

Al-Aijaz Research Journal of Islamic Studies & Humanities

(Bi-Annual) Trilingual: Urdu, Arabic and English
ISSN: 2707-1200 (Print) 2707-1219 (Electronic)

Home Page: <http://www.arjish.com>

Approved by HEC in "Y" Category

Indexed with: IRI (AIU), Australian Islamic Library, ARI, ISI, SIS, Euro pub.

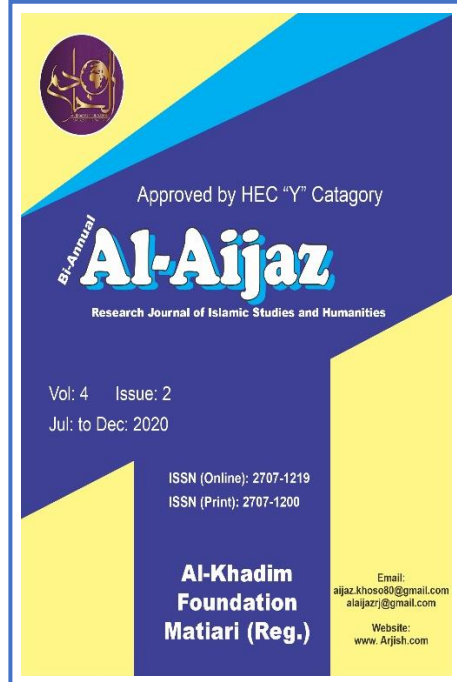
Published by the Al-Khadim Foundation which is a registered organization under the Societies Registration ACT.XXI of 1860 of Pakistan

Website: www.arjish.com

Copyright Al Khadim Foundation All Rights Reserved © 2020

This work is licensed under a

[Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)



TOPIC:

Human Organs Donation and Transplantation in the light of Hinduism

AUTHORS:

1. Mahmood Ahmad, Ph.D. Researcher, Department of Comparative Religion and Islamic Culture, University of Sindh, Jamshoro. Email: - muftimehmoodahmad@gmail.com, ORCID: <https://orcid.org/0000-0003-4666-0285>
2. Dr. Muhammad Shahbaz Manj, Assistant Professor, Department of Islamic Studies and Arabic Studies, University of Sargodha, Sargodha.
Email: drshahbazuos@hotmail.com, ORCID ID: <https://orcid.org/0000-0002-4641-3666>
3. Dr. Naheed Arain, Associate Professor, Department of Comparative Religion and Islamic Culture, Sindh University Jamshoro. Email: naheedarain@gmail.com

How to cite:

Ahmad, M. , Manj, M. S. , & Arain, N. (2020). E-1 Human Organs Donation and Transplantation in the light of Hinduism. *Al-Aijaz Research Journal of Islamic Studies & Humanities*, 4(2), 1-9.

[https://doi.org/10.53575/E1.v4.02\(20\).1-9](https://doi.org/10.53575/E1.v4.02(20).1-9)

URL: <http://www.arjish.com/index.php/arjish/article/view/166>

Vol: 4, No. 1 | January to June 2020 | Page: 1-9

Published online: 2020-12-20

QR Code



Human Organs Donation and Transplantation in the light of Hinduism

Mahmood Ahmad*

Dr. Muhammad Shahbaz Manj**

Dr. Naheed Arain***

Abstract

Organ transplantation and organ donation is an important issue today. It was implemented in different ways. The medical field offers new methods of treatment, including organ transplantation and human services. This is one of the most difficult and complex aspects of modern medicine. It is a surgical replacement of diseased organ by another healthy human organ. It was implemented in different ways. Donation and organ transplantation are important issue of today. The medical field offers new methods of treatment, including organ transplantation and human services. Researchers have been trying to expand stem cells to other organs and are experimenting with alternatives to human blood. Organ Transplantation and donations are performed under the supervision of a competent transplant team.

Keywords: Organ transplantation, definition, Types of organ transplants, Types of organ donation, consent process, Origin of Hinduism, Hindu beliefs, the god's goddesses of Hinduism, Organ Donation in Hinduism, Hindu texts, The Virtue of selflessness in Hinduism, Conclusion.

Organ transplantation

Definition: The process of replacing diseased organs with healthy organs is called transplantation of human organs. ^[1]

Surgical organ transplantation, which is performed to further improve the health of the recipient, is known as human organ transplantation. ^[2]

The following are the names of the organs that can be transplanted into another human body.

(1) Heart (2) Kidney (3) Liver (3) Lung (5) Pancreas (6) Thymus Gland (Thymus gland founded near the base of neck)

The following tissues can be transplanted

(1) Arteries (2) Tendons Nerves Hand (3) Cornea (4) Heart Valves (5) Bones (6) Arms (7). Skin. Etc. ^[3]

Worldwide, the kidneys are the most common transplanted organ ^[4]

Types of organ transplants:

There are four types of organ transplants:

(2) Autograft: Tissue or organ of a person's body is taken from one part and transferred to

* Ph.D. Researcher, Department of Comparative Religion and Islamic Culture, University of Sindh, Jamshoro. Email: - muftimehmoodahmad@gmail.com

ORCID: <https://orcid.org/0000-0003-4666-0285>

** Assistant Professor, Department of Islamic Studies and Arabic Studies, University of Sargodha, Sargodha.

Email: drshahbazuos@hotmail.com, ORICD ID: <https://orcid.org/0000-0002-4641-3666>

*** Associate Professor, Department of Comparative Religion and Islamic Culture, Sindh University Jamshoro. Email: naheedarain@gmail.com

another place in the same person. [5]

(2) Isograft: A tissue or organ of a person's body is taken from one part and placed on another person of the same genetic constitution, such as a graft between twins. [6]

Allograft. Transplantation of a body whose genetic makeup differs from that of the host body [7]

Xenograft: A tissue or organ part of an animal's body transplanted to human,

Organ donation:

Organ donation is of two kinds.

Donation of a deceased organ: It is defined as obtaining organs from a person after death. Organs are donated only with the donor's consent.

Living Organ donation: Receiving organs from a living person, for example, donation of a kidney or liver [8]

Approval process

Before taking an organ from a donor, it must be taken with consent or voluntarily. Two types of volunteers are visible. The explicit consent is given by the donor directly through proper registration as a country. The second consent process involves consent, which does not require direct consent from the donor or the next person. The expected consent is that if a possible donation is allowed, that donation will be allowed. [9]

Introduction to Hinduism

Origin of Hinduism:

Hinduism is one of the oldest religions, dating back 4,000 years, compared to Christianity and Islam. It is a religion full of different beliefs and traditions. Followers are called Hindus. Since it has no particular source of origin, it is hard to trace back its beginnings. The first settlers in this land comprising of ancient India are people known as the Aryans. Their way of thinking, customs and their religion are recorded in the Vedas. Vedas is a very ancient religious text. In which an order of spiritual believes exists. In the closing bits of Vedas (i.e. the Upanishads). [10]

The history of Hinduism is thousands of years old. It is not a religion born of a single individual's teachings or divine commands, but a collection of beliefs born from the cradle of diverse ideas and myths, based like a fortress in the air, it can land at any time. According to the cosmogonies of Hinduism, the creation of the universe is sometimes considered as a gift and sometimes the Absolute Being is sacrificed and different parts of the universe come into being from its organs. According to this theory, the concept of caste division and untouchability arises in Hindu society, according to which Brahman is born from the mouth of Brahma, Kashtari from his arms, Vaish from his thighs and Shudra from his feet.

By the way, the number of deities in Hindu Dharma has reached 333,333,333, but three of these deities are of central importance, Brahma, Shiva and Vishnu. Vishnu is considered to be the deity who inhabits the earth, the giver of life and Shiva is the symbol of death and destruction, while Brahma is considered to be the deity who created. [11] The Golden Egg was the most important of all creationist theories, stating that the divine being was the first to create the oceans in which the golden egg floated. The Divine Being entered into it and then became the first creature and was called Brahma. Then Brahma created the gods,

paradise, sky, sun, moon, stars and man. It is said in an Ashlok of Rig Veda that Brahma created this universe in the world of intoxication by drinking Som Ras.

Acknowledging the soul, matter, sky and time as equal to God in eternity and eternity, shirk in attributes and worship of fire, water, river, mountain, earth, sun, moon is shirk in worship. ^[12]

The concept of prophet hood in Hinduism is also vague and vague in which fibers are of primary importance. The term sage, prophet and reformer is used equally in all senses. Rishi is recognized as the source of Hindu rules and regulations and the members and pillars of Dharma. Rishi is in fact Narayan who takes the form of a human being when he comes into the world. The purpose of his revelation is to put an end to the evil that has befallen the world and to put the misguided world back on the right path. ^[13] Rishis seek guidance directly from Sombhu or Qaim Balshat. In between, there is no need for angels or angels, as it is written in the Manu Shastra that " O God, the rulings on the four castes and the (dual) castes arising from their union are explained and exalted in a correct and orderly manner. The literal meaning is "spell watcher". The complete word of a sage is called Sukta, while the deity from whom the sage wished for the fulfillment of a wish is called the "deity" of this mantra. For example, in the first mantra of the Rig Veda, the deity "Agni" is praised, in the second "Wah", in the third "Asun" and in the fourth "Indra".

The Russians did not even claim to be inspired, as one sage, while praising the "Soma" drink, said that when I drink Soma, the hymn comes to my mind as a cow comes to her beloved calf. ^[14] In addition, there are many mantras in the Vedas in which the Russians claim that they are made by them. ^[15]

The spiritual order:

The spiritual order is made up of four spiritual believes:

- 1) The realization that the Brahman (Godhead) represents the entire divine universe. And a little piece of ourselves (i.e. Atman) is linked to that universe. So one is spiritually related to the divine Universe through Atman. Atman is known as the soul. The Atman is eternal and is reborn again (i.e. reincarnation of the soul).
- 2) Karma is tied to the Atman (soul).
- 3) Karma connects future consequences to one's actions. Karma binds the soul (i.e. Atman) to Samsara (i.e. the soul goes through a cycle of death and being reborn again).
- 4) To escape the endless cycle of death and being reborn again. One needs to achieve a state of self-realization which connects the mind, body and soul to the divine universe. Through meditation in the practice of Yoga for example. The concept of Moksha. ^[16]

Core Hindu beliefs& practices:

The core Hindu beliefs are as follows:

1. Worshipping a deity, and recognizing other gods and goddesses as bearers of supreme power over things.
2. Secondly, according to the believe in Karma. Karma connects future consequences to

- one's actions. Hence Karma binds the soul (i.e. Atman) to Samsara.
3. The believe in all living creatures having a soul and being a part of a supreme soul.
 4. "Moksha" the final state of enlightenment and peace from Samsara.
 5. Hindus strive to achieve a moral code of life with an emphasis on good conduct. Which leads to good karma. This is called Dharma. ^[153]
 6. Hindus regard all living creatures according to the concept of reincarnation and Samsara. They believe that humans are reborn as animals as well. The cow for instance is considered as a sacred animal, because they believe it to be a reincarnation of one of their gods (i.e Guymata).
 7. Since the cow is sacred to them hence they avoid beef or meats. Many of them are Vegetarians. ^[17]

The Spiritual journey towards enlightenment in Hinduism:

Hindus believe and accept the notion of time as being cyclical instead of being linear and that time binds them. They believe that a person goes through time on a spiritual journey through successive stages of existence. Until he reaches the dark stage (i.e. Kali yuga). Which encompasses all negative things related to one's life? The first stage of existence encompasses all positive things related to one's life. But over time the power of that positivity diminishes until it has to be re-enlightened again. The Hindus believe that this is the journey everyone goes through. Until they reach enlightenment again. In other words, "Moksha". ^[18]

Introduction to Hindu social hierarchy:

A social hierarchy in Hindu society binds an individual to a social class\ or caste. An individual, social status or caste is believed to have been achieved as a result of an amassed merit in a previous existence through karma.

A lot of merit is linked with social caste. The activities of one social caste cannot be adopted by another social caste and vice versa. A person's spiritual journey is divided into stages. The ultimate goal of that spiritual journey is to achieve Moksha. ^[19]

Hindu social caste system:

- a.) Brahmins
- b.) Kshatriyas
- c.) Vaisyas
- d.) shudras

Subcategories exist in each caste. Example the untouchables. ^[20]

The gods & goddesses of Hinduism:

Hinduism has numerous factions, and is once in a while partitioned according to the accompanying god they worship. Some of which are as follows:

- a.) Shaivism
- b.) Vaishnava
- c.) Shaktism
- d.) Smarta

The trinity, comprising of Brahma, Vishnu and Shiva are also believed by some to be a manifestation of one deity. [21]

- Shiva destroys the universe to recreate it.
- Vishnu preserves and protects the universe.
- Devy fights to restore order.

The sacred Hindu texts:

The sacred texts in Hinduism comprise of many writings.

1. The Vedas for example, as mentioned earlier.
2. Then the Upanishads,
3. the Mahabharata,
4. The Bhagavad Gita
5. The Ramayana. [22]

Rig Veda:

The ancient text of the Rig Veda is a collection of hymns. That is about God and addressed to God in various forms. They were recited as acts of worship.

Atharva Veda:

The last of the Vedas, the Atharva veda, is personal, consisting of meditations and incantations which individuals can use. [23]

The Upanishads:

The Upanishads are the words of spiritual teachers, recorded by their disciples; the term "Upanishad" denotes sitting close to a teacher. They are traditionally regarded as explanations of Vedic teaching. With a more philosophical approach. Giving them a mystical nature with little concern for the outward forms of religion. [24]

The Mahabharata:

The "song of the Adorable one"-appears within one of the great Indian epics, the Mahabharata. As a dialogue between the hero Arjuna and his charioteer Krishna, on the eve of a great battle. Within it Krishna is the incarnation of God. The main theme is yoga-the attainment of union (i.e. Mind, body and soul) with the divine. Within it Krishna is the incarnation of God. The main theme is yoga-the attainment of union (i.e. Mind, body and soul) with the divine

- Krishna the god of love and purity.
- Lakshmi the goddess of wealth
- Saraswati the goddess of learning
- Brahma the creator of all living things. [25]

Hindu religious life:

A religious life does not need to restrict one of the simple joys and pleasures of life. Hindus believe in adopting a fitting conduct, including various ceremonies, with the aim of achieving Moksha, which frees you from the unending pattern of death and being reborn

again (i.e. Samsara).

Moksha is the profound objective of Hinduism. The objective to arrive at a state where you have isolated yourself from the things that bind you to your earthly existence, and acknowledging the divinity of your soul (the Atman). By being one with the divine. Hindus always try to achieve Dharma (i.e. a righteous living).^[26]

History of Hinduism:

1. Hinduism means “the religion of the India”.
2. A Hindu may be defined as someone who regards the ancient sacred texts of India as authoritative –and by this definition there have been Hindus from every nation and continent. Hindus believe their faith has always existed since the beginning of time.
3. Hinduism cannot be traced to one individual or preacher, like Islam.
4. Hindu beliefs have been adopted over time through generations and generations of Hindus. Taking into consideration the ancient texts. Starting with the Vedas.
5. The Vedas were composed over several centuries after about 1200 BCE. The term “Veda” means sacred knowledge; and the Vedas are said to be based on direct communication from the divine to Hindu sages.
6. The Hindu religious tradition began with the arrival of Aryan people from central Asia about three and a half millennia ago. They adopted some of the religious ideas of the previous civilization which had flourished in the Indus Valley in north-west India; and gradually they developed a religion of their own.
7. From an early date there were two quite distinct kinds of religious leader: priests, who performed religious rituals, and whose office passed from father to son; and sages, who had acquired great spiritual wisdom and whose advice and insights were eagerly sought
8. . Frequently a sage attracted a community around him and the community might survive his death, preserving his sayings either by oral repetition or in written form. These written records are the Kernel of Hindu sacred literature.^[27]

Hinduism views regarding Organ Donation:

The importance of the body after death:

Hindu religion is the only religion in South Asia with about 1 billion followers. A Hindu believes in the journey of the soul and in Karma, deciding the soul’s fate in the afterlife. A Hindu believes in Samsara (i.e. the birth and rebirth of the soul). And the law of Karma decides the manner in which the soul will be reborn in the next life. Hence, according to one of their ancient texts. A conversation takes place between a prince riding a chariot and his charioteer, Krishna. In which it is acknowledged that the relation of the body to the soul is

that of garments worn by the soul. As the body dies the soul takes on new clothes, discarding the old ones. This means the soul has been reborn into a new body. So the old body is not needed anymore. For according to this believe the dead body is not considered vital to the rebirth of the soul after death. All of these believes in Hindu religion culminate into the acceptance of the body not being important after death. [28]

The Virtue of selflessness in Hinduism:

But among the virtues of Hinduism is “Daan”. Which means to give selflessly. The body can be conceived as a thing to give to benefit someone else according to this virtue. If it helps in sustaining someone else’s life. It is considered a righteous thing to do. As Hindus strive to achieve Dharma (i.e. righteous living). Since them believe in Karma is strong for reasons already mentioned before. Hence it is easier to accept organ donation under Hinduism compared to cultural, social and/or ritual barriers to organ donation in Buddhism. As a matter of fact, the use of body parts to benefit others as witnessed in Hindu mythology. Their god Ganesh represents this manifestation. He has envisioned as having body parts of different species. For example, and elephant and a human. [29]

Attitudes and considerations regarding Organ donation:

In Hinduism, the physical body after death isn’t viewed as significant. Hindu values rebirth and the eternity of the soul which takes into consideration organ donation. Eternal life is a solid conviction of Hinduism and resurrection of the soul into a new body after death is seen in that light. So the current physical body is considered insignificant in that aspect. Hence this believes impacts the consideration to donating body organs after death. Hindus are not forbidden to donate their body organs. According to the Hindu society of North America. An official state that there is no prove in Hindu religion that forbids organ donation. If it can be utilized to reduce the suffering of another. An act that sustains the dharma (righteousness of life) as mentioned earlier. According to a Hindu Yogi if one donated his eyes after death, would be Reborn blind in the afterlife. Became a universal believe according to this Yogi in considering organ donation in India. However, it was clarified by someone later that on the off chance that someone donates his eyes after death, it is wrong to state that he will be reborn without eyes. As the soul takes on a new body according to Hindu belief.

According to a narrative a Yogi gifted a blind woman his sight through his yogic forces. So such saints are acknowledged as well. Who are considered giving immortal gifts like that to people, according to Hindu beliefs. To them eye donation was nothing compared to the struggle for dharma. There are numerous references that support the idea of organ donation in the ancient Hindu texts in the light of dharma and karma. [30]

Researcher’s Views

Hindus very strongly believe in the resurrection of the soul and its reincarnation in afterlife. Hence, them believe in Karma effecting that is strong as well. All this emphasizes the self too much after, death according to Hinduism. According to Buddhism there is no concept of the self only. The Hindus worship many gods and goddesses. Whereas according to Buddha the search for something not known to an individual is futile. Hence, as Buddha’s first experience of the world led him to believe that all suffering of life can be taken away by

achieving Nirvana. The Hindus believe that all suffering or current states were a result of actions done in the past. And the only way to end those sufferings is to achieve Dharma. Through a spiritual journey towards recognizing the Atman(soul) and Brahman (divinity of the soul). These fundamental differences in both religions impact the considerations and attitudes towards organ donation after death.

Conclusion

In conclusion, faith, religious beliefs and cultural considerations with respect to organ donation after death are wide and varied. The key point to consider is to clearly define criteria which justifies death and criteria which justify organ donation or transplantation by engaging different faith leaders.

Finally, the overall conclusion is that it is allowed in the Hinduism.

References

1. Vermeulen, Niki, Gill Haddow, Tirion Seymour, Alan Faulkner-Jones, and Wenmiao Shu. "3D bioprint me: a socioethical view of bioprinting human organs and tissues." *Journal of Medical Ethics* 43, no. 9 (2017): 618-624.
2. Sia, Irene G., and Robin Patel. "New strategies for prevention and therapy of cytomegalovirus infection and disease in solid-organ transplant recipients." *Clinical microbiology reviews* 13, no. 1 (2000): 83-121.
3. Ostróżka-Cieślak, Aneta, and Barbara Dolińska. "The Role of Hormones and Trophic Factors as Components of Preservation Solutions in Protection of Renal Function before Transplantation: A Review of the Literature." *Molecules* 25, no. 9 (2020): 2185.
4. Doğan, Güvenç, and Selçuk Kayır. "Global scientific outputs of brain death publications and evaluation according to the religions of countries." *Journal of religion and health* 59, no. 1 (2020): 96-112.
5. Deshmukh, Chinmay Devidas, and Akshay Motilal Baheti. "Need, process and importance of organ transplantation." *Asian Journal of Pharmacy and Pharmacology* 6, no. 2 (2020): 126-131.
6. Thakur, Anand J. *The elements of fracture fixation, 4e*. Elsevier Health Sciences, 2019.
7. Gehart, Helmuth, and Hans Clevers. "Stem Cell-Derived Liver Cells: From Model System to Therapy." *The Liver: Biology and Pathobiology* (2020): 1015-1021.
8. Klompaker, Jan, and René PH Veth. "Animal models of meniscal repair." In *Animal models in orthopaedic research*, pp. 327-347. CRC Press, 2020.
9. Alderson, Priscilla, and Virginia Morrow. *The ethics of research with children and young people: A practical handbook*. SAGE Publications Limited, 2020.
10. Saradananda, Swami. *Sri Ramakrishna the Great Master*. Sri Ramakrishna Math, 2020.
11. Saradananda, Swami. *Sri Ramakrishna the Great Master*. Sri Ramakrishna Math, 2020.
12. Ingersoll, Robert Green. *The Works of Robert G. Ingersoll*. Vol. 10. BoD—Books on Demand, 2018.
13. OMER, SPAHIC. "Lessons in Art and Architecture from the Qur'anic Surah al-Shu'ara'(the Poets)." *KEMANUSIAAN: The Asian Journal of Humanities* 26, no. 1 (2019).
14. Garfinkle, Robert A. "The Moon in Mankind's History and Lore." In *Luna Cognita*, pp. 1-50. Springer, New York, NY, 2020.
15. PATEL, VD DHANANJAY V. *HYPERTENSION: AN AYURVEDIC CONCEPT*. RED'SHINE Publication. Pvt. Ltd., 2020.
16. Valea, Ernest M. *The Spiritual Dimension of Alternative Medicine: A Christian Assessment*. Wipf and Stock Publishers, 2020.
17. Khara, Tani, Christopher Riedy, and Matthew B. Ruby. ""We have to keep it a secret"—The

- dynamics of front and backstage behaviours surrounding meat consumption in India." *Appetite* 149 (2020): 104615.
18. Dennis, Mark W., and Darren JN Middleton, eds. *Navigating Deep River: New Perspectives on Shūsaku Endō's Final Novel*. SUNY Press, 2020.
 19. Allman, Larry David. *Yogic Wisdom: Perfect Health, Peace and Success through Applying the Ancient Principles of Yoga as Given to Us by the Yoga Masters*. Page Publishing, Inc, 2020.
 20. Bhushi, Kiranmayi, and Rabindra Kumar. "Block-2 Institutions and processes." Indira Gandhi National Open University, New Delhi, 2020.
 21. Salve, Prakash Nivrutti. "Unit No. 4. Human Culture b) World's major religions and their distribution." (2020).
 22. Wilke, Annette. "Transmedial Narrative Cultures: Upanishadic Spirituality in the Indian Tele-Serial "Upanishad Ganga"." In *Narrative Cultures and the Aesthetics of Religion*, pp. 185-218. Brill, 2020.
 23. Kapur, Nandini Sinha. "Block-3 Vedic Period and Cultures in Transition." (2020).
 24. Hegel, Georg Wilhelm Friedrich. *Philosophy of mind*. e-artnow, 2020.
 25. Vidyaranya, Madhava. *Sankara Digvijaya*. Sri Ramakrishna Math, 2020.
 26. Das, Arunjana. "Defining Dharma Yuddha: a Taxonomical Approach to Decolonizing Studies on Hindu War Ethics." *Journal of Dharma Studies* 2, no. 2 (2020): 135-151.
 27. Jones, Marie D. *Earth Magic: Your Complete Guide to Natural Spells, Potions, Plants, Herbs, Witchcraft, and More*. Visible Ink Press, 2020.
 28. Leming, Michael R., and George E. Dickinson. *Understanding dying, death, and bereavement*. Cengage Learning, 2020.
 29. Valpey, Kenneth R. *Cow Care in Hindu Animal Ethics*. Springer Nature, 2020.
 30. Halperin, Mark. *Out of the Cloister: Literati Perspectives on Buddhism in Sung China, 960–1279*. Brill, 2020.