THE USE OF HUMAN ORGANS, URINE, AND URINE FOR THE BENEFIT OF MEDICINES AND COSMETICS

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FATWA
NATIONAL DELIBERATIONS VI OF THE INDONESIAN ULEMA ASSEMBLY
NUMBER: 2/MUNAS VI/MUI/2000
About
USE OF ORGANS, ARITHMETIC, AND HUMAN URINE FOR THE BENEFIT OF MEDICINES AND COSMETICS

The VI National Conference of the Indonesian Ulema Council took place on 23-27 Rabi'ul Akhir 1421 H./25-29 July 2000 M. and discuss the use of organs, ari-ari and water human art for the benefit of medicines and cosmetics, after :

Consider :

1. that a number of medicines and cosmetics are known to contain elements or ingredients derived from human organs (parts) of the body or ari-ari (tembuni);
2. that according to some doctors, human urine can be a cure for a number of diseases;
3. that the public urgently needs an explanation of the law on the use of drugs and cosmetics as intended above;
4. Therefore, the MUI is considered necessary to establish a fatwa on the law in question to be used as a guideline.

Attention : Opinions and suggestions of the participants of the session.

Remembering :

1. Allah SWT says:

   [illegible]

   "... Therefore, whoever is forced by hunger to commit sin, Allah is Forgiving and Merciful" (QS. al-Ma'idah [5]: 3).

2. The hadith of the Prophet PBUH states, among others:

   [illegible] (رواه أبو داود)

   "Be healed, for Allah does not make diseases except to make a cure for one disease, which is senility" (HR. Abu Daud).

   And then there's the fact [illegible]

   .that it's a bit of a cliché to say the least

   Allah has sent down diseases and medicines, and made a remedy for every disease; therefore, take medicine and do not be treated with unclean things" (HR. Abu Daud)

   [illegible]

   البخاري)

   A group of people from the tribe of 'Ukl or 'Urainah came and they did not fit the air of Medina (so they fell ill), so the Prophet ordered that they be given a milk camel and drink the camel's urine and milk..." (HR. Al-Bukhari).

3. The opinion of some scholars confirms:

   [illegible]

   [illegible] (المائدة :

وقال ابن شهاب الزهري في الرجل يشتكي بطنه: إن الله لم يجعل شفاءكم فيما حرم عليكم (رواه البخاري)

Zuhri (d.124 AH) said, "It is not permissible to drink human urine because of an illness suffered, because it is unclean; Allah said: '... It is permissible for you who are good...' (QS. al-Ma'idah [5]: 5)"; and Ibn Mas'ud (d. 32) said about sakar (liquor), "Allah does not make your medicine on anything that is forbidden for you" (Narrated by al-Bukhari).

4. The rules of Fiqh state:

الضرورات تبيح المحظورات

"Emergency conditions allow things that are prohibited (forbidden)"

DECIDE

Stipulates : FATWA OF NATIONAL DELIBERATION VI OF THE INDONESIAN ULEMA COUNCIL ON THE USE OF HUMAN ORGANS, ARI-ARI, AND URINE FOR THE BENEFIT OF MEDICINES AND COSMETICS

1. In this fatwa, what is meant by
   a. The use of drugs is to consume them as a treatment and not to use drugs on the outside of the body;
   b. the use of urine is to drink it as medicine;
   c. the use of cosmetics is the use of cosmetic tools on the outside of the body with the purpose of caring for the body or skin so that it remains --or become--good and beautiful;
   d. *Dharurat* are conditions of desperation that if not carried out can threaten the existence of the human soul.
1. The use of drugs that contain or come from human organs (*juz'ul-insan*) is haram.
2. The use of human urine for medicine, as mentioned in point **1.b** , is haram.
3. Use of cosmetics containing or derived from

Human organs are haram.

4. The things mentioned in points 2, 3, and 4 above are allowed to be done
in the case of Shari'a.
5. Appeal to all parties not to produce or use drugs or cosmetics that contain elements of human organ parts, or to treat with human urine.
6. This fatwa comes into effect on the date set.

So that everyone can know it, appeal to all parties
to disseminate this fatwa.

Stipulated : Jakarta, 27 Rabi'ul Akhir 1421 H
July 30, 2000 AD

NATIONAL DELIBERATIONS VI OF 2000
INDONESIAN ULEMA COUNCIL

Chairman of the Plenary Session,

Chairm

an of

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Prof. Dr. Umar Shihab

should not use prohibited (haram) substances

- لا ضرر ولا ضرار → **No harm should be inflicted**
- الضرورات تبيح المحظورات → **Necessity permits the prohibited (in extreme cases)**

📄 Summary: Use of Human-Derived Substances in Medicine & Cosmetics

🎯 Purpose of the Fatwa

- To clarify the **Islamic legal ruling** on the use of:
  - Human organs/body parts
  - Placenta (ari-ari/tembuni)
  - Human urine in **medicines and cosmetics**.

⚖️ Key Islamic Principles

- الأصل في التداوي عدم الحرام → **Treatment**

❓ Main Rulings

1. ☐ Use of Human Organs (Body Parts) in Medicine

✕ **Haram (prohibited)**

2. 🚫 Use of Human Urine as Medicine

✕ **Haram (prohibited)**

3. 🧴 Use of Human-Derived Ingredients in Cosmetics

✕ **Haram (prohibited)**

⚠ Exception: Emergency (Dharurat)

✅ Allowed **only if**:

- There is a **life-threatening necessity**
- No halal alternative is available

👉 This is based on the principle:

"Necessity allows prohibited things"

📚 Supporting Evidence

- Qur'an: Permission in **extreme necessity** (QS. Al-Ma'idah: 3)
- Hadith:
  - Encouragement to seek treatment
  - Prohibition of using **impure/haram substances as medicine**
- Scholarly opinions:
  - Majority forbid treatment using **impure substances** like human urine

🚫 Practical Guidance

- Avoid producing or using:
  - Medicines derived from **human body parts**
  - Treatments using **human urine**
  - Cosmetics containing **human-derived ingredients**

📊 Overall Conclusion

The use of **human organs, placenta, and urine** in medicine and cosmetics is **generally prohibited (haram)**, and only becomes **permissible in extreme emergency situations** where life is at risk and no alternatives exist.

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Dr. H.M. Din Syamsuddin