



اَوْنُوْرُ سِيْقِي تِيَكُوْرُو كِي مَبَارَا  
**UNIVERSITI  
TEKNOLOGI  
MARA**

**Akademi**  
Pengajian Islam  
Kontemporari

**ACADEMY OF CONTEMPORARY ISLAMIC STUDIES (ACIS)  
MACHANG, KELANTAN**

**IMU550: FIQH MU'ASARAH**

**GROUP: IC2105B (GROUP 5)**

**TASK: CASE STUDY**

**TITLE:**

**EUTHANASIA AND VACCINATION**

**PREPARED FOR:**

**DR. AHMAD MURSHIDI BIN MUSTAPHA**

<b>BIL</b>	<b>STUDENT'S NAME</b>	<b>STUDENT'S ID</b>
1.	<b>AIDA KHAIRANI BINTI ZAIDI</b>	<b>2021816636</b>
2.	<b>AINUL FATINAH DAYINI BINTI MOHD SABRI</b>	<b>2021603808</b>
3.	<b>MUTHMAINNAH BINTI MAHASSAN</b>	<b>2021481082</b>
4.	<b>ROHANI BINTI HASHIM</b>	<b>2021829126</b>

**SESSION 2 2023/2024**

## STUDENTS DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*“We hereby certify that this assignment is submitted based on our work without imitating and plagiarizing from any source or attempting to impersonate any party without justification. We are aware that any violation or suspected violation of this declaration may result in this being referred to the ACIS Disciplinary Committee.”*

Date: 13 December 2023

**Name: AIDA KHAIRANI BINTI ZAIDI**

**ID No: 2021816636**

**Name: AINUL FATINAH DAYINI BINTI MOHD SABRI**

**ID No: 2021603808**

**Name: MUTHMAINNAH BINTI MAHASSAN**

**ID No: 2021481082**

**Name: ROHANI BINTI HASHIM**

**ID No: 2021829126**

## **ACKNOWLEDGEMENT**

Thanks, Alhamdulillah, and the highest of gratitude is extended to God because with His permission, we were able to complete the study case for this Fiqh Mu'asarah (IMU550) subject code successfully.

We would like to take this golden opportunity to express our sincere appreciation and gratitude to Dr. Ahmad Murshidi Mustapha for the guidance, knowledge, and feedback provided throughout the process of completing this assigned task. This research would not have been completed without his professional advice, suggestions, and encouragement.

Furthermore, a million thanks are also extended to both our parents for providing a lot of support, encouragement, and sacrifices to ensure that this task can be completed successfully within the stipulated period.

Finally, not forgetting our comrades who also helped either directly or indirectly in the process of completing this study.

Thank you.

## TABLE OF CONTENTS

<b>NO.</b>	<b>ITEM</b>	<b>PAGES</b>
<b>1.</b>	<b>INTRODUCTION</b>	<b>1</b>
<b>2.</b>	<b>RESEARCH OBJECTIVE</b>	<b>2</b>
<b>3.</b>	<b>RESEARCH METHODOLOGY</b>	<b>2</b>
<b>4.</b>	<b>ELABORATION OF CONTENT AND IDEAS</b> <b>4.1 Concept of Euthanasia</b> 4.1.1 Definition of Euthanasia 4.1.2 Types of Euthanasia 4.1.3 Implications of Euthanasia for Human Being <b>4.2 Concept of Vaccination</b> 4.2.1 Definition of Vaccination 4.2.2 Types of Vaccines 4.2.3 Vaccine Production Process	<b>3-9</b>
<b>5.</b>	<b>FINDINGS AND DISCUSSION</b> 5.1 Fatwa from Islamic Scholars Regarding Euthanasia and Vaccination 5.2 Current Issues in Euthanasia and Vaccination	<b>10-19</b>
<b>6.</b>	<b>CONCLUSION AND SUGGESTION</b>	<b>20</b>
<b>7.</b>	<b>REFERENCES</b>	<b>21</b>

## 1.0 INTRODUCTION

Euthanasia and vaccination stand as pivotal topics within contemporary ethical and medical debates, resonating deeply in discussions guided by Fiqh Mua'sarah, the modern application of Islamic jurisprudence. Euthanasia, a subject eliciting intense emotional responses, often divides proponents and opponents into conflicting groups rather than fostering rational discourse. This issue intertwines elements of humanity, autonomy, dignity, and compassion, sparking fierce debates within societies. While the inevitability of death remains an inescapable reality, contemplating end-of-life decisions remains a daunting prospect for many individuals across different societal strata, transcending age, wealth, religious beliefs, or social status.

In these discussions framed within Fiqh Mua'sarah, euthanasia is viewed by some as an assertion of personal autonomy, representing an individual's choice to control their destiny or a compassionate response to extreme suffering. Conversely, others regard euthanasia as tantamount to killing, contradicting the sanctity of life principle and denying the fundamental right to life. This sharp contrast in perspectives has been a focal point in medical ethics debates, prominently in the late 20th century and continuing to challenge aging societies in the 21st century. However, in regions like Malaysia, where religious practices from Buddhism, Hinduism, Islam, and Christianity hold strong influence, the conversation around Euthanasia remains largely absent, potentially due to societal rejection of end-of-life practices.

In contrast, vaccination stands out as a significant milestone in modern medicine, lauded for preventing numerous deaths and reducing the impact of various diseases. Its effectiveness is evident in eradicating severe health threats that once posed a danger to society. International health organizations endorse vaccination as a safe preventive measure, playing a crucial role in controlling the spread of infectious diseases. Particularly during the COVID-19 pandemic, the rapid progress in vaccine development, expedited research, and streamlined approval processes have emphasized the vital role of vaccines in protecting individual and community health. These discussions within the framework of Fiqh Mua'sarah emphasize the ethical considerations and societal implications of both euthanasia and vaccination.