

## Analytical Study of Bioethical Rights in Islam

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### Abstract

*This study is an analytic discussion of bioethical rights in Islam whereby the Islamic doctrine is analyzed in terms of offering an overall moral guide to issues of modern biomedical concern. As an interdisciplinary discipline, bioethics addresses ethical issues posed by the progress in medicine and life sciences. These ethical issues are informed by the divine principles in the Islamic perspective which are based on the Quran, Sunnah and other sources of Islamic jurisprudence. This paper will set out to examine the principles, concepts and applications of bioethics within an Islamic context with special focus on protection of human dignity, preservation of life, and social justice. The methodology of the research is qualitative and analytical, appeals to classical texts of Islam, and to the modern academic interpretations. The main bioethical challenges, including abortion, euthanasia, organ transplantation, genetic engineering, and assisted reproductive technologies are critically discussed in the context of Islamic principles Maqasid al-Shariah (objectives of Islamic law), Maslahah (public interest), as well as Darurah (necessity). Rights of patients and duties of healthcare providers under an Islamic ethical system are also brought to the fore in the study. The evidence indicates that Islamic bioethics presents a harmonious and actively developing paradigm that helps to keep up with scientific advances without crossing moral limits. It underlines the sanctity of human life, the significance of intent, and the avoidance of injury. Besides, the paper shows the necessity of ongoing Ijtihad (independent thinking) in response to the new bioethical issues in contemporary society. The study concludes that Islamic bioethical values are still very important and can play a great role in the world ethics discussion in both healthcare and medicine.*

**Keywords:** Bioethics, Islamic Bioethics, Bioethical Rights, Maqāṣid al-Sharī'ah, Human Dignity, Healthcare Ethics

## 1. Introduction

### 1.1 Background of Bioethics

Bioethics is an interdisciplinary subject that analyses ethical, legal, and social matters that are due to developments in medicine, biology, and medical practice. Bioethics is a term that was popularized in the 20th century, mainly by Van Rensselaer Potter, who described it as a nexus between the biological sciences and human values<sup>1</sup>. Bioethics deals with some of the central questions related to life, death, human dignity and the ethical boundaries of science intervention. It covers an extensive area of concern such as medical decision-making, patient rights, genetic engineering, and organ transplantation and end-of-life care<sup>2</sup>.

In Western academia, four principles tend to form the basis of bioethics: autonomy, beneficence, non-maleficence, and justice. Nevertheless, ethical reasoning extends beyond the secular contexts, religious

traditions, such as Islam, have been offering moral guidance on health and life issues since ancient times. Specifically, Islamic bioethics is firmly based on the divine revelation and jurisprudential argumentative resources, providing a comprehensive approach that incorporates the spiritual, moral and social facets of human life<sup>3</sup>.

### 1.2 Emergence of Bioethics in Modern Discourse

The rise of bioethics as a discipline dated to the mid-20th century, particularly after the medical research and practice experienced ethical crises. That is why cases like the Nuremberg Trials have shown the gross abuses of human rights in the name of scientific experimentation which resulted in the creation of ethical codes such as the Nuremberg Code. Subsequently, the events like the Tuskegee Syphilis Study highlighted the importance of ethical controls in research involving human subjects<sup>4</sup>.

In medicine, technological developments, including organ transplantation, life support, and genetic engineering, have also helped in the proliferation of bioethical discussion. Such developments have posed very complicated questions on the question of the beginning and the end of life, what death is and how far human beings can interfere with the natural processes. This has seen bioethics become a critical discipline that informs policymaking, clinical practice, and scholarly research in all parts of the world<sup>5</sup>.

Modern bioethical discourse in the Muslim world has led to a renewed interest among scholars in classical Islamic jurisprudence to resolve modern medical problems. The Islamic Fiqh Academy and other institutions have been instrumental in providing collective legal opinions (fatwas) to new bioethical questions so that the Islamic teachings can be applicable despite the rapid scientific advancement<sup>6</sup>.

### 1.3 Importance of Bioethical Rights in Islam

Bioethical rights play a pivotal role in the teachings of Islam because Islam emphasizes so much on the sanctity and dignity of human life. According to the Quran, one can save a life just like saving the whole world, and this is the great value that is placed on human life<sup>7</sup>. This principle is the basis of Islamic bioethics that aims to safeguard life, maintain dignity, and also ensure justice in every sphere of healthcare and medical practice.

The Islamic bioethics is informed by a set of Maqasid al-Shariah (goals of Islamic law) which comprise the preservation of religion, life, intellect, lineage, and property. The highest one of these is protection of life (Hifz al-Nafs). This goal forms the foundation of several bioethical decisions, such as the outlawing of unjust killing, the control of medical treatments, and whether new technologies are ethically permissible or not<sup>8</sup>.

Moreover, Islam acknowledges patient rights, such as the right to treatment, the right to informed consent, the right to privacy and confidentiality. Ethical standards that are based on principles like trust (Amanah), accountability, and compassion are also ethical requirements imposed on healthcare providers. All these rights and duties are put together to constitute an integrated system of ethics that regulate the practice of medicine in Islam<sup>9</sup>.

The applicability of Islamic bioethical principles has gained more importance in the modern world, in which biomedical development tends to push the moral frontiers. In offering a value-based system, Islam can help global discourse about ethical healthcare, providing a viewpoint that is scientifically innovative but morally responsible.

### 1.4 Research Objectives

The primary objective of this study is to conduct an analytical examination of bioethical rights in Islam, focusing on both theoretical foundations and practical applications. The study aims to:

- Explore the conceptual framework of bioethics from an Islamic perspective
- Analyze the foundational sources and principles of Islamic bioethics
- Examine contemporary bioethical issues in light of Islamic teachings

- Highlight the rights of patients and responsibilities of healthcare providers
- Assess the relevance of Islamic bioethical principles in modern medical contexts

### 1.5 Research Questions

To achieve the above objectives, the study seeks to address the following research questions:

1. What is the conceptual and theoretical basis of bioethics in Islam?
2. How do Islamic sources of law guide bioethical decision-making?
3. What are the Islamic perspectives on contemporary bioethical issues such as abortion, euthanasia, and organ transplantation?
4. What rights does Islam grant to patients, and what responsibilities does it impose on healthcare providers?
5. How can Islamic bioethical principles be applied to address emerging challenges in modern medicine?

### 2. Concept and Definition of Bioethics

Investigating ethical decisions brought about by advancements in biology, medicine, and medical care particularly those that impact human life and welfare, is the focus of the educational field of bioethics. The Greek terms the bios (life) and ethos (moral activity) are the basis of the name bioethics, which reflects a focus on moral principles relevant to the life biological sciences.

According to the World Health Organization:

“Bioethics is a discipline that safeguards people's dignity and rights while addressing ethical challenges raised by scientific and technological developments in treatment<sup>10</sup>.”

The National Institute of Environmental Health Sciences (2025) describes:

“The broad discipline of bioethics analyzes the moral, regulatory, and societal issues that arise in biology and the life studies.”

López Pontigo et al. (2025) describes:

“The comprehensive study of human behaviors in the life sciences and health care industries, considered in terms of moral values and standards has been referred to as bioethics. It highlights human welfare and ethical professional conduct, offering moral guidance for research and therapies.”

Siluyanova & Pishchikova (2020) describes:

“The research of bioethics looks at the definition of permissible limitations for the modification of human life from pregnancy to death. It focuses a strong emphasis on moral consideration of deeds that impact essential facets of humanity, such as guaranteeing respect for human lives and their worth.”

The theory of bioethics is in line with the Islamic moral mindset, which believes human life to be precious and rightfully obligated to Allah, as stated by Islamic scholars. Islamic biology examines moral issues connected with health and medicine by considering the Qur'ān, Sunnah, and Islamic constitutional principles. Through the level of Sharī'ah (Maqāṣid al-Sharī'ah), mainly the safeguarding of life (ḥifḍ al-naḥs), relevant Muslim thinkers emphasized that bioethics in Islam seeks to establish a balance between technological advancement and moral obligation<sup>11</sup>. Therefore, biotechnology can be seen as a moral framework that ensures justice, ethical integrity, and respect for the worth of others while regulating human behavior throughout the biological and medical areas.

### 3. Foundations of Islamic Bioethics

Islamic bioethics is grounded in a combination of religious, moral, and legal sources that guide ethical decision-making in medicine and healthcare. Unlike secular bioethics, which relies mainly on philosophical reasoning, Islamic bioethics integrates divine guidance, prophetic traditions, and scholarly interpretation to address contemporary medical challenges. Its foundations ensure that biomedical practices respect human dignity, preserve life, and remain consistent with Shariah principles<sup>12</sup>.

The foundations of Islamic bioethics can be broadly categorized into primary sources, such as the Qur'an and Sunnah, and secondary sources, including Islamic jurisprudence (Fiqh), Ijtihad (independent reasoning), and the consensus of scholars (Ijma). Together, these sources provide a comprehensive framework for ethical reflection in healthcare.

#### 3.1 Primary Sources: Qur'an and Sunnah

The Qur'an and Sunnah form the most authoritative sources in Islamic bioethics, offering clear moral guidance that applies to all aspects of human life, including healthcare. The Qur'an emphasizes the sanctity of human life and the responsibility of humans to protect themselves and others. For instance, Allah says:

“وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ”

*“And do not kill the soul which Allah has forbidden, except by right”*<sup>13</sup>

“مَنْ أَحْيَا نَفْسًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا”

*“Whoever saves one life, it is as if he has saved all of humanity”*<sup>14</sup>.

These verses highlight the intrinsic value of human life and provide a foundational principle for medical ethics: the preservation of life is paramount.

The Sunnah, which comprises the sayings, actions, and approvals of the Prophet Muhammad (peace be upon him), further complements the Qur'an. For example, the Prophet emphasized seeking treatment:

“تداؤوا عباد الله فإن الله لم يضع داء إلا وضع له شفاء إلا الهرم”

*“Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, except old age”*<sup>15</sup>

This Hadith underscores the moral obligation to seek healthcare while maintaining reliance on God, integrating spiritual and practical dimensions into medical ethics. Other prophetic traditions emphasize honesty, compassion, and accountability, which are central to ethical medical practice<sup>16</sup>.

#### 3.2 Role of Islamic Jurisprudence (Fiqh)

Islamic jurisprudence, or Fiqh, is the scholarly interpretation and application of Shariah law derived from the Qur'an and Sunnah. In the context of bioethics, Fiqh provides structured guidance on complex biomedical issues where explicit textual rulings may not exist. Modern medical questions such as organ transplantation, assisted reproduction, or end-of-life care require juristic reasoning to ensure compliance with Islamic principles<sup>17</sup>.

Fiqh uses several methodological tools, including Qiyas (analogy), Ijma (consensus), and Istihsan (juristic preference), to derive ethical rulings in new situations. For instance, scholars have debated organ donation using principles of necessity (Darurah) and public interest (Maslahah), showing how Fiqh adapts traditional rules to contemporary medical challenges<sup>18</sup>.

Furthermore, Fiqh ensures that healthcare practices respect the Maqasid al-Shariah (objectives of Islamic law), which include the protection of life, intellect, faith, lineage, and property. These objectives provide ethical benchmarks for evaluating medical interventions, ensuring they do not violate fundamental moral or religious value.

The combination of primary sources (Qur'an and Sunnah) and secondary jurisprudential reasoning forms the foundation of Islamic bioethics, allowing scholars and practitioners to navigate medical decisions in a manner that aligns with both faith and ethics.

### 3.3 Concept of Maqasid al-Shariah (Objectives of Islamic Law)

The concept of Maqasid al-Shariah refers to the objectives or higher purposes of Islamic law, which aim to preserve essential aspects of human life and society. Classical and modern scholars agree that the Shariah is designed not only to regulate ritual acts but also to promote the welfare of humanity. These objectives provide a moral and legal framework for evaluating ethical dilemmas in medicine<sup>19</sup>.

The five primary objectives are:

1. **Protection of Religion (Hifz al-Din)** – Safeguarding faith and spiritual well-being.
2. **Protection of Life (Hifz al-Nafs)** – Ensuring the sanctity and preservation of human life.
3. **Protection of Intellect (Hifz al-'Aql)** – Preserving mental health, knowledge, and rational decision-making.
4. **Protection of Lineage (Hifz al-Nasl)** – Safeguarding family structure, reproduction, and ethical conduct in reproductive technologies.
5. **Protection of Property (Hifz al-Mal)** – Ensuring justice, equitable access, and protection against exploitation.

In biomedical ethics, Maqasid al-Shariah provides a guiding principle to weigh the benefits and harms of medical interventions. For instance, procedures like organ transplantation, vaccination programs, and life-saving surgeries are evaluated against the objectives of preserving life and intellect while respecting social and moral norms<sup>20</sup>.

“وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ”

*“And do not kill the soul which Allah has forbidden, except by right”<sup>21</sup>*

This verse exemplifies the Shariah's emphasis on human life and the importance of aligning ethical medical practice with divine guidance.

### 3.4 Role of Ijtihad in Bioethical Issues

Ijtihad refers to the process of independent reasoning used by qualified Islamic scholars to derive legal and ethical rulings in situations not explicitly covered by primary texts. In contemporary medicine, Ijtihad is crucial for addressing new biomedical technologies, ethical dilemmas, and emerging healthcare challenges<sup>22</sup>.

For example, modern issues like gene editing, stem cell research, and end-of-life care often lack direct textual guidance from the Qur'an or Hadith. Scholars employ Ijtihad, applying principles of necessity (Darurah), public interest (Maslahah), and avoidance of harm (La Darar wa la Dirar) to reach ethical decisions that are both scientifically informed and religiously valid.

Ijtihad ensures that Islamic bioethics remains dynamic and adaptable. It allows scholars to provide moral guidance that aligns with Shariah objectives while considering the rapid advancements in biomedical science. This makes it an essential tool for healthcare professionals and policymakers working in Muslim societies.

### 3.5 Contribution of Classical Muslim Scholars to Medical Ethics

Classical Muslim scholars significantly contributed to the ethical foundations of medicine. Their writings integrated moral philosophy, Islamic law, and practical medical knowledge, forming a cornerstone of what is now considered Islamic bioethics.

- **Al-Razi (Rhazes)** emphasized patient welfare, professional conduct, and ethical responsibility in medical practice. His treatises addressed honesty in diagnosis and compassionate care for patients<sup>23</sup>.

- **Ibn Sina** (Avicenna) discussed ethical principles in *The Canon of Medicine*, highlighting the importance of beneficence, non-maleficence, and integrity for physicians<sup>24</sup>.
- **Al-Zahrawi** contributed practical ethical guidance for surgical procedures and patient care, integrating legal and moral considerations in medical practice<sup>25</sup>.

These scholars laid the foundation for contemporary Islamic bioethics by demonstrating how religious, philosophical, and scientific knowledge can be harmonized to guide moral conduct in healthcare. Their works continue to influence modern Islamic ethical reasoning and provide historical legitimacy for current bioethical frameworks.

### 4. Principles of Islamic Bioethics

Islamic bioethics is guided by a set of core principles derived from the Qur'an, Sunnah, and classical jurisprudence, which aim to provide moral guidance in medical and healthcare practice. These principles serve as ethical benchmarks for preserving human dignity, promoting justice, and ensuring the well-being of patients and society. Among the most important principles are the sanctity of human life, prevention of harm (La Darar), necessity (Darurah), public interest (Maslahah), and equity in healthcare access<sup>26</sup>.

#### 4.1 Sanctity of Human Life

The sanctity of human life is a cornerstone of Islamic bioethics. Human beings are considered sacred creations of Allah, endowed with dignity and moral responsibility. The Qur'an emphasizes this principle in multiple verses:

“وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا”

*“And We have certainly honored the children of Adam and carried them on land and sea and provided them with good things and preferred them over many of those We created, with [definite] preference”<sup>27</sup>*

Additionally, the Qur'an equates saving a single life to saving all of humanity:

“مَنْ أَحْيَا نَفْسًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا”

*“Whoever saves one life, it is as if he has saved all of humanity”<sup>28</sup>*

In practice, this principle requires healthcare professionals to prioritize the protection and preservation of life, provide necessary medical interventions, and avoid actions that may unjustly harm or endanger patients (Sachedina, 2009). It also informs ethical decision-making in areas such as organ transplantation, critical care, and reproductive health.

#### 4.2 Principle of No Harm (La Darar)

The principle of La Darar wa la Dirar (“No harm and no reciprocating harm”) is a fundamental ethical rule in Islamic jurisprudence. It obligates individuals, including healthcare providers, to avoid causing harm to themselves or others. The Prophet Muhammad (peace be upon him) stated:

“لَا ضَرَرَ وَلَا ضِرَارَ”

*“There should be neither harming nor reciprocating harm”<sup>29</sup>*

This principle serves as a moral and legal guideline for all medical practices, including treatment selection, experimental procedures, and public health policies (Albar, 2003)<sup>30</sup>. For instance, it implies that a medical intervention should only be carried out if the expected benefits outweigh the potential harms, reflecting the classical bioethical concepts of beneficence and non-maleficence.

In contemporary biomedical ethics, La Darar is applied in evaluating emerging technologies such as stem cell therapy, genetic editing, and vaccinations. Scholars argue that any intervention that could cause

unnecessary suffering, violate human dignity, or endanger life contradicts this principle (Haque, 2005). It also supports patient-centered care, ensuring informed consent, safety, and ethical treatment.

Together, the sanctity of life and La Darar form a foundational ethical framework for Islamic medical practice, balancing the preservation of life with the moral imperative to prevent harm. These principles guide both individual practitioners and institutional policies in Muslim societies, ensuring ethically responsible healthcare.

### 4.3 Principle of Necessity (Darurah)

The principle of Darurah (necessity) in Islamic bioethics allows exceptions to general prohibitions in cases where preserving life, health, or essential welfare is at stake. This principle is derived from the Qur'an and classical jurisprudence and is a cornerstone in resolving complex ethical dilemmas where strict adherence to rules may cause harm or endanger life.

The Qur'an acknowledges necessity as a legitimate reason to permit exceptions:

"يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ"

*"Allah intends ease for you and does not intend hardship for you"*<sup>31</sup>

This verse illustrates that Islamic law is flexible when human welfare is at stake. In medical ethics, Darurah justifies actions that may normally be prohibited, such as:

- Using otherwise forbidden substances (e.g., alcohol-based medications) to save life.
- Performing emergency surgical procedures without prior consent if the patient is unconscious.
- Administering vaccines derived from otherwise impermissible sources to prevent serious disease.

Haque (2005) notes that Darurah functions as an ethical principle ensuring that the preservation of life and health overrides minor prohibitions, provided that the harm avoided outweighs the action taken. This principle safeguards the objectives of Shariah, particularly the protection of life (Hifz al-Nafs) and intellect (Hifz al-'Aql).

### 4.4 Principle of Public Interest (Maslahah)

The principle of Maslahah refers to promoting the welfare of individuals and society in accordance with Islamic ethics. It allows scholars and policymakers to enact rules and guidelines that serve the common good while remaining consistent with the objectives of Shariah (Kamali, 2019). Maslahah is particularly relevant in public health, preventive medicine, and biomedical policy-making.

For instance, vaccination programs, quarantine measures during epidemics, and blood donation campaigns are ethically supported by Maslahah, as they protect communities and prevent widespread harm. The Prophet Muhammad (peace be upon him) emphasized community welfare in his teachings:

"مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِيهِ"

*"Whoever guides to something good will have a reward like the one who does it"*<sup>32</sup>

Maslahah provides an ethical foundation for prioritizing interventions that maximize societal benefit, even when individual preferences may vary. It guides decision-making in situations where collective welfare and moral responsibility intersect, ensuring policies are just, equitable, and aligned with Islamic values.

Together, Darurah and Maslahah form a complementary ethical framework: Darurah addresses individual necessities in life-threatening or urgent situations, while Maslahah emphasizes societal welfare and preventive measures, creating a balanced approach to medical ethics in Islam.

#### 4.5 Human Responsibility and Accountability

Islamic bioethics emphasizes that human beings are stewards (Khalifah) on Earth, entrusted with the responsibility to act ethically and responsibly in all spheres of life, including healthcare. This principle underscores accountability before Allah for one's actions and decisions in medical practice<sup>33</sup>.

The Qur'an states:

”إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ“

*“Indeed, all things We created with measure”<sup>34</sup>*

”وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ“

*“And do not throw yourselves into destruction”<sup>35</sup>*

These verses highlight that humans must act responsibly to protect life and health. In medical ethics, this principle mandates that healthcare providers deliver care conscientiously, adhere to professional standards, and avoid negligence. Accountability also extends to informed consent, transparency, and ethical research practices. The Prophet Muhammad (peace be upon him) said:

”كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ“

*“Each of you is a shepherd and each of you is responsible for his flock”<sup>36</sup>*

This Hadith illustrates personal accountability, applicable to physicians, nurses, and policymakers in safeguarding the welfare of patients.

#### 4.6 Justice and Equity in Healthcare

Justice (Adl) and equity (Qist) are central to Islamic bioethics, ensuring fair treatment, equal access to healthcare, and impartial decision-making. The Qur'an emphasizes justice repeatedly:

”إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ“

*“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice”<sup>37</sup>*

In the context of healthcare, justice requires equitable allocation of resources, non-discrimination in treatment, and prioritizing those in greatest need. Masri (2018) emphasizes that equity in healthcare ensures that no patient is denied treatment based on social, economic, or cultural factors. Justice also extends to clinical research, ensuring ethical inclusion and protection of vulnerable populations.

Healthcare institutions are expected to implement policies that promote fairness, reduce disparities, and uphold the rights of all patients, reflecting the Islamic commitment to societal welfare and moral integrity.

#### 4.7 Respect for Human Dignity

Respect for human dignity (Karama) is a foundational ethical principle in Islam, emphasizing the inherent value of every individual regardless of status, health condition, or background. The Qur'an declares:

”وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ“

*“And We have certainly honored the children of Adam”<sup>38</sup>*

This verse underlines the intrinsic dignity of human beings, forming the basis for ethical treatment in medicine. Respecting human dignity includes maintaining patient privacy, ensuring confidentiality, and treating all patients with compassion and respect.

The Prophet Muhammad (peace be upon him) highlighted the importance of dignity in social and medical conduct:

المسلم أخو المسلم لا يظلمه ولا يسلمه. من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة”

*"A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day"* (Ṣaḥīḥ al-Bukhārī, Hadith no. 2442)

In healthcare, this principle guides ethical decision-making in sensitive issues such as end-of-life care, mental health treatment, and patient autonomy. Upholding dignity ensures holistic care that respects physical, psychological, and spiritual dimensions of patients.

Islamic bioethics provides a comprehensive framework for guiding ethical decision-making in healthcare, deeply rooted in the Qur'an, Sunnah, and scholarly jurisprudence. It emphasizes the moral, social, and spiritual responsibilities of human beings, highlighting the interconnection between religion, ethics, and medicine. Key principles such as the sanctity of human life, prevention of harm (La Darar), necessity (Darurah), and public interest (Maslahah) ensure that medical practices preserve life, uphold human dignity, and protect the welfare of individuals and communities. The scope and objectives of Islamic bioethics demonstrate its relevance in addressing contemporary medical challenges, offering guidance that is both ethically coherent and religiously grounded.

## 5. Organ Donation and Transplantation

Organ transplantation and donation is one of the key spheres of modern Islamic bioethics, where modern medicine and Sharīah have come into conflict. Islam lays much stress on the holiness of human life, honor of human body and avoidance of harm. Thus, Muslim jurists can analyze organ donation based on the concept of Maqāṣid al-Sharī'ah particularly the preservation of life (ḥifz al-naḥs) without violating ethical and legal standards.

### 5.1 Islamic Perspective on Organ Donation

According to the Islamic teachings, saving human life is considered to be one of the ultimate moral aims. This is well laid down in the Quran:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“And whoever saves one life – it is as if he had saved mankind entirely”<sup>39</sup>.

The verse is used by a number of modern scholars as one of the fundamental backgrounds that organ donation can be acceptable and even praised when it is aimed at saving lives or reducing serious pain. Within the context of the Islamic ethics, organ donation is perceived as a continuation of charity (ṣadaqah jariyah), which is altruistic, and compassionate.

Yet, Islamic scholars also point out that the human body is a trust (amānah) of Allah, and thus it should not be exposed to unwarranted damage or disrespect. Other academics are either apprehensive or opposed to organ donation, especially after death, because they believe that after death the body must stay whole in line with its purity (Chamsi-Pasha and Albar, 2022)<sup>40</sup>. This minority opinion notwithstanding, the mainstream of the modern opinion permits donation of an organ on the condition of strict ethical requirements.

### 5.2 Living vs. Cadaveric Donation

The Islamic jurisprudence draws a clear line between the living and cadaveric (post-mortem) organ donation, both of which are subject to particular decisions and ethical implications.

### 1. Living Donation:

Generally, the living organ donation is allowed as long as it does not expose the life of the donor to any threat or cause some severe injury. The Islam faith does not encourage self-destruction since it is forbidden in the Quran:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“And do not throw yourselves into destruction with your own hands”<sup>41</sup>.

This verse is the foundation of the rule that an individual may not donate an organ that would greatly interfere with his or her health. That is why it might be permitted to donate non-vital organs like a kidney but totally forbidden to donate vital organs like a heart. Here, the overarching philosophy is the Prophetic teaching: There should be neither harm nor reciprocating harm (lā ḍarar wa lā ḍirār) that forms the basis of medical ethics in Islam.

### 2. Cadaveric Donation:

Donation of cadaveric organs is more complicated and controversial. It is allowed by many modern scholars under the doctrine of necessity (ḍarūrah), particularly when there is no other means of preserving life. The consent is usually conditional with the previous consent of the dead or consent of relatives.

Nevertheless, there are issues about the holiness of the dead body. The Prophet ﷺ said:

كَسْرُ عَظْمٍ الْمَيِّتِ كَكَسْرِهِ حَيًّا

“Breaking the bone of a dead person is like breaking it while he is alive” (Ibn Mājah, 1616),

emphasizing the importance of dignity in handling the dead. Nevertheless, numerous researchers declare that the good of saving a life is more significant than the harm, if the procedure is performed in a respectful and least invasive manner.

### 5.3 Conditions and Ethical Considerations

According to Islamic law, organ donation is only acceptable in the cases where some ethical requirements are met:

#### 1. Preservation of Life:

The ultimate purpose should be to save or greatly enhance human life. This is in line with the greater goals of Shari‘ah (Maqā Shahid), which is the preservation of life.

#### 2. Free and Informed Consent:

An essential condition is consent. A living donor should not be forced into it, but rather willingly accept it, and when it comes to cadaveric donation, it requires prior consent or permission by the family.

#### 3. Avoidance of Harm:

The donation should not bring about grave harm to the donor. This is informed by Quranic teachings (2:195) and Prophet teachings which forbid harm<sup>42</sup>.

#### 4. Prohibition of Organ Commercialization:

The Islam faith strongly prohibits the sale and purchase of human organs because it contravenes the human dignity (karāmah) and is a way of exploitation. Human body is not a commodity.

## 5. Respect for Human Dignity:

The body of any human being dead or alive should be treated with respect. Any practice which desecrates or dishonors the body is unacceptable.

## 6. Medical Necessity and Professional Integrity:

It should be a process based on true medical necessity and implemented by competent personnel. The ethical control is required to avoid abuse and provide justice in the allocation of organs.

Islam and organ donation and transplantation is an expression of the balance between the maintenance of human dignity and saving of the human life. Although the sanctity of the human body is taken seriously, the Islamic law is flexible in situations where it is necessary especially where the life of an individual is in danger. Majority of modern researchers believe that organ donation is only acceptable in rigid ethical settings such as voluntariness, no harm, and commercialization. This proves how the Islamic bioethics is flexible to the current medical issues with the help of which it is possible to stay within the framework of divine guidance.

## 6. Conclusion

This study has shown that Islamic bioethics is an all-inclusive, consistent, and flexible system of ethics that can be used to solve modern biomedical problems. It is founded on the Quran, the Sunnah and the Islamic jurisprudence and combines the spiritual, moral, and legal aspects to influence decision-making in healthcare and medical practice. The major aim of Islamic bioethics is to maintain human dignity and protect life and enhance justice, which are principles that are universal in contemporary bioethical discussion.

The study has mentioned the underlying principles, including Maqā Shah al-Sharīah, Maslahah (public interest), Darurah (necessity) and La Darar (no harm) are critical instruments in assessing complicated medical cases. These principles guarantee a moderate course that does not oppose scientific progress or permits a free technological hand intrusion. Rather, Islamic bioethics encourages a moderate course that is innovative, but does not permit a loss of moral direction.

Moreover, the study found that Islamic doctrines place a high value on the sanctity of life, which is expressed in Quranic injunctions and Prophetic teachings. This is the principle that supports several bioethical decisions such as the permission of life-saving procedures, conditional acceptance of organ transplantation, and the ban of unjust harm. The debate on organ transplantation demonstrated how Islamic jurisprudence cautiously considers the benefits and the harm that may be caused and that human dignity is maintained even in complex medical practices.

The study also highlighted the significance of Ijtihad (autonomous thinking) in dealing with emerging bioethical issues like genetic engineering, assisted reproductive technologies, and end-of-life care. With the fast progress of medical science, it is necessary to engage in a constant academic activity to offer the relevant and context-related guidance on ethics. Schools and researchers are of great importance in bringing classical teachings of Islam to the modern medical realities.

The rights of patients, including informed consent, confidentiality, and right to treatment, and ethical obligations of healthcare providers, including honesty, accountability, and compassion were also highlighted in the research. All these combines to create a comprehensive ethical framework that promotes fairness and fairness in the provision of healthcare services.

To sum up, Islamic bioethics is not a fixed and rigid set of rules and principles but a dynamic and responsive set of rules that can respond to the contemporary medical issues and still be well-founded, keeping in mind the divine teachings.

## 7. Recommendations

Based on the findings of this study, the following recommendations are proposed:

## 1. Promotion of Interdisciplinary Research

It is necessary to promote cooperation among Islamic scholars, medical practitioners and bioethicists to deal with complex biomedical problems. The interdisciplinary studies can assist to come up with feasible and context-driven solutions based on both scientific and Islamic morals.

## 2. Strengthening the Role of Ijtihad

The current scholars are encouraged to take part in the Ijtihad so that they can address the issues arising of gene editing, artificial intelligence in medicine, and new reproductive technologies. This will make certain that the Islamic bioethics will be dynamic and can be applied in medical situations that are changing rapidly.

## 3. Development of Institutional Bioethics Committees

Muslim nations ought to form specialized committees in hospitals and research facilities on Islamic bioethics. These institutions can offer moral direction, audit medical practice and enforce adherence to Sharīah values.

## 4. Integration of Islamic Bioethics in Medical Education

Islamic bioethics should be incorporated into the medical curricula in Muslim societies. This will enable health practitioners to make ethical decisions in clinical practice by having knowledge and moral conscience.

## 5. Public Awareness and Education

There should be an attempt to sensitize the masses on bioethical matters through the lens of Islamic standpoint. The awareness programs may assist people in making knowledgeable choices when it comes to organ donation, medical interventions, and end of life care.

## 6. Ethical Regulation and Policy Development

Policies and laws in Muslim nations ought to be designed to encapsulate the Islamic bioethical principles especially in issues relating to organ transplant, genetic research, and clinical trials.

## 7. Ensuring Justice and Equity in Healthcare

Access to healthcare services should be focused on fairness and equality with the aim that everyone, irrespective of socio-economic status, is treated fairly. This is in line with the Islamic principle of justice ('adl).

## 8. Prohibition of Exploitation and Commercialization

There are high standards that need to be used to stop unethical ways like organ trafficking and commercialization of human body to protect human dignity and avoid exploitation.

## 9. Encouraging Ethical Medical Practices

Medical professionals are to be educated to practice ethical principles of compassion, honesty, and accountability to make sure that patient care is both ethically and professionally appropriate.

## 10. Continuous Scholarly Engagement

Continued discussions between scholars, researchers and practitioners are necessary to handle emerging bioethical dilemmas. The field of Islamic bioethics needs to be advanced by promotion of conferences, publications, and academic forum.

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