

## Save oneself from suicide and the striving

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### Abstract

In this research, we will study murder in terms of a person's killing himself, by suicide or jihad, and explain the sanctity of suicide and its causes, then address the treatment of this problem, then explain the status of jihad for the sake of God Almighty, as well as the limits of jihad against the enemy.

The Islamic religion is the religion of peace and life and where is love, that killing oneself is against everything that Islam has brought, the Almighty said: "And do not kill the soul that God has forbidden except by right" (1), and the intent of "that which God has made forbidden" is the intention of God. And "except by right" i.e. do not kill her unless she deserves to be killed for a crime she committed, and the crime is one of these things (2):

those reasons, this is not a justification for suicide, and these reasons include.

### First: Weak faith in God Almighty

The believer knows the test of the lower house and the calamity, so this world faces a lot of patience in itself all the difficulties it faces, and therefore believes that after all the hardship, relief will come from God. Exalted is He, and in this narrow situation, it is nothing but a test from God Almighty, for he is the one who does not believe in God Almighty, and he was a weak man. The faith of God (Glory be to Him, the Most High) cuts the weakness, meaning that he turns around and feels honest and saves him from his troubles. Because suicide and killing one cannot be included in the curse of the Sunnah, may God bless him and grant him peace. The Messenger of God, May God bless him and grant him peace, said to a man that he is with the allegations. From Islam: This is from the people of Hell, so when the fighting came, the man fought because of the intensity of jihad, and the wounds multiplied, so he will be a man of the companions of the Prophet, may God bless him and grant him peace. They came and said. O Rays of God who spoke on the NH of a. So the fire in the way of God was one of the strongest jihad, and the wounds multiplied, so the Prophet, may God bless him

- **First:** If someone kills someone, then the punishment for killing will be imposed on him.
- **Second:** Fornication while he is married and he is stoned to death.
- **Third:** He turns away from the religion and is killed.

The prohibition of killing is not limited to a person's killing of another person. Because he is entrusted with it and it is not his property, but rather it belongs to God (Exalted be He), and He is the one who keeps it and He is the one who takes it.

### The first requirement: suicide.

A person, no matter how distressed he is, and no matter how hardships accumulate on him, even if he tastes bitterness and calamities, he must be patient, struggle, and remember "(For with hardship comes ease (\*) with hardship comes ease)"(3), and he must remember his saying, Almighty: "(God is with the patient) (4), therefore a Muslim must be patient and not surrender, and he should not believe that he ends his life and kills himself and commits suicide, and suicide in the language is from the origin of slaughtering himself, i.e. killing the person himself by means of a means. What (5) and that suicide in society has several causes, but with

Covered up? He said: I was told, I will not fix what I spoiled, then Tufayl cut it off on the Messenger of God, may God bless him and grant him peace The Messenger of God, may God's prayers and peace be upon him and his family and companions, said: "Oh God, my son, so forgive" (9), and here is a clear hatred of suicide and killing oneself, even though forgiveness. Him because of his desertion, because this forgiveness did not fix the condition of his hands which he cut off to end his life. This hadith talks about suicide because of illness, as you learned from the hadith that suicide does not definitively indicate his eternity in the fire, but rather in the rule of the will is the will of God (glory be to Him) (10).

### Third: Economic problems

A variety of different economic problems, the most important of which are poverty, unemployment and inability to access despite the work certificate A and the certificates owned by the important person who is stranded Garret E. n endures and resists and does not give up. A solution is to go to the catacombs, although Iraq is an Islamic country only, while the number of suicides in 2020 reached about 375 (11) and suicide is a refuge for many poor and low-income people. Almighty) the Great, as it came in the Sunnah by saying (Peace of God be upon you). He said: "I saw in Paradise, and I saw its poor women more..." (12) as it was mentioned in the Sunnah of the Prophet, may God bless him and grant him peace, when he was asked from the beginning. He will enter Paradise, he said. : "The well is from entering the paradise of God's creation for the poor." (13) And the pain of poverty and hunger afflicted the Messenger, may God's prayers and peace be upon him, his family and his companions, as it afflicted the common people in the hadith. Mentioned. On the authority of Omar Ibn Al-Khattab, may God be pleased with him, he said: I saw the Messenger of God, may God's prayers and peace be upon him and his family. (14) Even the Ahl al-Bayt (peace be

and grant him peace, said: A. Among the people of Hell, some Muslims could have trusted him, but he fell on it, and when he found the wounded man in pain, he pulled his hand to his neck, so he pulled them from them and scattered them, so the Muslim men did that. He turned to the Messenger of God, may God bless him and grant him peace. God may God's prayers and peace be upon him, said: O Messenger of God, God has spoken the truth. So-and-so committed suicide and killed himself." (6) Despite the strength of this warrior in combat, he did not believe that God Almighty preferred pain over suicide, and the Prophet, peace and blessings be upon him, should give him alms. The fiery man before he committed suicide; because he knew that NH Not a believer in God (Glory be to Him) claims the hypocrite (A) and NH (NH) the hypocrite E. Lehman (7), and E did not notice the NH of A Is fire on suicide Punishment denote fire inevitably.

### Second: Health problems

And of course, in his life, he is certain that he is exposed to various diseases, regardless of the level of pain that befalls him. Tufail bin Amr (8) AH came to the Prophet, may God's prayers and peace be upon him, and said: "Oh, Messenger of God, are you in a fortress and are you preventing it?" But he refused, so the Messenger of God, may God bless him and grant him peace, said, "It is for the one whom God (Glory be to Him, the Most High) buried for the Ansar. He said: Why? The Prophet may God's prayers and peace be upon him and his family, migrated to Medina, TufayliibnAmr and HajarAnd with him was a man from his people who came to the city. He fell ill and panicked, so he took scissors and cut off his palm. His hands withered until he died. At-Tufail bin Amr saw him in a dream and said: What did your Lord do to you? He said: He forgave me by migrating to his Prophet, may God bless him and grant him peace, and he saw him as good and he saw him with his hands covered, so he said: Why do I see you with your hands?

leading to death in this way, you will seduce you with it.

### **Second: Strengthening faith in God Almighty**

The main reason for suicide by a. Prayer is a weakness of E. Liman God (glory be to Him) despite the many causes of suicide, but weakness is the reason behind every cause, so the healer of suicide problem from. The root should be strengthening faith in God (glory be to Him), and strengthening faith in God (glory be to Him) is based on patience in the first place; Patience is relief, and patience is patient, a believer in God, and God's relief is His main concern and wrath is that patience is a way to earn great reward and reward. He mentioned in the Sunnah a salutation for the praise of patience, as he said (May God blesses him and grants him peace): How wonderful is the believer that all his affairs are good, and no one but the believer is to be thanked on her. He has to bear it with patience and goodness for him" (22). Strengthening the faith of God is a common duty that must cooperate to achieve both the family, the school, the community, the mosques, the media, and a sick person, a man and a faith will overcome all the problems they face; With regard to the number of n terms of the true believer "believes in both good and evil" (23), and thus sabour and e-lyman, since every problem is that God will spend his life, and the believer will be able to overcome his crises and problems.

### **Third: Avoiding taboos**

Forbidden things naturally and automatically lead to the death of its owner, harming and harming others, and many taboos, such as alcohol, fornication, and other drugs, and Abu Abdullah (peace be upon him) was reported to say: "So great: arrogance, wonder, arrogance, pride, and arrogance. And despair of God's mercy, and despair of God's spirit, and the security of God's plan, and joy and happiness that annoy Muslims, and insult their misfortune, and love that spreads evil in them, and envy what God has provided

upon them) were afflicted with hunger, as was mentioned in the year that supervised the authority. On the authority of Aisha, may God be pleased with her, she said: What is the loyalty of Muhammad (peace is upon them)? " for three consecutive days until God's decree" (15), and with the suicide of the young man, there is a way to treat:

### **Statement consequence of suicide**

The Holy Qur'an and the Sunnah of the Prophet mentioned in more than one situation in which abuse committed suicide, in the Holy Qur'an forbidding the killing of the soul in the Almighty's saying: ((Kill yourselves, God is Merciful to you)). (16) And God Almighty cares about you and your people and protects you and does not do what leads to their death in this world and the next, and you have to kill yourselves so you will be like a fool who does not know His Lord "Ben Bibi saw Taiz" God (exalted be He) has mercy on you, so how can you be merciless and kill yourselves? (17). And the Sunnah has become in it many noble hadiths that show the consequences of the suicide bomber and his punishment in (the Exalted) from forced labor, and these hadiths saying (may God bless him and him): The mountain kills itself while it is in the fire of Hell in which it gets worse and stays forever and whoever licks himself with poison in his hand is poison And drink it in the fire of hell. So he will remain in it forever, and whoever kills a soul with an iron hand, he will resort to it in his stomach in the fire of Hell forever, and dwell therein forever." (18) A male discussion in which the suicide is not immortalized in the fire, so how do we talk here we say that committed suicide will be honored in the fire? God may God's prayers and peace be upon him: "And he strangles himself with the fire that he stabbed with fire" (20) and his (peace and blessings of God be upon him) saying: "Whoever kills himself with torment. By the Day of Resurrection"(21), in any way you harm yourself and consume it

### **First: The Holy Qur'an**

A \_ “And among the people is he who sells himself seeking God’s pleasure, and God has mercy on his servants” (32). What is meant is that a Muslim dies in truth if the matter requires the satisfaction of God (Exalted be He) and enjoining good and forbidding evil (33)

It is true “(God has bought themselves and their money from the believers that Paradise will fight in the cause of God killing and being killed)” (34), they must exert effort and a great spirit to achieve God reward them, and this is with self-striving, and other types of obedience. The Prophet, peace and blessings be upon him, and the Companions did not collect money, rather they used to give everything they had in the cause of God Almighty, and they used to spend their time and occupy themselves with obeying God Almighty and trying to gain His approval and seeking reward, and this was praised, and Muslims should follow them. Lead by example and exert their efforts in seeking obedience to God (Almighty and Majestic) (35).

### **Second :The Holy Sunnah**

Baraa bin Malik (36) sacrificed himself in the Battle of Al-Yamamah, where he placed himself above the Muslim spears’ arsenal and asked them to throw him to enter the enemy camp, which was closed, so he entered and they threw him into the camp and fought valiantly until he opened the door of the enemy camp, and he will look here (37), although the killers were inevitable, and was akin to suicide, because this suicide operation is not punishable by suicide; Because it is for the sake of God Almighty and for the sake of Islam. The incident of the Trust of Salama bin Al-Akwa’ (38), while the cave of the infidels was on Madinah. Salamah bin Al-Akwa’ encountered them on the outskirts of the city. He fought them alone. The Prophet, peace and blessings be upon him, extended it. Although the Salama operation will end the jihad by killing him, but praise here indicates the inviolability of God. Jihadi and

them from His bounty.....”(24) And so he should avoid them e "(A to the outward appearance and the belly) "(25), of self-rescue gel from destruction.

### **Fourth - :Solving economic problems**

E- Economic problems from hunger, poverty, and need are a great cause for despair and loss of hope and hunger, and need is so painful and bad that the Prophet, peace and blessings of God be upon him, seeks refuge from him, saying: “Oh God, I deprive you of hunger; it is the evil of hunger....” (26) Economic problems that you solve States are among their duties towards the poor, and they carry out their work in social solidarity, and this problem can also be solved by following the verse: {(And their right is in the means and the forbidden) (27), which must be secured on a larger scale than God (Exalted be He) from His bounty, in helping the needy and the needy. The needy is given alms and giving, as a part of alleviating their father and the hardships of his life.

### **The second requirement: - The Mujahideen**

The Mujahid is from a cross that kills himself, but it has different dimensions of suicide. His Mujahid vomits extensive efforts to repel the enemy, striving in three cases:

- A. Fight the enemy.
- B. Jihad with Satan.
- C. Self-struggle.

### **All these cases of jihad are mentioned in the Holy Qur'an, including:**

1. The Almighty said: (And fight for the sake of God as hard as I am) (30)
2. The Almighty said: (And strive with your money and yourselves in the cause of God) (31)

It was clear at the beginning of the research that it is forbidden to kill or endanger the soul, but in the case of jihad and sacrifice for the sake of God, killing oneself is permissible and not prohibited. Its legitimacy appears in:

3. Jihad for the sake of God is a duty, and jihad has a great reward from God Almighty.
4. It is not permissible to kill innocent people from hostile countries on the pretext that they are an extension of that hostility.

### References

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3. Surat Al-Sharh: (5-6).
4. Surat Al-Baqarah from the verse: (153).
5. The Fiqh Dictionary, d. Saadi Abu Habib, T.: Dar Al-Fikr \_ Beirut, T.: 2, T.: 1408 A.H.: 349, Bihar Al-Anwar, MajlisAlama: 3/153.
6. A hadith narrated by Al-Bahjah (d. 358) in Sunan Al-Kubra, the book: (the apostate) Chapter: (He forbids his blood in Islam): 8/197.
7. See: Al-Kawkab Al-Darari in the explanation of Sahih Al-Bukhari, Muhammad bin Yusuf Shams Al-Din Al-Kirmani (T.: 786 AH), Edition: The House of Reviving the Arab Heritage - Beirut, Volume One, T. 1418 AH: 12/163.
8. Tufail bin Amr bin Tarif bin Al-Asi bin Tha'labah bin Salem bin Ghannam bin Dous Al-Dawsi on the authority of Dos Aslam and the Messenger, May God bless him and grant him peace, believed in Makkah. Then he returned to his hometown of Dos, where he stayed until he emigrated with the Messenger, may God bless him and grant him peace. He

suicide operations for the sake of God and for the sake of Islam (39). A: At present, jihadi operations are largely represented in detonating oneself in a crowd of people, and there are scholars who have replaced this method and consider it a legitimate way to protect religion. It is permissible to resort to this method; It also brings down most of the enemies, and this weapon is a legitimate religious weapon (40), and these operations must be carried out against the enemy's military forces and not against innocent citizens, as Nasrallah, the leader of Hezbollah, said: As he said, targeting the citizens of the enemy, the state is jihad against the enemy. For the citizens of a state and the military force hostile to that state (41), it is not true this opposite: "(He shall bear no other burden)" (42), every soul is held accountable and punished for what I did not do. Others punished them, whether they were close to them such as a father, mother, brother or others (43) The black woman did not acquit the responsible citizen and kill him for the sake of the rulers of that country only, the enemies of Islam, even in the Sunnah that was mentioned that the Prophet, may God bless him and grant him peace, used to advise Muslims to war with: Do not kill the newborn, the woman, and the old man" (44) and as an extension of the enemy's citizens, as Nasrallah said to prevent the Prophet, may God's prayers and peace be upon him, killed children, women and the old man, but the order is to kill them all on the pretext that they are an extension of the enemy.

### Conclusion

After searching, I found the following results:

1. There are many reasons for suicide, the most important of which are lack of faith in God Almighty and lack of patience.
2. All the hardships faced by a person are not a justification for suicide, no matter how severe and serious these difficulties are.

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20. The hadith of Al-Muttaqi Al-Hindi in the treasure of the workers, book: (Work), chapter: (Killing himself), Hadith No.: (39961): 15/350.
21. The hadith of Rajaa's brother Imam al-Shafi'i in the book "The Mother" book (Jrah al-Amd): 6/40.
22. It was included by Mirza Al-Nawawi in "Masterk Al-Wasail": Chapter: "It is desirable to be patient over misfortune" Hadith No.: (2364/27): 427.
23. (23)Hadith of Al-Haythami in Majma' Al-Zawaid, Book: (Al-Qadar) Chapter: (Belief in Predestination): 7/198.
24. A hadith in al-Kulayni is sufficient, Book: (Faith and Unbelief), Chapter: (Sins), no hadith: (10): 2/280.
25. Surah Al-A'raf from the verse: (33)
26. A hadith brought out by Mr. Al-Rajardah in a mosque hadith of the door: (Truth is obligatory and lying is forbidden), Hadith No.: (1629): 13/560 for sale.
27. Surat Al-Dhariyat from the verse: (19)
28. The Great Qur'an, Abu Muhammad Sahel bin Abdullah bin Younis al-Tastari (T.: 283 AH) Editing and Supervision: Taha Abdel-RaoufSaad and Saad Hassan Muhammad Ali, Edition: Dar Al-Haram Al-Turathi. T: 1, T: 1425 H, 258.
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30. Surat Al -Hajj, from the verse: (78)
31. Surat Al-Tawbah from the verse: (41)
32. Surat Al-Baqarah from the verse: (207)
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9. The hadith of Muslim in his Sahih, Book: (Faith), Chapter: (Evidence for his killing does not expiate), Hadith No.: (184): 108.
10. See: Uncover the problem from the two Sahihs, Abu Al-Faraj Abdul Rahman bin Abi Al-Hassan Ali bin Muhammad Al-Quraishi Al-Tamimi Al-Bakri, known as: Ibn Al-Jawzi (T.: 597 AH). ). Investigation: Ali Hussein Al-Bawab, Edition: Dar Al-Watan \_ Riyadh, D: 1, Tel: 1418 AH: 3/105 AD.
11. www.alsumaria.tv
12. The hadith of Al-Tirmidhi in his Sunan chapter: (He did not mention that most of the people of Hell are women), Hadith No.: (2729): 4/115.
13. Al-Dashari included it in the Balance of Wisdom, Chapter: (The First to Enter Paradise), Hadith No.: (561), 1/435.
14. The hadith of Abi Ali Al-Mawsili in his Sunan, a series of narrators of Omar Ibn Al-Khattab, may God be pleased with him, Hadith No. (183): 1/165.
15. The hadith of Sheikh al-Tusi in al-Amali included the chapter: (Ethics of eating), hadith No. (629/76): 311.
16. Surah An-Nisa from the verse: (29)
17. See: Tafsir Al-Nasfi, Abu Al-Barakat, Abdullah bin Ahmed bin Mahmoud Hafez Al-Din Al-Nusafi (T.: 710 A.H.), investigation: Sheikh Marwan Muhammad Al-Shaar, Bulletin: Dar Al-Maarifa \_ Beirut, i: 3, T: 1430 A.H.: 1 /214, Tafsir of Al-Jalalain Al-Maysir, Jalal Al-Din Al-Hilli and Jalal Al-Din Al-Suyuti: 83.
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  43. See: The Great Qur'an, Al-Hafiz Abi Al-Fida Ismail bin Omar bin Kathir Al-Quraishi Al-Dimashqi (T.: 774 A.H.), Edition: Dar IbnHazm, I: 1, T.: 1420 A.H. : 1553.
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  36. Al-Bara bin Malik bin Al-Nasr bin Dhamim, and he is the brother of Anas bin Malik, the first to curse the Messenger, may God bless him and his family and grant them peace. A brother from his father. The wars he fought, and on the day of al-Yamamah his opponent was a tall man with a white iron sword who was able to stab him with his leg, which led to the fall of al-Bara, then prepared for him. That the opponent falls as a martyr, looking at the knot of Al-Zawaid, Al-Haythami, and Chapter: (What came in Al-Bara bin Malik, may God be pleased with him): 9/324.
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  38. Salama bin Al-Akwa, he is Sinan bin Qasir bin Hazma bin Malik bin Salman bin Salem Al-Aslami, and he was nicknamed Abu Muslim, and he was one of the ones who pledged allegiance to the Messenger, may God's prayers and peace be upon him. Upon him) under the tree. He lived his life in the city and died there. In the seventy-fourth year AH, at the age of eighty, the lion of the forest looked at