



Euthanasia: A Fiqh Approach to the issue of Dignified Death in a Medical Context

Emma Marsella*

Faculty of Cultural Studies, Universitas Sumatera Utara, Indonesia
<https://orcid.org/0000-0002-3162-513X>

*Corresponding Author: emma.marsella@usu.ac.id

Achyar Zein

Faculty of Ushuluddin and Islamic Studies, Universitas Islam Negeri
Sumatera Utara, Indonesia
<https://orcid.org/0000-0002-8216-971X>

Syamsu Nahar

Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri
Sumatera Utara, Indonesia
<https://orcid.org/0000-0001-9941-0648>

Aris Suhendar

Faculty of Education and Social Sciences, Universitas Pendidikan, Jawa
Barat, Indonesia
<https://orcid.org/0009-0004-9308-9848>



<https://doi.org/10.46222/pharosjot.106.4>

Abstract

This article aims to explore the Fiqh approach to the issue of euthanasia within a medical context, given the increasing implementation and debate surrounding this practice globally. This study gains urgency from the significant growth in requests for euthanasia and assisted dying, raising profound questions about the criteria and conditions that permit this practice, as well as potential conflicts with religious and ethical principles. The methodology employed is a qualitative phenomenological approach, with primary data sources including verses from the Qur'an and Hadith, and academic literature through a Systematic Literature Review (SLR). Data analysis was conducted using the Miles, Huberman, and Saldana analytical model, with validity testing through source triangulation. The findings reveal that, within Qur'anic literature, euthanasia—particularly its active form—is opposed as it contravenes the principles of life's sanctity taught in Islam. In the medical context, euthanasia is categorised into active, passive, and physician-assisted suicide, each bearing significant legal and ethical implications. The SLR reveals that most studies focus on the legal and ethical aspects from a secular viewpoint, highlighting a gap in the literature integrating a Fiqh perspective. The research underscores the need for a more inclusive and sensitive approach to the religious context in health policy making and medical practice, especially in societies with large Muslim populations. This study offers a new perspective in medical ethics discussions, proposing a more holistic decision-making model that focuses not just on individual desires but also on the welfare of families and broader society.

Keywords: Euthanasia, Fiqh, Dignified Death, Medical

Introduction

Euthanasia, in its various forms, has become a subject of intense ethical discussion in many countries. Active euthanasia is legal in seven countries, while passive euthanasia was recently legalised in India, sparking deep debates about the limits of medical care and human rights to



end suffering. According to data, in the Netherlands, euthanasia accounted for nearly 5% of all deaths in 1995, rising from 2.7% in 1990, indicating increased medical acceptance of requests for euthanasia and physician-assisted suicide in countries that have legalised these practices (Gupta & Bansal, 2023). Surveys conducted also show that the majority of doctors in the Netherlands support a liberal approach to euthanasia and physician-assisted suicide, considered a response to the unbearable suffering experienced by terminal patients. However, cases such as Aruna Shanbaug in India highlight the ethical complexities and challenges involved, particularly when patients are in a vegetative state or suffer from mental illness, raising profound questions about who has the right to decide and under what conditions euthanasia may be permitted (Davis, 2019).

Amid the growing figures for euthanasia and demands for assisted dying worldwide, the debate over "dignified death" is increasingly spotlighted across various disciplines, including medical ethics and theology (Inbadas et al., 2020; McKinnon & Orellana-Barrios, 2019). The soaring numbers of euthanasia applications in some countries pose deep questions about the criteria and conditions enabling this practice. Euthanasia, in many instances, is considered a last resort in the face of inevitable and extreme suffering, yet it still poses complex moral and ethical dilemmas (Inbadas et al., 2017).

Medically, the debate is not limited to the legality or illegality of euthanasia actions, but also their implications for medical practice and the doctor-patient relationship. In these circumstances, doctors face a dilemma between saving lives and respecting patients' wishes to end their suffering in a manner they deem appropriate. This dilemma underscores the need for judicious and empathetic judgement by medical professionals, ultimately having a significant impact on life-and-death decisions (Coers et al., 2023; Martins et al., 2021).

Within the context of Islamic Fiqh, euthanasia places Muslim scholars at a crossroads between religious teachings and the needs of humanity, which often appear conflicting. Fiqh, rooted in Islamic Sharia, regards life as a gift that should not be taken except by Allah's permission. This poses an ethical dilemma when faced with medical cases where patient suffering appears unavoidable (Aibak, 2023). Nevertheless, under certain conditions, euthanasia may be considered an acceptable action. Nevertheless, under certain conditions, euthanasia may be considered an acceptable action, such as in cases where a patient suffers from an incurable and painful disease with no hope of recovery, or when a patient is in a persistent vegetative state with explicit prior directives for euthanasia to avoid prolonged suffering.

The Fiqh perspective often emphasises the importance of intent and the specific conditions of the patient before determining the law regarding euthanasia (Madadin et al., 2020). In Fiqh, the distinction between taking life and allowing a patient's life to end without intervention that prolongs suffering is crucial. This discussion is not only about legality but also adherence to the 'do no harm' principle central to medical practice in Islam.

Palliative care, widely accepted within Fiqh as an alternative to euthanasia, offers a middle way that allows medical care to respect life according to Sharia principles (Avci, 2018; Coppens, 2023). It emphasises the importance of understanding and applying comprehensive care that aligns with the religious and ethical values of patients and their families, demonstrating a solution that values both aspects of life and human suffering.

Navigating between the ethical principles of religion and the needs of modern medical care, Islamic Fiqh seeks to provide guidance that not only meets the criteria of religious compliance but also is sensitive to medical advancements and human suffering (Yakin & Syafi'ie, 2020). In addressing the issue of euthanasia, Fiqh not only sets boundaries but also explores the scope of empathy and compassion in medical practice, reflecting a balance between divine law and humanity.



Given the increasing rates of euthanasia and assisted dying in various countries, and the complexity of the ethical debates involved, the urgency to examine the Fiqh approach to the issue of dignified death is crucial. This approach is not only vital for providing guidance to Muslims facing difficult medical dilemmas but also for offering insights to the global community on different perspectives regarding the value of life and death. Thus, this study can help enrich interdisciplinary and also interfaith discussions on the issue of euthanasia, by providing a broader perspective in medical practice, and by offering responsible ethical and religious alternatives in sensitive and complex medical decision-making.

Literature Review

This research refers to a detailed analysis of Islamic Fiqh perspectives on the practice of euthanasia, discussed within the framework of dignified and ethical death. The primary goal of this study is to explore how Islamic law views euthanasia, a practice often controversial with numerous ethical, medical, and religious implications. By integrating Fiqh principles, this study aims to identify the conditions and criteria under which euthanasia may be deemed appropriate or inappropriate according to Islam, particularly in cases where patients experience unbearable suffering. The title also signifies an effort to assess euthanasia not only in terms of its legality but also its alignment with Islamic values and doctrines, thus providing broader insights into dignified death within the context of modern medical needs and religious ethics. In this regard, the author has selected several relevant previous studies as follows:

Firstly, the study by Groenewoud et al. (2022) conducted a qualitative content analysis of case summaries from 2012 to 2020 to examine the ethical considerations of euthanasia in dementia patients. By analyzing medical documents and case reports, they identified key ethical themes and dilemmas faced by medical professionals in making decisions about euthanasia for dementia sufferers. The results revealed complex ethical challenges, particularly in determining patient autonomy and consent. This study diverges from the Fiqh-based approach on euthanasia, which centres on the religious and legal implications within Islamic jurisprudence, focusing instead on ethical considerations from a Western medical perspective without direct incorporation of religious law.

Then, the research by Ostapenko et al. (2021) explored euthanasia and suicide through both a medical and social discourse using a comprehensive review of existing literature. Their research highlighted the varying societal attitudes towards euthanasia and the ethical implications for medical practice, particularly focusing on the societal acceptance and the underlying reasons for advocating or opposing euthanasia. Unlike the Fiqh-centred study, this research primarily deals with the broader societal and medical community's perceptions and does not delve into the specific religious or Sharia-based laws that influence decisions around euthanasia.

Next, the study by Pavlović et al. (2020) utilised a bioethical lens to examine assisted suicide and euthanasia in individuals with mental health issues, employing a theoretical analysis of bioethical literature. Their findings underscored the ethical complexities and the heightened sensitivity needed when considering assisted dying for those with mental health problems, emphasising the challenges in assessing competence and voluntary consent. This approach contrasts with the Fiqh approach, which would evaluate such issues through the lens of Islamic ethics and law, focusing on the sanctity of life and the specific conditions under which life-ending decisions are permitted.

Lastly, the research by Tsranchev et al. (2023) conducted a survey among medical professionals in Bulgaria to understand their perspectives on the moral dilemmas associated with euthanasia. By collecting quantitative data through questionnaires, the study aimed to gauge the ethical conflicts faced by healthcare providers and their personal attitudes towards euthanasia. The results indicated a divided opinion among medical professionals, reflecting a



conflict between ethical principles and personal beliefs. This study's focus on the medical society's views provides a different angle compared to the Fiqh-focused research, which is more concerned with aligning medical ethics with Islamic moral and legal frameworks rather than individual medical professionals' perspectives.

Islamic Sharia law generally prohibits euthanasia as it conflicts with the sacred principle that life is a divine trust and only Allah has the authority to take it away. This prohibition is rooted in the Quran and Hadiths, which emphasize the sanctity of life and forbid taking it prematurely. The Fiqh approach to euthanasia would focus on preserving life as much as possible, except in certain strictly regulated conditions where prolonging life might only increase suffering without hope of recovery. However, these exceptions are subject to stringent ethical scrutiny and require consensus among Islamic scholars, who would evaluate each case based on the principles of necessity and the avoidance of harm.

Methods

In this research, the method employed is a qualitative phenomenological approach (vom Lehn, 2019; Weyant, 2022). The aim is to delve deeply into the understanding of Islamic Fiqh perspectives on euthanasia, focusing on the interpretation and application of teachings in complex medical situations. Phenomenology was chosen because it allows for an in-depth exploration of the subjective experiences and perspectives of Islamic scholars and medical practitioners regarding this issue, revealing how Islamic teachings are applied in ethical dilemmas related to dignified death.

The primary data sources in this study will involve verses from the Qur'an and Hadith that relate to themes of life, death, and suffering. The research will include interpretations from various Islamic schools and comments from scholars to gain a broad understanding of Islamic views on euthanasia. The use of these sacred texts will assist in establishing a strong theoretical foundation for further analysis of euthanasia within the context of Fiqh.

Data collection techniques include a literature review, which involves an in-depth analysis of available literature, including religious texts, scholars' interpretations, and relevant academic journals and articles. This study will employ the Systematic Literature Review (SLR) method to identify, evaluate, and interpret all relevant literature on euthanasia from an Islamic Fiqh perspective (Creswell & Poth, 2018; Flick, 2022).

Data analysis will be conducted according to the analytical model by Miles, Huberman, and Saldana, which includes three streams of activities: data condensation, data display, and conclusion drawing (Miles et al., 2020). The validity of the data will be tested using source triangulation techniques, comparing interpretations of sacred texts obtained from various Islamic schools and scholars' views to ensure the validity of the interpretations and conclusions produced. This approach allows the research to generate a holistic and profound understanding of the Fiqh perspective on euthanasia (Flick, 2020).

Results and Discussion

The Qur'anic Literature on Euthanasia and Dignified Death

The Qur'an, as a guide for Muslims, offers profound insights into the concepts of life and death, which have significant relevance to the issue of euthanasia. In its teachings, the Qur'an explicitly emphasises the virtue and sanctity of human life, viewing each life as a trust from Allah and He alone has the right to determine its end. The sacred verses underline the prohibition against self-destruction and actions that may endanger life, while promoting patience and the pursuit of permissible solutions in facing suffering. This indicates that euthanasia, especially in its active form, contradicts the fundamental principles of life in Islam, prompting further discussion on how these principles are interpreted and applied in modern medical contexts, particularly in situations where patients suffer extreme distress.



Within the Islamic context, the conception of euthanasia and dignified death is extensively explained through interpretations of the Qur'anic verses, which explicitly forbid practices such as suicide and actions leading to one's own death. For instance, Qur'an Surah Al-Nisa (4:29) states:

"O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to consume] a portion of wealth of the people in sin, while you know [it is unlawful]. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful."

The exegesis by Al-Muyassar and Ibn Kathir on this verse stresses that Allah strictly forbids self-destruction or harming oneself, highlighting the immense value of each soul in the sight of Allah (Al-Qarni, 2008; Katsir, 2018). This prohibition reflects the boundless compassion of Allah, who always opens the door of mercy to His servants.

Furthermore, in Qur'an Surah Al-Baqarah (2:195), Allah forbids harming oneself: "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."

The interpretation by Hamka reminds Muslims not to engage in actions that could harm or destroy oneself (Hamka, 2012). This verse teaches that maintaining health and life is an act of obedience to Allah, and prohibits any behaviour that could lead to physical or psychological harm or destruction.

Additionally, Allah indicates the prohibition of taking life without just cause. In the context of euthanasia, taking someone's life without a clear basis is a grave sin. This is articulated in Qur'an Surah Al-Isra (17:33):

"And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]."

The interpretation by Fakhr al-Din al-Razi explains that only under certain conditions, such as punishment for a crime, is taking a life justified according to Islamic law (Al-Razi, 2012). This highlights the sanctity of human life in Islam, where only Allah has the right to take life, except in cases strongly justified by Islamic law.

It is essential to understand deeply that euthanasia without a definitive cause is akin to opposing the will of Allah. Human life and death are under the control of Allah, and this is part of destiny. Allah states in Qur'an Surah Ali Imran (3:145):

"No soul will die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude."

Zamakhshari and Al-Tabataba'i affirm that only Allah has the power to determine when and how a person will die (Al-Zamakhshari, 1995; Thabathaba'i, 1991). This verse teaches that humans do not have control over death or life, and every life is taken at its predestined time by Allah, a concept that emphasizes the existence of divine destiny.

It must be underlined that death and suffering are tests from Allah, and all will return to Him. In Qur'an Surah Al-Anbiya (21:35), Allah says: "Every soul shall have a taste of death: and We test you by evil and by good by way of trial. To Us must you return."



This verse teaches that death and suffering are part of the tests of life (Kemenag, 2016). Mankind is tested through good and bad to examine their faith, requiring patience and steadfastness in faith to face trials.

On the other hand, Allah through His angel of death has power over human life. This indicates that euthanasia is an intervention against the will of Allah. In Qur'an Surah Al-Sajdah (32:11), Allah states: "Say: 'The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord.'"

According to the interpretations by Al-Jaza'iri and Al-Maraghi, this verse underlines the role of the angel of death appointed by Allah to take lives (Al-Jaza'iri, 2003; Maraghi, 1910). Every person will return to their Lord after death to account for their actions, reminding of the inevitable cycle of life and death and the necessity to respect the time determined by Allah.

As a divine reference, Allah affirms that He has full power and control over altering human conditions. In Qur'an Surah Al-Waqiah (56:60-61), Allah declares: "We have decreed Death to be your common lot, and We are not to be frustrated from changing your forms and creating you (again) in (forms) that ye know not."

M. Quraish Shihab in his commentary posits that Allah has absolute control over the death of every creature as part of the divine natural law (Shihab, 2015). The transformation from one form to another and the creation anew in an unknown form illustrate the power of Allah and the continuity of life after death, emphasizing that death is not the end of existence, but a transition to another reality predetermined by Allah.

In the collection of hadiths well-documented in Sahih Bukhari and Muslim, there are narratives that assert the Islamic view on suicide. According to a report from Jabir, an incident occurred where a man who was injured had a wet dream and was then ordered to take a bath. The bathing process, conducted in a physically weakened state, resulted in his death. The Prophet Muhammad (peace be upon him) assessed that the action was a form of suicide, and he took a firm stance by declaring that he would not lead the funeral of the man. This incident shows how seriously Islam views the act of ending one's own life, which indirectly can provide insight into discussions on euthanasia. Specifically, it underlines that intentional actions to hasten death, even in the context of reducing suffering, are seen as contradictory to Islamic teachings and receive a very critical response (Baqi, 2017).

From the perspective of the Qur'an, which serves as a guide to life for Muslims, euthanasia, especially in its active form, is prohibited because it involves direct action in ending human life, a right exclusively possessed by Allah. Islam upholds the sanctity of all human life, granting every individual the right to live regardless of faith, and exceptions—such as qisas "retaliation in kind" or capital punishment for grave offenses—are permitted only under strict judicial processes to maintain justice; thus, even in cases involving non-Muslims, Islam emphasises the obligation to protect and assist others unless clear and lawful justification exists otherwise. The sacred verses and their explanations affirm that Allah strictly forbids self-murder and any actions that may result in one's death, viewing each life as a sacred trust that should not be terminated except by its creator or under conditions strongly justified by Islamic law.

Therefore, in the context of Islam, euthanasia is not in accordance with religious principles that value life as a divine gift, and any action to hasten death, whether at one's own request or that of others, is seen as a violation of divine sovereignty over life and death. This reaffirms that euthanasia, whether active or passive, is not acceptable in Islamic teachings and should be avoided, in line with the values of compassion, dignity, and protection of the soul emphasized by the religion.



Euthanasia Issues in a Medical Context

Euthanasia has long sparked intense debate within the medical, legal, and ethical worlds. Generally defined as the act of intentionally ending someone's life to alleviate suffering, with or without the person's consent (Overbeek et al., 2021), this practice continues to be a complex topic of discussion worldwide as it touches on fundamental questions about the right to life, individual autonomy, and the limits of medical intervention. As medical technology advances, prolonging life and enhancing quality of life, modern society faces new ethical challenges on how and when to respect patients' wishes to end their suffering through controlled medical actions.

In the medical context, euthanasia can be categorised into several types, including active euthanasia, passive euthanasia, and physician-assisted suicide, each with different legal and ethical implications (Shearer et al., 2018). Deliberations on when euthanasia might be considered an ethical or even necessary option are ongoing. This issue does not only concern patients suffering from terminal illnesses or incurable medical conditions but also their families, medical professionals, and the broader community.

Each case of euthanasia presents dilemmas regarding the extent to which medical interventions should be carried out and how medical principles such as "Do No Harm" are applied in situations where patient suffering seems unbearable. Thus, discussions on euthanasia within a medical context not only test the boundaries of medical knowledge but also the human values we collectively uphold in the face of death and suffering. The following table outlines the issues associated with euthanasia and medicine:

Table 1. Euthanasia and Medical Issues

Category	Issue	Description
Definition and Types	Active Euthanasia	The act of actively ending a patient's life at their request to alleviate suffering, typically through the administration of lethal drugs.
	Passive Euthanasia	Allowing death to occur by not performing medical actions that would prolong the patient's life, such as stopping life support machines or not performing CPR.
	Physician-Assisted Suicide	Doctors provide means or information to patients enabling them to end their own lives.
Ethical Issues	Patient Autonomy	The right of patients to make decisions about their own body and life, including the decision to end their suffering through euthanasia.
	Value of Life	Ethical questions about when and how the value of life is measured, especially in the context of incurable suffering.
	Principle of Do No Harm	The dilemma for medical personnel between assisting in ending patient suffering and the fundamental medical principle of not causing harm.
Legal Issues	Legality	Euthanasia is legal in some countries but remains illegal in many others, raising questions about the consistency and application of law.
	Regulation	How euthanasia is regulated, including requirements for documentation, consent, and procedures that must be followed.
Social Issues	Public Perception	Society's perception of the acceptance of euthanasia, which can vary greatly depending on cultural and religious contexts.
	Impact on Family	How decisions about euthanasia affect the family members and close relatives of the patient.
Medical Issues	Palliative Care	The relationship between euthanasia and the availability and quality of palliative care as an alternative for managing suffering.
	End-of-Life Medical Decisions	The complexity of making medical decisions for patients at the end of life, including withdrawal of treatment and pain management.

In discussions on euthanasia, it is crucial to understand the various types and definitions associated with this practice. Active euthanasia involves direct actions to end a patient's life at their request, typically through the administration of lethal drugs (Jordaan, 2017; Kono et al., 2023). In contrast, passive euthanasia does not involve active steps to hasten death; instead, it occurs when life-prolonging medical actions are ceased, such as turning off life



support machines or not performing cardiopulmonary resuscitation (CPR). Physician-assisted suicide, where doctors provide the means or information that enable patients to end their own lives, is another significant form that often raises ethical and legal debates (Mirhosseini et al., 2024).

The ethical aspects of euthanasia are highly complex and include issues such as patient autonomy, the value of life, and the 'Do No Harm' principle (Navarro, 2021; Ozturk & Demirsoy, 2021). Patient autonomy emphasizes an individual's right to make decisions about their own life, including the decision to end their suffering through euthanasia. However, this often clashes with ethical dilemmas about the value of life, especially in the context of incurable suffering. On the other hand, medical professionals face the challenge of balancing the desire to help patients end their suffering with the fundamental medical principle of not causing harm, which underpins their practice.

From legal and social perspectives, the legality and regulation of euthanasia vary significantly across countries, raising questions about the consistency and application of laws. Strict regulations are often necessary to ensure that proper documentation and consent are obtained, maintaining the integrity of medical practice (Mancheva et al., 2016). Socially, societal perceptions of euthanasia are heavily influenced by cultural and religious norms, which can vary widely.

Decisions related to euthanasia also have significant emotional and psychological impacts on the patient's family, complicating the decision-making process. In the medical realm, the relationship between euthanasia and palliative care highlights the importance of quality palliative care as an alternative to managing suffering, as well as the complexity of making end-of-life medical decisions that require mature ethical, medical, and social considerations (Dierickx et al., 2018; Van Gorp et al., 2021).

Legally, Islam consistently prohibits suicide, and this prohibition extends to the practice of euthanasia. Therefore, many Muslim communities consider euthanasia to be haram (forbidden). However, there is significant variability in fatwas across countries and Islamic schools of thought regarding specific situations that may justify or reject euthanasia actions, reflecting the diversity of Sharia law interpretations.

In terms of law and fatwas, the variability in Fiqh views reflects the complexity of individual situations and the need for a sensitive and personal approach. Some countries with majority Muslim populations have begun to accommodate discussions on certain conditions where euthanasia or the cessation of medical treatment may be considered justified, although this remains controversial and is restricted by strict criteria. Such conditions often involve cases of terminal illness or irreversible suffering, with discussions generally concluding that passive euthanasia, such as withdrawing life support, may be permissible under strict criteria to prevent unnecessary suffering.

In medical practice, decisions about discontinuing life-prolonging treatment for patients at the end of life are often very challenging. Islam guides these medical decisions with principles of justice, compassion, and prioritizing the patient's interests, ensuring that medical actions are taken with the intention of benefiting the patient without deviating from religious teachings.

Additionally, euthanasia is also examined within the landscape of Maqashid Shariah. The explanation is as follows:



Table 2. Euthanasia in Maqashid Shariah

Aspect of Maqashid Shariah	Relevance to Euthanasia	Description
Religion (Din)	Preserving the purity of religious teachings and practices	In the context of euthanasia, questions arise about whether ending someone's life at their request aligns with Islamic teachings. Euthanasia is often considered contrary to religious principles that entrust matters of life and death to the will of Allah.
Soul (Nafs)	Protection of life	Islam emphasizes the protection of the soul as one of its primary objectives. Euthanasia, especially active euthanasia, can be viewed as a violation of this objective because it involves actions that directly end life.
Intellect ('Aql)	Preservation of thinking ability and consciousness	Euthanasia can create ethical dilemmas regarding how decisions are made, particularly for patients who are unable to make their own decisions. The preservation of intellect requires that medical choices be made with full consideration and conscious consent when possible.
Lineage (Nasl)	Protection of family and lineage	Euthanasia issues can affect family dynamics and how family members cope with the sudden or planned loss of a loved one. Decisions about euthanasia must consider the psychological and social impacts on the family and descendants.
Property (Mal)	Protection of property and resources	The costs of end-of-life medical care and the use of medical resources can be relevant in discussions about euthanasia. Protection of property in this context involves considerations of how financial and medical resources are used efficiently and ethically, including considerations for allowing euthanasia as a way to reduce the costs of prolonged care that may not enhance quality of life.

In the context of Religion (Din), euthanasia often finds itself in a challenging position because Islam teaches that life and death are under the dominion of Allah, raising profound ethical questions about the human right to intervene in the natural process of death (Rogobete et al., 2021; Wibowo, 2021). This presents a conflict between the desire to alleviate suffering and the fundamental principle that entrusts matters of life and death to divine will. Protection of life, in accordance with the aspect of the Soul (Nafs), is a principal tenet in Islam. Active euthanasia, involving direct actions to end life, can be considered a violation of this principle, which concerns not only the continuation of life but also ensuring that medical actions do not intentionally reduce the sanctity of life protected by Sharia law (Yunadi, 2020).

Regarding Intellect ('Aql), Islam emphasizes the importance of preserving mental capacity and awareness, which creates dilemmas about decisions when patients are unable to express their own wishes relating to euthanasia. The importance of making conscious and informed decisions becomes critical, especially in cases where a patient's mental capacity is compromised. On the aspect of Lineage (Nasl), the impact of euthanasia decisions on families and communities should not be overlooked. Decisions to end the life of a family member can have long-term consequences on family structure and relationships, requiring consideration of the overall well-being of the family and the potential social impacts that may arise (del Carmen Dubón-Peniche & Bustamante-Leija, 2020).

From the perspective of Property (Mal), euthanasia also raises questions about the use of medical and financial resources. Islam teaches the wise and ethical use of property, including how resources are utilized in medical treatment. Through the lens of Maqashid Shariah, discussions on euthanasia reveal various ethical and practical dimensions that must be considered before making a decision that is often very important and deeply personal. This interpretation highlights the complexity and depth of consideration needed in applying Islamic principles to contemporary medical practice.

Overall, these issues illustrate how euthanasia is debated across various aspects within Muslim societies, just as in Christian, Hindu and Buddhist societies, with deep considerations of religious teachings, ethical sensitivity, legal implications, and related social consequences.

Systematic Literature Review: Euthanasia in the Academic Landscape

Euthanasia is a medical issue that correlates significantly with theological fields. In this context, the author will conduct a Systematic Literature Review (SLR) to examine the discourse on euthanasia within the academic landscape. The author collected 1,000 previous studies related to "euthanasia," "medic," and "Islam" using the Publish or Perish application. Following the collection of these studies, the author will perform network analysis, overlay analysis, and density analysis using the VosViewer application. The results are as follows:

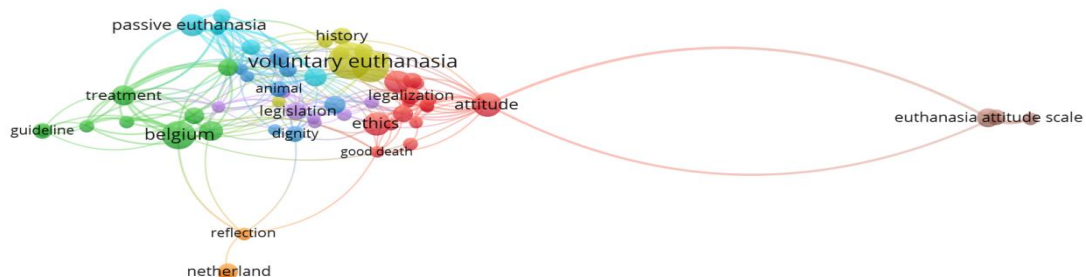


Figure 1. Network Analysis

The network analysis visualisation illustrates the relationships between various research aspects of euthanasia, highlighting strong connections between ethics, legalization, and societal attitudes towards both passive and voluntary euthanasia. The areas of 'voluntary euthanasia,' 'legalization,' and 'ethics' show intense interactions, indicating that ethical discussions and movements towards the legalization of voluntary euthanasia are central in the literature.

Other areas like 'treatment,' 'guideline,' and 'dignity' are connected with countries such as Belgium and the Netherlands, known for their structured and progressive approaches to euthanasia practices. The separate aspects of 'attitude' and 'euthanasia attitude scale' indicate a specific exploration of public attitudes towards euthanasia, reflecting the importance of a deep understanding of public perceptions in designing and implementing related policies.

This analysis provides crucial insights into how various elements involved in euthanasia—such as ethics, legalization, and societal attitudes—can be integrated within a fiqh approach. Islamic fiqh, with its emphasis on ethics and dignity in life and death, could provide a unique framework for discussing the legalization and practice of euthanasia by considering deep religious and cultural values.

Recognizing ethical and legal norms within fiqh could help shape euthanasia policies that not only meet medical needs and individual choices but also respect the beliefs and values of the broader community, ensuring that if euthanasia is implemented, it is done in an ethically and legally acceptable manner within the context of Islam.

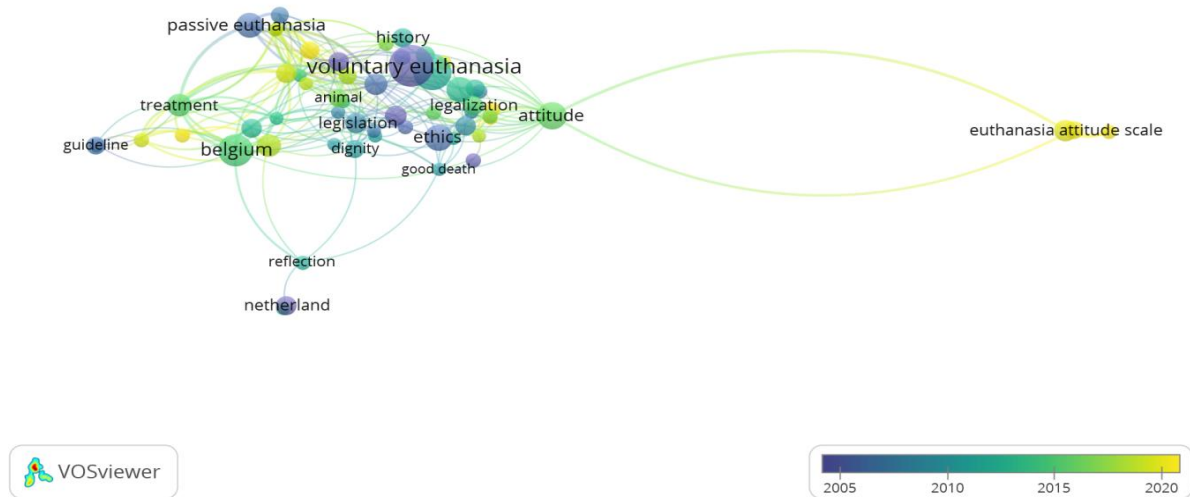


Figure 2. Overlay Analysis

The overlay analysis displayed in the visualisation shows the evolution and distribution of research focus on euthanasia from 2005 to 2020. The visualization reveals that there has been an increasing focus on aspects like 'attitude' and 'euthanasia attitude scale' over time, indicating growing research on how perceptions and attitudes towards euthanasia evolve within society. This change may reflect responses to trends in globalization and broader social value shifts. The focus on 'voluntary euthanasia,' 'ethics,' and 'legalization' continues to dominate, underlining the ongoing debate about ethical issues, legality, and policy implementation of euthanasia, particularly in countries like Belgium and the Netherlands which are known for their more liberal euthanasia policies.

In the context of this study, it is important to understand that most previous research such as Altisent et al. (2021) and Velasco Bernal and Trejo-Gabriel-Galan (2022), tends to focus on the legal and ethical aspects of euthanasia from a secular viewpoint, examining the implementation and implications of euthanasia laws in countries like Spain and globally tends to focus on legal and ethical aspects from a secular viewpoint. This creates a gap in the literature that integrates fiqh views or Islamic law that examines euthanasia from a moral and religious legal perspective. This study could broaden the scope by examining how fiqh principles interpret the practice of euthanasia, offering an alternative perspective that might influence or shape health policies in countries with significant Muslim populations. This approach not only enriches academic discussion but also aids policymakers and medical practitioners in developing protocols that respect ethical and religious diversity.

In researching the fiqh approach to euthanasia, this analysis reveals a gap in exploring how Islamic law can guide medical practice concerning euthanasia, particularly in handling cases of dignified death. Most studies focus on secular views and Western ethics, while in-depth analysis of fiqh views is relatively lacking. This indicates opportunities for future research to delve deeper into how Islamic principles, which emphasize the protection of the soul and maintaining human dignity, can provide a different and possibly more inclusive perspective in discussing the legitimacy and conditions for implementing euthanasia. Integrating a fiqh approach could provide broader nuances in the euthanasia debate, proposing a more holistic decision-making model that focuses not only on individual desires but also on the welfare of families and the wider community.



Euthanasia in the Context of Islamic Jurisprudence

Euthanasia is a complex and serious subject within Islamic jurisprudence, as every life is considered sacred and only Allah has the right to end it. The theory of care ethics, which emphasises the importance of addressing individual needs and fostering good interpersonal relationships, can be applied to understand how Islam views the management of suffering in terminal patients (Pesut et al., 2020; Rahmawati & Zafi, 2020).

According to this principle, patient care should focus on alleviating suffering in a manner that respects religious values, blending compassion and attention to the human condition (Mutinelli, 2023).

When faced with decisions about euthanasia, Islam encourages consultation with medical experts and religious leaders to achieve an ethical and accurate understanding. Care ethics theory views the importance of an inclusive decision-making process, where the voices of the patient, family, and medical professionals should be heard and considered equally. This process not only respects the wishes and needs of the patient but also reinforces the values of care and empathy in medical practice (Crane et al., 2023; Román-Muñiz et al., 2021).

Furthermore, the importance of context in ethical decision-making is recognised by both approaches. In medical practice, this means that decisions about euthanasia should consider the specific conditions and socio-cultural context of each patient. Decisions should not be based solely on general guidelines but should also take into account the uniqueness of each individual situation, ensuring that actions truly reflect the needs and desires of the patient and their family and are respectful of one's religious orientation.

In the case of passive euthanasia, such as discontinuing life support, Islamic jurisprudence can accept this action if it is intended to alleviate the patient's suffering. The theory of care ethics supports this view by recognising that reducing suffering is a key aspect of ethical care (Golijan, 2020). The decision to stop using life support should be made with full consideration of the patient's medical condition and prevailing care standards, with the primary goal of improving or at least not worsening the condition of the patient's suffering. However, active euthanasia, which involves direct action to end a patient's life, often poses greater problems within Islamic and also Christian jurisprudence because it explicitly ends a life.

Although the theory of care ethics may understand the desire to reduce suffering, in the context of Islam, such actions must be reviewed very carefully, ensuring that all other alternatives that could reduce suffering without ending life have been considered and implemented. In this way, the integration between the theory of care ethics and the principles of Islamic jurisprudence offers an empathetic and profound approach to end-of-life management, allowing for a richer understanding of how spiritual values can be intertwined with medical practices to respect the life and humanity of patients in the face of suffering and death (Ortega-Galán et al., 2023; Walraet, 2023).

The novelty in the Islamic jurisprudential approach to euthanasia lies in the application of the Maqashid Shariah concepts to discuss this issue in a broader and more contemporary context. By integrating classical religious principles with modern medical dilemmas, this approach provides unique and deep insights into how medical decisions—such as euthanasia—can be regulated within the framework of Islamic law and ethics. It offers a new perspective in medical ethics discussions often dominated by Western views, highlighting how spiritual and communal values can be incorporated into decision-making involving death and suffering, and inviting the global medical community to consider a more holistic and multidimensional approach in facing end-of-life issues.



Conclusion

In conclusion, the discussion of euthanasia within the context of Islamic jurisprudence reveals the extent to which religious principles can influence and guide complex medical decisions. From the Islamic perspective, any action related to ending a person's life—whether through active or passive euthanasia—requires deep consideration not only of medical and ethical aspects but also of spiritual ones. Euthanasia, especially its active form, is generally contrary to the fundamental principles of life revered in Islam, which views every life as a trust that should not be taken without divine permission. This underscores the need for a more inclusive and sensitive approach to religious contexts in health policy-making and medical practices, particularly in societies with large Muslim populations.

From a recommendation perspective, there is an urgent need for dialogue between religious leaders, medical professionals, and policymakers to explore and understand more deeply how Islamic principles can be practically integrated into medical decisions related to euthanasia in a global context. More interdisciplinary research combining theology, medical ethics, and clinical practice is advised to form comprehensive guidelines that respect both medical and religious excellences. This includes the development of more extensive and in-depth palliative care as an alternative to managing the suffering of terminal patients, in line with the principles of care and suffering reduction advocated by Islam. Further, education and training for medical professionals on the ethical and religious aspects of end-of-life management considering all faiths can enhance understanding and comfort in navigating these complex ethical dilemmas.

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Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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