



DOI: 10.24014/Jush.v30i2.17007

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Al-Qur'an Arguments in Responding to the Issue of Euthanasia

Wahidin, Maghfirah, Johari

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

wahidin@uin-suska.ac.id

Article Information

Received: April 27, 2022

Revised 1: June 2, 2022

Revised 2: October 10, 2022

Accepted: December 14, 2022

Keywords

Al-Qur'an arguments, Eutanasia issue, Islamic law

Abstract

The issue of euthanasia, which is death with the help of a doctor, has become a topic of discussion among medical and religious experts. This article aims to analyze al-Qur'an arguments in responding to the issues of euthanasia. This research is a literature review with a descriptive analysis approach, namely explaining the concepts studied comprehensively and then clarifying according to the problem to obtain actual data. The findings obtained in this article are that carrying out active euthanasia is the same as murder because the energetic actions of doctors have taken someone's life on purpose; based on several verses, namely (1) Surah Yūsuf: 87 essentially has given up hope of God's grace; (2) Surah Yūnus: 49, a person has no right to advance or undo someone's death, even though only Allah has the right to this and (3) Surah al-Mā'idah: 32, killing one soul is like killing all souls.

Kata Kunci

Argumentasi al-Qur'an, isu Eutanasia, Hukum Islam

Abstrak

Euthanasia merupakan kematian atas pertolongan dokter telah menjadi topik perbincangan bagi kalangan ahli medis dan ahli agama. Artikel ini bertujuan menganalisis argumentasi al-Qur'an dalam menyikapi isu euthanasia. Penelitian ini merupakan kajian pustaka dengan pendekatan deskriptif analisis, yaitu menjelaskan konsep yang dikaji secara komprehensif, kemudian mengklarifikasi sesuai permasalahan dengan maksud untuk memperoleh data yang sebenarnya. Temuan yang didapat dari penelitian ini bahwa melakukan tindakan euthanasia aktif pada dasarnya sama dengan melakukan pembunuhan, karena tindakan aktif dokter telah menghilangkan nyawa seseorang dengan sengaja. Hal ini didasarkan pada beberapa ayat yaitu: (1) Surah Yūsuf: 87 hakikatnya telah

berputus asa dari rahmat Allah, (2) Surah Yūnus: 49, seseorang tidak berhak memajukan atau mengundurkan ajal seseorang, padahal hanya Allah yang berhak akan hal tersebut, dan (3) Surah al-Mā'idah: 32, membunuh satu jiwa sama seperti membunuh seluruh jiwa.

Introduction

The development of diagnosis and treatment of a disease undergoes massive changes, including medical technology, which is expected to affect patient recovery positively. However, this sometimes creates difficulties for doctors, such as respirators which are helpful for patients whose heart is beating. Still, the brain is not functioning correctly, and patients can no longer be expected to recover due to the absence of drugs which, in the end, the patient feels sick continuously. Should the doctor take the patient's life in this case? or Euthanasia by existing methods, leaving the patient alone, or sending him back to his family.¹

In medicine, Euthanasia is known, which has become a topic of debate among medical experts and Islamic jurists. Euthanasia, according to Yūsuf al-Qardāwī, is an act carried out by medical experts aimed at ending a person's life or speeding up the time of death by various means, including electric shocks, sharp weapons, and other means such as lethal injections.²

But in reality, despite the technology in medicine, there are still certain diseases

that are difficult to cure, and patients are in a prolonged coma. This state, of course, is suffering for the patient and causes compassion for people, especially their families. Such conditions sometimes encourage the family to think about whether or not they should assist the patient with injections to hasten his death. Or, in other words, is it not better to act "euthanasia" against the patient so that he is quickly released from his suffering.³

The medical community and legal practitioners in Western countries have long considered the issue of euthanasia. In Indonesia, this problem too has been discussed, as did the Indonesian Doctors Association (IDI) in a seminar in 1985, which involved medical experts and legal experts positive and Islamic law. There are pros and cons to euthanasia, especially when the problem is associated with the question of the whose right to die and from what angle it should be seen.⁴

Euthanasia is being talked about more and more. It is attracting a lot of attention because the medical community and society face more and more cases, especially after discovering action in medicine. Use advanced technology in emergencies. One of the cases regarding euthanasia, as quoted by Imron Halimi in his book, euthanasia has been carried out on hospital patients in the Netherlands who had cancer. The act of euthanasia was carried out at the request of the patient's daughter, a female doctor, to the hospital director. He even invited all the doctors to help patients together by

¹Muhammad Jusuf Hanafiah and Amri Amir, *Etika Kedokteran Dan Hukum Kesehatan* (Jakarta: EGC, 1997), 13.

²Ismail, *Tinjauan Islam Terhadap Euthanasia* (Jakarta: PBB UIN, 2003), 22. The rapid development of science and technology lately resulted in changes so fast in humanity's social and cultural life. Modern technological inventions aim to benefit life and the interests of humankind with all the consequences. Among the discoveries that are no less important and so rapid is the discovery in medicine. With these developments in the field of medical technology, then the diagnosis of a disease can be made more perfectly and accurately so that treatment can be carried out effectively. Ahmad Wardi Muhlis, *Euthanasia Menurut Pandangan Hukum Positif dan Hukum Islam* (Jakarta: Rajawali Pers, 2014), 1.

³Muhlis, *Euthanasia Menurut Pandangan Hukum Positif Dan Hukum Islam*, 4.

⁴T. Chuzaimah Yanggo and Hafidz Anshary, *Problematika Hukum Islam Kontemporer* (Jakarta: PT. Pustaka Firdaus, 1995), 50.

giving “mercy killing” injections or euthanasia.⁵

This action occurred based on humanity, namely because of the parties. The family feels sorry for the patient’s prolonged suffering medically difficult to cure. Thus, the doctor granted the request of the patient’s family, who did not have the heart to see his family lying in the hospital for a long time. The problems doctors face in treating patients, as in the case above, are patients who can no longer be expected to recover, so the patient feels continuous pain. In this case, the doctor feels a dilemma, whether the doctor should kill the patient or euthanasia with existing techniques or leave the patient alone. Realizing this is an obligation, the doctor is to respect and protect every human being by running their duty solely to heal and relieve suffering patients with the knowledge he has and based on oath position and code of medical ethics.⁶

Euthanasia has become a contentious topic of conversation, not only among medical experts but also among Islamic experts. According to Islamic teachings, human rights are upheld. Life is a gift from God to humans who must guard. In addition, Sharia Islam does not recognize the right to die. Life and death are God’s provisions, and God governs all creatures according to His will; Allah has power over all things; he who creates creatures, then He also has the right to kill them.⁷

The rise of Euthanasia, there are many different views in society. Some people legalize Euthanasia in their lives, and many people have not been able to accept Euthanasia. Among the scholars, there were debates and differences of opinion regarding Euthanasia. Among them,

⁵Imron Halimi, *Eutanasia: Cara Mati Terhormat Orang Modern* (Solo: Ramadhani, 1990), 31.

⁶Kartono Muhammad, *Eutanasia Dipandang Dari Etika Kedokteran* (Jakarta: Sinar Harapan, 1984), 6.

⁷“Blessed is He in whose hand is dominion, and He is over all things competent. [He] who created death and life to test you [as to] which of you is best in deed and He is the Exalted in Might, the Forgiving” (al-Mulk [67]: 1-2).

some agreed with the act of Euthanasia based on mercy but not a few explicitly prohibited the act of Euthanasia because the action had taken the lives of others.

There are several reasons for Euthanasia Action, including the illness suffered by the patient, requiring significant funds, while the family cannot afford the treatment. Then the patient begged the hospital to end his life, and the family allowed it. The hospital then performs active and passive Euthanasia. The issue of Euthanasia has become the subject of scientific discussion.

According to Sianturi, it is explained that Article 334 of the Criminal Code requires everyone to respect the souls of others. The essence of Article 334 of the Criminal Code is simple and convincing, not just an application. The death in question is the death of mercy as the patient is dying and kills intentionally.⁸

Muslim scholars have conducted studies on Euthanasia, such as Masjfuk Zuhdi, who stated that Islam does not allow sufferers to take their lives, either using their strength such as drinking poison, hanging themselves, and so on, or with the help of other parties, such as lethal injections or drugs that can hasten death or by stopping patient assistance (passive Euthanasia).⁹ Euthanasia law has a different view, and some parties have practiced it openly.

If viewed at a glance, the act of Euthanasia that takes the life of another person without rights is an act of murder, but if you look at the reason, namely a request from the patient’s family and carried out out of compassion, then does this act include a crime of murder? It is this problem that encourages the authors to be interested in discussing further the issue of Euthanasia.

⁸S R Sianturi, *Tindak Pidana di KUHP Berikut Uraiannya* (Jakarta: Alumni Ahaem Patehan, 1989), 496.

⁹Masjfuk Zuhdi, *Masail Fiqhiyyah* (Jakarta: PT. Gunung Agung, 1996), 157.

Literature of Euthanasia

Euthanasia is a word that still sounds common among the public because euthanasia is something whose status is still illegal, especially in Indonesia and is not allowed by the government. Euthanasia is still an interesting issue to study. The term euthanasia comes from the Greek, namely “*Eu-thanatos*.” *Eu* means good, and *Thanatos* means death. The word can be interpreted as “a happy and natural death.”¹⁰

In Kamus Besar Bahasa Indonesia (KBBI), it is stated that euthanasia etymologically means easy death. Meanwhile, in terms of terminology, euthanasia means intentionally ending the life of a seriously ill or seriously injured human being with a quiet and easy death based on humanitarian considerations.¹¹ The definition above illustrates that euthanasia is not only an act of ending the life of a patient suffering greatly but also silence, not making any efforts to prolong his life and letting him die without treatment.¹²

Since the beginning of the history of medicine, all mankind Humans recognize and know that there are several a fundamental trait that is absolutely inherent in oneself a

good and wise doctor, namely purity intention, sincerity in work, humility and unquestioned scientific and social integrity. Because of That is, doctors around the world intend to base the tradition of the medical discipline in ethic-professionals who always prioritize treatment and the safety and interests of the patient.¹³

Since at the beginning of the history of medicine, doctors also believed that that a medical ethic should be based on the ethical principles that govern the relationship between humans in general. Besides, it must have roots in the philosophy of society that is accepted and developed continue in society.¹⁴

In Medicine, the word Euthanasia is used with three meanings, namely: (a) To move to the afterlife calmly and safely, without suffering, for those who believe by mentioning the name of Allah on the lips; (b) At the end of life, relieve the suffering of the sick by giving sedatives; (c) Ending the suffering of someone’s life intentionally at the request of the patient and/or the request of his family.¹⁵ Euthanasia is a way of ending human life or

¹⁰Serri Hutahaean, *Dilematikal Euthanasia* (Bandung: CV Media Sains Indonesia, 2020), 7; John Suryadi and S. Koencoro, *Kamus Lengkap Populer* (Jakarta: Indah, 1986), 112; Ahmad Ramli and K. St. Pamuncak, *Kamus Kedokteran* (Jakarta: Jambatan, 1986), 68.

¹¹According to the KBBI, Euthanasia is an action that makes it easier for someone who is seriously ill and cannot be cured by slowly easing the pain that he suffers by medical means based on compassion for the patient based on human considerations. Redaksi Pusat Bahasa Depdiknas, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008), p. 138. The definition put forward by the Euthanasia Study Group from KMNG Holland (Koninklijke Netherlands. Maatschappij Voor Geneeskunde, a kind of Royal Dutch Medicine) reads as follows: *Euthanasia is intentionally not doing something to prolong the life of a patient or intentionally doing something to shorten or end the life of a patient. On the contrary, a patient's life is done specifically for the patient's benefit.*

¹²The definition of Euthanasia stated above includes at least three possibilities: a. Allowing someone to die, b. Death by vengeance c. Taking someone’s life out of compassion. Ahmad Wardi Muhlis, *Euthanasia Menurut Pandangan Hukum Positif Dan Hukum Islam* (Jakarta: Rajawali Pers, 2014), 13.

¹³Ahmad Thobroni, “Bom Bunuh Diri Dan Euthanasia Dalam Tinjauan Hukum Islam,” *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 1, no. 1 (2017): p.134–151.

¹⁴Djoko Prakoso and Djaman Andhi Nirwanto, *Euthanasia: Hak Asasi Manusia dan Hukum Pidana*, 1st ed. (Jakarta: Ind-Hill-Co, 1984), 74.

¹⁵In the medical practice, Euthanasia is the act of intentionally ending the life of a person with serious illness or serious injury with an easy and peaceful death. The term Euthanasia contains 4 (four) elements, namely: a. In terms of the subject, namely the party who is the perpetrator or the giver of advice or motivation to play quietly and easily, for example, doctors, nurses. b. In terms of objects, namely people who are seriously ill, terminally ill, seriously injured or people who are frustrated with their situation, or people who are tired of living. c. In terms of action, namely giving or providing advice and facilities that will lead to death or discontinuing treatment and medical care because it is deemed meaningless, medical personnel refuse to carry out treatment and medical care, or the patient refuses to be treated. d. In terms of motive, namely the act based on humanity according to the view of forensic medicine, Euthanasia is a form of murder to end the suffering of that person. Samsul Arifin, *Pendidikan Agama Islam* (Yogyakarta: CV Budi Utama, 2014), 128; Muhammad Amiruddin, “Perbandingan Pelaksanaan Euthanasia di Negara yang Menganut Sistem Hukum Eropa Kontinental dan Sistem Hukum Anglo Saxon,” *Jurnal Jurisprudentie* 4, no. 1 (2017): 83–102.

hastening death, the main purpose of which is to give compassion to the sufferer. Death by mercy is a direct and intentional act to end a person's life based on permission or request.¹⁶

Euthanasia is divided into two parts given implementation: *First*, active euthanasia is taking action intending to shorten or not prolong the patient's life. For example, they give injections or remove medical aids, such as releasing acid channels, removing pacemakers, etc.¹⁷

There are three types of this: (1) without the patient's request or consent; (2) without the request of the medical team; (3) at the request of the medical team, according to dr. Kartono Muhammad's active Euthanasia was carried out in Indonesia when a doctor had to choose between saving a mother or her unborn baby when they discovered that the baby's birth could result in losing the mother's life. Usually, in this case, what is chosen is to save the mother's life by killing the baby's life.

Second, passive euthanasia is the act of not treating or allowing terminal patients to die because of the disease they are suffering Too high.¹⁸ Passive euthanasia can also be categorized as an adverse action that does not use active means or steps to end a patient's life.

Passive euthanasia is done by stopping the provision of medical assistance. Some

examples are not providing oxygen support for patients who have difficulty breathing, eliminating surgery that should prolong the patient's life, or giving painkillers such as morphine which is realized will result in death.¹⁹

Dr Veronica Komalawati, a medical-legal expert in the article on people's minds, said that Euthanasia could be divided into three types: active euthanasia, passive euthanasia and auto euthanasia. Auto euthanasia is a patient who expressly refuses, consciously, to be treated or refuses to accept any medical treatment for himself. He knows that it will shorten his life or result in his death. With this refusal, he made an addendum (handwritten statement).²⁰

While euthanasia is seen from a request for patients who have reached the terminal stage but are experiencing prolonged suffering, a patient can submit a request to medical staff to end his life. Based on this condition, euthanasia can be divided into two, namely: *first*, voluntary euthanasia, i.e. if the person making the decision is a sick person of their own accord, or it can also be called euthanasia carried out by medical staff based on the request of the patient himself.

This request from the patient is made consciously. In other words, the patient's request is conscious and without pressure from anyone. Usually, it cannot cure the disease itself due to suffering from a condition that causes unbearable pain. These individuals

¹⁶Thus, Euthanasia is an act of ending a person's life with pity for the patient on the basis of permission from the family or the patient's request. In the event of taking a person's life out of compassion, it provides an understanding of a direct action to stop the life of the sufferer without his permission. This action is based on the assumption that the next life of the sufferer is meaningless. There is, of course, a difference between this event and death by pity, namely that in the latter event, the act is carried out without the consent and consent of the sufferer. Rosmini, *Euthanasia dalam Persepektif Hukum Islam dan Hukum Nasional* (Makassar: UIN Alauddin Makassar, 2017), 21; Zulfa Zahra and Margarita Maria Maramis, "Tinjauan Aspek Medis, Etik, Religi, Budaya dan Hukum Pada Euthanasia," *Jurnal Kedokteran dan Media* 1, no. 1 (2018): 75-83.

¹⁷T. Chuzaimah Yanggo and Hafidz Anshary, *Problematika Hukum Islam Kontemporer* (Jakarta: PT. Pustaka Firdaus, 1995), 51.

¹⁸Ibid.

¹⁹Passive Euthanasia is often done covertly by most hospitals. Passive Euthanasia is primarily done in Indonesia at the family's request after hearing the doctor's explanation and considering that the patient in question is unlikely to be cured. Usually, the family chooses to take the patient home in to hope that he will die peacefully in his family environment. Ahmad Wardi Muslih, *Eutanasia Menurut Pandangan Hukum Positif dan Hukum Islam* (Jakarta: PT. Raja Grafindo Persada, 2014), 20.

²⁰Cecep Triwibowo, *Etika & Hukum Kesehatan* (Yogyakarta: Nuha Medika, 2014), 205; Taufik Suryadi and Kulsum, "Aspek Etika dan Legal Euthanasia," *Jurnal Kedokteran Syiah Kuala* 18, no. 3 (2018): 176-181.

may find suicide difficult or even impossible for some reason.²¹

Second, involuntary euthanasia if the decision is made by other people such as the family or the doctor because the patient is in a medical coma, then this is called involuntary euthanasia. In other words, euthanasia is performed by medical personnel on unconscious patients. The patient's family usually requests for various reasons, including treatment costs, pity for the patient, etc.²²

Explanation of the Qur'an on the Issue of Euthanasia

1. Q.S. al-Mā'idah: 32

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَٰلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors."

The word of *man qatala nafsan bighairi nafsin* (Whoever kills a person human beings not because that person kills another person [because of *Qiyās*]) that is to say, murder is

²¹Danny Wiradharma, *Etika Profesi Medis* (Jakarta: Penerbit Universitas Trisaksi, 1999), 183.

²²Soekidjo Notoatmodjo, *Etika Dan Hukum Kesehatan* (Jakarta: PT. Rineka Cipta, 2010), 146.

tremendous destruction. *Lafadz ghayru nafsin* "Not because that person killed someone else." this is not because that person killed another person, so that person has the right to be killed. In this case, Allah has forbidden killing in all Shari'ah, except for three factors, namely unbelief after believing, adultery after marriage, and take one's life unjustly, and transgressing limits.²³

The meaning of word *Aw Fasādafī al-Arḍ* (or not because of making destruction on the face of the earth). that is idolatry. According to one opinion, robbery/deprivation. Ibn 'Abbās narrated that he said;

"Whoever kills a person and violates its prohibition, then he is like a person who kills all mankind. Whoever do not kill anyone, take care of its prohibition, and preserve his life because of the fear of God, then he is like a person who preserving human life as a whole."

According to other opinions, God's words are those who consider blood lawful someone, and then indeed, he has considered the blood of all people as *halal*. Because he has disobeyed the law.²⁴

The Word of *wa man ahyāhā fakaannama ahyā al-nās jamī'an* (and anyone who preserve the life of a human being, then it is as if he has preserved human life as a whole). there is *majaz* in this verse, because of the word God is a metaphor for not killing and not destroy a person, if not so, then the life that indeed belongs to God.²⁵

2. Q.S. al-An'am: 151

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ

²³Al-Qurṭubī, *Al-Jāmī' Li Ahkām al-Qurān*, ed. Ahmad Rijali Kadir, 6th ed. (Jakarta: Pustaka Azzam, 2008), 350.

²⁴Ibid., Vol. 7, 350.

²⁵Ibid., 352; Abī Fidā' Ismā'il bin Katsir, *Tafsīr al-Qur'an al-Adzīm*, Vol. 2 (Riyad: Maktabah Dar al-Salām, 1994), 66.

إِمْلَقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا
 ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
 إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَلُّوا بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٦﴾

Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

The word *qul ta'ā law* (let me recite), the meaning is advanced and read correctly and confidently, as God has revealed to Prophet Muhammad. Because the Qur'an is not an estimate or lies, this verse is God's command to Prophet Muhammad to call all beings to listen to whatever God forbids. Therefore, the same is the case for the scholars who lived after Rasūlullah, and it is obligatory to call all humankind and explain what is forbidden to them.²⁶

The word of *walā taqtulū awlādakum min imlāq* (Do not associate with others). the meaning is what I read to you, about the forbidden act of *shirk*. And the word *wabi al-wālidayni ihsānā* (and do good to parents), the meaning does good to both parents, take care, preserve, implement both commands, not enslaving them, and not feeling power over them.²⁷

The Word of *walā taqrabū al-fawaḥisha mā zahara minha wamā baṭana*. Lafazh *zahara* "is a ban on doing all kinds of things heinous

acts, that is, immoral acts." While the word *mā baṭana* is tickled in the heart in the form of an intention to violate shariah. *zahir* and *batin* are two conditions that cause everything to happen something.²⁸

And the word *walā taqtulu al-nafsa al-latī ḥarrama Allāh illā bi al-ḥaq* (kill the soul that Allah has forbidden (kill it) except by something (reason) that is true). The verse is a prohibition to kill the soul which is forbidden, both a Muslim and the person who gets it protection of Muslims. Except in the right way that God requires to kill him.²⁹

3. QS. al-Nisā: 29

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ
 بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا
 أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful."

In this verse, the author focuses more on the interpretation of the *lafazh* *أَنْفُسَكُمْ* (and do not kill yourself). *Mufassir* agree that what is meant by this verse is prohibiting some people kill others. The *lafazh* of this verse includes people who kill because they are greedy for the world and aim to find treasure to bring themselves into danger and destruction. And one might say *walā taqtulū anfusakum* in a state of annoyance or anger, and this is all included prohibited.³⁰

²⁸Ibid., 327.

²⁹Ibid., 330.

³⁰Ibid., 364.

²⁶Al-Qurṭubī, Vol. 7, 321.

²⁷Ibid., 326.

4. QS. al-Mulk: 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ ﴿٢﴾

"[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving."

The Word of *al-ladzi khalaq al-mawtawā al-ḥayāh* (the one who makes death and life), the meaning is that God created you for death and life, meaning, for death in the world and life in the afterlife. God mentions death first because death is indeed first. Because everything was in the beginning under the law of death, like sperm, soil, and others.³¹

Sentence *al-mawtawā al-ḥayāh* (dead and alive), God prioritizes death from life. The most significant human cause to invoke charity is a person whose Death is already in the corner of his eye. By that's why Death comes first, because of the purpose of presenting the crucial verse, scholars say;

"Death is not mere nothingness or transience. Indeed Death is cut off, and the separation of the relationship between the spirit and the body, the barrier between the spirit and the body, changes conditions and moves from one place to another, while life is the opposite".³²

According to al-Qurṭubī, in the Qur'an it is stated:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ

Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

While life is the opposite. The mediators

³¹Ibid., Vol. 19, 6.

³²Ibid., 8.

or takers of life are the angels whose God is glorified, while the natural killer is God. The word of *liyabluwakum ayyukum aḥsanu 'amala* (that He may test you, who among you the better in charity), it is so that God can test a servant with the death of his loved one, where the purpose is for his patience to be seen clearly, and also with the life of the person who was loved by him, where the purpose is to make his gratitude clear. The word of *wahuwa al-'azīs al-ghafūr* (and He is Mighty and Forgiving), God almighty in punishing the wicked against Him; and God is most forgiving to those who repent.³³

5. QS. Yūsuf: 87

يَبْنِيْ اٰذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُوسُفَ وَاٰخِيْهِ وَلَا تَاْيَسُوْا مِنْ
رُّوْحِ اللّٰهِ اِنَّهٗ لَا يَأْيَسُ مِنْ رُّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ



"O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

The word of *walā tay'asū min rawḥi Allāh* (and do not give up hope from Allah's mercy), the meaning is, don't give up hope on the opportunity given by God. A person who believes always expects a solution from God for all the difficulties that befell him. In comparison, disbelievers are easy to give up in times of trouble. The Word of *Innahu lā yay asū min rawḥi Allāh illā al-kāfirūna* (verily no one despairs of God's mercy, except the people the disbelievers); therefore, it is an argument that explains that despair is included great sin.³⁴

³³Ibid., 11.

³⁴Ibid., 581.

6. QS. Yūnus: 49

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجْلٌ ۚ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً ۗ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

“Say, “I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it].”

The sentence *Qullā amliku li al-nafsi dharran walā naf’an* (have no power to cause harm nor benefit to myself); the meaning is that when they asked the Messenger of Allah to hasten the coming of death, Allah said to him, say to them, O Muhammad, I have no power to cause harm nor benefit to myself, no one can do it, neither myself nor anyone else.³⁵

While the sentence *Illā māshā Allāh* (except by Allah’s will); then I can have and be able to do it. I also cannot fulfill your request to hasten the death, therefore, do not ask for it to be hastened. *Lafadz likulli ummah ajalun* (every *ummah* has a death); every *ummah* has its end, or for destruction and punishment for those who disobey. The time has been set for each by Allah. Then when their death has come, at that time, there is no possibility of ending their death even for a moment, nor advancing it.³⁶

7. QS. Luqmān: 17

يَبْنِي أَقِيمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ ۗ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾

“O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient

over what befalls you. Indeed, [all] that is of the matters [requiring] determination.”

In the words of *yā bunayya aqimi al-Ṣalāh* (O my son, establish prayer); which is following the provisions, the obligation, and the time. And in the words of *wa’mur bi al-ma’rūf wainnahu ‘an al-munkar* (order (people) to do good and prevent (them) from doing evil). that is according to your ability and ability. *Waṣbir ‘alā mā aṣābaka* (and be patient with what befalls you); He knows that the one who urges good and the one who prevents evil will get interference from people. Therefore God commands us to remain patient. *Inna dzālika min Azm al-umūr* (indeed, that is one of the things that are obligatory [by Allah]),” namely that being patient with people’s disturbances is one of the things that Allah makes obligatory.³⁷

8. QS. Ālī ‘Imrān: 135

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.”

In the words of *wa al-ladzī naidzā fa’alū fāḥishatan aw dzalamū anfusahum dzakarū Allāh fa astagfarū li dzunū bihim* (and [also] those who, when they commit horrific acts or wrong themselves, they remember God, then ask for forgiveness for their sins); meaning that if a sin appears from them, then they accompany it with repentance and forgiveness.

³⁵Ibid., Vol. 8, 850.

³⁶Ibid.

³⁷Ibnu Katsir, *Tafsīr al-Qur’an al-Adzim*, Vol. 3, 588.

Allah's word *waman yagfir al-dzunūbi illā Allāh* (and who else can forgive sins other than Allah); meaning that no one forgives him except Him, as Imam Ahmad narrated from Aswād bin Sari that the Prophet Muhammad was brought to him as a prisoner. He said, "O Allah, I truly repent to You and do not repent to Muhammad." So the Prophet said, "He knows the truth to its owner."³⁸

The Word of God *walam yuṣbirū 'alā mā fa'alū wahum ya'lamūna* (and they did not continue their heinous deeds, while they knew); meaning they repent of their sins. They return to God soon, and they do not continue to commit disobedience and continue their actions. They do not escape from it. Even if the sin is repeated from them, they still repent from Him. Whoever repents, then God will forgive him, just like the words of God.³⁹

In the Islamic view, life is a gift from God, who bestows it has the right to take it away or be entitled to order to uproot it. Do not kill others. Killing oneself is forbidden and threatened by Him with the sanction hefty.⁴⁰ Longing for death is also a form of despair, while it is not appropriate for a Muslim to despair of God's mercy, no matter what great suffering. Even if forced due to suffering that is not borne again, then should pray: "*Oh God, give me life if this life is good for me, and kill me, if death is good for me*" (HR. Bukhari Muslim).⁴¹

Meanwhile, Hasan Basri believes that the implementation of active euthanasia is contradictory, both from religion, law, and medical ethics. And he further explained that a matter of life and death is entirely the right of Allah. Humans cannot take God's righteousness. No matter the severity of the disease, it should not be discontinued treatment. For Hasan

Basri, humans have no right to resign or not advance a person's death when the time of death has come. Because death is at hand, God according to His will. In other words, Hasan Basri is very against Euthanasia in any form, passive or active, and Euthanasia was carried out for whatever reason.⁴²

Some scholars participate in the argument about Euthanasia but do not. Based on the statement of the Qur'an, Ibrahim Hossen, for example, said: euthanasia can be done especially for people with infectious diseases, such as AIDS sufferers because it is a choice of two bad things. *First*, the patient experiences prolonged suffering and cannot be healed. *Second*, the disease suffered is dangerous for others, considering its terrible contagion. It's not just passive euthanasia that can be done on patients. Ibrahim Hossen also recommends active euthanasia should be done based on the doctor's decision with the permission of the patient's family.⁴³

Ali Yafie, former deputy of Rais Am Nahdhatul Ulama, disapproves of the implementation of euthanasia and prioritizes treatment for the sufferer. Because according to Ali Yafie, it is a worldly view that believes everyone has the right to end their life. Ali Yafie tends to quarantine people living with AIDS as an alternative to transmitting this dangerous

⁴²Implementing active Euthanasia is the opposite of religious, legal, and medical ethics. A matter of life and death is entirely the right of God. As quoted in Yūnus: 49; Say, "*I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it].*"

⁴³Ibrahim Hossen also commented in the *Muzakarah Nasional Ulama* on HIV/AIDS prevention and control in Bandung. Late In 1995, Komisi Fatwa Majelis Ulama Indonesia proposed lethal injection for people living with AIDS to prevent this dreaded disease. Because according to Ibrahim Hosen, Chairman of the MUI Fatwa Commission at the time, there was the assumption that AIDS is a hazardous and easily contagious disease. Euthanasia can be done especially against people with infectious diseases because it is a choice of two bad things. *First*, the patient experiences suffering prolonged and irreversible, and *Second*, the condition suffered is dangerous for people.

³⁸Ibid., Vol. 1, 539.

³⁹Ibid., 540.

⁴⁰M. Quraish Shihab, *Fatwa-Fatwa M. Quraish Shihab: Seputar Wawasan Agama*, 157.

⁴¹M. Quraish Shihab, *Menjemput Maut: Bekal Perjalanan Menuju Allah SWT* (Jakarta: Lentera Hati, 2002), 40.

disease.

The *muzakarah* finally decided that Euthanasia was not justified for people living with AIDS, both active and passive Euthanasia. Amount the reasons put forward by the Majelis Ulama Indonesia, based on the texts of the Qur'an and Hadith, and Rejecting the application of the *maṣlahah* argument in this case. According to the Majelis Ulama Indonesia, cannot apply the idea of *maṣlahah* for sufferers here because: contrary to the text.⁴⁴

The *Bahtsul Masail* NU National Conference in NTB in 1998 also stated that the law of Euthanasia or the act of ending life is unlawful. The basis is in the book *Mughni al-Muhtaj*. Because there is an element of intentionality that makes him die or self-destruct.

In 1989, in Yogyakarta, the *Bahtsul Masail Mukhtamar* and the NU National Conference on religious issues also discussed euthanasia. In *Bahtsul Masail*, the result of the euthanasia decision is a medical action against patients who are judged to be difficult to expect to live. Intending to result in the slow death of the patient is illegal.⁴⁵

Euthanasia is currently not accepted in Indonesia, although Euthanasia is done for humanity's sake, namely to free the living from suffering, even though there is no hope for life anymore. In addition, some non-Indonesian scholars argue regarding euthanasia; among them, Yūsuf Qardhāwī said that euthanasia is the act of facilitating the death of a person intentionally without feeling pain, because of love, with the aim of lightening relieving

the suffering of patients either actively or passively.⁴⁶

According to Yūsuf Qardhāwī, euthanasia actively facilitates the death process and is not permitted. Because the doctor has taken active action intending to eliminate the patient's life and hastened his death by administering drugs or other means. a Deed so it can't be separated from the category of murder even though it's what pushed its compassion for the patient to ease his suffering.⁴⁷

There is also 'Alī al-Ṣabūnī which says the act of eliminating the soul belonging to another is an act against the law of God. Action destroying the soul is only given to the judiciary (government) Islam) following Islamic criminal law. They preserve and protect the human soul. People who kill other people's lives without reason are justified by religion, the same as well as destroying the life of society as a whole.⁴⁸

⁴⁶Mahar Mardjono "Moral and ethical views in the development of science and technology" *Medicine and the Practice of the Medical Profession in Indonesia* in Ahmad Watik Pratikya and Abdul Salam M. Sofro, *Islam Etika dan Kesehatan: Sumbangan Islam Dalam Menghadapi Problema Kesehatan Indonesia Tahun 2000-An* (Jakarta: Rajawali Pers, 1986), 32; Ahmad Maulidizen, "The Urgency of Islamic Law Sources Knowledge Masadir al-Ahkam al-Mukhtalaf Fiha: Istisab, Sadd al-Dzariah and Qaul al-Sahabi," *Jurnal Hukum Islam* 18, no. 2 (2018): 49-68.

⁴⁷Active euthanasia no out of the category of murder because the doctor has taken dynamic action intending to eliminate the patient's life and hasten his death through medication or other. Yūsuf Qardawī, *Fatwa-Fatwa Kontemporer*, 2nd ed. (Jakarta: Gema Insani Press, 1995), 749; Ahmad Maulidizen and Ashilah Raihanah, "The Technique of Determining Ijtihad and Its Application in Life: Analysis of Istisnā, Maslahah Mursalah, 'Urf and Syar'u Man Qablana," *Al-Ahkam: Jurnal Ilmu Syariah dan Hukum* 4, no. 1 (2019): 45-62.

⁴⁸The act of taking away someone's soul from another is an act against the law of God. People who take other people's lives without reason are justified by religion—the same is the case with destroying the order of life society as a whole. It is stated in al-Maidah: 32; "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors." Alī al-Ṣabūnī, *Rawā'i al-Bayān: Tafsīr Ayat Al-Aḥkām Min al-Qur'ān*, Vol. 1. (Mesir: Dār al-Fikr, n.d.), 182.

⁴⁴Fuadi Isnawan, "Kajian Filosofis Pro dan Kontra dilarangnya Euthanasia," *Jurnal Mahkamah* 2, no. 1 (2016): 333-. 362; Ahmad Maulidizen and Asphia Sahida, "An-Nahyu: Concept and Implementation in Islamic Law Determination," *Khatulistiwa: Journal of Islamic Studies* 9, no. 1 (2019): 116-140.

⁴⁵A. Aziz Masyhuri, *Masalah Keagamaan Hasil Mukhtamar dan Munas Ulama Nahdlatul Ulama* (Surabaya: Dinamika Press, 1998), 352; Abdul Haris Muchtar, Ahmad Maulidizen, and Amriatus Safaah, "Am and Khas Linguistic Method Concept and Implementation in Islamic Law Determination," *Al-Mashalih: Journal of Islamic Law* 3, no. 1 (2022): 1-26.

Whoever among them kills a human being unjustly, then he is entitled to receive *Qiṣāṣ*, or without causing mischief on the earth, then it was as if he had killed all humanity. In this case, ‘Alī al-Ṣabūnī in his book quotes al-Baidhāwī’s interpretation, namely, “*It because he has violated the prohibition of blood and committed acts murder.*” What is meant by this verse is to consider a crime great is the person who kills humans and revives them in human hearts to scare people into not doing the same thing because it is a great sin and burden.

Conclusion

Among Indonesian scholars who do not agree to carry out active euthanasia, namely M. Quraish Shihab. Based on his views on the verses of the Qur’an surah Yusuf verse 87, which states that a Muslim does not give up hope on Allah’s help, except those who disbelieve. For ending someone’s life for humanitarian reasons, he has given up hope of God’s grace. Meanwhile, some non-Indonesian scholars argue about euthanasia, but their views are not based on the Qur’an, Yûsuf Qardhawî. According to him, euthanasia is carried out actively or facilitates the process of death; actively, basically, the doctor has done follow-up murder because the doctor has taken an active action to eliminate the patient’s life and hasten his death through the administration of medicine or something. Euthanasia in any form cannot be justified, of course, for various reasons. *First*, based on the Qur’an surah Yusuf verse 87, eliminating life using euthanasia is essentially desperate from God’s grace. *Second*, based on the Qur’an surah Yunus verse 49, because life is a gift from God, God has the right to revoke it. *Third*, based on the al-Qur’an surah al-Mâ’idah verse 32, Islam appreciates the human soul.

References

- Al-Qurṭubī. *Al-Jāmi’ Li Ahkām Al-Qurān*. Edited by Ahmad Rijali Kadir. 6th ed. Jakarta: Pustaka Azzam, 2008.
- Al-Ṣabūnī, ‘Alī. *Rawā’i al-Bayān: Tafsīr Ayat al-Ahkām Min al-Qur’ān*. Vol. 1. Mesir: Dār al-Fikr, n.d.
- Amiruddin, Muhammad. “Perbandingan Pelaksanaan Euthanasia di Negara yang Menganut Sistem Hukum Eropa Kontinental dan Sistem Hukum Anglo Saxon.” *Jurnal Jurisprudentie* 4, no. 1 (2017): 83–102.
- Arifin, Samsul. *Pendidikan Agama Islam*. Yogyakarta: CV Budi Utama, 2014.
- Depdiknas, Redaksi Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: Gramedia Pustaka Utama, 2008.
- Halimi, Imron. *Eutanasia: Cara Mati Terhormat Orang Modern*. Solo: Ramadhani, 1990.
- Hanafiah, Muhammad Jusuf, and Amri Amir. *Etika Kedokteran dan Hukum Kesehatan*. Jakarta: EGC, 1997.
- Hutahaean, Serri. *Dilematical Euthanasia*. Bandung: CV Media Sains Indonesia, 2020.
- Ismail. *Tinjauan Islam Terhadap Euthanasia*. Jakarta: PBB UIN, 2003.
- Isnawan, Fuadi. “Kajian Filosofis Pro dan Kontra dilarangnya Euthanasia.” *Jurnal Mahkamah* 2, no. 1 (2016): 333–362.
- Katsir, Abī Fidā’ Ismā’il bin. *Tafsīr al-Qur’an al-Adzīm*. Riyad: Maktabah Dār al-Salām, 1994.
- Masyhuri, A. Aziz. *Masalah Keagamaan Hasil Muktamar dan Munas Ulama Nahdlatul Ulama*. Surabaya: Dinamika Press, 1998.
- Maulidizen, Ahmad. “The Urgency of Islamic Law Sources Knowledge Masadir al-Ahkam al-Mukhtalaf Fiha: Istisab, Sadd al-Dzariah and Qaul al-Sahabi.” *Jurnal Hukum Islam* 18, no. 2 (2018): 49–68.
- Maulidizen, Ahmad, and Ashilah Raihanah.

- “The Technique of Determining Ijtihad and Its Application in Life: Analysis of Istihsan, Masalah Mursalah, 'Urf and Syar'u Man Qablana.” *Al-Ahkam: Jurnal Ilmu Syariah dan Hukum* 4, no. 1 (2019): 45–62.
- Maulidizen, Ahmad, and Asphia Sahida. “An-Nahyu: Concept and Implementation in Islamic Law Determination.” *Khatulistiwa: Journal of Islamic Studies* 9, no. 1 (2019): 116–140.
- Muchtar, Abdul Haris, Ahmad Maulidizen, and Amriatus Safaah. “Am and Khas Linguistic Method Concept and Implementation in Islamic Law Determination.” *Al-Mashalih: Journal of Islamic Law* 3, no. 1 (2022): 1–26.
- Muhammad, Kartono. *Eutanasia Dipandang dari Etika Kedokteran*. Jakarta: Sinar Harapan, 1984.
- Muhlis, Ahmad Wardi. *Eutanasia Menurut Pandangan Hukum Positif dan Hukum Islam*. Jakarta: Rajawali Pers, 2014.
- Muslih, Ahmad Wardi. *Eutanasia Menurut Pandangan Hukum Positif dan Hukum Islam*. Jakarta: PT. Raja Grafindo Persada, 2014.
- Notoatmodjo, Soekidjo. *Etika dan Hukum Kesehatan*. Jakarta: PT. Rineka Cipta, 2010.
- Prakoso, Djoko, and Djaman Andhi Nirwanto. *Eutanasia: Hak Asasi Manusia dan Hukum Pidana*. 1st ed. Jakarta: Ind-Hill-Co, 1984.
- Pratikya, Ahmad Watik, and Abdul Salam M. Sofro. *Islam Etika dan Kesehatan: Sumbangan Islam dalam Menghadapi Problema Kesehatan Indonesia Tahun 2000-An*. Jakarta: Rajawali Pers, 1986.
- Qardawī, Yusuf. *Fatwa-Fatwa Kontemporer*. 2nd ed. Jakarta: Gema Insani Press, 1995.
- Ramli, Ahmad, and K. St. Pamuncak. *Kamus Kedokteran*. Jakarta: Jambatan, 1986.
- Rosmini. *Euthanasia dalam Persepektif Hukum Islam dan Hukum Nasional*. Makassar: UIN Alauddin Makasar, 2017.
- Shihab, Muhammad Quraish. *Fatwa-Fatwa M. Quraish Shihab: Seputar Wawasan Agama*. Bandung: Mizan, 1999.
- . *Menjemput Maut: Bekal Perjalanan Menuju Allah SWT*. Jakarta: Lentera Hati, 2002.
- Sianturi, S R. *Tindak Pidana Di KUHP Berikut Uraianya*. Jakarta: Alumni Ahaem Patehan, 1989.
- Suryadi, John, and S. Koencoro. *Kamus Lengkap Populer*. Jakarta: Indah, 1986.
- Suryadi, Taufik, and Kulsum. “Aspek Etika dan Legal Euthanasia.” *Jurnal Kedokteran Syiah Kuala* 18, no. 3 (2018): 176–181.
- Thobroni, Ahmad. “Bom Bunuh Diri dan Euthanasia dalam Tinjauan Hukum Islam.” *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 1, no. 1 (2017): 134–151.
- Triwibowo, Cecep. *Etika & Hukum Kesehatan*. Yogyakarta: Nuha Medika, 2014.
- Wiradharma, Danny. *Etika Profesi Medis*. Jakarta: Penerbit Universitas Trisaksi, 1999.
- Yanggo, T. Chuzaimah, and Hafidz Anshary. *Problematika Hukum Islam Kontemporer*. Jakarta: PT. Pustaka Firdaus, 1995.
- Zahra, Zulfa, and Margarita Maria Maramis. “Tinjauan Aspek Medis, Etik, Religi, Budaya dan Hukum Pada Euthanasia.” *Jurnal Kedokteran dan Media* 1, no. 1 (2018): 75–83.
- Zuhdi, Masjfuk. *Masail Fiqhiyyah*. Jakarta: PT. Gunung Agung, 1996.