



## QUESTION OF SUICIDE IN ISLAMIC DOGMA

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### ABSTRACT

*This article raises the issue of human suicide in terms of Islamic dogma. In particular, it is highlighted that the influence of this activity on a person's faith and his fate in the judgment day, according to the doctrine of "Ahl-s-Sunnah wa-l-Jamaa", based on the Koran and the Sunnah. The main goal of the article is to prove the inferiority of suicide for the development of social society and the disastrous outcome for a person in the other world, based on the science of dogmatic theology.*

**KEYWORDS:** Religion, Quran, Savings, Hell, Paradise, Suicide, Death, Fard, Haram, Sin, Forever, Disbelief, Funeral.

It is known that Allah created man as the dearest and noblest of all His creations. On earth, all people, regardless of their religion, race, nationality, color and other qualities, are considered dear and honorable. Because they are human. The Qur'an says that people are noble and honorable in Surah Isra, verse 70: "Indeed, (We) honored the children of Adam and made them ride on land and sea (on horses and ships) and provided them with pure things and made them better than many creatures We created" [1].

In this verse, Allah the Exalted said, "**The children of Adam.**" Accordingly, every person, regardless of his nationality or religion, deserves respect for his humanity.

God Almighty entrusted life and life to man. It is necessary for a person to make proper use of this life and avoid doing things that God has forbidden. The actions that Allah Almighty has given for life are not to waste it, not to waste time. Because we are not the owner of the soul in us, the members in us. All this is the property of Allah Almighty!

One of the prominent scholars of our time, Allama Sheikh Yusuf Karzavi, the Imam of Wasatiyyah, may Allah bless him and grant him peace, says: "**A person's life is not his property. Because man did not create not only himself, but also a single cell. A person's life is a trust given to him by Allah. Therefore, it will not be permissible for him to allow a shortcoming or to attack his life.**"

We acknowledge death without doubt. Because it is said in the Holy Qur'an, Surah Ali Imran, verse 185: "**Every soul tastes the (bitterness) of death**" [1].

But we do not have the right to choose this death ourselves, to assassinate this dear soul! Because suicide is strongly condemned in the Holy Qur'an and Hadith. For example, verse 195 of Surah Al-Baqarah says:

**"Don't throw yourself into destruction with your own hands!"** [1] Verse 29 of Surah Nisa says: "**Do not kill yourselves!**" [1].

In Sahih al-Bukhari, it is as follows: Abu Huraira, may Allah be pleased with him, says: "**We participated in the Khyber Ghazat. The Messenger of Allah, may God bless him and grant him peace, said about a person who claimed Islam from among those who were with him**": He is from the people of Hell. When the war broke out, he fought very hard and suffered many injuries. Some people were almost skeptical. At that moment, the man stretched out his hand to the arrow from the pain of the wound, took an arrow from it and strangled himself with it. Some of the Muslims rushed to him and said, "**O Messenger of God, God has made your words come true, so-and-so committed suicide and killed himself.**" Then he said: "**O so-and-so, get up and shout, 'Only the believer will enter Paradise!'**" [2: 342].



### Means of Suicide

A person can commit suicide by various means. For example: Suicide can be by using a knife, gun, drinking poison, throwing oneself from a high place, burning oneself, throwing oneself into water, throwing oneself under a car, hanging oneself.

In addition, it is possible to commit suicide by abstaining from eating and drinking, not treating a wound that is certain to heal, not trying to escape from drowning or burning in fire, and not running away from a predator, although it is possible to escape.

Whoever dies avoiding what is forbidden, he is considered to have committed suicide in the eyes of all the scholars [3:148]. Because it is fard to eat and drink enough to avoid death. If he died because he stopped eating and drinking, he committed suicide. The reason for this is that with this work, he will realize the self-destruction that is mentioned in the Holy Qur'an [4:215].

A person's life is so precious that even if he is forced to eat things prohibited by Sharia such as deadly, pork, or intoxicating drinks, and if he is in such a desperate situation that he will die if he does not eat them, then it is necessary to eat these things. If he dies without eating and drinking in such a state, he is considered to have killed himself. His deed is in the judgment of the one who forsakes eating bread and drinking water while he has the opportunity. Because a person who abandons food and drink is considered to be a person who tries to destroy his life. Allah the Exalted said: **"Do not kill yourselves!"**.

Human life is so precious that even in the case of danger of loss of life, prayers, which are the pillars of religion, are given relief. Examples of this include performing tayammum when there is a risk of using water, praying while sitting when one is unable to pray standing, a sick person fasting at another time, and Hajj not being obligatory for a person whose path is dangerous until his path is safe.

### Sentence of Suicide

Suicide is forbidden. Also, it is one of the greatest sins after associating with God. Allah Almighty said in verse 151 of Surah An'am: **"Do not unjustly execute a soul whom Allah has forbidden!"** [1].

And again, in the 29th verse of Surah Nisa, he said: **"Also, do not kill yourselves!" Indeed, God is merciful to you** [1].

Scholars have decided that the sin of committing suicide is more serious than killing someone else. The appearance of some hadiths indicates that a person who commits suicide will stay in hell forever. For example, in the hadith narrated by Imam Bukhari, it is said: **"Whoever throws himself off the mountain and dies, he will be in the fire of hell, where he will throw himself forever. Whoever kills himself by drinking poison, will drink the poison in his hand forever while remaining in hell forever. Whoever kills himself with a blade, will remain forever in the fire of hell, and will keep the blade in his stomach forever"** [5:VII j, 311].

This hadith narrated by Jundub from the Prophet, may God bless him and grant him peace, is one of them: **"A man had an injury and he committed suicide. Then Allah said: "My servant has gone ahead of Me in regard to his life. He said, "I have forbidden paradise for him"** [6:147].

But it is said that these hadiths were said for someone who hastened death due to suicide and considered it halal. Because he becomes a disbeliever as soon as he considers this work as halal. Because of this, a person who considers a major sin as halal is a disbeliever in the eyes of the people of Sunnah and community. And the unbeliever will surely be in hell forever.

If he did this act without considering it as halal, he is not a disbeliever, but he deserves a great punishment for committing a great sin. None of the scholars of the four schools of thought said that a person who commits suicide is a disbeliever. Because disbelief is denying the religion of Islam and leaving it. A person who commits a major sin other than shirk does not leave the religion of Islam in the eyes of Ahl-e-Sunnah wal-Jamaa. With this, the sin of suicide should not be taken lightly. Because a person who commits suicide has committed a very big sin. His punishment in the Hereafter will be very severe.

### Funeral for a person who Committed Suicide

According to Jumhur (Hanafi, Maliki and Shafi'i) jurists, a funeral is performed for a person who commits suicide. Because, as mentioned above, because he committed suicide - as long as he did not believe that it was halal - he does not leave the religion of Islam.

According to Umar ibn Abdulaziz, Awza'i, and Imam Abu Yusuf from the Hanafis, the funeral prayer should not be offered to a person who commits suicide under any circumstances. Some of the Hanafis said that this is authentic. The proof of this is this hadith



narrated by Jabir ibn Samura, may God bless him and grant him peace: "A person who committed suicide with a blade was brought to the presence of the Prophet, may God bless him and grant him peace. Then he did not perform a funeral for him" [7:50]. Also, in the hadith narrated by Abu Dawud, may God bless him and grant him peace, it is said: "A person went to the presence of the Prophet, may God bless him and grant him peace, and informed him that a person had died. У зот: "Қаердан билдинг?", дедилар. У киши: "Унинг ўз жонига қасд қилаётганини кўргандим", деди. У зот: "Сен ўзинг кўрдингми?", дедилар". У: "Ҳа", деди. Шунда у зот: "Ундай бўлса, мен унга жаноза ўқимайман", дедилар [8:513].

He said: "**How did you know?**" The man said: "I saw him commit suicide." He said: "**Did you see it yourself?**" He said, "Yes." Then he said: "**In that case, I will not perform the funeral for him**" [8:513].

Some jurists explained the reason for this and said that since the person who committed suicide has not repented, the funeral is not performed for him.

According to the saying of Imam Abu Hanifa and Imam Muhammad, may Allah bless him and grant him peace, a person who commits suicide should be bathed in ghusl and funeral prayers will be recited for him.

The conclusion is that from the above verses and hadiths, it became clear how great a sin it is to commit suicide. Therefore, it is absolutely wrong for young people to take their own lives for trivial reasons, such as quarreling with friends, teachers, parents, in-laws, etc., or when faced with difficult trials of life. Because suicide puts an end to all the possibilities that can be achieved in the life of the world. He buys the suffering of the hereafter in exchange for the troubles of this world, which are transitory.

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