

## Quranic and Prophetic Evidence on Permissibility of Blood Transfusion

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### ABSTRACT

*Blood transfusion has been an important method for saving human lives. The transfusion of blood from one person to another not only implies many medical implications but there are many Shariah perquisites to be taken into consideration due to its sensitivity. This research deals with issue of blood transfusion and its permissibility or prohibition in the light of Quranic and Prophetic evidences. The article analyzes the views of eminent scholars on the basis of Quranic and hadith evidences and elaborated them according to the contemporary and classical tafaseer books. The findings of this research support blood transfusion for saving mankind and welfare of humanity. The views of all jurists and the views of contemporary scholars also conclude the fact that Islamic teachings are for the welfare of mankind, for which blood transfusion is most important, thus it is permissible on medical grounds.*

**Keywords:**Blood transfusion, Prophetic evidences, medical implications, Shariah.

### Introduction

Millions of people die in the past, due to blood loss from their body because of wounds that they received mostly during wars. By the passage of time, human knowledge goes towards progress and renowned doctors and different medical techniques and their great efforts in medical fieldwreak the revolution in medical science by transfer of blood from one person to another and through this process they save the lives of others. History remember them as the benefactors of humanity.<sup>1</sup>

### Medical Ethics In The Light Of *Shariah*

Allah Almighty has created the diseases, and at the same time, He has also created the cure of that disease. Treatment and cure is neither contrary to the *Shariah*injunctions nor is it's new practice. However, through various cycles of time, today it is at its height. As for the plenty of doctors, the superabundance of ailments also straddles worldwide. But this is the disaster for mankind that in past decades' treatment and cure was considered as a philanthropy but today it is just a business and trade.<sup>2</sup>

Life of human is precious gift from Allah Almighty so it should be esteemed and secured.<sup>3</sup> Allah Almighty instructed to save the life of others and call it as a goodness and bounty for humanity. As He stated in Holy Quran that:

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Date of Receipt:16-02-2017

*On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.<sup>4</sup>*

From this verse two principles came which show that the human life is sacred.

- It is mandatory to protect the life.
- Taking another's life by unjustly is a manslaughter and illegal in Islam.

Allah Almighty gave knowledge and free will to people, by means of that they can distinguish between the things which are good for them and which are bad for them as it is stated in Holy Quran:

*"And its enlightenment as to its wrong and its right"<sup>5</sup>*

Health is the great blessing from Allah Almighty, seeking health is recommended in Islam as He ordered to seek remedy from the ailment. So, Muslims should do medication according to *Shariah* by the use of lawful means.<sup>6</sup>

The need for the transfusion of blood sensed when there is danger to life. Sometimes, Muslims face severe danger to life and they got not much time for other medication only way to save the life would be the blood transfusion so then, Allah Almighty permitted the unlawful things in dire need to save the life but that things clearly *Haram* in normal circumstances.

*"But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-forgiving Most Merciful."<sup>7</sup>*

According to the verses of Quran it is clear that when someone is in dire need and no other way is there to save the life then the unlawful things being allowed in that situation and the jurists of Islam also establish the same view point.<sup>8</sup>

## **Quranic Injunctions Regarding Blood Transfusion**

### **Verse # 1**

*"Forbidden to you (for food) are: dead meat, blood, the flesh of swine".<sup>9</sup>*

#### **a- Interpretation according to Tafsir al-Jalalayn**

Allah Almighty prohibited the flesh of dead animals and their blood which has been dropped out. The swine's flesh, and all that has been sanctified without Allah's name is also unlawful to eat or use.<sup>10</sup> As Allah Almighty mentioned in the Holy Quran:

*"Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, - for it*

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*is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's".<sup>11</sup>*

The prohibited things mentioned in this verse are:

- Dead meat
- Blood discharged out
- The flesh of swine
- Animal sanctioned other than the name of Allah Almighty

Allah Almighty prohibited the meat of dead animals, the blood which is poured out, the swine's flesh and the animals sanctioned other than the name of Allah Almighty like on the name of a statue, a false goddess or a shrine.

Allah Almighty sent the Prophet Muhammad, may Allah be pleased with him, for the guidance of mankind, He permitted the things which are legalized by Allah Almighty and forbidden what has been prohibited by Allah Almighty. Hence, whatever prohibited by Allah Almighty is prohibited and whatever he termed lawful is lawful for human beings.<sup>12</sup>

#### **b- Interpretation according to Tafsir Ibn Kathir**

##### ***Prohibited Blood and Flesh***

Ibn Abbas and Sa'id bin Jubayr said that the blood which flowed out is same as Allah Almighty stated:

دَمًا مَسْفُوحًا

*"Blood poured forth"*

It is mentioned by Ibn Abi Hatim that someone asked from Ibn Abbas regarding liver of an animal then he responded that it is permissible and one can eat it. On hearing this man said that liver is a blood then Ibn Abbas responded that the blood which is poured forth is only forbidden. Ibn Umar mentioned that Prophet Muhammad, may Allah be pleased with him, stated that:

*"We were allowed two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen."<sup>13</sup>*

Allah Almighty indicated in Holy Quran that:

لَحْمِ خنزير

*"the flesh of swine..."*

It means every kind of swine which is whether wild or domestic and also its parts comprising its fat. Swine is disliked in Islam because of its filthiness. Prophet Muhammad, may Allah be pleased with him stated that:

*"He who plays Nardshir (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine."<sup>14</sup>*

Swine is prohibited in Islam so; it cannot be use for any purpose. As it is clear from the above mentioned verses of Holy Quran and from the saying of Allah's messenger that even we don't touch the flesh of swine and its blood.

### c- Interpretation according to Tafsir fi Zilalul Quran

The wisdom of divine law, even if human knowledge could or could not appreciate Allah Almighty has made this decision however that these things are not pure and cannot use as food.

*"O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship."*<sup>15</sup>

Allah Almighty termed unlawful to those things which are impure and deliver harmful effects on human body. Although, people don't know about the negative impacts of the things those which are termed unlawful by Allah Almighty but Allah's commandments are sufficient for us.<sup>16</sup>

### Verse # 2

*"Do not cast yourself to ruin by your own hands"*<sup>17</sup>

### a- Interpretation according to TafsiribnKathir

Huzaifah (R.A) stated about this verse that it was revealed regarding the issue of expenditure. Aslam Abu Imran stated that a man of Ansar in Istanbul broke the line of enemy. On that time, Abu Ayyub Ansari was with them while some of the people stated that these people are hurling themselves towards destruction on this Abu Ayyub responded that the following verse revealed about them and they know the verse of Holy Quran (Al-Baqarah:195) very well. Companions of Prophet also supported his point of view. The people from Ansar feel pleasure to become Companions of Prophet they establish the viewpoint that because of *jihad* they ignored their families and didn't give time to them. After warfare ceased they were about to go towards their families, on that occasion this verse revealed because they were abandoning the *jihad* and this meant that they were going towards destruction

It is reported by Abu Bakr bin Aiyash that a man asked from Al Bara bin Aazib that if he alone invaded the line of enemy and slay by them then it means that he put himself into destruction? He then said that Allah Almighty stated in Holy Quran that to fight in the way of Allah.

It is stated by Ibn ` Abbas that this verse is not pertaining to fighting this is about the people who abstain from spending in the way of Allah Almighty.<sup>18</sup>

The purpose of this verse is that Muslims should spend their lives in the way of Allah Almighty and show obedience towards Him. The things which are prohibited by Him should leave that things and do not go towards the destruction by disobedience. It also indicates that Muslims should fight against their enemies,

and if they will not follow the commandments which are mentioned in Holy Quran, then they will absolutely decrease towards destruction.

#### **b- Interpretation according to Tafsir fi Zilalul Quran**

In this verse it is indicated by Allah Almighty that Muslims should spend their lives in the way of Allah Almighty at the many places of Quran Allah Almighty invited Muslims towards *Jihad* as well as he also invited towards *Infaq fi sabillillah* and in this verse He conscribe the destruction and perdition for those who backpedal from *Infaq fi sabillillah*. He commanded to escape from this and spend in the way of Allah and do not ruin lives. He commanded to adopt *Ehsan* because Allah Almighty like the people of *Ehsan*.<sup>19</sup>

#### **c- Interpretation according to Tafsir Jalalain**

Allah Almighty instructed to spend life in His way and should show obedience towards Him and participate in *Jihad* and not push lives toward destruction by refuse to give funds to needy because this can give strength to the enemy. There is a need to be righteous through spending in the way of Allah Almighty because He like those who are the righteous and He will reward them in Hereafter.<sup>20</sup>

#### **Verse # 3**

*And We bestowed dignity on the children of 'Adam and provided them with rides on the land and in the sea, and provided them with a variety of good things and made them much superior to many of those We created.*<sup>21</sup>

#### **a- Interpretation according to Tafsir al Jalalain**

In this verse Allah Almighty stated that privilege and preference is given to the offspring of Adam over the other beings. The reason is that mankind is bestowed with knowledge, the communication skill and they have given a magnitude among further things. Comprising purification bath after the death, this only given to human beings not to others and this is also owner for them. They have given worthy things from that they can take benefit such as from the different animals, sea, ships. Allah Almighty carried human beings over land and gave preference over other creatures.<sup>22</sup>

#### **b- Interpretation according to Tafsir Ibn Kathir**

##### ***The Integrity and Honorable Nature of Humans***

Allah Almighty gave integrity to the off springs of Adam and He made them honorable by giving preference over others and created them in faultless form. Allah Almighty stated in Holy Quran that:

*"Verily, We created man in the best stature (mold)".*<sup>23</sup>

He gave two feet to humans to walk and He gave two hands, and with their help they accomplish their various tasks and eat with them. Whereas, to other beings He gave four feet and they use their mouth for eating. He also bestowed the

senses to humans through that they understand the things and take advantage from that, they have provided with knowledge through that they can understand what is good and bad for them with respect to their religion and worldly life.

وَحَمَلْنَاهُمْ فِي الْبَرِّ

*“and We have carried them on land”*

This verse means that Allah Almighty created animals like horses, mules etc. and through these animals man takes benefit and uses them to fulfill their needs. He gave sense to them and with their help they made ships and boats and ride on sea.

وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

*“and have provided them with At-Tayyibat”*

This verse means that Allah Almighty created different types of fruits and vegetables with different colors and taste and many other things to eat. He also gave sense to humans so that they can distinguish that what is beneficial for them and what is not.

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*“and have preferred them above many of those whom We have created with a marked preference”.*

Allah Almighty gave preference to human beings over other creatures. It also means that they have given superiority upon the angels.<sup>24</sup>

### c- Interpretation according to Tafsir fi Zilalul Quran

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ

*“Adam and provided them with rides on the land and in the sea”.*

The rides on the land and sea only possible because Allah Almighty provided humans specific nature and the system that is appropriate for their lives and facilities. If Allah Almighty will not do so then the life on earth became impossible for human beings. He made the climate according to human nature and gave strength to them and because of the strength bestowed to them they are now exploring the world and use it according to their will and this all is just because of the determination of Allah Almighty.

وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

*“and provided them with a variety of good things”.*

Human beings are spending their lives on earth from the start of humanity. So, they didn't count and consider many of the blessings of Allah Almighty. They think about the blessings when any of them take from them and then they come to know that how great blessing was that. Sun, air, water, health, the blessing of walking through feet, senses, knowledge, the eatables all these are some of the blessings of Allah Almighty.

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*“and made them much superior to many of those We created.”*

The greatest blessing of Allah Almighty is that He made humans the *Khalifa* of this world and He gave superiority over others by giving them specification that is only given to human beings not to the other creatures. Allah Almighty gave control to humans upon them that they are responsible for their doings and face the consequences because this is the biggest blessing through this they called humans. It means that they are independent in their doings and for their every doing they got its result in Hereafter.<sup>25</sup>

It is clear from this verse that human beings are superior with respect to the other creatures and even he has given the honor and great status over other beings. Consequently, the body of man and its parts internal or external deserve greatest purity because Allah Almighty granted this only to humanity.

#### Verse # 4

*“He has only forbidden you: carrion, blood, the flesh of swine and that upon which a name other than 'Allah' has been invoked.”*<sup>26</sup>

#### a- Interpretation according to Tafsir fi Zilalul Quran *Unlawful Things*

If there is a restriction from Allah Almighty so it is that:

- Its forbidden to eat unlawful things
- Refrain from the blood and flesh of swine
- Don't eat the things that are sanctioned other than the name of Allah Almighty

It's the nature of mankind that they don't like to eat dead, same is the matter with blood it's the natural disliking and also after the revelation of Holy Quran and Tourah the modern medication has the valuable disclosures such as that in the blood and dead meat, the adverse health and microbe gathered. The logic of Holy Quran behind the prohibition of blood is that it can develop harmful effects no doubt, the prevention of *Shariah* from the use of blood is in favor of humanity because it protects from various diseases which can generate by the use of blood. Because blood is the appropriate atmosphere for the growing of harmful microbes.<sup>27</sup>

When talk about swine then there are some people who still don't think negative about it but its use is unlawful in Islam now it's come in knowledge that in its blood and flesh there is dangerous worm. Islamic *Shariah* declare thousands of year before that its adverse for health. Now this is upon Muslims to accept the ruling of *Shariah*, the things which are prohibited then leave them and use the lawful things. Because this is the divine *Shariah* from Allah Almighty.<sup>28</sup>

The things which are sanctioned other than the name of Allah Almighty are also prohibited because their heart are move towards non Allah and their souls are not sacred their hearts are not towards Allah Almighty. Islam emphasis that Muslims

draw their attention towards Allah Almighty with reverence and respect and don't make partner of Allah Almighty.<sup>29</sup>

#### **b- Interpretation according to Tafsir Ibn Kathir**

##### ***Pure things are recommended and Prohibited things are explained***

Allah Almighty instructed His messengers that He created pure things for them to use, as well as be thankful to Allah Almighty for all the blessings. He recommended to use pure things because these are linked with our worship and supplication towards Him. If the haram things will use than they will cause the rejection of our supplications and other worships towards Him. As this is stated in the Hadith of Holy Prophet<sup>30</sup>, may Allah be pleased with him, He said that:

*“O people! Allah is Tayyib (Pure and Good) and only accepts that which is Tayyib. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said:*

*“O you who believe! Eat of the lawful things that We have provided you with”.*<sup>31</sup>

After mentioning the commendable things to eat Allah Almighty also declare that what is unlawful and should avoid to eat that is the dead meat of animals it means the animals who died before slaughtering. From this ruling the sea animals are omitted as it is mentioned in Holy Quran by Allah Almighty that:

*“Lawful to you is (the pursuit of) water game and its use for food”.*<sup>32</sup>

Holy Prophet, may Allah be pleased with him, said that:

*“Its water is pure and its dead are permissible.”*

He also said that:

*“We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen”.*

He also stated that:

*“The allowed is what Allah has allowed in His Book and the prohibited is what Allah has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.”*

The inferred ruling from the Holy Quran and traditions of the Holy Prophet, may Allah be pleased with him, is that things which are declared unlawful by Allah Almighty are unlawful and the things declared lawful are lawful for us. So, the flesh of swine and the use of its body parts comprising its fat is prohibited in Islam whether it sanctioned or not, also the animals slaughtered other than the name of Allah Almighty are prohibited in Islam as it is mentioned by Al-Qurtubithat A'ishah, may Allah be pleased with her, asked about the feast of non-Muslims for that they cut the animals and gave some of their part to Muslims on



this She stated that that it is not permissible to eat the meat on which name of Allah not invoked but the vegetables are permissible to eat.<sup>33</sup>

### c- Interpretation according to Tafsir al Jalalain

In this tafsir it is stated that Allah forbid to use the carrion, the things slaughtered other than the name of Allah Almighty and sanctioned not in accordance with Islamic *Shariah*. However, locusts and fish are lawful to use dead (after taken out from water). In Holy Quran it is mentioned that:

*Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, - for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's".*<sup>34</sup>

The blood that is discharged out, swine's flesh, animals sanctified other than the name of Allah Almighty like on the name of an idol; so, it is unlawful to use any of the above stated things.<sup>35</sup>

From the above mentioned verses of Holy Quran it is clear that the blood is termed as impure (najas), the use of blood is impermissible, no one can inject it into the body or take it from mouth because Muslims cannot take advantage from the things that are unlawful and prohibited by Allah Almighty and Holy Prophet, may Allah be pleased with him.

Subsequently, it is clear that the use of blood is not allowed in Islam, as from the previously mentioned verses there came the following reasons to not take the benefit from blood that:

- Blood is considered impure.
- Use of blood is contrary to the prestige of a human body.

Within the previously stated verses of Holy Quran Allah Almighty also stated that:

*"So whoever is compelled by necessity, neither seeking pleasure nor transgressing, then there is no sin on him. For Allah is Oft-forgiving Most Merciful."*<sup>36</sup>

### Verse # 5

*"But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful."*<sup>37</sup>

### a- Interpretation according to Tafsir al Jalalain

According to Tafsir al Jalalain if someone is forced to eat dead or swine's flesh or blood, not by his self-desire to do so nor by disobeying the *Shariah* injunctions then there is no sin upon him because Allah Almighty said that:

إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

*"For Allah is Oft-forgiving Most Merciful"*

Allah Almighty forgive the sins, He allowed to eat unlawful things in state of dire need or if someone had danger to his life because He is most Merciful and Forgiving towards people.<sup>38</sup>

**b- Interpretation according to TafsiribnKathir  
In Case of Dire Need Prohibited Became Allowed**

Allah Almighty termed unlawful to dead meat, blood, flesh of swine etc. but as well as he permitted their use in case of necessity when someone had threat to his life and in case of nonexistence of permissible food then for survival he can eat unlawful things<sup>39</sup> because Allah Almighty said that:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ

*“But if one is forced by necessity without willful disobedience nor transgressing due limits”.*

It means that not by exceeding the limits that Allah Almighty had appointed nor by showing disobedience towards Him.

فَلَا إِنَّمَا عَلَيْهِ

*“...then there is no sin on him”*

If someone do so in state of necessity, then:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*“Truly, Allah is Oft-Forgiving, Most Merciful”*

Mujahid mentioned that if someone is compelled by necessity without having disobediences towards Allah Almighty nor transgression then in this case he is allowed to eat the things which are prohibited but if he show disobedience or transgression toward Allah Almighty then he is not allowed to eat the things which are unlawful to eat even in the situation of immense necessity.

Muqatil bin Hayyan and Sa` id bin Jubayr mentioned that without intentional defiance meant that deprived of having faith in that it is allowed.

On the verse:

غَيْرَ بَاغٍ وَلَا عَادٍ

*“...without willful disobedience nor transgressing”*

Ibn Abbas gave his opinion that deprived of intentional transgression meant that use of unlawful thing but in dire need a person not does it by showing disobedience toward Allah Almighty. Qatadah stated that:

غَيْرَ بَاغٍ

*“without willful disobedience”*

It meant, eating of unlawful thing, while the permissible thing is also available. This came into disobedience because haram became permissible when there is dire need and the lawful thing not accessible.

**Issue Derived from the Verse**

When someone is in state of dire need and had approach towards both the lawful food that other people have and he can get that without having risk to his life and dead animal. Then, the dead meat will be prohibited for him and the food that other people have will be permissible in this state.

It is described by IbnMajah that Abbad bin Shurahbil said that once he suffered from famine, he approached to Madinah and go in to the garden of someone he ate grains from there and put some grains in his shirt meanwhile the garden's holder came and got angry upon him and take grains and also his shirt. After this he go towards Prophet Muhammad and told all the matter. Holy Prophet said to the owner of the garden that:

*"You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant."*

Prophet commanded him to give some of the grains from his garden to this man. Muqatil bin Hayyan stated about this verse:

فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
*"...then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful."*

That whosoever eat the haram in case of necessity will not become sinner. Sa' id bin Jubayr alleged that in state of necessity the person who ate unlawful things will be forgive by Allah Almighty because He is the most Merciful. In immense necessity the unlawful became lawful. Masruq stated regarding this verse that the person who is in necessity and there is danger to his life and if he not eats from the thing (prohibited) which is available to him and dies then he will pass into the Hell.

Islam gave preference to save the life so that the ruling came from the previously mentioned verses that its permissible to eat or use unlawful things in sate of necessity when someone could not find the permissible things if he will use the unlawful things in that state to save his life then there is no sin upon him because Allah Almighty permitted to do so or even it is required according to Quranic injunctions.<sup>40</sup>

### c- Interpretation according to Tafsir fi Zilal al Quran

Islam is the religion which provides ease for Muslims that's why in necessity and specific circumstances it allows the things which are in reality unlawful. And guide the people to not overlap when he no more in the state of necessity.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
*"So whoever is compelled by necessity, neither seeking pleasure nor transgressing, then there is no sin on him. For Allah is Oft-forgiving Most Merciful."*

This verse means that when in the state of necessity, danger of life and when there is no permissible thing available then one can take benefit from the unlawful thing. The unlawful thing should use to just meet the need.

Among jurists there is difference of opinion regarding following issues:

- In the issue of necessity is there place for *Qiyas* or not?
- What is the amount of to meet need?
- At least use of food or to be filled?

The explanation of these issues not mentioned in this interpretation but it is clear that in state of necessity the prohibited things became lawful to use.<sup>41</sup> Majority of the jurists inferred the ruling from this verse that when someone had threat to his life and for the safety of his life he is permitted to use the things which are unlawful in normal state and their use is *Haram* in Islam.<sup>42</sup>

In exceptional situations the Quranic directions of permissibility and illegitimacy not implement. This supreme doctrine is clear from the following verse of Holy Quran:

*“But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”*<sup>43</sup>

From the viewpoint of Holy Quran, life of human is sanctified. According to the divine *Shariah* without specific cause like capital punishment, it is unlawful to take the life of others. As it is indicated in Holy Quran that:

*“On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.”*<sup>44</sup>

*“Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”*<sup>45</sup>

*“Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due)”*<sup>46</sup>

*“If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.”*<sup>47</sup>

Consequently, murder of others for food is forbidden in Islam. In Holy Quran it is mentioned that in case of necessity the prohibited things became lawful like the dead meat, which is unlawful in normal situation but when someone compelled by necessity then it would be permissible because to save the life is important in Islam it is called sacred by Allah Almighty. As there is a legal maxim that:

*“Anyone who is compelled by hunger, not by will to eat what is forbidden, not intending to commit sin, will find Allah Almighty Merciful and Forgiving.”*

This ruling is applicable in extreme situation when there is no alternative or another way to save the life.

### **Significance of Knowledge about Shariah Ruling on Blood Transfusion**

According to Muhammad ibn Ibrahim, to understand the Shariah ruling regarding blood transfusion it is important to explain following elements:

- Should have knowledge about the recipient of the blood transfusion
- Should have knowledge about the donor of the blood transfusion
- Is there dire need of blood transfusion or prescribed by trustee doctor?

The person who is in need of blood transfusion and there is a risk to his life and the only way to secure his life is blood transfusion then the principle on this issue is grounded upon the following verse of Holy Quran:

*“He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then is he guiltless. For Allah is Oft-forgiving Most Merciful.”<sup>48</sup>*

*“But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”<sup>49</sup>*

*“when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity”<sup>50</sup>*

Ruling came from these verses is that if there is a danger to someone's life and there is no other way to save his life like any other medication or food that can save his life, and the only way to save his life is blood transfusion then it is lawful to use the method of blood transfusion.

As for the issue of person who is the donor then it is clear that there is no harm in giving blood. It is recommended and medically beneficial for the donor as Holy Prophet, may Allah be pleased with him stated that:

*“There should be no causing harm or reciprocating harm.”*

Blood transfusion for the diseased person should recommended by the qualified doctor who decide it in the light of *Shariah* injunctions and in immense need he recommend the blood transfusion for the patient.If the doctor is non-Muslim, then he should be honest and experienced to do so.

According to the Council of Senior Scholars it is stated that:

- Blood transfusion and its donation is allowed in Islam, when it not cause harm for the donor and the purpose should be to save the lives of others.<sup>51</sup>
- The establishment of blood banks is also permissible in Islam for the purpose to receive and save the blood for others.<sup>52</sup> It should not be for the purpose to earn money it should just for the help of needy patients.<sup>53</sup> Al Sistani and Abu Sanah are in favor of blood banks but they termed unlawful to the buying of blood without having dire need.<sup>54</sup>

Islam recommended to help others in their affairs and overcome the troubles of others. Allah Almighty said in Holy Quran that:

*"...and if any one saved a life, it would be as if he saved the life of the whole people..."<sup>55</sup>*

Islam recommended to save the lives of others, vital principle in Islam is humanity and to safeguard others. Saving the lives of others is very appreciated in Islam so it is recommended to live for others and try to overcome the problems of others and help them by using all the possible means.

## 2- Prophetic Traditions Regarding Blood Transfusion

### **a- Traditions regarding Medication**

Holy Prophet, May Allah be pleased with him, commanded to seek remedy from the ailment by possible means.<sup>56</sup> He stated that:

*"There is no disease that Allah has created, except that He also has created its treatment."<sup>57</sup>*

As it is mentioned in the books of Hadith that Prophet commended Saadibnabi Waqqas to seek remedy by Al- Harithibn Kalidah who was the renowned physician of that time.<sup>58</sup> Holy Quran and Hadith both recommend and encourage to seek remedy from ailments. Health is blessing from Allah Almighty. But when ailment came then it is not permissible to not do any struggle to overcome the disease it is the duty upon humans to seek remedy and thank Allah Almighty for the blessing of health.<sup>59</sup> This is narrated from Um-e-Salma, may Allah be pleased with her, that no doubt, in prohibited things there is no healing. According to her statement the prohibited things are not beneficial for human beings to use.

Imam Ahmad and Tabrani mentioned in "Mu'jam Kabir" that it is narrated from Abdullah bin Masood that healing is not in the unlawful things because Allah Almighty forbidden that things so it will be transgression and disobedience to use unlawful things. Imam Bukhari also mentioned this into his Sahih Bukhari.<sup>60</sup>

### **b- Intentions Behind Actions**

Holy Prophet, May Allah be pleased with him, stated that:

*"Acts are valued in accordance with their underlying intention"*

Scholars discuss different matters in the light of this hadith. Intentions play vital role in matters of faith and differentiating. When in the condition where no permissible thing is available and there is a danger to life and the intention of person is not to break the rules of *Shariah* and transgression then the prohibited thing will become permissible for him.<sup>61</sup>

In Holy Quran the prohibited things are clearly mentioned so there is nothing hidden about prohibition. So the things which are forbidden in Quran are illegal to use until there came the immense necessity. Prohibited things are allowed in case of necessity in the amount that is sufficient to overcome the compulsion.<sup>62</sup>

### c- *Permissibility of Blood Transfusion*

Narrated from Abdullah ibn Umar that Prophet Muhammad (S.A.W) said:

*“Two kinds of carrion are permitted for us as the fish and locust and two kinds of blood as the liver and the spleen.”*<sup>63</sup>

This hadith meant that just mentioned blood is permissible other than these are prohibited to use similarly, carrions are prohibited to use except fish and locust. The prohibited things are evident from Holy Quran are dead meat, flesh of swine, blood that poured forth and the animals sacrificed other than the name of Allah Almighty.

The permissibility for the blood transfusion can be clear in the light of the following sayings of Holy Prophet, may Allah be pleased with him.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَدِمَ أَنَسٌ مِنْ عُكْلٍ أَوْ عَرَبِيَّةٍ، فَاجْتَوَوْا الْمَدِينَةَ فَأَمَرَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِإِفْحَاحٍ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَاللَّبَائِثِ<sup>64</sup>

This Hadith is narrated by Abu Qilaba that Anas stated that:

*“Some people of 'Ukl or 'Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy....”*<sup>65</sup>

IbnHajarAsqalani and Badar-ud-Din wrote in SharahBukhari that urine is impure and this is the reason for its unlawfulness. There was no alternate medicine available and because of that Holy Prophet permitted them to use the thing which was originally *Haram*. Muhammad bin al Munzir related from Ibn Abbas that the urine of camels was beneficial for the cure of their disease.<sup>66</sup> From this Hadith it is clear that for medication Holy Prophet, may Allah Almighty be pleased with him, permitted to use the substance that is originally not allowed and camel's urine that is think as a bad and impure they drink that to overcome their disease.

Subsequently, in the light of above mentioned Hadith the ruling came that same like the urine of camel that is impure, termed permissible in state of necessity. So, as for the blood that is stated unlawful and impure in Holy Quran by Allah

Almighty but in dire need and when there is no other way to save the life then it is also permissible under the conditions previously mentioned to use. Holy Prophet, may Allah be pleased with him, permitted Urfija (R.A) to transplant the nose made by gold because he loses his nose in battle.<sup>67</sup>

### Conclusion

Among the contemporary scholars of Islam, the issue of blood transfusion is a matter of disagreement and great debate. Various scholars of Islam from all over the world opt the view that blood transfusion is not permissible without necessity or specific conditions. All jurists are agreed upon the permissibility of it in dire need for the reason that there is no ambiguity in it. Regarding the issue of blood transfusion there are evidences taken from the Holy Quran and traditions of the Holy Prophet (S.A.W) implying the permissibility of blood transfusion.

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