

Title: The Maqasid-Based Regulations of the Islamic Sharia on the Issue of Euthanasia (Merciful Killing)

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Received: 16.01.2025 Accepted: 04.03.2025 Publishing: 13.05.2025 Doi: 14.56334/sei/8.4.38¹

Abstract

The profound despair experienced by some patients often leads to a call from various medical professionals for the consideration of euthanasia as a means to alleviate their unbearable suffering. This perspective challenges the prevailing legal prohibitions against such actions. Many researchers from diverse ideological backgrounds have engaged with this topic, prompting discussions on the implications of euthanasia within legal frameworks. Sharia, known for its comprehensive approach to all aspects of life, prioritizes the preservation of life. In this context, this study seeks to explore the key legal principles governing euthanasia. After defining euthanasia, the researcher outlines the ethics surrounding this practice, particularly emphasizing the motive of compassion for the patient. It is crucial to note that the concept of mercy, rooted in emotional and moral considerations, is regulated by the principle of justice in Sharia, which seeks to uphold and protect rights. Through comparative analysis of various legal texts, the researcher concludes that the principle of mercy must be considered in all actions of caregivers. However, the act of killing, even for the sake of mercy—whether for humans or animals—poses a conflict with the right to life and necessitates a framework of justice.

Keywords: Euthanasia, Islamic Sharia, Mercy, Patient Rights, Ethical Considerations.

Introduction:

Praise is to Allah, and may prayers and peace be upon our Prophet, the Messenger of Allah, and upon his family and companions. One phenomenon that has captured the attention of many doctors and researchers across various fields—especially social, legal, and religious—is euthanasia. This issue has been

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Citation Harma B., Ghomri T. (2025). The Maqasid-Based Regulations of the Islamic Sharia on the Issue of Euthanasia (Merciful Killing). *Science, Education and Innovations in the Context of Modern Problems*, 8(4), 358-370; doi: 10.56332/sei/8.4.38. <https://imcra-az.org/archive/362-science-education-and-innovations-in-the-context-of-modern-problems-issue-4-volvi-2025.html>

advocated by some doctors in several Western countries, and in some of these countries, laws have even been enacted to support this call, effectively decriminalizing those who carry out such acts of killing.

The debate on euthanasia has¹ generated diverse viewpoints, including those from religious communities that uphold the sanctity of life, particularly within Islamic societies. In these societies, preserving life is regarded as one of the most fundamental and essential objectives that must be protected, both in terms of existence and non-existence. Among the higher purposes of Sharia that relate to the preservation of life are the principles of mercy and justice, which are supported by the texts of Sharia.

Mercy, as understood in Sharia, includes compassion, kindness, sympathy, and gentleness. Supporters of euthanasia often describe the act as merciful, suggesting that mercy is the primary motivation behind it. However, the principle of justice, which emphasizes the protection of individual and societal rights—including the right to life, a gift from Allah—asserts that no one has the right to end life, even if it is the individual's own life. This is reflected in the prohibition of suicide, taking another's life, or causing harm, even in the form of minor injuries. Reason and logic support this perspective.

Therefore, the issue of euthanasia is significant because it challenges two core principles of Sharia: mercy and justice. Mercy is driven by the heart, while justice is grounded in reason. Islamic legislation, in general, prioritizes and honors human dignity, distinguishing humans from other creatures. Allah (Glory be to Him) says in the Qur'an: *"And We have certainly honored the children of Adam and carried them on the land and sea, and provided for them from the good things, and preferred them over much of what We have created, with [definite] preference"* (Al-Isra 17:70).

This issue highlights the tension between mercy and justice, both of which aim to honor and protect human life, prevent unnecessary suffering, and safeguard individuals from harm or death. The Islamic ruling on euthanasia must therefore be derived by balancing these higher legal objectives, guided by the principles of jurisprudence and Sharia, to determine the appropriate legal stance.

This study aims to:

1. Highlighting the phenomenon of euthanasia.
2. Highlighting the most important legal objectives that are concerned with honoring humanity.
3. Establishing the objectives of mercy and justice through Islamic texts.
4. Balancing the objectives of mercy and justice with the legal ruling on the issue of euthanasia.

This study comprises three questionings:

The first is on the concept of euthanasia and the ruling on killing in general.

The second is an attempt to explain the objectives of mercy and justice in Sharia

The third part investigates the legal terms on euthanasia in light of the objectives of mercy and justice in Sharia.

The term euthanasia or “merciful killing in Arabic” is a descriptive compound of the two words "killing" and "mercy." We shall discuss the concept of killing, its general ruling, the meaning of mercy, and its description.

Firstly: the concept of killing and its related law:

A. Definition of killing.

It is mentioned in the Holy Quran that: The deadly act that destroys the soul, including the Almighty's saying ((And whoever kills a believer intentionally) (An-Nisa, 93)) And the Almighty's saying: ((Cursed is man; how disbelieving is he) (Abasa, 17)).

Al-Suyuti defined it as: “It is an action in a place that is followed by the loss of the soul of the person killed by it.”² with his knowledge. A group of them: Al-Raghib Al-Isfahani, and Al-Manawi claim that: Its (killing) origin is the removal of the soul, like death, but if it is considered by the action of the one in charge of it, it is said to be killing, and if it is considered by the loss of life, it is said to be death.”³

B. The Rulings of Murder:

The texts of Sharia have come together to protect lives and not expose them to destruction. Her by killing her or anything less; except for what is related to a legal right, such as the prescribed punishments and retaliation and while fighting an enemy.

C. Evidence of Unlawful Killing Prohibition:

The Holy Quran forbids Muslims from all forms of unjust killing, whether directed at their people, their children, other community members, or any innocent person; Allah Almighty said (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.) (An-Nisa, 29)). He also said: (But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.) (An-Nisa,93). And Allah Almighty said: ((Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you ... do not kill your children out of poverty; We will provide for you and them... 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.") (Anam, 151)) And Allah Almighty said: (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]) (Isra,33), and Allah Almighty mentioned the characteristics of the good servants of the Most Merciful: (And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty) (Furqan,68). And Allah Almighty also said: (And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing) (Al-Baqarah, 84)).

It is narrated from the Sunnah that the Messenger, may Allah bless him and grant him peace, said: (Whoever throws himself from a mountain and kills himself will be in the fire of Hell, falling into it forever and ever. Whoever poisons himself, his poison is in his hand and he will be sipping it in the fire

of Hell, remaining therein forever and ever.)⁴. It is narrated That the prophet May Allah bless him and grant him peace said: (Avoid the seven deadly sins: associating partners with Allah, witchcraft, and killing a soul that Allah has forbidden, except by right....)⁵. He said, May Allah bless him and grant him peace (The greatest major sins: associating partners with Allah, disobeying parents, and killing a person....)⁶.and it is proven that he, May Allah bless him and grant him peace said: (The blood of a Muslim who testifies that there is no god but God and that I am God's Messenger may not lawfully be shed but for one of three reasons: a life for a life; a married man who commits fornication; and one who turns aside from his religion and abandons the community.).⁷ He said. May Allah bless him and grant him peace: (It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to Kufr after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully).⁸ and he (PBUH) also said: (If this world were to be destroyed, that would be less significant before Allah (SWT) than the unlawful killing of a believer) 9. Other legal texts explicitly or implicitly prohibit exposing innocent individuals to killing, a principle that is also forbidden by Sharia.

Secondly: Meaning of Merciful and Mercy.

A. Meaning of Merciful: The Merciful is one of the beautiful names of Allah, which He, the Almighty, confirmed in the Basmalah; (In the name of Allah, the Most Gracious, the Most Merciful). It is often mentioned in conjunction with his name (Al-Ghafoor Al-Raheem, or The Forgiving, the Most Merciful), or by other names, Allah Almighty said: (Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful. Tur, 28].

B. The Meaning of Mercy: Al-Raghib Al-Isfahani said: "Mercy is tenderness that requires doing good to the one being shown mercy. It is sometimes used to mean pure tenderness, and sometimes to mean doing good without tenderness."¹⁰. Al-Tahir Ibn Ashour said: "It is a tenderness in the soul that prompts one to offer good to those who seek it."¹¹ Mercy requires extending benefit to others, no matter what even against the person's will. Ibn al-Qayyim says: "Mercy is a quality that requires delivering benefits and interests to the servant, even if his soul hates it and finds it difficult. This is true mercy. The most merciful of people to you is the one who finds it difficult to deliver your interests and ward off harm from you."¹²

Thirdly: Definition of mercy killing as a descriptive compound

Euthanasia, mercy killing, or mercy bullet, are all terms that refer to: Ending the suffering of a patient who was incurable, through painless medical methods. It refers to putting an end to the life of person with an incurable disease. Mercy killing or euthanasia is the modern scientific medical term for that means: facilitating the death of a terminally ill person, at the request of his treating physician.

It must be noted that describing killing as mercy killing is an exaggeration. What is meant is the method of killing, not the killing itself. We have already defined killing as taking a human soul and causing death, but the method by which this killing is carried out is what is described as being violent or merciful. The Messenger, may Allah bless him and grant him peace, referred to this meaning by saying: (Allah has prescribed excellence in everything. So if you kill, kill well. If you slaughter, slaughter well. Let each one of you sharpen his blade and let his slaughtered animal be easy.)¹³

And Sheikh Yusuf al-Qaradawi calls it "Facilitating Death", he defined it as: "Facilitating the death of a person without pain due to mercy to alleviate the patient's suffering, whether through active or passive methods."¹⁴. Effective death means: that the doctor takes effective procedures in ending a patient's life, such as when a doctor gives a high dose of a painkiller that stops the patient's breathing, or when he

stops the resuscitation machine because he believes that there is no hope for his recovery. In these cases, a doctor intervenes. Facilitating passive death refers to not actively taking steps to end the patient's life, but rather allowing the disease to take its course. This means refraining from treatments that would prolong the patient's life.¹⁵

The Second Issue: Explaining the Objectives of Mercy and Justice in Sharia

As stipulated in Sharia, Islamic Sharia was established to achieve lofty and sublime objectives that regulate the legislative process. No ruling in Sharia can be derived except in light of these objectives, as they ensure legislative perfection. These objectives do not contradict or conflict with one another; rather, they complement each other to maintain legislative balance by preventing one principle from overpowering the other.

This balance is affirmed by scholars of Maqasid al-Sharia (the objectives of Islamic law), particularly Abu Ishaq al-Shatibi, who, through inductive reasoning from Sharia texts, concluded that Sharia was revealed to secure the supreme interests of people and to preserve them from both existence and nonexistence. He articulated this concept in his book *Al-Muwafaqat fi al-Sharia al-Islamiyyah*, particularly when discussing the necessary objectives, including the preservation of life. He stated:

"Preserving life is achieved through two means: First: What strengthens its foundations and affirms its stability—this represents its preservation from the aspect of existence. Second: What prevents actual or anticipated harm to it—this represents its preservation from the aspect of nonexistence."¹⁶

Thus, all legal rulings follow this framework, ensuring preservation from both perspectives. Furthermore, these necessary objectives are supplemented by complementary (hajiyyat) and enhancing (tahsiniyyat) objectives, as described by Al-Shatibi. However, these objectives must be applied hierarchically, meaning that no hajiyy (complementary objective) can be prioritized if it compromises a daruri (essential objective), and no tahsini (enhancing objective) can be considered if it disrupts a necessary or complementary objective.¹⁷

In light of this, the higher moral objectives of Sharia confirm this balance. At this point, we shall focus on two fundamental objectives: the objective of mercy and the objective of justice.¹⁸

Firstly: The Purpose of Mercy in Sharia

We have previously discussed the meaning of mercy as both one of the names of Allah Almighty and as a moral characteristic. Mercy is among the great Qur'anic virtues, emphasized in the Holy Qur'an due to its profound impact on human life.¹⁹

Allah Almighty has described Himself as the Most Merciful, as seen in the Basmalah, which appears at the beginning of every Surah in the Qur'an, except Surah At-Tawbah. Additionally, Allah attributes mercy to Himself to highlight its significance and universality. He says:

- "And My mercy encompasses all things." (Al-A'raf, 156-157) "Your Lord has prescribed mercy for Himself." (Al-An'am, 54) • "Say, 'Your Lord is the possessor of vast mercy.'" (Al-An'am, 147) • "[The angels say:] Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire." (Ghafir, 7)

Moreover, mercy was one of the defining aspects of the mission of the Prophet Muhammad (peace and blessings be upon him). Allah Almighty states:

• "And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Al-Anbiya, 107) • "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." (At-Tawbah, 128) • "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Aal 'Imran, 159)

Mercy as a Manifestation of Dutifulness to Parents

One of the greatest manifestations of mercy in Islamic teachings is being dutiful to parents. Allah Almighty commands:

• "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" (Al-Isra, 24) • "Muhammad is the Messenger of Allah, and those with him are forceful against the disbelievers, merciful among themselves." (Al-Fath, 29)

Furthermore, mercy is mentioned in the context of gratitude and praise, as Allah says:

• "Then he was among those who believed and enjoined patience and enjoined mercy. Those are the companions of the right hand." (Al-Balad, 17-18)

Mercy in the Sunnah of the Prophet (peace and blessings be upon him)

The Sunnah also emphasizes the importance and comprehensiveness of mercy. The Messenger of Allah (peace and blessings be upon him) embodied mercy in all aspects of his life and set an ideal example in his dealings with people.²⁰

It was narrated that the Prophet (peace and blessings be upon him) said:

• "O people, I am but a mercy sent [to you]." ²¹ • "Allah made mercy into one hundred parts, and He kept ninety-nine of them with Himself, and sent down one part to the earth. From that part, the creatures show mercy to one another, to the point that a beast lifts its hoof away from its young for fear that it might harm it." ²²

Through these Qur'anic verses and Hadiths, it becomes evident that mercy is one of the most important objectives of Islamic legislation. It serves as a fundamental value that governs human interactions and reflects the divine wisdom behind the laws of Sharia.

Secondly: Definition and Purpose in Islamic Law

Al-Zubaidi defined justice as "the opposite of injustice," describing it as what is established in the soul as being straight. Other scholars provided more detailed definitions:

- **Al-Jahiz:** "Justice is the necessary measure for balance, which is the use of things in their proper places, times, aspects, and amounts—without extravagance, neglect, advancement, or delay."²³
- **Al-Jurjani:** "Justice is a middle ground between the two extremes of excess and deficiency."²⁴
- **Al-Manawi:** "Fairness in dealings means justice; that is, one does not take from others more than what he gives them, nor does he cause harm greater than what he himself endures."²⁵

From these definitions, it is clear that justice is the opposite of injustice and oppression, as both involve placing things in the wrong places.

The Purpose of Justice in the Texts of Islamic Law

Justice is one of the most important purposes of **Sharia**, serving to protect the rights of individuals and societies and ensuring the continuity of divine law. Ibn Khaldun explains:

*"Know that this is the wisdom intended by the Lawgiver in prohibiting injustice, which results in the corruption and devastation of civilization. This is a sign of the end of the human race. It is the general wisdom that the Law takes into account in all of its five necessary objectives: preserving religion, life, reason, offspring, and wealth."*²⁶

Islamic teachings emphasize that justice is a moral value and a universal human principle that should govern both individual and collective actions. It also plays a crucial role in deriving legal rulings, ensuring fairness, integrity, and objectivity.

The **Qur'anic** texts calling for justice appear in various forms: some as direct commands, others as praise.

Among the imperative commands:

- "Allah commands justice." (**An-Nahl**, 90)
- "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves." (**An-Nisa**, 135)
- "O you who have believed, be persistently standing firm for Allah, witnesses in justice. And let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (**Al-Ma'idah**, 8)

Ibn Kathir comments on these verses:

*"That is why Allah said: 'Even if it is against yourselves,' meaning: bear witness to the truth, even if it harms you. And if you are asked about a matter, say the truth about it, even if it is difficult for you, for Allah will provide a way out for those who obey Him."*²⁷

Allah Almighty also commands justice in governance:

- "Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people, to judge with justice." (**An-Nisa**, 58)
- "And I was commanded to be just among you." (**Ash-Shura**, 15)

Furthermore, Allah describes righteous communities as those who uphold justice:

- *"And among those We created is a nation who guides with the truth and dispenses justice thereby."* (Al-A'raf, 181)

The Prophet (peace and blessings be upon him) affirmed that this verse applies to his own nation:

"It has reached us that the Prophet of Allah, peace and blessings be upon him, used to say when he recited this verse: 'This is for you, and the people before you have been given something similar to it.'" (Al-A'raf, 159)

Allah even presents justice as an example in a parable:

- *"And Allah presents an example of two men: one of them mute, unable to do anything, and he is a burden on his master. Wherever he directs him, he brings no good. Is he equal to one who enjoins justice and is on a straight path?" (An-Nahl, 76)*

These texts confirm that justice is the foundation of social, political, and legal relationships in Islam.

Justice in the Sunnah of the Prophet (peace be upon him)

The Prophet (peace and blessings be upon him) emphasized the establishment of justice and warned against its abandonment, which leads to oppression. Ibn Taymiyyah states:

"The essence of Sharia is justice in matters of life, wealth, trade, lineage, and honor. This is why the Sunnah prescribes retaliation for wrongdoing and equal response to harm."^{#8}

The importance of justice is evident in several hadiths:

- *"Three supplications are never rejected: the supplication of the just ruler, the supplication of the fasting person, and the supplication of the oppressed."*^{#9}
- *"The best jihad is a word of justice in the presence of an unjust ruler or prince."*^{#10}
- *"There are three types of judges: one in Paradise and two in Hell. The one in Paradise is a judge who knows the truth and rules accordingly. One who knows the truth but is unjust in his judgment is in Hell. And one who judges in ignorance is also in Hell."*^{#11}

The Prophet (peace and blessings be upon him) demonstrated unwavering commitment to justice, even when it involved his own family:

- *"By Allah, if Fatima, the daughter of Muhammad, stole, I would cut off her hand."*^{#12}

In family matters, the Prophet (peace and blessings be upon him) commanded justice among children:

- *"So fear Allah and be just between your children."*^{#13}

In marital relations, he warned against unfair treatment:

- *"If a man has two wives and does not treat them equally, he will come on the Day of Resurrection with one side of his body hanging down."⁶⁴*

Justice and Mercy: Balancing Islamic Objectives

These Qur'anic and Prophetic texts establish that **mercy and justice** are core objectives of **Sharia**. They complement each other, ensuring a balance that achieves the best interests of humanity and prevents corruption and harm.

- **Mercy** ensures that justice is not applied harshly.
- **Justice** ensures that mercy does not lead to negligence.

Together, they work to fulfill Sharia's ultimate goal: securing human welfare in both this life and the Hereafter.

This leads us to the next section, where we will discuss the ruling on **euthanasia** in light of these two fundamental principles.

The Rulings of Euthanasia in Light of the Objectives of Mercy and Justice

First: The Balance Between Ordinary Killing and Euthanasia

After presenting various legal evidences affirming the significance of mercy and justice in Sharia, and after discussing the general concept of killing, its legal ruling, and the notion of euthanasia, we now turn to the legal judgment on euthanasia in light of these principles. It must first be acknowledged that what is referred to as "mercy killing" is, in essence, an act of killing and the taking of a life that is considered inviolable. What distinguishes euthanasia from ordinary killing are two primary factors:

1. **The Method of Killing:** Euthanasia is carried out using methods designed to minimize pain and suffering.³⁵
2. **The Motive for Killing:** The intention behind euthanasia is compassion and mercy for the terminally ill or those enduring severe, unbearable suffering.³⁶

Regarding the method of killing, this does not alter the fundamental nature of the act, as the essence of killing lies in the deprivation of life, regardless of the means used. Sharia dictates that legal rulings apply to both means and ends alike. Thus, killing remains an act of taking life, whether executed through primitive methods or advanced medical techniques.³⁷

Sharia has provided guidance on humane methods of execution in cases where taking a life is legally sanctioned, such as in retribution (*Qisas*) or prescribed legal punishments (*Hudud*). Similarly, humane treatment is mandated in the slaughter of animals. The Prophet Muhammad (peace be upon him) emphasized this principle in the hadith narrated by Abu Ya'la Shaddad Ibn Aws (may Allah be pleased with him):

"Indeed, Allah has prescribed excellence in all things. So, if you kill, then kill well; and if you slaughter, then slaughter well. Let each of you sharpen his blade and let him ease his slaughtered animal." (Sahih Muslim)³⁸

Furthermore, the Prophet (peace be upon him) instructed that executions be carried out swiftly and without unnecessary suffering in cases of legal retribution and punishments.[5] Even in warfare, he prohibited acts of mutilation and torture, as well as the killing of anyone beyond the direct perpetrator of a crime.³⁹

Second: The Role of Mercy in the Ruling on Euthanasia

The primary justification presented for euthanasia is compassion for the suffering of the patient, particularly when there is no hope for recovery. However, does the motive of mercy provide sufficient grounds to justify the taking of a life that is otherwise inviolable? Should a life be ended solely to relieve the individual from pain and to spare their loved ones from witnessing their suffering?⁴⁰

From an Islamic legal perspective, mercy alone is not a valid basis for permitting the taking of a life. Compassion does not override the sanctity of human life as established in Sharia. The presence of suffering, while distressing, does not provide lawful grounds for euthanasia, as human life remains sacred and protected under all circumstances.⁴¹

Thus, ending a life in the name of mercy contradicts the fundamental Islamic principle that only Allah has the authority to give and take life.⁴² Mercy, as an objective of Sharia, operates within the boundaries of divine law and does not serve as a justification for violating another established principle—the inviolability of human life.⁴³

Third: A balance between the objectives of mercy and justice

Through his biography, may God bless him and grant him peace. There is an alternative in the biography of the Messenger, may God bless him and grant him peace. For those who seek the truth, in the hadith that was presented to us regarding the shameful woman and water, and he, may God bless him and grant him peace, said: “By God, if Fatima, the daughter of Muhammad, stole, I would cut off her hand.”⁴⁴ This is his daughter Fatima Al-Zahra, may Allah be pleased with her, Lady of the women of the world, the most beloved of people to his heart, and the one he was kind and compassionate to, so he said about her: “Fatima is a part of me, so whoever angers her angers me.”⁴⁵ He gave this example to show that there is no one more beloved to him than her, may God be pleased with her. However, if she committed a crime – though she would hate to do so – he would apply the legal punishment to her without hesitation, leaving no room for mercy in such a situation to ensure that rights are protected.

This is how the Prophet, may God bless him and grant him peace, treated his most beloved wife, Aisha, the Mother of the Believers, may Allah be pleased with her. His love for her did not prevent him from being just among his wives, may God bless him and grant him peace. This was also how he dealt, may God bless him and grant him peace, with his companions, may God be pleased with them, despite the mercy, gentleness, and kindness that Allah described him with. He was kind to them; however, he remained committed to the limits of God, carrying out legal punishments and retribution when required. When his relative, the noble companion Ubaidah ibn al-Harith, may God be pleased with him, was injured in the opening duel of the Battle of Badr, and his leg was cut off, he remained silent until he died of his wounds four or five days later, as mentioned by biographers.⁴⁶ Despite his suffering and pain, the Prophet, may God bless him and grant him peace, did not order his killing out of mercy and compassion, even though he was his relative. This serves as strong evidence on the issue. There was no one on earth more merciful than the Messenger of God, may God bless him and grant him peace, and

no one more compassionate towards his relatives, his companions, and his nation. However, he neither killed him nor ordered his killing.

On the other hand, if mercy is not regulated by the principle of justice, it becomes uncontrolled, which may open doors that, once opened, cannot be easily closed. Everyone may interpret mercy according to their own whims and desires. Advocates of euthanasia did not stop at terminally ill cases but extended their demands to include those suffering from severe mental illnesses, considering this a mitigating factor in sentencing.⁴⁷ Beyond that, some argue that euthanasia should be applied to those facing compelling social, psychological, or economic circumstances, making it clear that without proper regulation by justice, euthanasia could spiral out of control.

Conclusion

Through this legitimate study, it becomes clear that taking a life is an act that should never be permitted so long as human blood remains inviolable. The abundance of legal texts surrounding the objectives of mercy and justice affirms their status as supreme principles of Islamic law. The objective of mercy highlights the humanitarian aspect of Islamic law and applies to various interactions unless it leads to a violation of people's fundamental rights, which Islamic law guarantees and does not allow to be compromised. On the other hand, the objective of justice affirms the authority of Islamic law and imposes respect for it, serving as the regulating principle for mercy. These two principles complement each other. Therefore, killing solely out of mercy does not justify taking a life, even if the individual has lost hope of recovery.

Suggestions and Further Research:

- The necessity of continued jurisprudential research on the issue of refusing medical treatment and its relation to euthanasia.
- The importance of applying the objectives of Islamic law and jurisprudential balancing to clarify legal positions on emerging social phenomena.
- Researching priority guidelines in times of medical equipment shortages.
- Examining the issue of deliberately spreading epidemics and deadly diseases as a means to control population growth and reduce the demand for healthcare.

References and Endnotes.

1. The term *euthanasia* originates from the Greek words "eu" (εὖ) meaning "good" or "well" and "thanatos" (θάνατος) meaning "death," translating to "good death" or "easy death." The term was first used in the early modern period (17th century) to refer to a peaceful and painless death. However, the term 'merciful killing' will be used interchangeably with *euthanasia* in this work due to its closeness to the Arabic one for the sake of understanding. <https://www.merriam-webster.com/dictionary/euthanasia>

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22. Sahih Muslim
23. Al-Jahiz, "Kitab al-Hayawan.
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29. Al-Tirmidhi, "Jami' al-Tirmidhi."
30. Abu Dawood, "Sunan Abu Dawood."
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35. The distinction between euthanasia and ordinary killing is based on the method and motive behind the act.
36. Compassion and mercy are often cited as primary justifications for euthanasia.
37. Islamic law considers means and ends equally when applying legal rulings.
38. The hadith highlights the principle of excellence in all actions, including taking life when legally sanctioned.
39. The Prophet emphasized the humane execution of justice and punishments.
40. Islamic teachings prohibit unnecessary suffering, even in warfare.
41. The moral dilemma of euthanasia involves both the patient's suffering and the emotional impact on their loved ones.
42. Mercy alone is not considered a sufficient reason to take a life in Islamic law.
43. The sanctity of human life remains protected, regardless of suffering.
44. Reference to hadith about Fatima (Sahih al-Bukhari, Sahih Muslim)
45. Reference to hadith about Fatima's anger (Sahih al-Bukhari, Sahih Muslim).
46. Reference to hadith about excellence in legal punishments and slaughter (Sahih Muslim)
47. Reference to the biography of Ubaidah ibn al-Harith (Ibn Hisham, Sirat Rasul Allah).