

The Relationship between self-control and Control over Wealth and its Impact on new Jurisprudential Issues

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Abstract:

The principle of *Taslit* (authority over property) is regarded as one of the fundamental maxims in Islamic jurisprudence, primarily governing an individual's right to exercise control and dominion over their possessions. However, a central question arises: Can the scope of this principle be extended to encompass a person's authority over their own self or body? In other words, could *Taslit* serve as a jurisprudential foundation for legitimizing bodily dispositions such as organ donation, suicide, or other forms of self-directed actions? This study critically examines juristic perspectives and textual as well as rational arguments, including analogical reasoning of priority (*qiyās al-awlawiyya*), the practice of rational people (*sīrat al-'uqalā*), and transmitted proofs. The findings indicate that the principle of *Taslit* pertains exclusively to property and does not provide sufficient grounds for affirming absolute authority over one's body. Ultimately, the research concludes that while others are not permitted to interfere with a person's life or body without consent, this does not amount to recognizing full personal sovereignty over the self. Accordingly, contemporary jurisprudential issues concerning the human body—such as organ donation—must be addressed on the basis of independent arguments and specific legal principles, rather than through an expanded application of the principle of *Taslit*.

Keywords: rinciple of *Taslit*; authority over the self; authority over property; priority reasoning; *sīrat al-'uqalā*; contemporary jurisprudential issues; organ donation.

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