

## Organ Transplant from A Deceased Donor to A Living Recipient in Light of Islamic Jurisprudence and Law of Thailand

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### Abstract

This research paper aims to explore organ transplantation from a deceased donor to a living recipient through the lenses of Islamic jurisprudence and Thai law. Given that this is a contemporary medical issue, the study examines it from both Islamic and Thai legal perspectives. The primary motivation for this research is the prevailing difference of opinion among Muslim scholars regarding the religious rulings on this matter. The study analyzes various scholarly views, their supporting evidence, and subsequent interpretations to foster understanding and resolve ideological disputes. The researcher employed a qualitative methodology, collecting and analyzing data from Islamic legal sources to reach a definitive conclusion. Additionally, an interview was conducted with a Muslim organ recipient who received an organ from a deceased donor to provide practical insights and maximize the research's utility. The findings of this research are as follows; 1 Islamic jurists' opinions are divided into two; the first one being permissibility and the other being prohibition. 2 Both the sides differed regarding their perspective and analytic approach taken towards the evidence, which then becomes the readers' duty to see towards which side do their inclinations fall. 3 According to Thai law, organ transplantation is legal and considered an act of charity.

**Keywords:** Organ Transplantation, Deceased Donor, Islamic Jurisprudence, Law of Thailand, Organ Donation

## Introduction

All praise is due to the Lord, to whom belongs all that exists on Earth. He is the One who created humankind in the best of forms and honors humanity both in life and after death. May abundant prayers and peace be upon the Prophet of God, Muhammad, and his family.

Indeed, God had legislated laws for humankind to be of benefit to and facilitate human livelihood. However, in this age of Globalization, new studies in the field of medicine and Islamic jurisprudence have frequently emerged, as in the topic of organ transplantation from a deceased donor. Muslim scholars differed in their approaches to religious evidence, leading to differences in their verdicts and conclusions.

Hence, this research aims to clarify the views held by various scholars and analyze their supporting evidence from different angles to resolve any disputes arising from such differences. It seeks to enable readers to broaden their perspectives constructively, thereby promoting unity within society.

This research paper presents organ transplant from a deceased donor to a living recipient in light of Islamic jurisprudence and Law of Thailand. The researcher explained the topics by following: Definition of organ transplantation by from a deceased donor; List of organs mostly subjected to transplantation; The ruling of organ transplantation from a deceased donor; The researcher's opinion; And Thai law regarding organ transplantation from a deceased donor.

## Literature Review

The authors should describe the findings of relevant documents, articles and research papers to demonstrate “knowledge gap” that has not yet been considered. This research can fill that knowledge gap. Literature reviews must be fully referenced. It should also be analyzed and systematized the relationship of those literatures.

1. The book "*Emerging Medical Issues in Light of Islamic Law*" is a book about contemporary medical topics from the perspective of Islamic law, written by Muhammad Abdul Jawwad. The book was published in 1996 at the Omdurman

Islamic University, Sudan. The book is a good book that discusses various modern medical issues. However, the book did not highlight information related to the legal aspect. Thus, the researcher will add information from Thai law revolving around the subject matter and an interview of an organ recipient from a deceased donor to ensure versatility and diversity. (Al-Jawwad, 1996).

2. The book "*Rulings of Transfer of Human Organs in Islamic Jurisprudence*" by Yusuf bin Abdullah bin Ahmad Al-Ahmad, which is about the ruling of organ transplantation from an Islamic jurisprudential perspective. The book was published by Library Kunuz Ishbilia, Saudi Arabia in 2006. The book is a great and straightforward book that thoroughly covers the medical topic of organ transplantation, however, the author only covered organ transplantation from a living donor, not deceased, hence differed from this research. In this research, the researcher will shed light on what was not covered by the author, which is organ transplantation from a deceased donor to a living recipient. (Al-Ahmad, 2006).
3. In a study by Al-Hussaini et al. 2023 titled "*Factors Influencing Organ Donation Attitudes among Muslim Communities: A Systematic Review,*" the authors analyzed data across multiple countries. The findings reveal that hesitation regarding organ donation is often not rooted in religious doctrine itself, but rather in the "ambiguity of interpretations" provided by local religious leaders and concerns regarding bodily integrity after death. The research highlights that when information is clearly presented—framing organ donation as an act of "ongoing charity (Sadaqah Jariyah)" and supported by fatwas from credible religious institutions—attitudes among participants shift significantly toward a positive direction. Furthermore, the study concludes that fostering collaboration between medical professionals and religious leaders is a vital strategy for bridging the gap between faith and practice, thereby increasing organ donation rates in the future. In this research, the researcher will incorporate the legal framework of Thailand regarding organ transplantation and the list of organs medically

eligible for transplantation. Furthermore, an in-depth field interview will be conducted with an individual who has direct experience with organ transplantation to provide comprehensive insights. (Al-Hussaini, 2023).

After presenting these earlier studies, that I have derived a great deal of benefit from these books. Furthermore, each study addresses the issue of organ transplantation from a deceased donor to a living recipient in the context of Islamic jurisprudence and Thai law, either directly or indirectly. I therefore discovered that, in actuality, no one with expertise in Islamic jurisprudential has published on this topic in Thailand. Consequently, I combined these investigations into a single independent study that presents the whole picture, and I made an effort to investigate the issue using a precise scientific methodology that integrates theory and practice. In order to fulfill the goals.

### Research objectives

1. To investigate the rulings and perspectives of Islamic jurisprudence regarding organ transplantation from a deceased donor to a living recipient.
2. To examine and compare the legal framework and regulations concerning organ transplantation under the Law of Thailand.
3. To analyze the practical challenges and experiences through interviews with Muslim organ recipients to bridge the knowledge gap between theory and practice.

### Research Methodology

The researcher employed a qualitative methodology, involving the collection and systematic analysis of Islamic jurisprudence to reach a definitive conclusion. The primary research instruments included documentary analysis of scholarly works in Islamic law and in-depth interviews with Muslim organ recipients from deceased donors and their immediate families. To ensure the optimal utility of the study, the researcher conducted these interviews with two families from whom comprehensive, in-depth information was accessible.

## Findings and Discussion

Definition of organ transplantation by from a deceased donor. If we consider organ transplantation, the researcher is able to break down the term into four words, which are transplantation, organ, deceased donor, and living recipient.

The definition of transplantation according to Arabic dictionary (Lisanul Arab); a widely accepted dictionary; is “a transfer from one location to another with a replacement” (Ibn Manzur (1999); World Health Organization. 2009)

Organ means a distinction of something, or different parts of a body each having a specific function (Ibnu Faris (1991); Standring, S. 2020).

Deceased means a person whose soul has left the body (Ibnu Faris, 1991; Wijdicks, al. 2010).

Living means a person whose soul still exists in the body. (Al Fairuz abadi,1999; Danovitch M. 2018).

Once we consider the meanings of all the four words, the most suitable definition for the term would be to combine them, which would mean the replacement of a living person’s organ with an organ of a deceased person for any form of gain (Yusuf Abdullah, 2006).

### List of organs mostly subjected to transplantation

Many organs have been subjected to transplantation from a deceased donor, such as the brain, heart, kidney, lung, liver, pancreas, cornea, etc (Yusuf Abdullah, 2006). Before the transplantation surgery, without a doubt the organs have time periods where they can be safely stored to maintain their condition, such as keeping them frozen. (Muhammad Al 2001).

Sequence	Organ	Time period for storage without freezing	Time period for storage by freezing
1	Brain	4 minutes	Until death
2	Heart	A few minutes	2 hours
3	Liver	8 minutes	8 hours
4	Pancreas	40 minutes	12 hours
5	Kidney	45 minutes	72 hours
6	Cornea	12 hours	A day or more
7	Lung	30 minutes	A few hours

Nevertheless, these are merely results of calculations from medical experiments. In reality, these organs may be kept for a longer or shorter period of time depending on the blood supply to the organ. A thorough check should also be conducted before any transplantation in order to investigate any existing defects or ensure suitability. (Yusuf Abdullah, 2006).

In terms of Islamic jurisprudence Muslim scholars have differed regarding this issue. From the information collected by the researcher, it could be clarified that their opinions are divided into two.

**1. First opinion** says that organ transplantation from a deceased donor is halal (permissible) but with conditions, whereby these conditions have to be fully met. The proofs that entails these scholars view it permissible include a verdict issued in a conference held by the Islamic Jurisprudence (Fiqh) Council (Decision of the Jurisprudence Academy, 1988). another verdict issued in a conference held by the Organization of Muslim Scholars, the opinion of the Council of Senior Scholars in Saudi Arabia from a conference held on 18th

May, 1977, (Abdul Salam, 1988). the verdict of the Kuwait Ministry of Islamic Affairs, (Journal of Sharia and Islamic Studies, without date). the Egyptian Council of advisory opinion (Fatwa) (Islamic advisory opinion, without date), and among the renowned scholars are Dr. Ramadan Al-Buti, (Muhammad Said, 1992), Dr. Muhammad Abdul Rohman, (Muhammad Abdul Rahman, 1992). Dr. Ali Husen Ash-Shaddad (Ali Husen, without date) Dr. Muhammad Saiyid Tantawi (Muhammad Saiyid, 1989), Dr. Shawkee As-Sahj, (Shawkee, without date). Dr. Mahmud As-Sartawi, (Mahmud Al Sartawi, ,2007) and Dr. Ahmad Fahmi (Ahmad Fahmi, without date)

The scholars who hold this opinion have mentioned the following conditions (Sharfuddeen, 1987).

1. The situation should be dire one such that doing so entails removing a fatal harm and preserving life.
2. Transplantation must be done for the purpose of saving lives.
3. The surgical procedures to remove the organ from the donor must be done with care and leniency out of respect for the deceased.
4. An agreement from the deceased done before death to donate their organs with the knowledge of family or next of kin.
5. There must not be organ trade involved regardless of organ before the death of the deceased.
6. The donor must be legitimately deceased and declared dead by doctors.
7. There must be safety from harm (fitnah) and any ensuing problem afterwards.
8. The transplantation surgery must be performed by specialists only.
9. The organ donation contract must be done under a public or private organisation so the organisation may act as a witness and prevent any problem that may ensue.

### Conditions for organ transplantation from a deceased donor as per medical professionals (Al-Bar, M. A, 1994).

1. The donor has to be legitimately declared dead and the brain has to be dead before removing the organ.
2. The deceased must be free from diseases such as AIDS, cancer, syphilis, organ infection, and so on.
3. The deceased must not be older than 50 years in case of heart transplantation and 60 years in case of kidney transplantation.
4. The donor's and recipient's blood type must be the same, else transplantation may not take place.

### The evidence presented by the scholars who hold this opinion

1. Evidence from the Holy Qur'an

1.1 Al-Quran: *"He has forbidden to you only carrion, and blood, and the flesh of swine, and that over which any name other than God's has been invoked but if one is driven by necessity - neither coveting it nor exceeding his immediate need - no sin shall be upon him: for, behold, God is much-forgiving, a dispenser of grace"*. (Al Baqarah: 173)

1.2 Al-Quran: *"You are forbidden to eat the meat of any animal that dies by itself (dead body), blood, the flesh of swine (pork) and that on which any name other than Allah has been invoked; also that which is strangled to death, killed by a violent blow, killed by a headlong fall and of those beaten or gored to death; and that which has been partly eaten by a wild animal unless you are able to slaughter it before its death; also that which is sacrificed on altars or is divided by raffling of arrows. All these are sinful acts. Today the unbelievers have given up all their hope of vanquishing your religion. Have no fear of them, fear Me. Today I have perfected your religion for you, completed my favor upon you and approved Al-Islam as a Deen (way of life for you). Anyone who is compelled by hunger to*

*eat what is forbidden, not intending to commit sin, will find Allah Forgiving, Merciful” ( Al Maidah: 3)*

1.3 Al-Quran: *"Why should you not eat that on which Allah's name has been pronounced, when He has clearly spelled out for you in detail what is forbidden - except in a case of extreme helplessness? In fact, many do mislead people by their appetites unchecked by knowledge. Your Rabb knows best those who transgress” (Al An'am: 119)*

Explanation: The scholars said that these 3 verses from the Qur'an clarified a dire situation where certain rulings can be changed, such as from prohibition to permissibility due to the person facing a life-threatening emergency. Organ transplantation from a deceased donor is included in such situations as it saves lives of those needing an organ transplant, hence becoming permissible. (Muhammad yusri,2005).

## 2. Evidence from the hadith of Prophet Muhammad

2.1 The Prophet said: *"The religion (of Islam) is easy” (Annasaei, without edition).*

2.2 The Prophet said: *“Make matters easy (for people) and do not make them difficult, and give people glad tidings and do not repulse them” (Al bukori,1993).*

Explanation: The scholars' said Islam is a religion of ease where its rulings are legislated to benefit humankind and facilitate human livelihood. Hence, organ transplantation is a process that helps make saving lives easier thus being permissible. (Muhammad Yusri, 2005).

2.3 The Prophet said: *“Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful” (Abu Dawud, without edition).*

Explanation: The meaning of the hadith points to the permissibility of treating diseases. Likewise, organ transplantation is a form of treatment, hence its permissibility (Muhammad Yusri, 2005).

## 3. Evidence of Islamic legal maxims

3.1 The legal maxim: *“Dire necessities permit prohibitions” (Mahmud Mustofa, without date).*

Explanation: Originally, the transferring of organs from one human to another is prohibited as it counts as violating a person's body. However, when one is facing a life threatening scenario and could be saved by organ transplantation, this dire necessity makes it permissible in order to rescue the person.

3.2 The legal maxim *“when two harms are presented, the least harmful is selected to remove the greater harm”*. (Ismail Aulwan, 2001).

Explanation: Organ transplantation is considered as harmful and so is death. A person who has died cannot be brought back to life, while a dying person's life can be extended by the process. Hence, it becomes permissible to use a deceased person's organ to save the life of a living. This is because the scholars holding this opinion viewed that when two harms occur, the least harmful is to be selected in order to remove the greater one, which is organ transplantation being less harmful than having two deceased persons in the same time.

3.3 The legal maxim *“Need sometimes counts as dire necessity”*. (Al hurmudh, without date).

Explanation: The ruling in this regard for Muslims is of three levels; dire necessity (darurah), need (hajah), and luxuries (tahsiniyyat) which are things that do not fall into dire necessity nor need. With that being said, organ transplantation is a form of need whereby the patient requires it for treatment. Need, nevertheless, at times fall into the same category as dire necessity when life is on the line, so the scholars concluded that organ transplantation from a deceased donor is allowed.

**2. Second opinion,** In contrast to the first, this opinion is the prohibition of organ transplantation from a deceased donor. From the scholars who hold this opinion are Dr.Ahmad bin Hamad Al-Khalili, the Grand judiciary (Mufti) of Oman, (Adam Abdullah,1988). Dr. Adam Abdullah Ali, Dr. Abdussalam As-Sakri (Abdul Salam, without date), Dr. Muhammad Mutawalli Ash-Sha'rawy (Al Sharawi,1986)., Dr. Hasan As-Saqqaf (Hasan Asaqqaf, without date), and Dr. Muhammad Burhan (Muhammad Burhan, without date).

### The evidence presented by the scholars who hold this opinion

#### 1. Evidence from the Holy Quran

1.1 Al-Quran: *“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference”* (Al Isra: 70)

Explanation: In this verse, Allah has honored humans and honoring includes both when alive and after death. Consequently, removing an organ of a deceased person goes against this verse and is a dishonor towards the dead, therefore being impermissible.

1.2 Al-Quran: *“And I will command them so they will change the creation of Allah”* (An Nisa: 119)

Explanation: Organ transplantation counts as changing God’s creation with each organ having its own function hence organ transplantation is considered as a change in God’s design, thus becoming impermissible.

1.3 Al-Quran: *“And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers”* (Al Maidah: 45)

Explanation: God created humans and has placed prohibitions preventing them from violating and harming other human beings. Once endangering lives becomes unlawful, so does endangering bodies and organs. Therefore, organ transplantation from a deceased donor is ruled as prohibited.

#### 2. Evidence from the hadith of Prophet Muhammad

2.1 The Prophet said: *“Breaking a deceased body’s bones is exactly like breaking them when he is alive”* (Abu Dawud, without date).

Explanation: Having respect towards another human being includes both the living and deceased without any distinction between the two. As a consequence, violating a deceased

person's organ is equal to violation towards a living person, thus being prohibited (Muhammad Yusri, 2005).

2.2 The Prophet said: *"The Messenger of Allah cursed the maker and wearer of a wig and the tattooer and the one who is tattooed"* (Muslim, without date).

Explanation: The evidence points out that it is not allowed for a woman to extend her hair using another woman's hair. Hence, if hair is not permitted, then other organs likewise.

2.3 The Prophet said: *"There is no injury nor return of injury"* (Ibnu Majah, 1430).

Explanation: Removing an organ is a form of injuring the body, which is strictly prohibited in Islam as causing harm to others is against religious rulings. As a result, organ transplantation; which entails causing harm, becomes impermissible.

3. Reasoning and deduction (Al Khalili, without date).

3.1. Organ transplantation from a deceased donor is impermissible because a Muslim's body belongs to God alone, the way it was born, thus should it be returned. The body belongs to God, He just merely entrusted it on each individual to take care of it, so we are not allowed to give up any of our organ to anyone else.

3.2. Organ transplantation could potentially lead to issues like organ trading, disputes between the donor's and recipient's family, up until the organization involved in it. Islam is a religion that ordains preventing potential problems, not solving them. So when these problems are imaginable, it becomes prohibited at the offset as a preventative measure.

4. Evidence from Islamic legal maxims

4.1. The legal maxim *"harm is not to be removed by harm"*.

Explanation: When a patient is ill, this counts as a harm. This harm is removed by removing a deceased person's organ, which is also another harm, and harm does not remove harm, therefore becoming prohibited.

4.2. The legal maxim *"what is allowed to be sold is allowed to be gifted and what isn't allowed to be sold isn't allowed to be gifted"*.

Explanation: The scholars who prohibit organ transplantation say that it is impermissible to sell human organs, thus giving them to others becomes prohibited (Al Shankitee,1994).

### Interview Summary

The researcher asserts that organ transplantation from deceased donors is not only permissible but highly commendable. Beyond the legal precedents, this stance is rooted in the primacy of life preservation, a core objective of Islamic Sharia and global ethics. By repurposing organs that would otherwise perish, we transform a moment of profound loss into a legacy of mercy and a 'Sadaqah Jariyah' (ongoing charity). Furthermore, this practice exemplifies universal brotherhood, demonstrating that the sanctity of human life transcends religious and social boundaries, fulfilling the noble prophetic principle that 'The best of people are those who are most beneficial to others.

The researcher identified an organ recipient who underwent transplantation from a deceased donor in 1996 and conducted an in-depth interview. All pertinent details, including the names and surnames of the parties involved, are disclosed with the explicit and voluntary consent of the interviewees for the purposes of education and research. Consequently, this study adheres strictly to ethical standards, and there are no existing ethical concerns regarding the disclosure of this information. The pertinent his name is Sommai Arawan, aged 50 at the time. He was diagnosed by Dr. Manoch Techachokwiwat, Department of Internal Medicine, Nephrology, Bangkok Hospital. The diagnosis mentioned that Sommai had chronic kidney disease and had to undergo frequent hemodialysis until a donor is found. For an older patient, hemodialysis will result in the body being weakened, and eventually leads to death if a transplant is not carried out as soon as possible. Sommai at the time requested a donation from the Thai Red Cross Society and after two weeks a donor was found. Dr. Manoch informed that a teenage boy aged 13 named Pichet had a motorcycle accident. After two days of treatment at Bangkok Hospital, the brain had already died and stopped working, which made him unable to be treated, but his organs were still

intact. Dr. Manoch then advised Pichet's relatives to allow his organs to be donated to save lives of others, to which they agreed. Dr. Manoch then called Sommai to go through tissue typing to see whether his tissue matched that of Pichet, which they did. Sommai then underwent a transplantation surgery on the next day, in which Pichet's kidney was transferred to him immediately without being frozen. He has continued to live with Pichet's kidney to this day. As for the boy, he received a befitting royal cremation, due to donating many other organs to the Thai Red Cross Society. Pichet's deed is an act of charity that continues to benefit the donor (Interview with Mrs.Saisamorn Arawan, Sommai's wife, on 11/11/2024 at 01.30 p.m.)

Another example that the researcher had the opportunity to interview a Muslim who received an organ transplant and survived to this day is the interview with Mr. Saman Abidin, a religious teacher. He was diagnosed with liver cancer in 2014. The medical team treating him at Ramathibodi Hospital advised that without a liver transplant, he would definitely die. However, by God's mercy, Mr. Saman received a liver from an organ and tissue donor that was compatible. The medical team performed a liver transplant, which cured him of cancer and allowed him to live a normal life today. Mr. Saman's wife mentioned in the interview that the total cost of the surgery and all procedures was over 2 million baht. However, since she is a civil servant, her medical expenses covered her husband's treatment, with only a small remaining amount to be paid. This is truly a mercy from God that He bestowed upon this family. This is yet another example that highlights the benefits of organ donation. Although the deceased can no longer live, their organs can still benefit many others who are alive. (Interview with Mr. Saman Abeedin and Mrs.Sukanda Abeedin, Muslim family that received an organ transplant, on 31/12/2024 at 04.00 p.m.)

In term of Thai law of regarding organ transplantation from a deceased donor. Organ donation and transplantation from a deceased donor is legal according to Thai law, considering the resulting benefits towards mankind. However, restrictions have been placed as per Article 53 of the Medical Council Regulations on Medical Ethics Preservation, Act B.E.

2560 (2017) issued by the Medical Council of Thailand: (Medical Council regulations regarding the maintenance of ethics in the medical profession, 2017)

Article 53 Organ transplantation from a brain-dead person, a medical practitioner who performs the transplantation shall respect the following criteria:

53.1 The medical practitioner shall remove an organ only from a person who is determined as brain dead according to the diagnostic criteria of the Medical Council and does not possess the following conditions:

*53.1.1 All types of stage 4 cancer*

*53.1.2 Severe infections potentially threatening to the recipient*

*53.1.3 HIV positive, unless if the recipient is also a HIV positive patient*

*53.1.4 Suspected rabies, acute encephalitis, acute transverse myelitis, or acute peripheral neuropathy with unclear cause of death*

*53.1.5 Suspected Creutzfeldt Jacob disease*

*53.1.6. Suspected dementia with unclear causes*

*53.1.7 Other diseases or symptoms determined by the Medical Council.*

53.2 The medical practitioner caring for the deceased patient according to the brain death diagnostic criteria of the Medical Council should inform the patient's relative about his or her death and that the patient is eligible for organ donation with consent from the relative.

53.3 A relative of the deceased person must be the one to give a consent for organ donation.

53.4 In case that the relative cannot be found whereas the deceased person has given a determining consent for organ donation to the Thai Red Cross Organ Donation Center, the transplantation procedures may be carried out.

53.5 Before removing an organ from the brain-dead person, an autopsy must be performed as required by law. A pathologist must record organ removal in the medical record of the deceased person.

## Conclusion

1. Organ transplantation from a deceased donor to a living recipient means transferring an organ of a brain dead or a deceased person and placing it inside a living person who needs that organ to survive.
2. Organs mostly subjected to transplantation are the heart, kidney, cornea, lung, liver, pancreas, and brain. Each organ has its own storage time period respectively.
3. Muslim religious scholars are divided regarding the ruling of organ transplantation from a deceased donor into two opinions, permissibility and prohibition, whereby both sides have presented their evidence and analysis according to their views.
4. The law of Thailand permits organ transplantation from a deceased donor to a living recipient and also views it to be a charity act which helps save human lives and takes the deceased to a good resting place.
5. Thai Red Cross Society have placed clear and concise restrictions regarding organ transplantation and involving parties have to strictly abide by royal decree.

## Limitation and Further Research

This research primarily involves the study of Islamic jurisprudence, using key Islamic legal texts as a foundation. It integrates these findings with modern medical situations faced by Muslims in Bangkok to determine whether organ transplantation from deceased individuals to the living is considered halal according to Islamic law. The essence of \*halal\*, as analyzed in this research, is not limited to the food industry or consumption but extends to behaviors and decisions that impact human life.

In terms of legal framework, the research scope is limited to the study of Thai laws specifically concerning organ donation, without delving into other legal matters or laws from other countries.

## Suggestions

1. The investigation of Islamic jurisprudence alongside social and human sciences necessitates an objective and open-minded approach. Given that certain contemporary

issues lack a singular definitive verdict, they often rely on individual interpretation and the critical analysis of available data. Adopting such a pluralistic perspective can significantly mitigate ideological disputes and foster harmony within the community.

2. In instances of divergent scholarly opinions, researchers and readers are encouraged to employ synthetic analysis, utilizing their foundational knowledge to determine which perspective aligns most closely with their reasoned judgment. It is essential to adopt a chosen view without discrediting or undermining opposing arguments. Such an ethical approach to intellectual diversity ensures that society flourishes through the peaceful and constructive advancement of knowledge.

### Future Research

To enhance the breadth of knowledge in this field, the researcher recommends the following directions for future research:

1. Comparative Analysis: Exploring organ transplantation policies between Thailand and Muslim-majority countries to identify best practices.
2. Socio-Psychological Study: Investigating the factors influencing the decision-making process of deceased donors' families within Muslim communities.
3. Role of Religious Leadership: Assessing the impact of religious leaders in educating and raising awareness about the permissibility of organ donation among Thai Muslims.

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