



اَوْنُوْرَسِيْتِي تِيْكُوْلُوْكِ مَنَارَا
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STUDENT DECLARATION

بسم هلا الرحمن الرحيم

We hereby acknowledge that in fact all the work in the preparation of this academic work is the result of our own efforts and works except as expressly stated.

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1.0 Introduction

Medical ethics is a branch of ethics that deals with moral issues and principles in the field of healthcare and medicine. Contemporary issues in medical ethics encompass a wide range of topics, reflecting the complex and rapidly evolving nature of healthcare practices and technologies. This research paper delves deeply into the concepts of Fiqh Muasarah and medical ethics, engaging in a comprehensive exploration of the intricate issues within the field of medical ethics. The study thoroughly examines the fundamental principles that underpin Fiqh Muasarah and its intersection with ethical considerations in healthcare. Moreover, it meticulously investigates the complexities inherent in medical ethics, scrutinizing nuanced dilemmas and moral challenges confronted by healthcare professionals and researchers. Importantly, the study aligns these ethical considerations with the tenets of Fiqh Muasarah, ensuring harmony with religious principles while delving into the ethical dimensions of contemporary medical practices.

2.0 Concept of Fiqh Muasarah

2.1 Definition of Fiqh Muasarah

The definition of fiqh from a linguistic perspective is the understanding or knowledge of something. The word "fiqh" originates from the Arabic language, meaning understanding either in an absolute sense or in-depth comprehension. Fiqh generally refers to understanding various aspects mentioned in the Quran, not limited to one specific place. The term fiqh is not only used in the context of law; it has a broad meaning that encompasses all aspects of Islam, including theological, political, economic, and legal aspects (Nazmi, n.d.). Fiqh, in the context of knowledge, refers to understanding and awareness, especially in the religious sciences of Islam. This concept is present in the Quran, as stated in Surah at-Taubah, verse 122, where Allah SWT said:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

The meaning of Surah al-Tawbah (9:122) from Sahih International is “Certainly, it is not appropriate for all the believers to march into battle simultaneously. Rather, from every group among them, a portion should stay back, dedicating themselves to deepening their understanding of the faith. They are to warn their community upon their return, urging them to be vigilant and mindful”.