

Jumu'ah Khutbah on Blood and Organ Donation

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Part one of the Jumu'ah Khutbah

All praise to Allah, we praise Him, and we ask Him for guidance and forgiveness. We seek protection in Allah from the malice of our own souls, and from the evil of our actions. Whom Allah guides, no one can lead astray, and whom He leaves astray, no one can lead back to the right path. I bear witness that there is no other deity but Allah, by Himself, no associate to Him, and I bear witness that Muhammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُؤُلُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَعْفُورْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

{Believers, be mindful of Allah, speak in a direct fashion and to good purpose, and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph} [1]

Thereafter, all British Muslims! Among the greatest blessings Allah, exalted be He, the All-Glorious, bestows upon man, blessings that are worth remembering and being grateful for are the blessings of health and well-being. No one is bestowed by anything greater than well-being. The Messenger of Allah ﷺ indeed expressed the importance of health and well-being when he described them as being from the three pillars required in this world that bring joy to all humans. The first pillar is health and well-being, the second pillar is safety and security; and the third pillar is having a livelihood. When Allah, the Most Exalted, the All-Glorious, has granted you any of these three blessings, then know that you are indeed fortunate.

﴿مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرِّهِ مُعَافَى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمَهُ فَكَأَنَّمَا جِيزَتْ لَهُ الدُّنْيَا بِحَدَافِيرِهَا﴾

The Messenger of Allah ﷺ said: “Whoever wakes to a safe family and home, sound of health, and possesses sufficient provisions, then it is as if he has been granted the world in its entirety” [2][3]. Now, Allah, the Most Exalted, the All-

Glorious, has indeed granted us the world in its entirety. Alhamdulillah!

Islam teaches that when one is afflicted physically, he should not simply await death to take over. Rather, Islam instructs us to endeavour in seeking a medical cure. Take the example of Job, upon whom be peace, who was afflicted with what is believed to be an extremely severe dermatological disease [4]. Still, Job stood supplicating to his lord. The Holy Qur'an describes this:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

{Remember Job, when he cried to his Lord, ‘Suffering has truly afflicted me, but you are the Most Merciful of the merciful’ [5]

﴿أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾

The Lord instructed him to cure himself: {‘Stamp your foot! Here is cool water for you to wash in and drink’} [6].

﴿فَاسْتَجَبْنَا لَهُ فَكَتَفْنَا مَا بِهِ مِنْ ضُرٍّ﴾

Allah, the Most Exalted, the All-Glorious, says: {We answered him, removed his suffering} [7].

The Messenger of Allah ﷺ, the epitome of the trusting ones, said:

﴿إِنَّ اللَّهَ لَمْ يُنْزِلْ دَاءً إِلَّا وَقَدْ أَنْزَلَ لَهُ دَوَاءً، عِلْمُهُ مَنْ عِلْمُهُ، وَجَهْلُهُ مَنْ جَهْلُهُ﴾

“Allah did not create an illness except he also created for it a cure, those with knowledge are aware, whilst those who are ignorant remain ignorant” [8]. Thus, as a matter of importance, Muslims are expected to seek cure and medical help.

Umayyah bint Qays al-Ghifariyya narrates: “I met the Messenger of Allah ﷺ along with a group of women from the tribe of Bani Ghifar. We requested: ‘O Messenger of Allah, we yearn to join you in your quest to Khayber. We will nurse the wounded and aid the Muslims as best we can’. The Messenger of Allah ﷺ replied: ‘Proceed with the blessings of Allah’. Upon gaining victory at Khaiber, the Messenger of Allah, with his own blessed hands honoured me with this necklace you see around my neck. By Allah, this necklace will never part from me. The necklace is said to have remained around her neck even when she died and Umayyah bint Qays had expressed her wish to be buried with it [9].

This incident was in relation to cases that are treatable with medication, however, what about cases that are not treatable with medication? But require human organs? Unfortunately, one cannot simply find in the community who will offer such charity. The concept of *sadaqa* for us is a matter of faith whereby if one intends to donate an organ by way of *sadaqa* then a great recompense can be gained from Allah.

One asks: how many times did you donate anything this past year? Surprisingly, you may hear some respond, ‘I have not donated once in my entire life’, ‘But why not give in charity?’ whereas the Prophet ﷺ said,

«أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُورٌ تُدْجِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً»

“The most beloved of people to Allah are those who are most beneficial to others, and the dearest of acts to Allah is joy that is brought to fellow Muslims, or acts that remove distress [10][11]

Note that the Prophet ﷺ did not simply say beneficial to Muslims but beneficial to all people.

And take note that the sanctity of the living is greater than the sanctity of the deceased [12]. Allah, exalted be He, the All-Glorious, says:

﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

{If any saves a life, it is as if he saves the lives of all mankind} [13]. From this *aya*, we can formulate an important maxim regarding healthcare law that is rooted in the Qur’an. A single individual can potentially save nine lives: through his two corneas which can benefit two people; he has two lungs to benefit another two people; he also has two kidneys to benefit two more people; and he

has a heart, a liver, and a pancreas; these organs can save a life each, ultimately, being able to potentially save nine lives. Moreover, donations from a single body can benefit 50 lives if we donate skin, bone marrow, and other tissues [14].

Then why do we find Muslims acting miserly both whilst alive and even after death? the Prophet ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى»

“The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any organ aches, the whole body reacts with sleeplessness and fever” [15][16].

The Prophet ﷺ also said:

«مَنْ لَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ وَمَنْ لَمْ يُصْبِحْ وَيُمْسِ نَاصِحًا لِعَامَّةِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ»

“Whoever is not concerned about the welfare of the Muslims and does not advise well the Muslim public, he is not one of them” [17][18].

Therefore, transparency between Islamic legal experts and leading medical experts must continue for the welfare of the Muslim ummah [19].

Abu Saeed al-Khudri reiterated the words of the Prophet ﷺ who said,

«مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ، فَلْيُعْذُ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيُعْذُ بِهِ عَلَى مَنْ لَا زَادَ لَهُ»

"He who has an extra camel, let him give it to him one who has none; he who has a surplus of food, let him give it to him who has no food." Abu Saeed said, "The Prophet ﷺ repeatedly instructed sharing various kinds of wealth that we felt that none of us has a right to any surplus" [20].

Likewise, the Messenger of Allah ﷺ used to supplicate:

﴿وَمِعْنًا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَفُؤُونِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا﴾

“O Allah, bless our hearing, our seeing, and our strength for as long as we live and let it be inherited from us” [21][22]. Allah has the power to benefit people through you as a living donor and through you as a deceased donor since the human body can be suitable for transplantation purposes. We beseech Allah, the Almighty, to benefit

people through us whilst we are alive and continue to benefit them after we pass.

We beseech Allah, the Almighty, to bring relief to all those who are afflicted. May Allah, the Almighty, send His peace upon the Prophet and upon his progeny, and those who follow them righteously until the day of judgement.

Part two of Jumu'ah Khutbah

All praise to Allah, we praise Him, and we ask Him for guidance and forgiveness. We seek protection in Allah from the malice of our own souls, and from the evil of our actions. Whom Allah guides, no one can lead astray, and whom He leaves astray, no one can lead back to the right path. I bear witness that there is no other deity but Allah, by Himself, no associate to Him, and I bear witness that Muhammad is His servant and Messenger.

Be aware that Allah, the Most Exalted, the All-Glorious, commands you with an injunction of an act he initiates to conduct Himself.

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

{God and His angels bless the Prophet— so, you who believe, bless him too and send him greetings of peace} [23]. O Allah! bless the Prophet, Muhamad, and send him greetings of peace and upon his progeny and rightly-guided successors; and to all those who follow them until the day of judgement.

As we are discussing healthcare and well-being, we must not forget our brothers and sisters who in this very moment, lie on hospital beds, waiting for a cure; some of whom await an organ; some await blood and some hope for medication and yet others continue to wait indefinitely. We beseech Allah, the Most Exalted, the All-Glorious, to grant all of them *shifa*.

The Messenger of Allah ﷺ said,

﴿إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ لَوْ عُدْتَهُ لَوْجَدْتَنِي عِنْدَهُ؟﴾

“Allah Almighty will say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He will say: My Lord, how can I visit you when You are the Lord of the worlds? Allah will say: Did you not know that My

servant was sick and you did not visit him, and had you visited him, you would have found Me with him?” [24][25]

The Messenger of Allah ﷺ also said:

﴿حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيثُ الْعَاطِسِ﴾

“There are five rights of one Muslim over another: 1) returning the greeting after salam; 2) visiting the sick; 3) attending the funeral; 4) accepting his invitation; and 5) and supplicating for him when he sneezes” [26][27].

The Messenger of Allah ﷺ also said:

﴿إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ﴾

“When a person dies, his deeds end but three things continue: 1) ongoing charity, 2) knowledge which people benefit from, and 3) a righteous child who prays for him” [28][29]. Likewise, an organ that is donated after death from which a patient can benefit is also form of charity, rather *sadaqa jariya*, which according to some jurists is the greatest form of charity [30].

O Allah! Lord of all people, remove the distress and heal us, for you are the healer, there is no cure except what you cure, a cure that ends all diseases. O Lord, harm has afflicted the people yet you are the Most Merciful. O Allah! hasten the cure for us and them.

O Allah! forgive all the believers; the living among them and the deceased. Pardon us, forgive us, and show us mercy.

O Allah, we seek refuge in you from all temptation; that which is apparent and that which is subtle.

O Allah, in all places, help our weak brothers and family members.

O Allah, help the living, accept our martyrs, and heal the wounded.

O Allah, rectify the situation of the believers in all regions, draw our hearts closer together, guide us to the path of peace, and take us away from the darkness and into the light.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

{God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed} [31].

Remember Allah, and He will remember you, be grateful to Him for the blessings bestowed upon you and He will increase them. The remembrance of Allah is the greatest act and Allah knows all well all your deeds.

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