseases that damage the body's organs is damage to the kidneys and heart, which are among the body's most vital organs. The kidneys and heart are two of the most vital and essential organs in the human body; if both are damaged, a person's life is at risk, which can lead to death or even result in a life of disability. (Dono Fauziah, 2025)

If these two organs are damaged, immediate medical treatment is required—not only through various medications but also through replacement with new organs sourced from humans or other living beings. Advances in medical science have made it possible to perform transplants of human organs, including the kidneys and heart. (Aji Titin Roswitha Nursanthy, 2020)

Of course, this is a great achievement that deserves recognition; however, it also raises an interesting point of discussion among religious scholars—including Muslim scholars—namely, that the human body essentially belongs to Allah, so when a part of one person's body is used to replace another person's organ, it becomes a major issue. This is especially true if the transplantation process poses a risk to the person from whom the organ is taken. In Islam, there is a well-known principle of fiqh, namely:

لاَ ضَرَرَ وَلاَ ضِرَارَ

The extent of harm does indeed require a standard, for example, in relation to the maqashid al-sharia (the aims and objectives of Sharia), namely hifdz al-nafs (preserving life). Every human activity must be based on the aims and objectives of Sharia, one of which is to preserve human life so that it is not lost or ended. Therefore, if the process of kidney and heart transplants endangers human life, it is prohibited; however, if it provides significant benefits, it is permissible *(halal).* (Arisman, dkk, 2023)

Data from the World Health Organization (WHO) indicate that coronary heart disease (ischemic heart disease) is the leading cause of death in Indonesia. In 2016, the mortality rate from heart disease was 122 people per 100,000 population. This figure is higher than that for other causes, such as stroke, tuberculosis, or diabetes. Regarding kidney failure, the 2010 Global Burden of Disease data shows that chronic kidney disease was the 27th leading cause of death worldwide in 1990 and rose to 18th place by 2010. More than 2 million people worldwide receive treatment through dialysis or kidney transplantation, and only about 10% actually receive such care. (Couser et al., 2011).

Subsequent national estimates indicate that the burden has continued to grow, with the prevalence of chronic kidney disease in Indonesia rising from 2.0

per 1,000 in 2013 to 3.8 per 1,000 in 2018 (Hustrini et al., 2022), although such figures are likely an underestimate given the difficulty of screening for the condition.

Data from the 2013 Basic Health Research (Riskesdas) show that the prevalence of kidney failure among the Indonesian population is 0.2%, or 2 per 1,000 people, and the prevalence of kidney stones is 0.6%, or 6 per 1,000 people. The highest prevalence of chronic kidney disease was found in Central Sulawesi Province at 0.5%. (Tempo.co, 2025; Wakhid et al., 2019) By gender, the prevalence of kidney failure among men (0.3%) is higher than among women (0.2%). By age group, the highest prevalence is found in those over 75 years of age (0.6%), with an increase beginning at age 35 and older. By educational level, the highest prevalence of kidney failure is found among those with no formal education (0.4%). Meanwhile, the prevalence is higher among people living in rural areas (0.3%) than in urban areas (0.2%). (Mark et al., 2025) Yet, the available national data on the determinants of kidney failure remain limited, as most patients who require dialysis begin treatment urgently, which constrains efforts to identify the underlying causes of the disease. (Hustrini et al., 2023).

The latest data on patients with heart and kidney disease show that the number of cases is increasing every year, leading many doctors to recommend transplants (kidney or heart transplants) from other humans; several experiments have also been conducted using organs from animals such as baboons and pigs. In medical terminology, the term “transplantation” refers to a medical procedure to transfer a human organ or tissue to another person or to the patient’s own body. Another definition describes transplantation as the transfer of a body organ that has a healthy source of life to replace unhealthy and malfunctioning organs. It can be concluded that human organ transplantation is the transfer of an entire organ or part of an organ from one body to another, or from one location to another within the same body. This procedure is intended to replace damaged or non-functioning organs in the recipient.

There are various types of transplants, depending on the object being transplanted. If the object is an organ (such as a kidney, bone, liver, or spleen), it is called an organ transplant. If the object is tissue, such as blood, the procedure is called a tissue transplant; similarly, a cell transplant involves the transplantation of cells (system cells). The use of transplantation as a treatment method has actually been known in the field of medicine for quite some time. The first kidney transplant was performed by Yu Yu Voronoy in 1933, while in Indonesia, it was performed by Prof. Dr. Iwan Santoso (a surgeon) in 1977 at RSCM in Jakarta. (Ishaq J Wadiwala, 2022)

The discovery of transplantation has proven to be of great benefit to humanity, as it offers new hope for the restoration of damaged organs or tissues through the transplantation of functioning organs or tissues from donors.

Consequently, it is hoped that these transplants will restore the replaced organs or tissues to their optimal function.

The purpose of transplantation is none other than health. Islam has established conceptual foundations as guidelines for its followers to improve, restore, and maintain health. The word "healthy" derives from the Arabic terms shiha, yashihu, and shihatan, which mean to be healed, healthy, free from defects or disabilities, or true to reality. In general, being healthy means that all the body's organs and nerves are functioning properly and that no disease is present in the body. (Cameli, M., Pastore, M. C., Campora, A., Lisi, M., & Mandoli, G. E, 2022).

Human-to-human transplants have been performed extensively, and the primary risk to transplant recipients is rejection due to an immune response; however, this rejection can largely be overcome by matching the donor to the recipient, followed by the administration of medications that suppress the immune response. Xenotransplantation is the process of transplanting animal organs or tissues into non-functioning human organs or tissues. In practice, the organs or tissues are taken from animals such as cows, goats, monkeys, baboons, and, not least, pigs. In principle, the risk of rejection in xenotransplantation is higher because the differences between the donor and recipient are much greater. If xenotransplantation becomes a therapeutic option for humans, research encompassing both preclinical and clinical phases will be required. In the preclinical phase, animal-to-animal studies are conducted, meaning the xenotransplantation procedure is first tested on animals. Subsequently, in clinical trials, animal-derived products are tested on humans; however, this procedure must be carried out meticulously and carefully in accordance with the standards set by the National Health and Medical Research Council (M. Hasbi, 2015)

To date, the number of organ donors has been far too low compared to the number of people in need of transplants. While there are no exact global figures on the number of donors, statistics from the United States illustrate the organ crisis on a regional scale. According to data through October 2021, more than 106,484 people in the United States were on the organ transplant waiting list. This number continues to grow by one person every 9 minutes. Every day, at least 17 people die because they cannot find a donor. (National Academeis of Sciences, Enginering and Medicine, 2022)

Genetically speaking, pigs and primates are the most suitable candidates for genetic engineering to produce tissue recognized by the human body. However, pig organs are most commonly used in xenotransplantation. In mainland China, pig cornea transplants have been commercially available since 2015. A 2010 study reported that Acornea transplants—engineered from pig corneas—have a success rate of up to 94.44 percent. Human leg muscles can also be grown using implants derived from pig bladder tissue. Meanwhile, pig skin possesses healing properties similar to human skin, making it useful in plastic surgery. (China Daily/Xinhua (2015, December 21).

In the Qur'an, several types of animals are described as being capable of bringing benefit, harm, or prompting humans to reflect on the greatness of Allah. The *khinzir*, or pig, is also mentioned in the Qur'an. Not because of its greatness

or its benefits to humans, but the word khinzir—which means "pig"—is repeated four times in the Qur'an. In fact, the overall context conveys a warning from Allah against deriving any benefit from it.

One of the verses that mentions this is His word:

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Meaning: "Indeed, Allah has only forbidden for you carrion, blood, pork, and animals over which the name of anyone other than Allah has been invoked during slaughter. But whoever is compelled to eat it—without desiring it and without exceeding the limit—commits no sin. Indeed, Allah is Forgiving and Merciful." (QS. Al-Baqarah: 173)

In addition to that verse, there are also verses in Surah al-Ma'idah: 3 and 60, Surah al-An'am: 145, and Surah an-Nahl: 115. All five of these verses declare that pork is forbidden as food; in fact, other traditions describe it as najis, and not even the smallest part of its body may be consumed.

The Arabic word for "pig" is *al-khinzir* in the singular form. The pig is classified as a mughallazah animal (severely impure) in Islam. Although classified as a mughallazah animal, it cannot be denied that the purpose behind the creation of this creature has its own unique significance. Therefore, Islam has stated that it is prohibited in in the Qur'an, but its use is permitted in emergency situations. (A. Mohammad, 1985).

Nevertheless, the issue of kidney transplants using pig organs remains a major problem. Vincent Louis Jonathan Chandra, 2022). Indeed, Muslims today are facing the challenges of highly complex contemporary dynamics. The body of fiqh scholarship, as part of the Islamic intellectual heritage, is no longer sufficient to address the various complex contemporary issues arising from changes in context—including space, time, culture, and contemporary science. Although Neo-Traditionalist thinkers have proposed Fiqh Muqaranah (comparative jurisprudence across schools of thought) as an alternative solution, a number of legal rulings still emerge that feel forced and outdated.

This issue has become increasingly important because kidney transplantation is not only a matter of life and death, but also has a significant economic dimension. Patients with kidney failure must undergo continuous renal replacement therapy, primarily through hemodialysis, which requires financial resources, time, healthcare facilities, and medical personnel. Meanwhile, the availability of human kidney donors remains very limited. If pig kidney xenotransplantation can eventually be used widely and safely, this technology has the potential to reduce dependence on human donors and provide an alternative for patients who cannot obtain a donor organ. However, this technology may also raise new issues, particularly regarding the production costs of gene-edited organs, the price of transplant services, access for the poor, and the potential for the commercialization of organs.

Therefore, the question regarding pig kidney xenotransplantation cannot be adequately answered simply by asking whether pig organs are halal or haram. The more fundamental issues are whether the use of these organs

yields greater maṣlaḥah than mafsadah, who benefits from them, who bears the risks, and whether these benefits are accessible to the public in a fair manner. Thus, a Sharia-based economic approach becomes relevant because Islamic economics is not only about profit and efficiency but also about justice, the public good, the protection of property, the prevention of exploitation, and equitable access to resources essential for human life.

A number of previous studies have addressed pig organ xenotransplantation from the perspectives of Islamic law and *maṣlaḥah*. These studies generally frame the issue of xenotransplantation within the context of halal and haram, *dharurah*, medical necessity, and the protection of life. These earlier studies provide an important basis for the conclusion that the use of pig organs under certain circumstances can be considered based on the principles of maṣlaḥah and urgent necessity. However, some of these studies were conducted when xenotransplantation was still in the experimental stage and had not yet been supported by clinical developments in humans, as has begun to occur in recent years.

Given these circumstances, this study seeks to fill a research gap by offering a broader perspective. The study not only examines the permissibility of pig kidney transplants but also analyzes whether this technology can yield tangible benefits for individuals and society, as well as how the principles of Islamic economics can be applied to ensure that the benefits of this technology are not limited to economically privileged segments of society.

The novelty of this study lies in its effort to integrate the latest developments in gene-edited pig kidney xenotransplantation with the concepts of maṣlaḥah and *maqāṣid al-syarī'ah* from the perspective of Islamic economics. This study does not confine Islamic law solely to the framework of halal and haram but examines the issue more comprehensively through the interplay between the protection of life (*ḥifẓ al-nafs*), the protection of property (*ḥifẓ al-māl*), justice, economic efficiency, and access to healthcare services.

The next innovation is the development of the idea that maṣlaḥah in the context of xenotransplantation must be understood dynamically. This means that the assessment of public interest may change in response to scientific advancements, the success rate of the technology, medical risks, the availability of alternative treatments, and the technology's ability to benefit society. What was previously considered a highly experimental option may become a more rational medical alternative as scientific evidence and success rates become stronger. Therefore, Islamic law must be capable of responding to these changes without compromising the fundamental principles of Sharia.

This study also suggests that *ḥifẓ al-nafs* should not be understood in isolation from *ḥifẓ al-māl* and social justice. Saving a patient's life is indeed a primary public good, but this good must be considered in conjunction with society's ability to access the necessary technology. If xenotransplantation is accessible only to the very wealthy due to its high cost, then issues of distributive justice arise. Thus, the public good is measured not only by the success of a transplant in saving a single person but also by the extent to which the technology provides equitable benefits and does not lead to economic exploitation.

Referring to the background of the issue, this paper will discuss in detail kidney and heart transplants from the perspective of the theory of mashlahah in Islamic law, drawing on the opinions of the Indonesian Ulema Council and various contemporary fatwas issued by religious institutions in Indonesia. This discussion is particularly relevant given that a few months ago, a trial involving these transplants was successful, offering new hope to those suffering from kidney failure.

METHOD

Type and Approach of the Research

This study also suggests that *ḥifẓ al-nafs* should not be understood in isolation from *ḥifẓ al-māl* and social justice. Saving a patient's life is indeed a primary public good, but this good must be considered in conjunction with society's ability to access the necessary technology. If xenotransplantation is accessible only to the very wealthy due to its high cost, then issues of distributive justice arise. Thus, the public good is measured not only by the success of a transplant in saving a single person but also by the extent to which the technology provides equitable benefits and does not lead to economic exploitation.

Library research was used as the primary method for obtaining and processing research data. The data sources consisted of normative sources and academic sources relevant to the research topic. Normative sources include the Qur'an, hadith, principles of *fiqh*, classical and contemporary fiqh literature, the concept of *maqāṣid al-sharī'ah*, fatwas regarding organ transplantation and the use of pig-derived materials, as well as regulations or policies related to transplantation and biomedical technology. Meanwhile, academic sources include scientific journal articles, books, research reports, medical publications, bioethics studies, and health economics literature discussing xenotransplantation, gene editing, pig kidney transplantation, healthcare costs, access to healthcare services, and distributive justice.

In this study, the normative, philosophical, and case study approaches are not treated as standalone approaches but are used in an integrated manner within a single analytical framework. The normative approach is used to identify and analyze the legal basis for the use of pig organs in human transplants. The analysis focuses on the concepts of the prohibition of pork, *ḍarūrah*, *ḥājah*, the principle of *al-ḍarar yuzāl*, *al-ḍarūrāt tubīḥ al-maḥẓūrāt*, as well as the principles of *maṣlaḥah* and *maqāṣid al-syarī'ah*. Through this approach, the study assesses whether the use of pig organs under certain conditions can be legally justified based on the level of necessity, benefits, risks, and the availability of medical alternatives.

The philosophical-*maqāṣidi* approach is used to explore the underlying purposes and values of these legal provisions. This approach is necessary so that the research does not stop at classifying things as halal and haram, but is able to explain the purpose of Sharia in safeguarding human life. The principle of *ḥifẓ al-nafs* is given primary consideration because transplantation aims to

save lives and improve patients' quality of life. However, this principle is analyzed in conjunction with *ḥifẓ al-māl*, justice, public interest, the prevention of *mafsadah*, and the protection of vulnerable groups. Thus, the public interest is not viewed solely in terms of the medical success in saving the patient, but also in terms of the economic and social impacts resulting from the use of this technology.

Thus, this study employs a methodological approach that is both sequential and integrative, namely: advances in medical technology → case identification → normative analysis → philosophical-maqāṣidi analysis → Sharia economic analysis → synthesis of public interest → formulation of permissibility limits. This framework enables the study to address the issue more comprehensively. The normative approach addresses the question "How does Islamic law view the use of pig organs?"; the philosophical-maqāṣidi approach addresses "Why can such a ruling be justified or restricted based on the objectives of Sharia?"; while the Sharia economics perspective addresses "Can the benefits of this technology be realized in a fair, efficient, and non-exploitative manner?" Case studies serve to connect these three questions with the reality of xenotransplantation developments in humans.

Data analysis was conducted using descriptive-analytical, interpretive, and comparative methods. Descriptive analysis was used to map the development of xenotransplantation technology and relevant perspectives in Islamic law. Interpretive analysis was used to understand the meanings of maṣlaḥah, *darūrah*, *maqāṣid al-syarīʻah*, justice, and the protection of life and property in the context of modern medical technology. Meanwhile, comparative analysis was used to reconcile classical and contemporary *fiqh* perspectives with developments in medical science and health economics.
The analysis was conducted in five stages. First, the identification and classification of scientific developments regarding gene-edited pig kidney xenotransplantation. Second, the mapping of these developments against the principles of Islamic law, particularly the prohibition on pigs, ḍarūrah, ḥājah, and the principle of avoiding harm. Third, an analysis based on the maqāṣid al-syarīʻah, particularly ḥifẓ al-nafs and ḥifẓ al-māl, as well as the principles of justice and the prevention of mafsadah. Fourth, a sharia-based economic analysis covering financing efficiency, affordability, distribution of benefits, access for the poor, protection of assets, and the potential for commercialization of the technology. Fifth, a synthesis of all findings to formulate a concept of economic maṣlaḥah in healthcare based on the maqāṣid al-sharīʻah and the limits of the permissibility of pig kidney xenotransplantation.

A research approach is a way of thinking or a perspective that can be used to address a specific problem. The perspective chosen should be appropriate for or relevant to the subject of the study. There are various approaches in research methodology; this study employs the following approach:

1) Normative (sharia) approach. This study employs a normative (sharia) approach, meaning it involves an examination of laws that have been established as norms or principles applicable within society and serve as

guidelines for behavior in daily life and social interactions. This approach is an Islamic teaching derived from the Qur'an and the hadith, which serve as guidelines for establishing legal rulings. (MA Kadir, 2024)

2) A philosophical approach—that is, a paradigm or perspective—aims to elucidate the essence or core of an issue regarding a particular subject and to facilitate our understanding and deeper exploration of Islamic teachings. This approach analyzes modes of thinking using highly rational considerations in establishing a legal ruling. Therefore, the researcher employs the approach of Islamic legal philosophy.

Types of Data

The data in this study consist of primary and secondary data sources. Primary Data Sources: The primary data source for this thesis is Maqasid al-Sharia. As for secondary data sources, the sources The secondary data used by the author consists of various sources, including books relevant to this study—such as works on fiqh, scholarly articles, mass media journals, and other materials related to the subject matter at hand.

Data Collection Techniques

Data collection and management methods are the preferred means of gathering various types of data to be studied and processing them using qualitative methods through literature review. The subject matter of this study is drawn from scientific works related to the research being conducted. Since this is a literature review, the data collection technique used is the library research method, which involves gathering data or references to answer the questions outlined above and is carried out through a literature review. (H.M. Sukardi, 1985).

The data sources for this study are the Qur'an, the hadith, and other sources such as books and legal references that must be adhered to, namely laws relevant to the study. Supporting data sources include research findings, scientific journals, the internet, and the opinions of legal experts regarding the issues under discussion.

Researchers collected data through a review of literature relevant to the research topic and analyzed it using qualitative methods. Data analysis can be defined as the entire series of processes involved in processing the data obtained and then interpreting it in accordance with the researcher's objectives, assumptions, and approach. The data analysis process consists of several stages, namely:

1) Gather data and information from various sources, then identify and categorize the data based on its relevance to the research.
2) Analyze the collected data by selecting and sorting the data that is relevant to the research subject.

3) Data editing—the process of reviewing and analyzing research data derived from the information collected—aims to verify the validity of the data and identify the relationships that will be described in order to draw conclusions regarding the issues at hand. The purpose of this process is to obtain valid, high-quality, and factual data consistent with the literature obtained from the reference sources. (G. Imam, 2013)

The data collection technique used was the case study method, which aims to describe a problem in a detailed, specific, and in-depth manner and deep.

Data Analysis

The purpose of the analysis method is to describe and solve problems based on the data that has been collected. Qualitative data analysis is used to break down and solve problems by working with the data that has been obtained, grouping the data, and then organizing it into a specific structure to form a manageable whole. By examining data derived from the literature, we can identify patterns of thought and make decisions based on the data obtained. (Sugiono, 2016)

Data analysis was conducted using qualitative analysis combined with descriptive analysis After the data was collected, the author analyzed it using a normative approach based on the Qur'an, the Hadith, and the opinions of the fuqaha. In this study, the author employed a deductive method of data analysis. The deductive method is an approach to analyzing a problem by presenting general statements and then drawing specific conclusions. After the data was collected, the author analyzed it using a normative approach based on the Qur'an, the Hadith, and the opinions of the fuqaha. In this study, the author employed a deductive method of data analysis. The deductive method is an approach to analyzing a problem by presenting general statements and then drawing specific conclusions. (S. Arikunto, 2014).

RESULT AND DISCUSSION

Kidney transplantation from the perspective of Islamic economic Law

Islamic law is a legal system that promotes the public interest for all of humanity; therefore, anything that leads to the public interest is part of Islamic law. This includes kidney and heart transplants, which provide public interest to people suffering from disorders of these two organs; thus, they are permitted in principle. (Suparnyo; A. Misno, 2020).

There are no explicit textual evidences in the Qur'an or hadith that specifically address the legal status of organ transplantation. However, there are evidences that serve as the legal basis for organ transplantation, including:

وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلْقُواْ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓاْ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ

Meaning: "And spend (your wealth) in the way of Allah, and do not throw yourselves into destruction, and do good. For indeed, Allah loves those who do good." (Quran Surah al-Baqarah 2:195).

This verse explains the command to spend one's wealth in the way of Allah and in all ways that bring one closer to Him and lead to obedience to Him, particularly spending wealth to fight the enemy, and then allocating it for resources and provisions that strengthen the Muslim community in confronting their enemies. If this is neglected, it will result in ruin and destruction for those who refuse to spend their wealth for these purposes. This is then linked to the command to do good, which is the highest form of obedience. Therefore, Allah says:

وَأَحْسِنُوٓاْ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ

Meaning: "And do good, for indeed, Allah loves those who do good." (Quran Surah al-Baqarah 2:195).

With regard to transplants, Islamic teachings hold that it is not permissible for a person to allow themselves to remain in a state of danger without seeking medical or non-medical treatment, including transplantation, with the aim of providing hope for survival and a return to their former state of health. (Wahyuddin, dkk, 2023) However, if the act of donating would result in adverse effects for the donor, one should not rush into making a decision, even if the intention is a noble humanitarian one.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَافَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِي ٱلْأَرْضِ لَمُسْرِفُونَ

Meaning: "Therefore, We prescribed for the Children of Israel that whoever kills a person—not in retaliation for another's murder, nor for causing corruption on earth—it is as if he has killed all of humanity. And whoever saves the life of a person, it is as if he has saved the lives of all of humanity. And indeed, Our messengers came to them with clear proofs, yet many of them, after that, truly transgressed by causing corruption on earth." (Quran Surah Al-Ma'idah 4:32)

This verse explains that Allah forbids killing anyone under any legal circumstances except in three cases: killing an unbeliever, an adulterer, or a wrongdoer who commits shirk. Similarly, killing a prophet or a leader is likened to killing all of humanity. Conversely, whoever preserves a person's

life and protects them from all harm is considered to have preserved the lives of all. (al-Qurthubi, 2010).

According to M. Quraish Shihab, this verse equates the killing of an innocent person with the killing of a fellow human being, and saving one person is equivalent to saving all of humanity. Any good law established by humans or by Allah the Almighty is, in essence, for the benefit of humanity. (M. Q. Shihab, 2002).

As the verse above explains, acts of compassion are highly valued in Islam. One example is the practice of organ transplantation. By saving someone's life, one is undoubtedly doing a good deed for another person. In fact, Islam regards this as a humanitarian act of great value.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ

Meaning: "O you who believe, do not violate the symbols of Allah, and do not violate the sanctity of the sacred months, do not (disturb) the had-ya animals or the qalaa-id animals, and do not (either) disturb those who visit the House of Allah while they seek the bounty and pleasure of their Lord; and when you have completed the Hajj, then you may hunt. And let not your hatred of a people—because they have barred you from the Sacred Mosque—lead you to commit injustice (against them). And help one another in righteousness and piety, but do not help one another in sin and transgression. And fear Allah; indeed, Allah's punishment is severe." (Quran Surah Al-Ma'idah, 4:2)

This verse explains that the command to help one another in doing good deeds and practicing piety is among the fundamental principles of social guidance in the Qur'an. This is because it obligates people to assist one another in undertaking anything that benefits humanity—whether individually or collectively, in matters of religion or worldly affairs—as well as in performing every act of piety, thereby preventing the occurrence of harm and dangers that threaten their safety (al-Maraghi, 1946).

The spirit of mutual aid has been a hallmark of the Muslim community since the time of the Prophet Muhammad (peace be upon him). Indeed, during that era, no Muslim would ever leave another Muslim in distress; this was clearly evident during the Hijrah, the migration of the Muslims from Mecca to Medina. The Ansar, or the Muslims of Medina, warmly welcomed their fellow believers with a festive reception and then provided the Muhajirun with everything they needed: homes, farmland, and so on. This is also emphasized in many hadiths of the Prophet Muhammad (peace be upon him), such as those explaining that all Muslims are equal in the eyes of Allah, the Almighty, except in terms of their deeds and faith.

In this context, the spirit of mutual aid is applied in the act of saving a person's life through organ transplantation. This spirit is strongly emphasized because it is essential to social life within a community. When someone

donates an organ to a person in need, this decision is made after careful consideration to ensure it does not cause harm to either the donor or the recipient. Mutual aid is an expression of humanity toward others. Humans are social beings who cannot live in isolation. Individuals depend on one another, and from this interdependence arises the awareness to help and support one another. It is impossible for anyone to survive alone without the help of others.

This is also what Allah has commanded all His servants. Allah the Almighty calls upon us to help one another in doing good, accompanied by piety toward Him. For in piety lies Allah's pleasure. Meanwhile, when people do good deeds, others will appreciate them. Whoever combines Allah's pleasure with the pleasure of people has indeed attained perfect happiness, and his blessings are abundant. (A.A bin al-Khazraji, 1421)

Hadith of the Prophet narrated by Abu Dawud: "Hafsh bin Amr an-Namariyyu reported that Shu'bah reported from Ziyad bin Ilaqah from Usamah bin Sharik, who said: I went to see the Messenger of Allah, peace be upon him, and his companions. I saw what looked like birds flying above their heads (due to dizziness or feeling unwell). I greeted them and immediately sat down. Then some Bedouins arrived from here and there. they asked:

يَا رَسُولَ اللَّهِ! أَلَا نَتَدَاوَى؟ قَالَ: نَعَمْ، يَا عِبَادَ اللَّهِ تَدَاوَوْا! فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ قَالَ دَوَاءً إِلَّا دَاءً وَاحِدًا. قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُوَ؟ قَالَ: الْهَرَمُ

Meaning: "O Messenger of Allah (peace be upon him), should we seek medical treatment?" He replied, "Seek medical treatment, for Allah does not afflict anyone with a disease without also creating a cure for it—except for one disease, which is old age. (Hadits from Sunan Abu Daud and Tirmidzi)

This hadith indicates that Muslims are obligated to seek medical treatment when they are ill. This is because every illness is a manifestation of Allah's mercy toward His servants, and there is a cure for every illness—except for old age. Therefore, no matter how severe the illness may be, there is certainly a cure available to bring about healing. Similarly, organ transplantation has become one of the treatment options in the modern era that plays a vital role in saving human lives.

Classical scholars of Islamic jurisprudence agree that transplanting a human organ into another human body is permissible as long as obtaining another organ is not possible and the procedure does not cause harm. This is because there are benefits and advantages to be gained from the transplant, and the harm caused is not significant. (Firmansyah, dkk, 2021)

Imam Al-Nawawi holds the view that if a person sets a broken bone using an impure material because no pure material is available, it is permissible. However, if a pure material is available but the bone is set using an impure material, it is obligatory to remove the impure material if doing so does not pose a danger. (al-Nawawi, 1992)

Zakariya al-Anshari, in his book Fathu al-Wahhab: Sharh Manhaj al-Thullab, also tates that if a person performs a bone graft using an impure bone due to an urgent need—because no other suitable bone is available—then this is permissible, and their prayer is valid. However, if there is no urgent need or

if there is another clean bone available, it is obligatory to remove the impure bone, even if it is covered by flesh. This is provided that the removal process is safe and does not pose a danger or risk of death. (Z. Al-Anshari, 1998)

Mufti Muhammad Sayfi'i of Pakistan and Abd al-Salam al-Syukri of Egypt argue that organ transplantation is not permitted based on the following principles and considerations: the sanctity of life (the human body), the human body as a trust, treating the human body as a material object, preserving the dignity of human life, and avoiding doubt. (A.F. M. Ibrahim, 2004)

Yusuf Qardhawi states that organ transplantation is permissible, but it is not absolute; rather, it is muqayyad (subject to conditions). Therefore, a person may not donate a part of their body that would cause harm, hardship, or suffering to themselves or to those who have a legitimate right over them. Nor is it permissible to donate an organ that is the only one of its kind in the body, such as the liver or the heart. . (M. Yusuf al-Qardhawi, 1997). Because it is impossible to live without that organ; and it is not permissible to remove harm (dharar) from another person by causing harm to oneself. The majority of scholars who permit transplants base their opinions on the following arguments. (M. Hanafi, 2012).

First, transplants are performed for the purpose of healing. Human beings are creatures who have the right to decide matters concerning their own bodies. Although humans are not the true owners of their bodily organs, Allah has granted them the right to use and benefit from them as long as this does not result in harm, destruction, or death. This is as Allah states:

أَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا

Meaning: "O you who believe, do not consume one another's wealth unjustly, except through trade conducted by mutual consent among you. And do not kill yourselves; indeed, Allah is Most Merciful to you." (Quran Surah, 4:29)

وَلَن يَتَمَنَّوۡهُ أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ

Meaning: "And they will never wish for death forever, because of the wrongs they have committed with their own hands. And Allah knows best who the wrongdoers are. (Quran Surah, 2:95).

These two verses form the basis for the prohibition against taking one's own life or harming oneself for any reason. Therefore, if a person donates a non-vital organ or tissue that does not endanger their own life, they have saved another person's life by helping to restore the recipient's organ function. This is a highly commendable act.

Second, Transplants Performed in an Emergency. Transplants performed in an emergency (out of necessity) may be categorized as permissible (mubah) acts. This is in accordance with Allah's words in Surah al-An'am, verse 119:

وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ

Meaning: "And why do you not eat (the lawful animals) over which Allah's name has been mentioned at the time of slaughter, when in fact Allah has made clear to you what He has forbidden to you, except for what you are compelled to eat? And indeed, most (people) truly seek to lead others astray with their desires, without knowledge. Indeed, your Lord—He is the One who knows best those who transgress." (Quran Surah al-An'am, 5:119)

Third, transplants based on necessity. A person who donates an organ to save the life of a recipient in dire need is engaging in an act of mutual assistance for the sake of goodness, which is highly encouraged by Islam. As Allah states in Surah al-Ma'idah :

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ

Meaning: "And help one another in righteousness and piety, but do not help one another in sin and aggression." (Quran Surah, 5:2).

Based on the circumstances, kidney and heart transplants can be viewed from the following perspectives: First, organ transplantation from a living donor. If an organ is taken from a person who is still alive and healthy, it is forbidden for the reasons stated in Allah's verse in Surah al-Baqarah 195, which reads:

وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ

Meaning: "And spend (your wealth) in the way of Allah, and do not throw yourselves into destruction, and do good, for indeed, Allah loves those who do good." (Quran Surah, 2:195).

This verse explains that we should not be reckless or careless in our actions, but must consider the consequences, which could potentially be fatal for the donor. Even though such an act has a good and noble humanitarian purpose—for example, if someone donates a kidney or an eye to another person in need, whether because of a family relationship, friendship, or other reasons— In this case, a person who donates an eye or a kidney to someone who is blind or lacks a kidney may face the risk of their remaining eye or kidney failing at any time; therefore, it can be understood that there is an element that is considered to bring danger and lead to self-destruction.

According to Zuhdi, there are several texts that serve as the basis for prohibiting organ transplants from living donors. For example, Surah al-Baqarah: 195 and a hadith of the Prophet Muhammad (peace be upon him):

لا ضرر ولا ضرار

Meaning: "It is not permissible to cause harm to oneself, nor is it permissible to cause harm to others. (Hadits from Ibn Majah in His Sanad Shahih).

Scholars of Uṣul interpret this principle to mean, "One must not remove harm by causing harm that is equal to or greater than the original harm." Therefore, one must not donate external body parts, such as eyes, hands, and

feet. This is because doing so removes harm from another person by causing greater harm to oneself; in doing so, one disregards the utility of that organ for oneself and disfigures one's appearance.

Similarly, in the case of paired internal organs where one of the pair is non-functional or diseased, that organ is considered as a single organ. (Muhammad Akmal, 2024) This serves as an example for cases where harm befalls someone who has a permanent right over the donor, such as a wife, child, husband, or creditor (someone to whom the donor owes a debt). Meanwhile, from the perspective of the legal principles regarding living donors, the following applies:

درء المفاسد مقدم على جلب المصالح

Meaning: "Preventing harm takes precedence over seeking benefit." (A. Jajuli, 2015)

الضرر لا يزال بالضرر

Meaning: "One danger must not be removed by another danger. (A. Jajuli, 2015)

The above principle affirms that in Islam, it is not permissible to counter one danger by causing another. Meanwhile, a person who donates an organ while still alive and in good health in order to help and save others is considered to be attempting to remove one danger at the cost of causing another. A person must prioritize protecting themselves from harm over helping others by sacrificing themselves in a way that leads to fatal consequences, as this would ultimately prevent them from fulfilling their duties and obligations—especially their religious obligations. A person undergoing a transplant must prioritize protecting themselves from harm over helping others by sacrificing themselves, which would ultimately prevent them from fulfilling their duties and obligations—especially their religious duties.

A person who donates an organ to another while still alive and healthy faces the risk of eventually experiencing health complications, for it is impossible that Allah would create eyes or kidneys in pairs without a purpose and benefit for human beings. Thus, if the donor's kidney ceases to function, it is difficult to restore it to health. Similarly, curing the recipient's illness results in creating a new illness for the donor. As for kidney transplants—whether the organ comes from a living or deceased donor—most Islamic jurists agree that they are permissible when transplanted into a patient in need, as they are considered a matter of dire necessity.

Kidney Transplantation Using Pig Organs

Transactions examined in Islamic Economic Law relate to the buying and selling involved in the transplantation process and its subject matter. Scholars object to the sale and purchase of organs for transplantation purposes, arguing that it is impermissible because it can result in and lead to actions that alter and damage the dignity of the human body, which has been sanctified by Allah. Their perspective considers the extent of the benefits and harms associated with the sale and purchase of human organs and how vital the organs being traded are.

Muhammad *bin* Ibrahim At-Tuwaijiri clearly prohibits the buying and selling of human organs. According to him, selling organs can cause physical harm to humans. Here is a quote:

حكم بيع أعضاء الإنسانَ:ل يجوز بيع العضو أو الجزء من الإنسان قبل الموت أو بعده، وإذا لم يحصل عليه المضطر إَل بثمن جاز الدفع للضرورة، وَ حُ رم علىُ آالخذ. وإن وهب العضو أو الجزء بعد الموتْ لي مضطر، عطي وأ مكافأة عليها عضواً قبل الموت جاز له أخذها. وَل يجوز لإلنسان حال الحياة أن يبيع أو يهب من أعضائه لغيره؛ لما في ذلك من إفساد البدن، وتعطيله عن القيام بما فرض للا عليه، وتصرفه في ملك الغير بغير إذن

Meaning: "The ruling on selling human organs: it is not permissible to *sell* an organ or any part of the human body, whether during one's lifetime or after death. If there is no element of coercion—except for a specific price—one may donate it in an emergency. However, it is forbidden to accept payment for it. If a person donates a body organ after death due to an urgent need, and receives compensation for that donation while still alive, they may accept the compensation. A person may not sell or donate their body organs to another person while they are alive. This is because such a practice can damage their body and cause them to neglect their religious obligations. A person may not dispose of (sell, donate, or enter into other contracts regarding) another person's property without the owner's permission." *(Muhammad bin Ibrahim At-Tuwaijiri, 2010)*

In discussing this issue, we can refer to Sheikh Wahbah Zuhaili's explanation regarding the criteria for goods that are permissible to sell according to Islamic law (sharia). According to Az-Zuhaili, products that are permissible to sell must be property, capable of being owned, and have value. The following is a detailed explanation:

لحكمه شرعاً، أن يكون المعقود عليه مشروعا يشترط أن يكون محل العقد قابلً (، بأن يكون مالً مملوكا متقوماً، فإن لم يكن كذلك، كان العقدً باتفاق الفقهاء) عليه باطلً، فبيع غير المال كالميتة والدم)2(، أو هبتها أو رهنها أو وقفها أو أجاز الشافعية والحنابلة الوصية بها باطل؛ْ لن غير المالَ ل يقبل التمليك أصلً خلفا النفع به،ً ْ لبي حنيفة ومالك بيع حليب المرأة المرضع للحاجة إليه وتحقيق وأجاز الحنابلة بيع أعضاء الإنسان كالعين وقطعة الجلد إذا كان ينتفع بها ليرقع بها جسم آالخر لضرورة الإحياء، وبناء عليه يجوز بيع الدم آالن للعمليات الجراحية للضرورة

Meaning: "The condition for the validity of a product being sold is that it must be permissible under Sharia law. The item that is the subject of the contract must be eligible for sale and purchase under Sharia law. According to the consensus of the scholars, the product being sold must

be property, capable of ownership, and of value. If these conditions are not met, the contract regarding that item is void (invalid). Selling, donating, pawning, endowing, or bequeathing items that are not property—such as carcasses and blood—is void (invalid). This is because items that are not property fundamentally cannot be subject to ownership. Unlike Imam Hanafi and Imam Malik, scholars of the Shafi'i and Hanbali schools permit the sale of a woman's breast milk for a specific purpose and benefit. Meanwhile, scholars of the Hanbali school permit the sale of human body parts, such as eyeballs or pieces of skin, when used to repair another person's body as a matter of urgent necessity to save another person's life. On this basis, selling blood for surgical procedures, as is common today, is permitted." (Wahbah al-Zuahily, 1956).

Syeikh Wahbah Az-Zuhaili further defines the categories of goods. With these categories, we have clear guidelines regarding the products that may be sold.

أن يكون المبيع مآل متقوما. والمال عند الحنفية كما عرفنا سابقا: ما يميل إليه الطبع ويمكن ادخاره لوقت الحاجة. وبعبارة أخرى : وهو كل ما يمكن أن يملكه الإنسان وينتفع به على وجه معتاد. وألصح أنه هو كل عين ذات قيمة مادية بين الناس. والمتقوم ما يمكن ادخاره مع إباحته شرعا. وبعبارة أخرى: هو ما كان محرزا فعل ويجوز ألنتفاع به فى حالة ألختيار. فل ينعقد ما ليس بمال كاإلنسان الحروالميتة والدم... ل ينعقد بيع هذه ألشياءْ لنها معدة للفساد

Meaning: "The products sold must be property and have value. According to the Hanafi school of thought, as we know, property is something that is naturally desirable and can be stored for future use. In other words, property is something that a person can typically own and derive benefit from. According to the more sound opinion, property is any object that has value and is material in the eyes of humans. An object of value is something that may be stored in accordance with Islamic law. In other words, property can be understood as something that must be preserved and can be freely utilized at any time. Therefore, transactions involving the sale and purchase of items that are not considered property—such as free human beings, carcasses, and blood—are prohibited; likewise, selling all such items (which do not fall under the category of property) is prohibited because it may lead to harm." (Wahbah al-Zuahily, 1956).

The Madzhab Shafi'i still cannot accept the sale of kidneys. This is because only one of the two kidneys is being sold. Meanwhile, a transaction involving the sale of half of a product—which reduces the value of the item itself—is invalid.

وَل يصح بيع نصف مثل معين من إلناء والسيف و نحوهما كثوب نفيس تنقص بقطعه قيمته للعجز عن تسليم ذلك شرعاْ لن التسليم فيهَ ل يمكن إَل بالكسر أو 88 القطع وفيه نقص وتضييع مال وهو حرام

Meaning: "It is not permissible to sell half of a specific item, such as a container, a sword, or anything other than these two. For example, selling a piece of an expensive garment. Its high price is diminished because it is a piece. Therefore, selling a portion of a specific item is invalid because it fails to meet the requirement of complete transfer according to Islamic law (sharia). The transfer of a product in this case

is only possible by breaking or cutting it, which constitutes a deficiency and a waste of property. And that is forbidden." (Syekh Abu Zakariya Al-Anshori, 2012)

However, some Shafi'i madhhabs absolutely prohibit the buying and selling of human body parts, even hair. This is the opinion of our teacher, KHM Syafi'i Hadzami, who served as Rais Syuriyah of PBNU from 1994 to 1999, as cited below from Asnal Mathalib by Sheikh Abu Zakariya Al-Anshori: "Selling is one of the *wujuhul intifa*, meaning he ways of deriving benefit. Meanwhile, deriving benefit from any part of the children of Adam is prohibited due to the words of Allah SWT, 'Wa laqad karramnâ banî âdama,' and 'We have indeed honored the children of Adam,'"

Prohibiting the buying and selling of kidneys can prevent potential exploitation that might involve criminal networks within the medical community itself or among parents. On the other hand, we do not want to see the forced removal of kidneys from homeless people who are kidnapped or lured by parties seeking to profit from the buying and selling of kidneys. Meanwhile, homeless people lack adequate legal protection in Indonesia, making them extremely vulnerable.

One account states, "As for the second issue (that it is forbidden to attach hair to the hair of the children of Adam), it is because it is forbidden to use the hair of the children of Adam and all the tribes of the children of Adam, due to their nobility, The prohibition against buying and selling human organs is also due to the fact that there are still differing opinions regarding the practice of organ donation. Some consider it absolutely forbidden, while those who permit it argue that donation must be motivated by humanitarian considerations. This means that if the act of donating an organ involves a commercial transaction, it becomes forbidden. Some scholars permit organ donation.

A person who sells their organs to meet their daily needs is acting contrary to Islam, based on the principle of fiqh: "If two harms (dangers) are in conflict, the lesser of the two is chosen." From this principle, it is understood that selling or removing body organs entails a significant harm, whereas the harm caused by the failure to meet daily needs due to poverty is less severe. (If two benefits conflict, the greater benefit takes precedence.) Based on this principle, organ donation is considered an act of kindness and brings about a greater benefit.

In conclusion, the scholars agree that the buying and selling of human organs is haram, as it can damage the body and cause one to neglect their religious obligations; a person must not dispose of (sell) another person's property without the owner's permission. Items sold must be property that has value and can be stored for future use; however, human beings, carcasses, blood, and pigs are not considered property, so buying and selling them is haram.

Declaration of Conflict Interest

The authors declare that there are no financial, professional, or personal conflicts of interest that could have influenced the research, analysis, or publication of this article. All authors confirm that this manuscript was prepared independently and that there are no competing interests related to the subject matter discussed in this study.

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During the preparation of this manuscript, the authors used generative artificial intelligence (AI) tools solely to assist with language refinement, grammar checking, and improving the readability of the manuscript. The authors carefully reviewed, verified, and edited all AI-assisted content and take full responsibility for the accuracy, originality, and integrity of the published work. Generative AI tools were not used to replace the authors' intellectual contributions, research analysis, or scholarly judgments.

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