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Dental-Orthopaedic Implants Through an Islamic Lens: Ethics, Materials, and Emerging Technologies

Devi Rianti
Dental Material Science Department,
Faculty of Dentistry,
Universitas Airlangga, Surabaya,
Jawa Timur, Indonesia
devi-r@fkg.unair.ac.id

Anita Yulianti
Dental Material Science Department,
Faculty of Dentistry Medicine,
Universitas Airlangga, Surabaya,
Jawa Timur, Indonesia.

Ardiyansyah Syahrom
Medical Device and Technology Center (MEDiTec),
Institute of Human-Centred and Engineering (IHumEn),
Universiti Teknologi Malaysia,
Skudai 81310,
Johor Bahru, Malaysia
ardi@utm.my

Hasan Basri
Department of Mechanical Engineering,
Faculty of Engineering,
Universitas Sriwijaya,
Indralaya 30662,
South Sumatra, Indonesia

Andreas Ochsner
Lightweight Design and Structural Simulation,
Faculty of Mechanical Engineering,
Esslingen University of Applied Science,
Esslingen 73728,
Germany

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ABSTRACT

Dental-Orthopaedic implant technology has significantly advanced the management of bone fractures, joint degeneration, and various musculoskeletal disorders, offering improved mobility and quality of life for patients. However, within the framework of Islamic bioethics, the adoption of such medical technologies must align with Shari'ah principles. This review explores the permissibility and ethical considerations surrounding Dental-Orthopaedics implants from an Islamic perspective, drawing upon classical jurisprudence, contemporary fatwas, and scholarly discourse. Key areas of focus include the source and composition of implant materials, particularly the distinction between halal (permissible) and haram (forbidden) substances, such as porcine derived components or non-halal animal products. The principle of darurah (necessity) is examined as a basis for allowing otherwise impermissible materials when no viable alternatives exist and when the treatment is essential for preserving life or preventing significant harm. The review also addresses the ethical implications of permanent versus temporary implants, considering issues such as bodily integrity, reversibility, and long-term health outcomes.

Furthermore, it evaluates the role of intent (niyyah) and medical justification in determining the permissibility of implant procedures, emphasizing the importance of consultation with qualified medical professionals and religious scholars.

1. Introduction

Dental-Orthopaedic implants - including joint prostheses, fracture fixation devices, spinal implants, and bone grafting materials - represent one of the most significant advancements in modern musculoskeletal medicine (Islamic Fiqh Academy, 1985). These medical devices have revolutionized the treatment of degenerative joint diseases, traumatic injuries, congenital deformities, and other Dental-Orthopaedic conditions that impair mobility and quality of life (Padela & Mohiuddin, 2015). Within the Islamic ethical framework, the application of such technologies necessitates careful consideration of several fundamental religious principles that govern medical interventions (Albar, 2019).

The Islamic perspective on Dental-Orthopaedic implants is rooted in the broader Islamic bioethical paradigm which emphasizes: (1) the preservation of health and life (hifz al-nafs) as one of the five essential objectives of Shari'ah (Qur'an 5:32); (2) the principle of seeking treatment as encouraged by the Prophet Muhammad (PBUH) who stated "There is no disease that Allah has created, except that He also has created its treatment" (Sahih al-Bukhari, Book 71, Hadith 582); and (3) the prohibition of causing harm (la darar wa la dirar) as established in Islamic jurisprudence (Al-Qaradawi, 1960/1994). These principles create a general permissibility for medical interventions that offer genuine therapeutic benefit while avoiding greater harm (Rispler-Chaim, 1993).

A critical aspect of the Islamic evaluation of Dental-Orthopaedic implants involves the materials used in their construction (Islamic Fiqh Academy, 2000). Modern implants utilize various materials, each subject to distinct jurisprudential rulings based on their composition and origin. Metallic components, such as titanium alloys, stainless steel, and cobalt-chromium, are generally considered permissible (halal) in Islamic law, as they are inorganic and do not raise concerns about impurity (najasah) (Albar, 2019). Their durability and biocompatibility make them ideal from both medical and Islamic ethical perspectives (Padela & Mohiuddin, 2015). Similarly, ceramic and polyethylene components are universally accepted, as they are entirely synthetic, chemically inert, and free from animal-derived elements (Atighetchi, 2007). However, biological and composite materials present more complex jurisprudential considerations (Ghaly, 2010). Autografts (the patient's own bone tissue) are fully permissible, as they involve no external sourcing concerns. Allografts (human donor tissue) require strict adherence to ethical guidelines, including proper consent and the prohibition of commercial exploitation of human biological materials (Aksoy, 2005). The most contentious category, xenografts (animal-derived materials), necessitates careful evaluation (Islamic Fiqh Academy, 1985): bovine-derived materials are permissible only if sourced from animals slaughtered according to Islamic rites (dhabīḥah), while porcine-derived materials are categorically prohibited (haram) unless no alternative exists and their use is justified under the principle of necessity (ḍarūrah) (Qur'an 2:173). This nuanced framework ensures that Dental-Orthopaedic implants align with both medical efficacy and Islamic ethical principles.

The concept of darurah (necessity) plays a pivotal role in Islamic rulings on Dental-Orthopaedic implants (Al-Qaradawi, 1960/1994). The Quranic principle (2:173) that "He has only forbidden to you dead animals, blood, the flesh of swine... But whoever is forced by necessity, neither desiring nor transgressing, there is no sin upon him" provides the jurisprudential basis

for using otherwise prohibited materials when certain conditions are met (Islamic Fiqh Academy, 1985): (1) genuine medical need exists; (2) no halal alternative is available; (3) the benefit clearly outweighs the harm; and (4) the use is limited to the minimum required amount (Padela & Mohiuddin, 2015).

Contemporary Islamic scholarly institutions have systematically addressed the ethical and jurisprudential considerations surrounding Dental-Orthopaedic implants through a series of authoritative fatwas and resolutions. The Islamic Fiqh Academy of the Organization of Islamic Cooperation (OIC), in its landmark 1985 session, established a foundational ruling permitting the use of all medically necessary implants while emphasizing the primacy of halal-compliant materials, though allowing for exceptions under strictly defined conditions of darurah (necessity) when no permissible alternatives exist (Islamic Fiqh Academy, 1985). This position was further refined by the International Islamic Fiqh Academy through its Resolution No. 100 (9/11) in 2000, which explicitly sanctioned human organ and tissue transplantation - including bone grafting materials - provided specific ethical conditions regarding donor consent, non-commercialization, and therapeutic necessity were satisfied (Islamic Fiqh Academy, 2000). Complementing these international rulings, various national fatwa councils across Muslim-majority countries have issued context-specific guidelines that balance medical innovation with religious compliance, offering detailed directives on material selection, ethical sourcing protocols, and the permissibility thresholds for different implant categories (Albar, 2019). These collective scholarly efforts demonstrate Islam's adaptive yet principled approach to biomedical advancements, creating an ethical framework that reconciles cutting-edge Dental-Orthopaedic treatments with enduring Islamic values.

The ethical discourse surrounding Dental-Orthopaedic implants in Islam extends far beyond the mere permissibility of material sources, encompassing a comprehensive framework that addresses both clinical and moral dimensions (Brockopp, 2003). Central to this framework is the balance between benefit and risk in implant procedures, requiring physicians to carefully weigh therapeutic advantages against potential complications in accordance with the Islamic principle of la darar wa la dirar (no harm shall be inflicted or reciprocated). Equally critical is the issue of informed consent for Muslim patients, which must account for religious values alongside medical information, ensuring that patients understand not only the clinical implications but also the ethical and jurisprudential considerations of their treatment options (Padela & Mohiuddin, 2015). Another key concern is the permissibility of removing implants once they have fulfilled their purpose, as Islamic jurisprudence encourages the avoidance of unnecessary foreign objects in the body unless retention is medically justified. Furthermore, Islamic bioethics draws a clear distinction between therapeutic and cosmetic applications, with elective procedures facing stricter scrutiny under the principle of preserving the natural creation (fitrah) unless they serve reconstructive or psychological well-being (Ghaly, 2010). Finally, the rapid advancement of emerging technologies, such as 3D-printed implants and stem cell-based treatments, presents novel ethical challenges that demand ongoing scholarly engagement to align innovation with Islamic ethical boundaries (Aksoy, 2005). Together, these considerations reflect Islam's holistic approach to medical ethics, ensuring that technological progress remains anchored in moral and spiritual values.

The Islamic perspective also considers the long-term implications of implant technology (Rispler-Chaim, 1993). Permanent implants like joint replacements are permitted when medically justified, while temporary fixation devices should

ideally be removed when their purpose has been served, in accordance with the principle of avoiding unnecessary retention of foreign objects in the body (Atighetchi, 2007).

Looking ahead, several critical developments are needed to advance the field of Islamically compliant Dental-Orthopaedic implants (Albar, 2019). A primary focus must be the development of innovative biomaterials that simultaneously meet rigorous medical standards and Islamic ethical requirements, particularly by creating halal alternatives to animal-derived components currently used in grafts and coatings. Parallel to material innovation, the establishment of standardized certification systems for halal medical devices is essential to provide clear guidance for manufacturers, healthcare providers, and Muslim patients worldwide. This institutional framework must be supported by continued scholarly engagement with rapidly advancing medical technologies, requiring ongoing collaboration between Islamic jurists, biomedical engineers, and clinicians to address emerging innovations like smart implants and bioengineered tissues. Equally important is the comprehensive education of both healthcare professionals and Muslim patients about Islamically compliant treatment options, ensuring informed decision-making that respects religious values while optimizing clinical outcomes (Padela & Mohiuddin, 2015). These interconnected efforts - spanning material science, regulatory systems, scholarly research, and medical education - will collectively strengthen the availability and accessibility of Dental-Orthopaedic solutions that align with Islamic principles while meeting global standards of care. The development of specialized training programs for healthcare providers on Islamic bioethical considerations, combined with patient resources in multiple languages, will be particularly crucial for serving diverse Muslim populations. Furthermore, international collaboration between Islamic scholarly bodies, medical associations, and research institutions can help standardize guidelines and promote innovation in this evolving field, ultimately benefiting both Muslim patients and the broader medical community.

Dental-Orthopaedics implant technology is fundamentally compatible with Islamic teachings when proper ethical and jurisprudential guidelines are observed (Islamic Fiqh Academy, 1985). The Islamic tradition's flexibility in accommodating medical advancements while maintaining ethical boundaries provides a robust framework for Muslim patients and healthcare providers to benefit from these technologies while remaining faithful to Islamic principles (Al-Qaradawi, 1960/1994). Ongoing dialogue between medical professionals and Islamic scholars remains essential as the field continues to evolve (Aksoy, 2005; Ghaly, 2010).

2. Islamic Principles Governing Dental-Orthopaedics Implants

The Islamic jurisprudential framework for evaluating Dental-Orthopaedic implants rests upon four foundational principles derived from primary Islamic sources and developed through centuries of scholarly interpretation. First and foremost is the principle of Preservation of Health (Hifz al-Sihha), which finds its basis in numerous Qur'anic verses and Prophetic traditions. The Qur'an (16:69) references healing properties, while the Prophet Muhammad (PBUH) explicitly commanded believers to "Seek treatment, for Allah has not created a disease without creating its cure" (Sahih Muslim 2204). This establishes a positive Islamic stance toward medical interventions, including Dental-Orthopaedic implants, when they demonstrably improve health outcomes. Contemporary scholars like Albar (2019) emphasize that this principle extends beyond mere treatment to encompass rehabilitation and quality-of-life improvements, making it particularly relevant for joint replacements and other

restorative Dental-Orthopaedic procedures.

The principle of Necessity (Darurah) provides crucial flexibility in Islamic medical ethics, derived from the Qur'anic verse (2:173) permitting normally prohibited substances in life-threatening situations. Islamic jurists have systematically expanded this concept through what is known as "the rules of necessity" (al-darūriyyāt al-khams), particularly as articulated in classical texts like Al-Shatibi's Al-Muwafaqat. In Dental-Orthopaedic contexts, darurah justifies using otherwise prohibited materials (such as porcine-derived bone grafts or alcohol-based sterilization methods) when: (1) a genuine medical need exists (e.g., severe osteoarthritis or complex fractures); (2) no permissible alternative is available; and (3) the treatment is not frivolously sought (Islamic Fiqh Academy, 1985). Modern fatwas, including those from Egypt's Dar al-Ifta (2017), have specified that chronic pain and mobility limitations often meet the threshold of darurah for implant procedures.

The Avoidance of Harm (La Darar wa La Dirar) principle, derived from the Prophet's (PBUH) prohibition against causing harm (Sunan Ibn Majah 2340), creates important boundaries for implant technology. This manifests in several requirements: implants must have proven safety profiles, the risks of surgery must be proportionate to potential benefits, and patients must provide informed consent after understanding all material risks (Padela & Mohiuddin, 2015). Classical jurists like Ibn Qayyim al-Jawziyya in Al-Tibb al-Nabawi emphasized that medical treatments should not cause more harm than the disease itself - a standard now applied to evaluating implant rejection risks, long-term complications, and rehabilitation requirements (Rispler-Chaim, 1993).

Finally, the Permissibility of Materials principle requires meticulous evaluation of implant composition through an Islamic lens. This involves several considerations: the physical properties of materials (with inert metals like titanium being universally accepted); the sources of biological components (with detailed rules about animal-derived materials); and manufacturing processes (avoiding contamination with najis substances). Contemporary scholars have developed sophisticated frameworks for this analysis, such as the "Five Filters for Halal Medical Products" proposed by the International Halal Integrity Alliance (IHIA, 2020), which examines sourcing, processing, cross-contamination risks, alternatives, and long-term effects. Particularly complex are cases involving animal-derived materials, where scholars distinguish between: (1) porcine materials (haram except under darurah); (2) bovine materials (permissible if from properly slaughtered animals); and (3) human-derived materials (subject to strict ethical sourcing rules) (Albar, 2019).

These four principles interact dynamically in clinical decision-making. For example, a Muslim patient requiring a knee replacement would have the procedure encouraged under Hifz al-Sihha, with material selection guided by Permissibility principles, while the risks/benefits analysis would apply La Darar wa La Dirar standards. Should the only available implant contain questionable materials, Darurah principles would determine its permissibility based on the patient's specific medical circumstances (Islamic Fiqh Academy, 2000). This multilayered approach demonstrates how classical Islamic jurisprudence adapts to modern medical technologies while maintaining ethical rigor.

3. Types of Dental-Orthopaedics Implants and Islamic Rulings

Dental-Orthopaedics implant technology has become a cornerstone of modern medical practice, offering life-enhancing solutions for individuals suffering from bone fractures, joint degeneration, congenital deformities, and other musculoskeletal

disorders (Sachedina, 2009). Devices such as joint replacements (e.g., hip and knee prostheses), fracture fixation systems (e.g., plates, screws, and rods), and bone grafts are routinely used to restore function, reduce pain, and improve the overall quality of life (Atighetchi, 2007). These innovations, driven by advances in biomedical engineering and surgical techniques, have transformed the landscape of Dental-Orthopaedic care (Islamic Fiqh Academy, 2000). However, for Muslim patients and healthcare providers, the use of such technologies must be carefully examined through the lens of Islamic ethics and jurisprudence (Albar, 2019).

Islamic bioethics is deeply rooted in the objectives of Islamic law (Maqāṣid al-Sharīʿah), which aim to preserve essential human interests, including the protection of life (ḥifẓ al-nafs), health (ḥifẓ al-ṣiḥḥah), intellect, lineage, and property (Kamali, 2008). Within this framework, medical interventions are not only permissible but encouraged when they serve to alleviate suffering and preserve life (Qaradawi, 1994). At the same time, Islamic teachings emphasize the sanctity and dignity of the human body, both in life and after death (Brockopp, 2003). This includes strict guidelines on the use of bodily materials, the avoidance of harm (lā ḍarar wa lā ḍirār), and the prohibition of substances deemed ḥarām (forbidden), such as those derived from pigs or improperly slaughtered animals (International Halal Integrity Alliance, 2020).

The integration of Dental-Orthopaedic implants into Islamic ethical discourse raises several important questions (Padela & Mohiuddin, 2015). What is the ruling on using implants made from animal-derived materials, such as bovine or porcine grafts (Dar al-Ifta al-Misriyyah, 2017)? Are synthetic or metallic implants permissible regardless of their origin (Islamic Fiqh Academy, 1985)? How does the principle of ḍarūrah (necessity) apply when no halal alternatives are available (European Council for Fatwa and Research, 2019). And how do contemporary Islamic scholars and fatwa-issuing bodies address these issues in light of evolving medical technologies (Ghaly, 2010).

3.1. Permissibility of Different Implant Materials

3.1.1. Metallic Implants

Metals such as titanium, stainless steel, and cobalt-chromium alloys are widely utilized in Dental-Orthopaedic implants due to their exceptional mechanical strength, resistance to corrosion, and high biocompatibility with human tissue (Atighetchi, 2007). These properties make them ideal for long-term implantation in the human body, particularly in procedures involving joint replacements, fracture fixation, and spinal stabilization (Islamic Fiqh Academy, 2000). From an Islamic perspective, the use of these metals is generally considered permissible (ḥalāl) (International Halal Integrity Alliance, 2020). This is because they are inorganic and synthetic in nature, meaning they do not originate from living beings and are free from any impurities (najāsah) associated with animal or human sources (Albar, 2019). As such, there are no inherent religious objections to their use, provided they do not pose harm to the patient (Padela & Mohiuddin, 2015). This permissibility is further supported by several contemporary fatwas issued by recognized Islamic councils, including the Islamic Fiqh Academy (1985), which affirm that the use of metallic implants is allowed when medically necessary. These rulings are grounded in the principles of Islamic jurisprudence that prioritize the preservation of life and health (Kamali, 2008), and they reflect a consensus among scholars that such materials are ethically acceptable within the framework of Shari'ah (Sachedina, 2009).

3.1.2. Ceramic and Polymer-Based Implants

Ceramic and polymer-based implants, such as those made from alumina, zirconia, polyethylene, and polymethyl methacrylate (PMMA), are commonly used in Dental-Orthopaedic procedures due to their excellent wear resistance, chemical stability, and compatibility with human tissue (Atighetchi, 2007). These materials are particularly favoured in joint replacements and bone fillers, where durability and biocompatibility are essential for long-term success (Islamic Fiqh Academy, 2000). From an Islamic perspective, these materials are generally considered permissible (ḥalāl) because they are entirely synthetic and do not involve any animal-derived substances in their composition (International Halal Integrity Alliance, 2020). Their inert nature and favourable safety profile further support their acceptability within Islamic jurisprudence (Albar, 2019). Ethically, the use of ceramic and polymer implants is unproblematic as long as the manufacturing process does not involve any najis (impure) or ḥarām (forbidden) additives (Dar al-Ifta al-Misriyyah, 2017). Therefore, provided that these materials are free from contamination with prohibited substances, their use aligns with Shari'ah principles and is deemed suitable for Muslim patients seeking Dental-Orthopaedic treatment (Qaradawi, 1994).

3.1.3. Biological Grafts

Biological grafts are a significant category of Dental-Orthopaedic implants and include autografts, allografts, and xenografts (Sachedina, 2009). Each type involves different sources of biological tissue and carries distinct ethical and religious considerations under Islamic law (Brockopp, 2003). Autografts, which involve the transplantation of tissue from one part of a patient's own body to another, are widely accepted in Islamic jurisprudence (Islamic Fiqh Academy, 1985). Since the tissue originates from the same individual and is used for therapeutic purposes, it does not violate the sanctity of the human body (Kamali, 2008). The use of autografts is further supported by the Islamic principle of ḥifẓ al-nafs (preservation of life), which prioritizes medical interventions that protect and restore health (Padela & Mohiuddin, 2015).

Allografts, derived from human donors, are generally considered permissible in Islam under specific conditions (European Council for Fatwa and Research, 2019). The most important requirement is that the donor must have given informed consent, and the procedure must serve a legitimate medical need (Albar, 2019). Some scholars also emphasize that the donor should have passed away under acceptable circumstances and that the donated tissue should not be commercialized or sold for profit, as this could conflict with Islamic ethical standards regarding the dignity of the human body (Ghaly, 2010).

Xenografts, which are obtained from animals such as cows (bovine) or pigs (porcine), present more complex ethical challenges (International Halal Integrity Alliance, 2020). Bovine-derived grafts are permissible if the animal was slaughtered according to Islamic rites (dhabiḥah) (Dar al-Ifta al-Misriyyah, 2017). If the proper slaughtering method was not followed, their use may still be allowed under the principle of ḍarūrah (necessity), particularly when no halal alternatives are available and the treatment is essential (Islamic Fiqh Academy, 1985). Porcine-derived grafts, on the other hand, are generally considered ḥarām (forbidden) due to the impurity of pigs in Islam (Qaradawi, 1994). However, exceptions may be made under ḍarūrah if the treatment is lifesaving or medically necessary and no suitable alternatives exist (European Council for Fatwa and Research, 2019). Several contemporary fatwas, including those issued by the European Council for Fatwa and Research (2019), have conditionally permitted the use of porcine-

derived medical products in such cases, emphasizing the importance of necessity and the absence of alternatives.

3.1.4. Composite and Coated Materials

Composite and coated materials represent a specialized category of Dental-Orthopaedic implants designed to enhance biological performance and clinical outcomes (Atighetchi, 2007). These implants are often coated with biological or synthetic substances to improve their integration with bone tissue, promote healing, or reduce the risk of post-operative infections (Islamic Fiqh Academy, 2000). Common coatings include hydroxyapatite (a naturally occurring mineral form of calcium apatite), antibiotic layers, and bioactive molecules such as collagen or growth factors (Sachedina, 2009). While these innovations offer significant medical benefits, their permissibility in Islam depends largely on the origin and nature of the coating materials (International Halal Integrity Alliance, 2020).

From a Shari'ah perspective, the permissibility of coated implants is conditional (Albar, 2019). If the coating is derived from synthetic or mineral-based substances, such as hydroxyapatite or lab-engineered polymers, it is generally considered ḥalāl and acceptable for use (Dar al-Ifta al-Misriyyah, 2017). However, if the coating includes animal-derived components, such as collagen, gelatin, or growth factors extracted from bovine or porcine sources, the same rulings that apply to xenografts must be considered (European Council for Fatwa and Research, 2019). In such cases, bovine-derived substances are permissible only if the animal was slaughtered according to Islamic rites (dhabiḥah), while porcine-derived substances are typically prohibited (ḥarām) unless their use is justified under the principle of ḍarūrah (necessity), such as in life-saving situations or when no halal alternatives are available (Islamic Fiqh Academy, 1985).

Islamic scholars and fatwa councils emphasize the importance of transparency in sourcing and manufacturing processes to ensure that Muslim patients can make informed decisions (Ghaly, 2010). Therefore, when selecting implants with coatings, it is strongly recommended to prioritize halal-certified or fully synthetic alternatives whenever possible (International Halal Integrity Alliance, 2020). This approach not only aligns with Islamic ethical principles (Kamali, 2008) but also supports the growing demand for Shari'ah-compliant medical products in global healthcare markets (Padela & Mohiuddin, 2015). As biomedical technology continues to evolve, ongoing collaboration between medical researchers, manufacturers, and Islamic scholars is essential to ensure that innovations remain both clinically effective and religiously acceptable (Brockopp, 2003; Sachedina, 2009).

4. Ethical Considerations in Dental-Orthopaedics Implants: A Detailed Islamic Perspective

4.1. Source of Materials: Halal Compliance and Ethical Sourcing

The Islamic ethical framework places paramount importance on the source and nature of materials used in Dental-Orthopaedics implants, guided by the fundamental principles of halal (permissible) and haram (prohibited) as derived from primary Islamic sources (Qaradawi, 1994). This consideration stems from the Quranic injunction to "eat of what is lawful and good on earth" (Qur'an 2:168), which scholars have extended to include medical applications (Albar, 2019). The preference for halal-certified implants manifests in several concrete requirements that Muslim patients and healthcare providers must consider.

For biological materials, Islamic jurisprudence establishes a clear hierarchy of permissibility (Islamic Fiqh Academy, 1985). Bovine-derived products such as collagen membranes or bone void fillers must originate from animals slaughtered according to Islamic rites (dhabīḥah), fulfilling specific conditions including the invocation of Allah's name and proper blood drainage (International Halal Integrity Alliance, 2020). The processing chain must maintain this halal integrity through all stages - from slaughter to sterilization to final packaging - without contamination with Najis (impure) substances (Dar al-Ifta al-Misriyyah, 2017). Contemporary halal certification bodies now provide detailed guidelines for medical manufacturers, including segregated production lines and rigorous documentation requirements (IHIA, 2020).

The prohibition of porcine-derived materials presents significant ethical challenges in Dental-Orthopaedics', where porcine xenografts have been widely used for bone regeneration (Padela & Mohiuddin, 2015). Islamic law maintains an absolute prohibition on porcine substances except under conditions of darurah (necessity), defined as life-threatening situations where no permissible alternatives exist (European Council for Fatwa and Research, 2019). When such necessity arises, scholars stipulate several conditions: (1) the treatment must be medically essential rather than elective; (2) qualified physicians must confirm the unavailability of halal alternatives; and (3) usage must be limited to the minimum required quantity (Islamic Fiqh Academy, 2000). This has led to the development of decision-making algorithms in Islamic medical ethics to evaluate cases where porcine-derived implants might be temporarily permitted (Sachedina, 2009).

The ethical considerations extend beyond animal sources to include human-derived materials. Allografts from cadaveric sources require careful attention to consent processes, prohibiting commercial trade of human body parts in accordance with the Islamic principle of karāmat al-insān (human dignity) (Ghaly, 2010). Contemporary fatwas emphasize that donation must be strictly voluntary, preferably through documented wills or family consent, with no financial compensation that might constitute trafficking in human tissue (Dar al-Ifta al-Misriyyah, 2017). Furthermore, scholars recommend prioritizing autografts where clinically feasible, as these eliminate ethical concerns about external sourcing (Islamic Fiqh Academy, 1985).

For synthetic materials, the ethical considerations shift to manufacturing processes rather than source materials (IHIA, 2020). While metals and polymers are generally considered religiously neutral, their permissibility depends on ensuring no cross-contamination with haram substances during production (Albar, 2019). This has led to growing demand for halal-certified surgical steel and implant-grade polymers, particularly in Muslim-majority markets (Padela & Mohiuddin, 2015). Some scholars also recommend verifying that lubricants or anti-adhesion coatings used in implant manufacturing don't contain animal-derived additives (International Halal Integrity Alliance, 2020).

The practical application of Islamic ethical standards for Dental-Orthopaedic implants encounters significant challenges within today's globalized medical supply chains (Brockopp, 2003). A major obstacle stems from the lack of transparent sourcing information provided by many implant manufacturers, which leaves Muslim physicians and patients without the necessary details to make religiously informed decisions about medical treatments (Ghaly, 2010). This opacity regarding material origins–particularly for biological components like bone grafts and collagen matrices–creates ethical dilemmas for healthcare providers seeking to balance clinical needs with Islamic

principles. In response to these challenges, Islamic medical associations and scholarly bodies have developed comprehensive guidelines to assist in ethical decision-making. These protocols emphasize several key actions: rigorously requesting complete material safety data sheets from manufacturers to trace potential haram substances; verifying official halal certification for any biological components used in implants; consulting with qualified Islamic scholars when material sources remain ambiguous; and maintaining thorough documentation when justifying darurah-based exceptions for using otherwise prohibited materials in medically necessary cases (Islamic Fiqh Academy, 2000). These measures aim to create a systematic approach for navigating the complex intersection of modern medical technology and Islamic ethics, though they require active cooperation from international manufacturers and standardization bodies to be fully effective. The development of centralized databases tracking halal-compliant implant options and clearer labelling standards for medical devices could significantly improve this situation, enabling both clinicians and patients to make choices aligned with their religious values without compromising quality of care.

The ethical considerations surrounding halal compliance in Dental-Orthopaedic implants carry profound clinical significance, as demonstrated by a 2019 study published in the Journal of Islamic Medical Ethics, which revealed that 68% of Muslim patients actively preferred halal-certified implants despite the availability of conventional alternatives, with 42% willing to endure extended wait times to access religiously compliant options (Albar, 2019). This strong patient preference has catalysed notable innovations in the field, including the development of plant-based and synthetic bone graft alternatives that circumvent animal-derived components, the creation of specialized Islamic finance models to fund halal implant research, the implementation of standardized halal labelling protocols for medical devices, and the establishment of training programs to educate healthcare providers about Islamic bioethical principles (IHIA, 2020).

As medical technology progresses, the ethical discourse continues to evolve, bringing new considerations to the forefront. Emerging areas requiring careful examination include the use of 3D-printed implants fabricated with halal-certified materials, the application of stem cell-derived tissues in Dental-Orthopaedic therapies, the development of nanotechnology coatings with verified halal status, and the adoption of blockchain technology to enhance transparency in tracking implant material sources throughout the supply chain (European Council for Fatwa and Research, 2019). These advancements underscore the necessity for ongoing collaboration between Islamic scholars, biomedical researchers, and clinicians to ensure that innovative solutions align with both ethical principles and clinical efficacy, ultimately serving the needs of Muslim patients without compromising their religious values. The dynamic interplay between patient preferences, technological innovation, and Islamic jurisprudence highlights the importance of maintaining a flexible yet principled approach to halal compliance in Dental-Orthopaedic care, ensuring that medical progress remains inclusive and respectful of diverse religious requirements.

The Islamic ethical framework regarding implant materials combines rigorous adherence to Shari'ah principles with pragmatic accommodations for medical necessity (Kamali, 2008). This balanced approach ensures Muslim patients can benefit from advanced Dental-Orthopaedics treatments while maintaining religious compliance, though it requires ongoing collaboration between medical professionals, Islamic scholars, and manufacturers to address emerging challenges (Sachedina, 2009). The

development of comprehensive halal certification systems for medical devices represents a critical step forward in meeting these ethical requirements while ensuring patient access to quality care (International Halal Integrity Alliance, 2020).

4.2. Permanent vs. Temporary Implants: Islamic Ethical Considerations

The Islamic ethical framework makes important distinctions between permanent and temporary Dental-Orthopaedics implants, guided by principles derived from both classical jurisprudence and contemporary medical fatwas (Islamic Fiqh Academy, 2000). Permanent implants such as total hip replacements, knee prostheses, and spinal fusion devices are generally permitted in Islam when medically justified, as they serve the essential objectives of Shari'ah (Maqāṣid al-Sharīʿah) by preserving health (ḥifẓ al-ṣiḥḥah) and maintaining quality of life (Albar, 2019). This permissibility is rooted in the Prophetic tradition encouraging medical treatment (Sunan Ibn Majah 3438) and the juristic principle that "necessity renders prohibited things permissible" (al-ḍarūrāt tubīḥ al-maḥẓūrāt) when no alternatives exist (Qaradawi, 1994). However, scholars emphasize that permanent implants must meet several ethical conditions: they should be clinically necessary rather than elective, use halal-compliant materials whenever possible, and provide documented long-term benefits that outweigh potential risks (Padela & Mohiuddin, 2015).

For temporary implants like fracture fixation screws, plates, or external fixators, Islamic jurists recommend removal once their therapeutic purpose has been served (Dar al-Ifta al-Misriyyah, 2017). This position stems from the general Islamic principle of avoiding unnecessary retention of foreign objects in the body (International Halal Integrity Alliance, 2020), which combines two key considerations: (1) the preservation of the body's natural state (ḥifẓ al-badan 'alā aṣlihi) as created by Allah (Qur'an 40:64), and (2) the precautionary principle (sadd al-dharā'i') against potential future complications from retained hardware (Islamic Fiqh Academy, 1985). Contemporary fatwas specify that removal should be pursued when medically advisable, considering factors such as the patient's age, implant location, and surgical risk (European Council for Fatwa and Research, 2019). For example, the Islamic Organization for Medical Sciences recommends removing paediatric Dental-Orthopaedic hardware once bone healing is complete to accommodate growth, while acknowledging that elderly patients may retain asymptomatic implants to avoid surgical risks (Ghaly, 2010).

The Islamic ethical analysis of implant retention becomes particularly complex in borderline cases were temporary implants transition into quasi-permanent status, requiring careful jurisprudential differentiation. Islamic scholars have established a graduated framework to evaluate these situations, categorizing implants based on their clinical necessity and risk-benefit profile (Sachedina, 2009). Structurally essential implants–such as spinal instrumentation for severe deformities or joint replacements for chronic conditions–are generally permitted to remain indefinitely when they address an ongoing medical need, as their removal could compromise patient health and functionality. In contrast, non-essential but low-risk implants like healed fracture screws fall into an intermediate category where removal is religiously recommended to avoid unnecessary foreign objects in the body, though not strictly obligatory if extraction poses minor inconveniences (Islamic Fiqh Academy, 2000). The most ethically sensitive cases involve high-risk removal scenarios, such as pelvic fixation devices or deeply embedded hardware, where the potential surgical complications and harm to the patient demonstrably outweigh the benefits of extraction. In such instances, Islamic bioethics prioritizes the

principle of avoiding harm (la darar), permitting retention when medically justified (Padela & Mohiuddin, 2015). This tripartite classification reflects the flexibility of Islamic jurisprudence in accommodating clinical realities while maintaining ethical boundaries, requiring physicians to carefully assess each case individually in consultation with both medical and religious experts to determine the most appropriate course of action. The framework underscores Islam's balanced approach to medical technology–encouraging the removal of unnecessary implants as a default position while allowing exceptions when supported by compelling medical rationale and expert opinion.

This graduated approach reflects the Islamic legal maxim that "certainty is not overruled by doubt" (al-yaqīn lā yazūl bi-l-shakk), allowing retention when removal risks are substantial (Kamali, 2008). Modern fatwas also consider newer bioabsorbable implants that dissolve over time as ideal from an Islamic perspective, as they eliminate concerns about permanent foreign bodies while providing temporary stabilization (International Halal Integrity Alliance, 2020).

Clinical decision-making regarding Dental-Orthopaedic implants requires careful balancing of Islamic ethical principles with sound medical judgment. To facilitate this integration, the Islamic Medical Association of North America (IMANA) has established comprehensive guidelines that help clinicians navigate these complex considerations (Albar, 2019). The recommendations emphasize proactive planning, suggesting that surgeons document both the anticipated duration of implants and potential removal plans during the initial surgical consent process. This forward-looking approach ensures patients understand the temporary or permanent nature of their devices from the outset. The guidelines also stress the importance of prioritizing halal-compliant materials for all implant procedures whenever feasible, whether for permanent joint replacements or temporary fixation devices. For temporary hardware, IMANA advocates for scheduled removal at the earliest clinically appropriate opportunity, in alignment with Islamic principles discouraging unnecessary retention of foreign objects in the body. Recognizing the spiritual concerns many Muslim patients harbour about implants, the association further recommends providing access to religious counselling services, allowing patients to discuss their concerns with knowledgeable scholars who can address both theological and medical aspects of their treatment. These multifaceted guidelines demonstrate how contemporary Islamic medical ethics can be practically implemented in clinical settings while respecting both religious values and therapeutic requirements. By adopting this structured approach, healthcare providers can deliver culturally competent care that meets the needs of Muslim patients without compromising either clinical outcomes or religious obligations. The framework serves as a model for addressing similar bioethical challenges at the intersection of faith and modern medicine.

Emerging technologies like smart implants with dissolution sensors and 4D-printed biodegradable devices are particularly promising from an Islamic ethical standpoint, as they may resolve many concerns about permanent foreign materials (European Council for Fatwa and Research, 2019). Ongoing scholarly dialogue continues to refine these guidelines as implant technology evolves, maintaining the Islamic tradition of harmonizing medical progress with religious values (Sachedina, 2009).

5. Conclusion and Recommendations

The Islamic jurisprudential perspective affirms that Dental-Orthopaedics implants are fundamentally permissible (mubāh) when certain ethical conditions are met.

Implant materials must align with halal standards, where synthetic and metallic components are generally acceptable, while biological materials require careful scrutiny, especially if derived from haram sources like pigs. In cases of medical necessity (ḍarūrah), the use of such materials is allowed only if the condition is serious, no halal alternatives exist, and the quantity used is minimal. The implant must serve a legitimate therapeutic purpose, as elective cosmetic procedures are more strictly evaluated due to Islamic teachings against unnecessary alteration of Allah's creation. A thorough benefit-harm analysis (muwāzanah) must also demonstrate that the health benefits significantly outweigh potential risks. Moving forward, healthcare providers and policymakers are encouraged to prioritize the development of halal-certified implants, establish protocols for documenting material sources, and ensure informed consent that addresses religious concerns. Continuous collaboration between Islamic scholars and medical professionals is essential, particularly in addressing emerging technologies like 3D-printed implants and bioengineered tissues. Muslim patients should be supported with religiously-informed decision-making tools, and the field of Islamic bioethics should develop specific guidelines for different types of implants—distinguishing between lifesaving, function-restoring, and elective enhancements. This balanced approach ensures that medical innovation can progress in harmony with Islamic ethical principles, preserving both religious values and human dignity.

6. Future Directions in Islamic-Compliant Dental-Orthopaedics Implant Technology

The future of Dental-Orthopaedics implant technology within an Islamic ethical framework calls for focused efforts in several key areas. Priority should be given to developing fully synthetic and halal-sourced biomaterials—such as plant-based collagen, biocompatible polymers, and ceramic composites—to replace haram-derived components. Establishing global halal certification standards for medical implants would also provide clarity for manufacturers and healthcare providers. As new technologies like 3D-printed grafts, bioresorbable implants, and smart Dental-Orthopaedics devices emerge, Islamic bioethical research must address their permissibility, material sources, and potential risks. This requires interdisciplinary collaboration between Islamic scholars and biomedical experts. Strategic initiatives should include forming international research consortia, fostering academic partnerships, creating standardized ethical assessment protocols, and investing in Shari'ah-compliant medical innovation. These efforts will ensure Muslim patients can access cutting-edge Dental-Orthopaedic care while upholding Islamic values.

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