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THE USE OF HUMAN CHIP IMPLANTS FROM THE HADITH PERSPECTIVE

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Abstract

The advancement of chip implant technology in humans has introduced profound transformations across multiple sectors, particularly in healthcare, security, and digital finance. These microelectronic devices, embedded within the human body, serve various functions ranging from medical monitoring and identification to real-time control of digital systems. In medical contexts, chip implants have demonstrated potential in managing chronic illnesses and streamlining access to patient health records. However, their integration into human life also provokes ethical

and theological debates, especially within Islamic discourse. This study explores the Islamic ethical framework—focusing on the hadith of Prophet Muhammad Pbuh. —in evaluating the permissibility of chip implants. Employing a qualitative literature review, this research analyzes classical hadith texts alongside contemporary Islamic scholarship, fatwas, and bioethical debates. The study finds that while chip implants are not directly addressed in hadith, foundational Islamic legal principles such as *lā ḍarar wa lā ḍirār* (no harm and no reciprocating harm), *ḥifẓ al-nafs* (protection of life), and privacy preservation provide normative guidelines. From this perspective, chip implants for urgent medical purposes are conditionally permissible, whereas their use for luxury, surveillance, or non-essential purposes may contravene Islamic ethical standards. This research contributes to contemporary Islamic bioethics by offering a hadith-based framework for navigating emerging biomedical technologies.

Keywords: Chip Implant, Hadith Health, Islamic Ethics, Privacy.

Abstract

Kemajuan teknologi implan chip pada manusia telah membawa perubahan besar di berbagai bidang, khususnya dalam layanan kesehatan, keamanan, dan transaksi keuangan digital. Perangkat mikroelektronik ini, yang ditanamkan ke dalam tubuh manusia, memiliki berbagai fungsi mulai dari pemantauan medis dan identifikasi hingga pengendalian sistem digital secara real-time. Dalam konteks medis, implan chip menunjukkan potensi dalam menangani penyakit kronis serta mempermudah akses cepat terhadap data kesehatan pasien. Namun, integrasi teknologi ini dalam kehidupan manusia juga menimbulkan perdebatan etis dan teologis, terutama dalam wacana Islam. Studi ini mengkaji kerangka etika Islam—dengan fokus pada hadis Nabi Muhammad Saw. —dalam menilai kebolehan penggunaan implan chip. Dengan menggunakan metode kajian literatur kualitatif, penelitian ini menganalisis teks-teks hadis klasik bersama literatur keislaman kontemporer, fatwa, dan perdebatan bioetika. Hasil penelitian menunjukkan bahwa meskipun implan chip tidak secara eksplisit dibahas dalam hadis, prinsip-prinsip dasar hukum Islam seperti *lā ḍarar wa lā ḍirār* (tidak boleh membahayakan diri sendiri maupun orang lain), *ḥifẓ*

al-nafs (perlindungan jiwa), dan perlindungan privasi memberikan pedoman normatif. Dari sudut pandang ini, penggunaan implan chip untuk keperluan medis yang mendesak dapat dibolehkan secara syar'i, sedangkan penggunaannya untuk tujuan non-medis, kemewahan, atau yang berpotensi melanggar privasi dan membahayakan, dinilai bertentangan dengan standar etika Islam. Penelitian ini berkontribusi pada wacana bioetika Islam kontemporer dengan menawarkan kerangka etis berbasis hadis untuk menyikapi kemajuan teknologi biomedis.

Kata Kunci: Etika Islam, Hadis, Implan Chip, Privasi, Kesehatan.

Introduction

Technological developments are now increasingly advanced and modern, as seen in the technology of implanting chips in the human body, which has brought about changes in various aspects of life, particularly in the fields of health, security, improving the standard of living of society, and in the field of financial transactions. A chip implant is an electronic device that combines microelectronics technology implanted into the human body for various medical and health applications (Price, 2024).

In addition, chip implants can also be used in other fields such as security, identification, and communication, although their primary use is currently focused on health and medical applications. This technology, which enables direct interaction between the nervous system and electronic devices, has great potential in helping to cure neurological diseases and improve the quality of life of patients with paralysis (Gaurav Roy, 2023).

In the field of healthcare, bracelets with chips can help hospitals obtain accurate patient information quickly and easily. Medical staff can read the chip-embedded bracelet to identify each patient by their unique characteristics (e.g., name, age, gender) and immediately access information about the patient's health records, such as allergy history, prescribed medications, required medication doses, and laboratory test results (Castro & Fosso Wamba, 2007). Additionally, the chip implant also functions to administer medication to patients in a programmed manner (Wang, 2022).

In the field of medicine, chip implantation has proven to be useful for monitoring and managing certain medical conditions. For example, in patients with type 1 diabetes, chips can be integrated with insulin pumps to efficiently regulate blood sugar levels, which has a positive impact on disease management (Eltorai et al., 2016). Chip implants can be used for various purposes, such as monitoring patients' health conditions in real time, sending medical data to doctors or healthcare systems, and even controlling medical devices inside patients' bodies. This enables more accurate diagnoses, more personalized care, and more effective long-term monitoring (Putri et al., 2024)

In the field of security, chip implant technology has been proposed to improve the safety of firearms. For example, firearms manufacturers in South Carolina are considering the use of chip implants to ensure that only authorized personnel can use the weapons, by integrating a scanner into the gun handle that only activates the weapon if the corresponding chip is detected (EETimes, 2004).

However, this technological development raises various important issues related to ethics and religion, especially from an Islamic and hadith perspective, regarding privacy, surveillance, and potential health risks. Therefore, this study aims to describe the Islamic view, particularly based on hadith, in responding to advances in chip implant technology in humans.

In the verses of the Qur'an and the hadiths of the Prophet Muhammad, peace be upon him, there is no specific term that explicitly refers to chip implants. However, values related to the use of chip implants can be found in the hadiths of the Prophet, peace be upon him. For example, there is a prohibition against harming others, and it is permitted to perform actions aimed at medical and health purposes. Since chip implants are a modern technology that did not exist during the time of Prophet Muhammad, peace be upon him, there are no hadiths that directly address them. Therefore, the author analyzes the values and principles of Sharia contained in the existing hadiths to derive an analogical perspective on the use of this technology.

Numerous studies have addressed the topic of chip implants, both in the form of journal articles and book chapters. One such article by Alfi Malika Putri et al., titled *"Penggunaan Implan RFID pada Manusia dalam Kajian Bioetika"* (The Use of RFID

Implants in Humans from a Bioethical Perspective), was published in the *Jurnal Inovasi Kesehatan Terkini* in 2024. This work explores the use of RFID implants from multiple angles, including bioethics, Islamic law, Indonesian legislation, and international legal frameworks (Putri et al., 2024).

Another relevant study by Nurul Hafizoh, titled *"Keluarga Berencana dalam Perspektif Hadis: Menyelami Petunjuk Nabi Terkait Keseimbangan Hidup"*, published in the *Jurnal Ilmu Keislaman* in 2024, examines the permissibility of temporary contraceptive implants in light of hadiths related to *'azl*, concluding that such methods are permissible as long as they do not impair reproductive health (Hafizoh et al., 2024). Additionally, a paper presented at the 2020 *International Multidisciplinary Conference (IMC)* by Ruslinawati Abdul Ghani, *"Sains dan Teknologi Menurut Perspektif Al-Qur'an"*, discusses the Islamic view on the development of science and technology (Abdul Ghani et al., 2020). While these studies provide general insights into implants from an Islamic perspective, none specifically examine chip implants through the lens of hadith. The present research seeks to fill this gap by analyzing chip implants in light of the prophetic traditions (*ḥadīth*) of Prophet Muhammad

This research is essential in light of rapid technological and scientific advancements that increasingly influence daily life, including through the use of chip implants. A religious perspective is needed to ensure that Muslims respond to such developments not merely as trends, but with a grounded understanding of Islamic legal principles—particularly those derived from the hadith of the Prophet Muhammad. This study aims to analyze the use of chip implants in humans from a hadith-based perspective. Employing a qualitative approach with a library research method, data were collected through documentation of both primary and secondary sources. Primary data include hadith compilations, fatwas, and scholarly opinions on technology and Islamic law, while secondary data consist of relevant books, journal articles, and ethical studies related to implants.

The analysis focuses on hadiths concerning the prohibition of *tajassus* (spying), protection of individual rights, and the principle *lā dharar wa lā dhirār* (no harm and no reciprocating harm). Each hadith is critically examined in terms of *sanad* and *matan*, with insights from classical and contemporary scholars. The study then explores the

practical application of chip implants, assessing their benefits, risks, and ethical implications, particularly concerning privacy. Findings are presented through an integrative analysis linking technological discourse with hadith-based Sharia principles, offering ethical and legal recommendations for Muslim communities.

Discussion

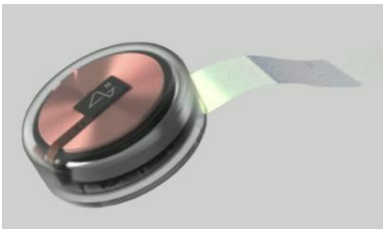
The Phenomenon of Chip Implants in Humans

A chip implant is a miniature electronic device commonly utilized in the fields of medicine, healthcare, and security. This technology primarily employs Radio-Frequency Identification (RFID) or Near-Field Communication (NFC) systems and is typically inserted subcutaneously, often between the thumb and index finger. RFID operates through radio wave signals to identify and retrieve data from embedded tags, even when positioned several meters away from the reader. When implanted in the human body, RFID allows for automatic identification and tracking. RFID systems are categorized based on frequency into three types: Low Frequency (LF), High Frequency (HF), and Ultra-High Frequency (UHF) (Karkera et al., 2025).

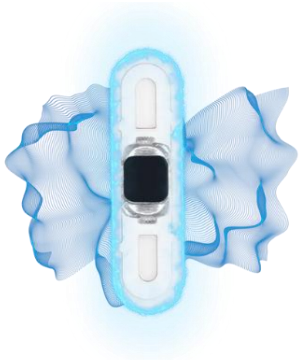
One of RFID's significant advantages lies in its capacity to process and read multiple tags simultaneously—up to 1,000 items per second. Technologically, a chip system comprises three core components: the tag, the reader, and the middleware (Karkera et al., 2025). The *tag* stores data and can be affixed to objects or implanted into living organisms. The *reader* emits radio signals to detect and extract stored information, while *middleware* refers to the software that processes the received data and integrates it within a digital system.

The physical design of chip implants varies according to function. Some are shaped like a grain of rice (Latham, 2022), others are flat (Walletmor, 2021), or coin-like (Neuralink, 2023). Rice-sized chips facilitate everyday tasks such as unlocking doors, computer access, and contactless payments (BBC, 2017). Flat chips are optimized for digital transactions (Walletmor, 2021), while coin-shaped implants are developed to enhance brain function, particularly for patients with neurological impairments (Kleeman, 2025).

Picture 1. Rice grain-shaped chip implant (Source: (McKenna, 2017))



Picture 2. Flat chip implant (Source: (Walletmor, 2021))



Picture 3. Coin-shaped chip implant (Source: (Neuralink, 2023))

The material used by chips to be accepted by the body when implanted is called biocompatible. These materials include:

Polymers such as medical-grade silicone, parylene, and various types of synthetic polymers are used as protective layers or chip capsules due to their stable, flexible nature and lack of triggering immune rejection reactions. Polymers can also be combined with diffusion layers to prevent bodily fluids from leaking into the chip (Seok, 2021). Polymer materials are used because they are easy to shape and can be adapted to the design requirements of the implant (Kang et al., 2021).

Bioglass is used as a protective capsule for the chip to withstand bodily fluids and prevent irritation. Ceramic materials such as alumina and zirconia are used because

they are wear-resistant, corrosion-resistant, and do not react with body tissues (Kang et al., 2021). Titanium, stainless steel, and cobalt-chromium alloys are metals commonly used for chip or implant components because they are very strong, corrosion-resistant, and biocompatible. However, for electronic chips, metals are typically only used in specific parts (S et al., 2024).

For antennas or circuits within the chip, specialized Printed Circuit Boards (PCBs) made from materials like Taconic CER-10 are used, which are flexible and capable of efficiently transmitting high-frequency signals (Nguyen & Seo, 2021).

The chip implantation procedure is relatively simple when performed with the right tools and under sterile conditions. Here is a guide to the steps involved (NBC News, 2019; Walletmor, 2022; WIRED, 2022); The first step in performing a chip implant is selecting the implant location. The most common location for implanting a chip is the space between the index finger and thumb. Before the implant is performed, the area must be thoroughly cleaned and sterilized. Anesthesia may be applied to numb the area and reduce pain.

Using tweezers, the skin at the injection site is gently pinched and held in place. This step helps stabilize the skin and ensure proper chip placement. A small incision is made using a piercing needle or surgical knife, depending on the shape of the chip to be implanted into the body, creating a small pocket or "cavity" in the subdermal layer of the skin.

The chip is inserted into the skin using a piercing needle or tweezers. The chip is carefully inserted into the pocket that has been created, ensuring that it is securely attached so as not to damage the tissue beneath the skin. The chip must be positioned correctly for optimal functionality. Once the chip is securely in place, the skin is closed using stitches around the chip. The incision must be closed by gently pressing until bleeding stops. It is important to keep the area clean and protected to prevent infection.

RFID technology is already widely used to replace keys and passwords. It makes it easier for users to enter their homes, unlock doors, start cars, or log in to laptops. NFC, on the other hand, can be used for digital payments, but NFC is now rapidly developing in the healthcare field, particularly in integration with various biomedical sensors such as temperature sensors, pressure sensors, electrophysiology sensors, blood

flow sensors, and sweat sensors (Kang et al., 2021). According to VeriChip Corp, approximately 2,000 RFID implants have been implanted in humans worldwide to date (NBC News, 2007). The use of these chips is expanding globally, particularly in Europe and North America, and is beginning to grow in Asia and Latin America (Ibrahim, 2023).

Medical implant technology first appeared in a very simple form, namely dental implants found in the body of an Egyptian king who lived more than 3,000 years ago, who replaced his teeth with metal (Boyd J. Tomasetti, 2020). As time and technology advanced, implants now come in a more modern form, namely chip implants. The first chip implant was performed in 1998 on a British scientist named Kevin Warwick (Klein, 1998). However, this technology has only been commercially available for the past 10 years through Walletmor. Walletmor is the first company to offer chip implantation to the general public starting in 2021 (Latham, 2022).

Studies at Stanford University and other research centers have shown that patients with severe paralysis can control computers or wheelchairs using only their minds, enabling them to communicate and perform independent activities that were previously impossible (Goldman, 2017). For example, the use of Brain-Computer Interface (BCI) technology enabled a man paralyzed due to spinal cord injury to stand and walk again naturally, earning recognition as the 2023 World Physics Breakthrough of the Year (Roy, 2024). BCI technology is used in the rehabilitation of stroke patients, spinal cord injury patients, and those with neurodegenerative diseases to accelerate the recovery of bodily functions and improve their quality of life. The system provides interactive simulations tailored to the patient's condition, making therapy more effective (Window, 2024).

Innovations such as the PRIMA retinal implant and other brain chip implant technologies have successfully restored vision in patients with blindness, expanding the scope of brain chip implant benefits beyond motor recovery (Sari, 2024). Brain-Computer Interface (BCI) is also applied to enhance memory, concentration, and learning abilities, as well as help manage stress and boost creativity in healthy individuals, contributing to an overall improvement in quality of life (PT Ardi Media Indonesia, 2025). With BCI, people with disabilities can gain new abilities such as non-

verbal communication and device control, significantly enhancing their autonomy and quality of life (Roy, 2024).

According to a 2017 report by the EMPL Committee on the Use of Chip Implants in Workers, the application of RFID chip technology in humans continues to spark debate. Key aspects highlighted in the evaluation include legal, ethical, health and safety, and security perspectives (Graveling et al., 2018). In Chak Ming Leung's research, outlined in the paper titled "A Physiological Adipose-on-Chip Disease Model to Mimic Adipocyte Hypertrophy and Inflammation in Obesity," a human fat tissue chip model that realistically replicates obesity conditions is introduced, opening new opportunities for metabolic disease research without the use of laboratory animals (Leung et al., 2022).

Despite its many advantages and benefits, there is evidence suggesting that chip implants may pose health risks. One such risk is the potential for radiofrequency radiation to trigger tumor growth, so users are advised to be aware of these risks before undergoing implantation (Mittal et al., 2019). Research conducted on mice implanted with chips showed that some of the animals developed tumors around the implant site (Lewan, 2007).

Referring to the Universal Declaration on Bioethics and Human Rights of 2006 (Universal Declaration, 2006), there are 15 bioethical principles relevant to the application of chip technology in humans. Of these principles, four are considered crucial for analysis:

1. Human Dignity and Human Rights. This principle emphasizes that the interests and well-being of individuals must always be the top priority, above the interests of science or the needs of society.
2. Benefits and Risks. This principle encourages the optimization of the benefits of chip use, both directly and indirectly, while minimizing potential risks that may arise.
3. Privacy and Confidentiality. This aspect emphasizes the importance of protecting the security of user data. The confidentiality of personal information must be strictly maintained so that it is not misused or disseminated for purposes other than those agreed upon.

4. Social Responsibility and Health. This principle relates to how chip technology can contribute to the health sector. Every member of society has the right to access social security and adequate health services, so that technology can provide benefits in an inclusive and equitable manner.

Therefore, the application of chip technology on humans must always be based on these bioethical principles to ensure that technological innovations not only bring benefits to individuals and society but also respect human rights, protect privacy, minimize risks, and support social responsibility in the field of health.

Hadith's View on Chip Implants

1. Chip implants are used as medicine

The Prophet Muhammad, peace be upon him, said:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ كَأَنَّمَا عَلَى رُءُوسِهِمْ الطَّيْرُ فَسَلَّمْتُ ثُمَّ قَعَدْتُ فَجَاءَ الْأَعْرَابُ مِنْ هَا هُنَا وَهَا هُنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَنَتَدَاوَى فَقَالَ تَدَاوَوْا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ

Hafsh bin Umar An-Namari narrated to us, saying: Syu'bah narrated to us, from Ziyad bin 'Ilaqah, from Usamah bin Syarik, who said: I once visited the Prophet, peace be upon him, and his companions, and it was as if there were birds on their heads. I then greeted them and sat down, and then a Bedouin Arab came from such-and-such a direction, and they said: "O Messenger of Allah, is it permissible for us to seek treatment?" He replied: "Seek treatment, for indeed Allah, the Exalted and Glorious, does not create a disease without also creating its cure, except for one disease, which is senility." (HR. Abu Daud No. 3357)

The Prophet Muhammad, peace be upon him, said:

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

> *Harun bin Ma'ruf, Abu Ath Thahir, and Ahmad bin 'Isa told us; Ibn Wahb told us; 'Amru, who is Ibn al-Harits, told me from 'Abdu Rabbih bin Sa'id from Abu Az Zubair from Jabir from the Messenger of Allah, peace be upon him, who said: "Every disease has a cure. If the appropriate cure for a disease is found, the disease will be cured by the permission of Allah, the Exalted and Glorious." (Hadis Riwayat Imam Muslim No. 2204 verse Syarah Shahih Muslim)(Abu al-Husain Muslim bin al-Hajjaj, 1998)*

Imam Al-Nawawi in his book *Syarah Shahih Muslim* states that "This hadith is evidence that seeking medical treatment is permissible. In fact, it is recommended to seek medical treatment because it is part of true reliance on Allah, not defying destiny." Al-Nawawi refutes the notion that seeking medical treatment contradicts tawakal. He supports medical ijtihad as long as it does not contradict sharia (Al-Nawawi, 1929). In line with this, in his book *Al-Thibb an-Nabawi*, Ibn Qayyim al-Jauziyyah emphasizes that the Prophet's statement that "every disease has a cure" encompasses all types of diseases, not limited to physical ailments, but also including non-physical illnesses such as mental and spiritual disorders (Ibn Qayyim al-Jauziyyah, 2008). Ibn Qayyim emphasizes that the belief in the existence of a cure for every disease should encourage maximum effort in the healing process, while still relying on the final outcome to the will of Allah. Thus, the spirit of seeking a cure is not merely a medical endeavor but also a form of optimism rooted in faith and knowledge (Ibn Qayyim al-Jauziyyah, 2020). This statement not only gives hope to those who are suffering, but also serves as a strong motivation for healthcare workers and researchers to continue their efforts to find the right treatment, as a form of endeavor that does not conflict with trust in Allah (Gumelar, 2023).

Yusuf Al-Qardhawi in his book *al-Halal wa al-Haram fi al-Islam* states, "Islam encourages its followers to seek scientific treatment. Any form of medical innovation aimed at curing diseases, if it does not contradict the values of Sharia, is permitted and even encouraged." According to al-Qaradhawi, the use of cutting-edge technology such as implantable chips for medical treatment (e.g., diabetes, osteoporosis, or obesity) is part of the Islamic effort to achieve healing (Qardhawi, 1976). According to Sheikh Wahbah al-Zuhaili, "Seeking treatment is part of preserving life (*ḥifẓ al-nafs*), one of the primary objectives of *maqāṣid al-syarīʿah*. Therefore, any technology that aids in healing

and does not contain haram elements or significant harm is permissible" (Al-Zuhaili, 2011a).

Although humans are given the freedom to develop technology, this hadith does not absolve them of the responsibility to ensure compliance with Islamic values. The use of chip implants for non-medical purposes (e.g., social enhancement or luxury) is considered to exceed the boundaries of the "worldly affairs" entrusted to them, as it has the potential to unnecessarily alter Allah's creation. The Indonesian Ulema Council (MUI) and other fatwa institutions have issued guidelines regarding the use of medical technology. For example, in the context of ventilator use, the MUI states that the device may be discontinued if the medical team agrees that the patient has no chance of recovery, in accordance with the principles of effort and reliance on God after the best efforts have been made (Ervindra et al., 2024). This perspective indicates that the use of medical technology is permissible as long as it provides benefits and does not cause harm, and that the materials used are halal and do not endanger health (Mukhoyyaroh, 2017).

The development of chip implants in medical technology, such as brain chip implants (Bang et al., 2019) to assist patients with neurological disorders, or cochlear implants (Hu et al., 2024) This technology enables humans to overcome physical and neurological limitations that were previously difficult to treat. Chip implants are a form of human effort to seek healing, while the final outcome remains in Allah's hands. Therefore, based on the hadith "every disease has a cure," chip implants may be permitted under Islamic law if they meet certain conditions, including: aiming to cure or alleviate illness, not causing greater harm, and not violating the principles of *hifz al-nafs* (preservation of life) and *hifz al-'aql* (preservation of intellect).

2. Does not Cause Harm

One of the things that must be considered in the use of chip implants is ensuring that they do not cause harm, whether physical or non-physical. For example, harm due to physical reactions, infection, potential data hacking, and brain control manipulation.

The Prophet Muhammad (peace be upon him) said:

حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ أَبُو الْمُغَلِّسِ حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ حَدَّثَنَا إِسْحَقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنْ لَا ضَرَرَ وَلَا ضِرَارَ.

Abdu Rabbih bin Khalid An Numairi Abu Al Mughallis narrated to us, he said, Fudlail bin Sulaiman narrated to us, he said, Musa bin Uqbah narrated to us, he said, Ishaq bin Yahya bin Al Walid narrated to us from Ubadah bin Ash Shamith, he said, "The Messenger of Allah, may Allah's peace and blessings be upon him, ruled that it is not permissible to cause harm or engage in actions that lead to harm." (Hadis Riwayat Ibnu Majah No. 2331)

From a linguistic and grammatical perspective, this hadith contains a very profound meaning. The terms *dharar* and *dhirār* have similar meanings, but differ in the context of the object affected. Dharar refers to an action performed individually and only has a negative impact on the perpetrator himself. Meanwhile, *dhirār* describes actions involving interaction between two or more parties, which not only harm the perpetrator but also others around them (Safriadi & Hi, 2021). Both are prohibited in Islam because they contradict the principles of justice and public interest.

Al-Nawawi in *al-Minhaj Syarah Shahih Muslim* states that "This hadith is a major principle in Islamic law. All forms of actions that cause harm to others or oneself are prohibited, even if the action is fundamentally permissible." Al-Nawawi emphasizes that this prohibition is comprehensive. It forms the basis for laws prohibiting actions that endanger physical well-being, property, honor, or other non-physical aspects, such as privacy (An-Nawawi, n.d.). Imam Al-Suyuthi in *al-Ashbah wa Al-Naza'ir* states, "This hadith forms the basis of the fiqh principle: 'Al-dharar yuzāl' (harm must be removed). It applies universally in all aspects of transactions and social interactions" (Jalaluddin Abdurrahman bin Abu Bakar as-Suyuthi, 1997).

In *al-Fiqh al-Islami wa Adillatuhu*, Sheikh Wahbah Al-Zuhaili states that "The application of the principle *'lā dharar wa lā dhirar'* is particularly important in the modern era, where technology can be both a source of benefit and harm. Every technological innovation must be evaluated based on its impact on humanity and society." Wahbah al-Zuhaili notes that if a technology (such as an implantable chip)

poses a threat to safety, privacy, or could be abused by authorities, then this principle can serve as the basis for prohibiting or restricting its use (Al-Zuhaili, 2011).

Islamic jurists have established this hadith as the basis for the fiqh principle *"Al-dharar yuzāl"* (harm must be eliminated). This principle serves as the foundation for establishing laws aimed at preventing and eliminating harm or loss, whether to individuals or society (Mamat, 2020). In a modern context, this principle is used to evaluate policies or actions that may pose risks, such as in the fields of medicine, the environment, and technology. For example, in managing the COVID-19 pandemic, this principle was used to establish policies that prevent the spread of the disease and protect society (Musfirah Mohamad et al., 2021).

Referring to the principle of lā dharar wa lā dhirār, the application of chip implant technology must meet several conditions to be permissible under Islamic law, including: not causing physical harm, not violating privacy and dignity, not leading to excessive surveillance, and requiring informed consent from the person undergoing the implantation.

3. Protecting Privacy and Dignity

The Prophet Muhammad (peace be upon him) said:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ ". قَالَ سُفْيَانُ وَصَلَهُ لَنَا أَيُّوبُ. وَقَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَوْلَهُ مَنْ كَذَبَ فِي رُؤْيَاهُ. وَقَالَ شُعْبَةُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ سَمِعْتُ عِكْرِمَةَ قَالَ أَبُو هُرَيْرَةَ قَوْلَهُ مَنْ صَوَّرَ، وَمَنْ تَحَلَّمَ، وَمَنِ اسْتَمَعَ. حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ مَنِ اسْتَمَعَ، وَمَنْ تَحَلَّمَ، وَمَنْ صَوَّرَ. نَحْوَهُ. تَابَعَهُ هِشَامٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ.

Ali bin Abdillah narrated to us, he said: Sufyan narrated to us, from Ayyub, from Ikrimah, from Ibn Abbas, from the Prophet, who said: "Whoever claims to have had a dream when he did not, he will be forced to bring together two

> *grains of wheat, but he will not be able to do so. Whoever eavesdrops on the conversation of a group of people who do not approve of it or even avoid it, his ears will be filled with molten copper on the Day of Resurrection. And whoever draws a picture of a living creature will be punished and forced to bring it to life, though he will not be able to do so." Sufyan said: 'Ayyub narrated it to us. Qutaibah said: Abu 'Awanah narrated to us, from Qatadah, from 'Ikrimah, from Abu Hurairah, the Prophet said: "Whoever lies about his dream..." And Syu'bah said from Abu Hasyim ar-Rumani, he said: I heard 'Ikrimah say: Abu Hurairah said: He said: "Whoever draws..., whoever claims to have dreamed..., and whoever steals hearing..." Ishak narrated to us, he said: Khalid narrated to us, from Khalid, from 'Ikrimah, from Ibn Abbas, he said: "Whoever eavesdrops..., whoever claims to have had a dream..., and whoever draws..." This hadith is supported by Hisyam, from 'Ikrimah, from Ibn Abbas, the Prophet said (HR. Bukhari No. 7042).*

Classical scholars emphasize that eavesdropping or listening to other people's conversations without permission is prohibited in Islam. Imam Al-Nawawi explains that "This hadith shows that privacy is an individual right that is highly respected in Islam. Islam is very strict against violations of privacy, even allowing physical self-defense against such violations." Ibn Hajar al-Asqalani in *Fath al-Bari* states, "The strict prohibition against peering into others' homes demonstrates how Islam safeguards personal dignity and privacy".

In *al-Fiqh al-Islami wa Adillatuhu* al-Zuhaili states "Any form of surveillance or tracking of individuals without consent, especially permanent measures like implants, constitutes a violation of Islamic legal principles regarding the protection of hifz al-'irdh (honor) and hifz al-nafs (life)" (Al-Zuhaili, 2011). Thus, implant chip technology without legal and ethical boundaries can violate the principles of *maqāṣid al-syarī'ah*, particularly *hifz al-'irdh* (preserving honor) and *hifz al-'aql* (preserving reason), and can infringe upon individual privacy, which is highly protected in Islam.

In the context of modern technology, such as chip implants that can record or transmit data, this hadith serves as a warning about the importance of protecting individual privacy. If such technology is used to eavesdrop on or record conversations without the knowledge or consent of the parties involved, it could be categorized as a violation of the principles taught in this hadith. Therefore, the development and use of

technology must consider privacy ethics and not be used for purposes that violate individual rights.

Limitations on the Use of Chip Implants

The religious view on the use of chip implants, particularly in Islam, is based on the principles of benefit (*maslahah*) and not causing *harm* (not causing harm) to humans. According to the results of the NU's *bahtsul masail*, the use of AI chips implanted in the human body is permissible as long as it is intended for the benefit of humans and does not interfere with or harm humans themselves, such as assisting medical functions or security. However, if the technology poses significant risks, it is prohibited to develop and implant it in the human body (Gumelar, 2023) In Islam, principles such as safeguarding benefit, avoiding harm, and protecting privacy are fundamental considerations in every technological innovation. This aligns with the hadith of the Prophet Muhammad, peace be upon him: "Every disease has a cure. If the appropriate cure for a disease is found, it will be healed by the permission of Allah" (Muslim No. 2204) (Abu al-Husain Muslim bin al-Hajjaj, 1998), which emphasizes the importance of using medical technology for healing as long as it does not violate religious principles.

In the application of modern medical technology, including chip implants, several principles of Sharia law must be considered, including: First, the use of technology must be based on the intention to achieve healing and improve quality of life, not for purposes contrary to Sharia law. Second, technology must provide greater benefits than harms. If the technology causes more harm than good, its use is not recommended. Third, in Islam, individual privacy is highly respected. Therefore, the use of technology involving personal data must ensure the security and confidentiality of such data. Finally, medical technology must be accessible to all groups, not just certain groups, to ensure fairness in health care.

From an ethical perspective, chip implant technology must adhere to the principles of beneficence and non-maleficence, which aim to maximize benefits and minimize risks. In bioethics, this principle aligns with the principle of *lā dharar wa lā dhirār* (do no harm and do not cause harm to others). The hadith of the Prophet

Muhammad, peace be upon him: "Do not cause harm and do not harm others" (HR. Ibnu Majah No. 2331) reinforces that the use of technology, including chip implants, must not have negative impacts on either the user or the surrounding environment. Therefore, the safety and security aspects of chip implant use must be a top priority.

From the perspective of hadith and fiqh principles, Islam permits medical treatment and the use of medical technology that brings benefits and does not violate Islamic law. Chip implants for medical purposes, such as helping paralyzed patients interact with their environment, are permitted as they fall under efforts to treat and restore bodily functions. Conversely, the use of chip implants solely for luxury or social purposes without medical necessity is not recommended because the human body is a trust that must be safeguarded (Juwita & Maidin, 2021).

Additionally, chip implant technology raises significant privacy issues. The chip's ability to record, store, and transmit personal data can create vulnerabilities to privacy breaches if not managed properly. In Islam, an individual's privacy is something that must be protected. The Hadith of the Prophet Muhammad (peace be upon him) states: "Whoever listens to the conversation of a people whom they dislike or avoid, their ears will be poured with molten lead on the Day of Judgment" (Al-Asqalani, 1987) emphasizing the importance of respecting others' privacy. In this context, implantable chip technology should not be used to monitor someone without their consent or without a clear medical necessity.

The Islamic religious perspective on technological innovations, including implantable chips, is open as long as the technology is used for the greater good and does not violate the principles of Sharia law. In the *maqāṣid syariah*, any technology that brings benefits and does not cause harm is permitted. Medical technology that aids in healing diseases aligns with the principle of *hifdz al-nafs* (preserving life) in Islam. However, if such technology is used for purposes that violate sharia, such as breaching privacy or causing harm, then it is not permitted.

In a paper presented at the Second International Conference of the Fatwa Council of the United Arab Emirates (UAE) held on November 7-8, 2023, in Abu Dhabi with the theme "Towards Sharia Conceptualization of Scientific Developments: Civilizational Methodology, Real-World Applications, and Ethics of Sustainability,"

Professor Isa Ali Ibrahim discussed the use of implantable chip technology from an Islamic perspective, emphasizing the need to consider Sharia principles and ethics (Ibrahim, 2023).

From an Islamic legal perspective, fatwas regarding the use of modern medical technology often refer to the principles of maslahah mursalah (public interest) and sadd al-dzari'ah (preventing harm). Scholars emphasize that the use of chip implants that can continuously monitor a person's activities without permission or beyond medical necessity may fall under the category of tajassus (spying), which is prohibited in Islam. Therefore, strict oversight and regulation are necessary to prevent the misuse of this technology.

Overall, the use of chip implants from an ethical, privacy, and Islamic religious perspective must adhere to the principle of benefit without harm, protect privacy, and not violate individual rights. This technology can be utilized optimally if used for medical purposes and within a clear legal framework. With strict regulations and ethical awareness from its users, chip implants can become a beneficial innovation without violating religious and social norms.

Conclusion

The analysis concludes that the use of chip implants is permissible in Islam when intended for health-related or urgent needs, provided it does not result in harm. Conversely, implantation for non-essential or luxury purposes—without clear medical or emergency justification—is discouraged. The application of this technology must adhere to the Islamic legal maxim *lā dharar wa lā dhirār* (no harm and no reciprocating harm), uphold the protection of individual privacy, and conform to Sharia principles. Foundational Islamic values such as *ḥifẓ al-nafs* (preservation of life) and *sadd al-dharā'iʿ* (preventing harm) serve as critical ethical guidelines, ensuring that technological advancements prioritize public benefit while safeguarding personal rights and social integrity.

Thus, chip implants are only justified when supported by legitimate medical, security, or public interest considerations, and when free from ethical or legal violations. Their use must be grounded in frameworks that integrate ethical, legal, and religious

standards. This study underscores the necessity of ongoing critical engagement with modern technologies from an Islamic perspective to ensure their development aligns with religious values. In light of these findings, it is imperative for governments and relevant institutions to issue clear and binding regulations on chip implant use, particularly regarding privacy and data protection. Public education on digital ethics and privacy rights must be strengthened, and interdisciplinary collaboration among technologists, legal experts, and Islamic scholars is essential to ensure responsible and Sharia-compliant applications of this emerging technology.

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