



SUICIDE

**ITS CAUSES &
MEANS OF PROTECTION**

SHAYKH MUḤAMMAD SA'ĪD RASLĀN

DAR PDFs

Suicide

Its Causes & Means of Protection

Shaykh Muḥammad Sa'īd Raslān

Dar PDFs

Table of Contents

Preserving Life is One of the Greatest Objectives of The Religion.....	7
Proofs for the Prohibition of Killing Oneself from the Qur'ān and Sunnah.....	13
Causes of Suicide.....	30
Means of Protection from Suicide.....	55
Legislative/Religious Means of Protection from Suicide.....	56
Educational Means of Protection from Suicide.....	92
Psychological Means of Protection from Suicide.....	106
Social Means of Protection from Suicide.....	116
A Call to the Muslim Youth.....	123



All praise is for Allāh. We praise Him, seek His help, and seek His forgiveness. We seek refuge in Allāh from the evils of ourselves and from the evil consequences of our deeds. Whomever Allāh guides, none can misguide; and whomever He lets stray, none can guide. I bear witness that there is no deity worthy of worship except Allāh alone with no partner, and I bear witness that Muḥammad is His servant and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

“O you who believe, fear Allāh as He should be feared and do not die except as Muslims.” [Āl ‘Imrān: 102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
 نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
 رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝﴾

“O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh through Whom you demand your mutual rights, and do not cut off the relations of the wombs that bore you. Indeed, Allāh is ever Watchful over you.” [An-Nisā’: 1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا
 سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
 ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
 عَظِيمًا ۝﴾

“O you who believe, fear Allāh and speak words of appropriate justice. He will amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained great success.”
[Al-Aḥzāb: 70–71]

To proceed: The most truthful speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ. The worst matters are newly introduced matters; every innovation is misguidance, and every misguidance is in the Hellfire.

Preserving Life is One of the Greatest Objectives of The Religion

The Prophet ﷺ was sent with the foundational principles of legislation that came to him from Allāh, the All-Subtle, All-Aware (*al-Latīf al-Khabīr*):

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“How could He not know His Own creation? For He alone is the All-Subtle, All-Aware.” [Al-Mulk: 14]

Yes, of course, He knows!

Allāh, the Lord of the worlds, knows what is in the best interest of the people and what is beneficial to them. Therefore, He legislated, by His wisdom, a wise legislation to which falsehood cannot enter from before it or behind it, because it is from Allāh, the All-Subtle, All-Aware.

The Prophet ﷺ came with this final and wise legislation. There is no flaw or gap in it, and no human intellect can improve upon it, because it is a complete and perfect legislation, as Allāh says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“Today I have perfected for you your religion, completed My favor upon you, and chosen for you Islām as your religion.” [Al-Mā'idah: 3]

The scholars say that the objectives of the legislation are three; no objective from the objectives of the legislation falls outside of them:

1. The Absolute Necessities (*al-Darūriyyāt*)
2. The Needs (*al-Hājiyyāt*)
3. The Embellishments (*al-Taḥsīniyyāt*)

As for the absolute necessities (*al-Darūriyyāt*): they are those things without which people's worldly life and Hereafter cannot be upright, such that if any one of those necessities were to be disrupted, people's worldly lives would be corrupted, they would suffer disgrace therein, and their Hereafter would be corrupted, and they would incur the Hellfire therein — we seek refuge in Allāh.

The scholars limited these absolute necessities to five matters that the people cannot do without, whether it be in their religion or their worldly life:

1. Religion
2. Life
3. Lineage
4. Wealth
5. Intellect

Then the scholars clarify these matters for us in their proper light, saying: Allāh, the Lord of the worlds, has brought what preserves these absolute necessities. If He were to leave these necessities entirely in the hands of the people, they would corrupt some of them. Therefore, Allāh legislated the pillars of Islām.

Allāh legislated the two testimonies of faith, prayer (*Ṣalāh*), *Zakāh*, *Ḥajj* (pilgrimage), and other than that, as well as what the Prophet ﷺ came with from the pillars of faith (*Īmān*). This is the religion; then Allāh protected it by legislating *Jihād* and the punishment for apostasy to preserve the religion.

Allāh legislated preservation of life and surrounded it with protection by making legal retribution and blood-money the consequence for any aggression or harm against a person.

To preserve wealth, He legislated the cutting of the hands when the conditions for the legal punishment of theft are met, and compensation for destruction when property is wrongfully damaged.

To preserve religion, lineage, and intellect, He legislated punishment for intoxicants so that whatever destroys the intellect will have a deterrent barrier before it.

These absolute necessities are not all equal. The one who corrupts the religion is not like the one who transgresses against one's life, nor like the one who transgresses against one's wealth, nor like the one who attacks one's honor. These necessities are not all equal as a whole, and each one of them individually is likewise not equal within itself.

The necessity of religion is not equal to just the two testimonies of faith and what comes after them, like the prayer, *Zakāh*, *Hajj*, fasting, and other than that.

Likewise, the prayer is not like *Zakāh*. One thing may be more emphasized than another, so all of these are not on the same level in the religion of Allāh.

Then Allāh legislated for us needs (*al-Ḥājīyyāt*), which are the matters that, if lost, cause hardship and difficulty in life, though life itself is not destroyed by losing them.

Then come embellishments (*al-Taḥsīniyyāt*) which make life pleasant, easy, and acceptable to people of sound nature. All of this is from the bounty of Allāh.

Allāh commanded the preservation of life, intellect, wealth, and honor, as well as the preservation of religion, and by the preservation of religion, everything else is preserved.¹

¹ al-Shāṭibī said in *al-Muwāfaqāt*, the Third Introduction (1/31): “The *Ummah* has agreed, rather all religious communities have agreed, that the *Sharīah* was established to preserve the five absolute necessities (*al-darūriyyāt al-khams*), which are: religion (*al-dīn*), life (*al-nafs*), lineage (*al-nasl*), wealth (*al-māl*), and intellect (*al-‘aql*). The *Ummah* universally recognizes their status as absolute necessities.”

A person has no wellbeing in life except by preserving these absolute necessities², and whatever comes after them will either be from the category of needs³ or from the category of embellishments.⁴

² The Absolute Necessities (*al-Ḍarūriyyāt*): Their meaning is that they are indispensable for the establishment of the interests of religion and worldly life, such that if they were lost, the interests of this world would not proceed in an upright manner, but would rather descend into corruption and collapse, and the loss of salvation and bliss in the Hereafter, ending in manifest ruin. They are five: the preservation of religion, life, lineage, wealth, and intellect. [*al-Muwāfaqāt* (2/17-18)]

³ The Needs (*al-Ḥājīyyāt*): Their meaning is that they are things one needs from the standpoint of providing ease and lifting of hardship that would, in most cases, lead to difficulty and the subsequent hardship that accompanies the loss of what is sought; such as concessions (legal dispensations), the permissibility of hunting, and the enjoyment of wholesome things that are lawful. [*al-Muwāfaqāt* (2/21)]

⁴ The Embellishments (*al-Taḥsīniyyāt*): Their meaning is the taking of what befits praiseworthy customs, and the avoidance of reprehensible matters that sound intellects find disagreeable. This is summarised under the category of noble character (*makārim al-akhlāq*); such as the removal of impurity (*najāsah*), covering the private parts (*awrah*), and adorning oneself appropriately. [*al-Muwāfaqāt* (2/22)]

Proofs for the Prohibition of Killing Oneself from the Qur'ān and Sunnah

O slaves of Allāh, the human being belongs to Allāh, Blessed and Exalted. Allāh did not create him in vain, nor leave him neglected, nor make him free to dispose of himself however he wishes. Rather, He obligated him to preserve himself, protect himself from all forms of destruction, and turn himself away from every form of harm.

Allāh the Exalted says:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“And do not kill yourselves. Indeed, Allāh is ever Merciful to you.” [An-Nisā': 29]

And He says:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ

اللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

“And do not throw yourselves with your own hands into destruction. And do

good; indeed, Allāh loves the doers of good.” [Al-Baqarah: 195]

Allāh forbade foul things that harm a person and permitted everything that benefits and protects him. Allāh says:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ

الطَّيِّبَاتُ

“They ask you what has been made lawful for them. Say: lawful for you are the good things.” [Al-Mā'idah: 4]

And He says:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ

عَلَيْهِمْ

“He makes lawful for them the good things and forbids for them the foul things, and relieves them of their

burden and the shackles that were upon them.” [Al-A‘rāf: 157]

And He says:

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ ﴾

“Forbidden to you are carrion, blood, and the flesh of swine.” [Al-Mā’idah: 3]

Allāh commanded people to eat, drink, derive benefit, and adorn themselves from what Allāh created for them of lawful enjoyments and the various kinds of pleasures without extravagance and without stinginess. Allāh says:

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

﴿ الْمُسْرِفِينَ ﴾

“Eat and drink, but do not be excessive. Indeed, He does not love those who are excessive.” [Al-A‘rāf: 31]

And He says:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ﴾

“Say: Who has forbidden the adornment of Allāh which He has brought forth for His servants and the good things of provision?” [Al-A‘rāf: 32]

Allāh permitted the good and wholesome things, forbade the evil and impure things, and commanded that the soul be preserved from having aggression committed against itself, or from aggression being committed against the human body in any of its limbs.

Allāh has most emphatically forbidden a person from killing himself, and concerning this there has come, in the Book of Allāh and in the Sunnah of His Prophet ﷺ, that which is sufficient and comprehensive.

Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾
وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ
نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

“O you who believe, do not consume one another’s wealth unjustly, except that it be used in trade by mutual consent amongst you. And do not kill yourselves. Indeed, Allāh is ever Merciful to you. And whoever does that in aggression and injustice, We will cast him into a Hellfire. And that is easy for Allāh.” [An-Nisā’: 29–30]

Do not kill yourselves by *al-Bakh*’ البئع (exposing oneself to extreme cold, as was practiced in certain Indian ascetic traditions out of

ignorance)⁵, nor by throwing yourselves into destruction. What supports this is what has been authentically reported from ‘Amr ibn al-‘Āṣ رضي الله عنه, and his interpretation of the verse⁶ in the context of him making *Tayammum* instead of *Ghusl* out of fear of the cold, and the Prophet ﷺ did not disapprove of him.⁷

﴿And do not kill yourselves﴾ by committing what leads to destruction. It has been said: what is meant by ﴿yourselves﴾ is those who share your religion, for the believers are as a single soul.

﴿Indeed, Allāh is ever Merciful to you﴾ meaning: He commands what He commands and forbids what He forbids due to His abundant mercy upon you.⁸

﴿And do not kill yourselves﴾ meaning: let not one of you kill another; for you are all people of one religion, and you are therefore as a single soul. This is the saying of Ibn ‘Abbās رضي الله عنه.⁹

⁵ TN: *al-Bakh’* البُخْعُ refers to the act of slaying or destroying oneself through exposure to extreme cold, as was apparently practiced in certain Indian ascetic traditions.

⁶ TN: [An-Nisā’: 29] mentioned on the previous page.

⁷ TN: The Ḥadīth and its reference are to come in the following pages.

⁸ *Tafsīr al-Bayḍāwī* (2/81)

⁹ al-Bukhārī in *al-Adab al-Mufrad* (no. 329), and al-Ṭabarī in his *Tafsīr* (22/299), via the route of Ibn ‘Abbās (رضي الله عنهما), regarding Allāh’s saying: ﴿and do not insult one another﴾ [al-Ḥujurāt: 11] — Ibn ‘Abbās said: “Let not one of you slander another.”

Some scholars held that the verse (And do not kill yourselves) is a prohibition against a person killing himself, and they supported this by the Hadīth of ‘Amr ibn al-‘As رضي الله عنه.

He said: “I had a wet dream on an intensely cold night during the expedition of *Dhat as-Salasil*. I feared that if I made *Ghusl* I would perish, so I made *Tayammum* and led my companions in the morning prayer.”

When that was mentioned to the Prophet ﷺ, he asked: “O ‘Amr, you led your companions in prayer while you were in a state of ritual impurity (*Junub*)?”

‘Amr explained that water was present, but he feared illness or death due to the severe cold, and he had nothing to heat the water. He then cited Allāh’s saying:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“And do not kill yourselves. Indeed, Allāh is ever Merciful to you.” [An-Nisā’: 29]

The Messenger of Allāh ﷺ laughed and did not say anything further.

This authentic Ḥadīth, narrated by Abū Dāwūd¹⁰ indicates that ‘Amr رضي الله عنه understood the verse to include a person destroying himself, and the Prophet ﷺ did not object to that understanding.

Our Prophet Muḥammad ﷺ, whom Allāh sent with guidance, the religion of truth, beneficial knowledge, and righteous action, guiding to uprightness and to the straight path, warned and cautioned against a person killing himself.

On the authority of Thābit ibn ad-Daḥḥāk رضي الله عنه, the Messenger of Allāh ﷺ said:

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُدَّ بِهِ يَوْمَ
الْقِيَامَةِ

“Whoever kills himself with something in this world will be punished with it on the Day of Resurrection.”¹¹

On the authority of Abū Hurayrah رضي الله عنه, the Messenger of Allāh ﷺ said:

¹⁰ *Sunan* Abī Dāwūd (nos. 334 & 335); Authenticated by al-Albānī

¹¹ al-Bukhārī (6047) & Muslim (110)

مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ
 جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ
 تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ
 يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا،
 وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ
 بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا
 أَبَدًا

“Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Hellfire forever, abiding therein eternally. Whoever drinks poison and kills himself, his poison will be in his hand, drinking it in the Hellfire forever, abiding therein eternally. And whoever kills himself with a piece of iron, his piece of iron will be in his hand, stabbing himself with it in his belly in

the Hellfire forever, abiding therein eternally.”¹²

In al-Bukhari’s narration from Abū Hurayrah رضي الله عنه, the Prophet ﷺ said:

الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي
يَطْعَنُ نَفْسَهُ يَطْعَنُهَا فِي النَّارِ

“The one who strangles himself will keep strangling himself in the Hellfire, and the one who stabs himself will keep stabbing himself in the Hellfire.”¹³

Likewise, whoever blows himself up will be blown up in the Hellfire. Whoever’s action leads to his life being taken, he will be doing that to himself in the Hellfire, as the Prophet ﷺ said.

In the *Musnad* of Imām Ahmad and elsewhere there is the addition: “The one who crushes himself will keep crushing himself in the Hellfire.”¹⁴

¹² al-Bukhārī (5778) & Muslim (109)

¹³ al-Bukhārī (1365)

¹⁴ Aḥmad (9618); Authenticated by al-Albānī in *Ṣaḥīḥah* (3421)

al-Ḥasan رضي الله عنه said: Jundub رضي الله عنه narrated to us in this mosque, and we neither forgot nor do we fear that Jundub would lie against the Prophet ﷺ: “There was a man who had wounds, and he killed himself. Allāh said: ‘My servant hastened his end before Me; I have forbidden Paradise to him.’”¹⁵

Ibn Hibban رضي الله عنه also narrated from Jābir ibn Samurah رضي الله عنه that a wounded man took an arrowhead and stabbed himself with it, and the Prophet ﷺ did not pray the funeral prayer over him.¹⁶

Allāh the Exalted says: (And do not kill yourselves). This includes both a person killing himself and killing others unjustly. It is not permissible for a person to kill himself. Rather, he must preserve himself to the utmost.

This does not prevent him from striving and fighting in the path of Allāh and exposing himself to danger in lawful *Jihād*. But as for deliberately killing himself, that is not allowed.

During the time of the Prophet ﷺ in one of the battles, there was a brave man fighting in the path of Allāh alongside the Messenger ﷺ. The people

¹⁵ al-Bukhārī (1364) & Muslim (113)

¹⁶ Ibn Ḥibbān in his *Ṣaḥīḥ* (3093, 3095 – *al-Iḥsān*), and al-Albānī graded it *ṣaḥīḥ li-ghayrihī* in *Ṣaḥīḥ al-Targhīb wa-al-Tarhīb* (2457)

said while praising him: no one amongst us fought more courageously than so-and-so. Yet the Prophet ﷺ said: “He is in the Hellfire.”

The Prophet ﷺ said this even before the man died. The Companions found that difficult. How could a man who fought so fiercely to the extent that he did not leave a disbeliever except that he followed him and killed him, be in the Hellfire?

Therefore, one of the Companions followed him, watched him, and trailed him. In the end, he saw him place the hilt of his sword on the ground, set the tip of the blade beneath his left breast, then lean upon it until the sword entered through his chest and emerged from his back. He died. The Companion said: “The Messenger of Allāh ﷺ has spoken the truth,” and they recognised that the Messenger ﷺ does not speak from mere desires.¹⁷

Why did he enter the Hellfire despite this deed?! He used to strive in *Jihād*, and none of the Companions fought more courageously than him. Yet despite all that, when he took his own life and killed himself, he entered the Hellfire. He killed himself, and he did not endure! Therefore, it is not permissible for a person to kill himself.

¹⁷ al-Bukhārī (2898) & Muslim (112)

From Abū Qilābah رضي الله عنه, Thābit ibn al-Ḍaḥḥāk al-Anṣārī رضي الله عنه informed him that he gave his pledge of allegiance (*Bay'ah*) to the Messenger of Allāh ﷺ beneath the tree, and that the Messenger of Allāh ﷺ said:

مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا
فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدِّبَ بِهِ
يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا
يَمْلِكُهُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا
بِكُفْرٍ فَهُوَ كَقَتْلِهِ، وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ عُدِّبَ
بِهِ يَوْمَ الْقِيَامَةِ

“Whoever swears by a religion other than Islām falsely and deliberately is as he said. Whoever kills himself with something will be punished with it on the Day of Resurrection. A person has no right to vow regarding what he does not own. Whoever curses a believer, it is like killing him. Whoever accuses a believer of disbelief, it is like killing

him. And whoever slaughters himself with something will be punished with it on the Day of Resurrection.”¹⁸

The great scholar al-Albani رحمته الله said: “It is known amongst the scholars, without disagreement, that a Muslim is not permitted to commit suicide in order to escape painful hardships, whether from illness, even if it becomes chronic, or similar afflictions. Suicide as a way out of such matters is unquestionably forbidden, and there are authentic Ḥadīths in al-Bukhārī and Muslim that show that whoever kills himself with poison, iron, or the like will continue to be punished by that very means on the Day of Resurrection.”¹⁹

Some scholars understood from these texts that the one who commits suicide dies a disbeliever, because he only does such a thing after becoming angry with his Lord due to a calamity that befell him and over which he did not remain patient. A Muslim, without doubt, should not even reach the point of thinking of suicide, let alone carrying it out.

This subject shows that knowledge must be joined with action. There is no sound knowledge without

¹⁸ al-Bukhārī (1363) & Muslim (110)

¹⁹ al-Bukhārī (1365) & Muslim (109)

sound action. It is through knowledge that the Muslim comes to know and trains himself upon what has come in the Book and the Sunnah. The knowledgeable Muslim: his conduct and deeds in this worldly life differ from those who also believe in Allāh and His Messenger but do not know what Allāh and His Messenger have said.

The Prophet ﷺ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَوَيْسَ
 ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ
 فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ
 خَيْرًا لَهُ

‘Amazing is the affair of the believer; all of his affairs are good. If something pleasing happens to him, he thanks Allāh and that is good for him. If hardship befalls him, he is patient and that is good for him. That is for no one except the believer.’²⁰

²⁰ Muslim (2999)

Whoever is afflicted with a chronic illness or severe poverty that drives him to desperation, while he is a believer, whether he is physically healthy or disabled, whether he is wealthy or poor, and has nothing to spend, as the common proverb says:

‘He is like a saw: it cuts while going forward and while coming back.’

In other words, he is rewarded in every situation, and his good deeds continue to increase. If ease and prosperity come to him, he thanks Allāh, and that is good for him. If hardship and harm befall him, he remains patient, and that is good for him.

So who then takes his own life? In most cases, this does not happen to a true believer.”²¹

In these Ḥadīths is a clarification from the Prophet ﷺ that whoever kills himself will be in the Hellfire, and that he will kill himself in the Hellfire in the same manner by which he killed himself in this world. Suicide, as some of the scholars have stated, will cause its perpetrator to abide eternally in the Hellfire. This is a grave matter, as mentioned and referenced previously in the words of the great scholar al-Albānī رحمته الله: that some

²¹ *Silsilat al-Hudā wa al-Nūr (Sharīf: 760)*

of the scholars rule such a person to be a disbeliever, because he will abide eternally in the Hellfire. We ask Allāh for safety and well-being.

Causes of Suicide

❖ **The main cause of suicide is distance from the religion of Allāh and weakness of faith and creed.**

There is no system on the face of the earth, whether from human thought or material science, no matter how advanced, that can truly bring comfort to a human being. Look to the East and the West!

The highest rates of suicide are found in countries with the highest average incomes. Even their unemployed often live materially better than many people elsewhere who struggle day and night to earn a living. Yet despite that, they suffer from anxiety, and psychological disorders are widespread amongst them at a rate unparalleled anywhere on the face of the earth.

The farther civilization and urban life move from holding fast to religion, the more anxiety, unrest, and psychological illnesses appear, along with other matters that affect a person's mind, psyche, conduct, and way of life.

Reflect upon the Bedouins and their condition: most of them do not need a physician, and most of them live their lives without ever going to a physician. At the same time, they retain bodily strength and sound health because they remain closer to their natural disposition and simplicity.

This does not mean that people should abandon modern civilization. No. Rather, the principle is that civilization must remain governed by what Allāh said and what His Messenger ﷺ said, not by human intellects alone.

When human intellects acquire power without moral restraint, corruption spreads on earth. Weapons of destruction appear, millions can be killed in a single moment, and can have unlimited effects because such power is not ruled by an ethical creed.

❖ **Amongst the causes of suicide are depression, sadness, and psychological illnesses.** Psychological illnesses as a whole are linked to perverse patterns of behavior.

Modern psychologists say: there is no major neurosis in adulthood except that its roots exist in childhood.

Meaning: a person is not stricken by major psychological illness in adulthood unless the roots of that illness were formed in childhood. Their leader, Sigmund Freud, believed that the period is six years, saying: “The first six years are extremely important in every child’s life.”

❖ The Danger of Harshness in Early Childhood on Children’s Psychological Health:

Harshness, especially when accompanied by beating at this young age, is prohibited, according to the understood implication of the Ḥadīth of the Messenger of Allāh ﷺ, for he said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ
وَاصْرَبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرَّقُوا
بَيْنَهُمْ فِي الْمَضَاجِعِ

“Command your children to pray when they are seven years old, and discipline them for it when they are ten, and separate them in their beds.”²²

²² *Sunan Abī Dāwūd* (495); Authenticated by al-Albānī in *Irwā’ al-Ghalīl* (1/266, no. 247)

There is no hitting for abandoning prayer before that age, and there is no doubt that amongst the practical matters in the religion of Allāh, there is nothing greater than prayer.

Abandoning prayer is one of the gravest practical matters a person can fall into. The two testimonies of faith are matters of the heart and the tongue, but abandoning prayer is connected to bodily action. There is no mistake that a child who is below ten years of age can fall into that is greater than abandoning the prayer. Yet despite that, the Messenger ﷺ did not command hitting for abandoning the prayer except upon reaching ten years of age.

He said: **“Command your children to pray when they are seven years old...”** meaning merely command, along with encouragement, warning, persuasion, and similar methods.

But hitting for abandoning the prayer before that age is prohibited by the explicit text of the Messenger’s ﷺ Ḥadīth: **“Command your children to pray when they are seven years old,”** then: **“and discipline them for it when they are ten.”**

Sigmund Freud, who was deviant and misguided, as is well known, said that there is no major

neurosis in adulthood except that it has roots in childhood, and he specified the first six years.

We say to him: when you were guided to this, whether by natural disposition or by methods of study, then know that our Prophet Muḥammad ﷺ stated this more than fourteen hundred years ago.

When the Prophet ﷺ cautioned against matters like these, his purpose was to protect people from encountering the factors that could eventually lead to psychological illness.

Excessive harshness in upbringing and these erroneous behaviors that affect young minds later become causes of psychological illness. Thus, psychological illnesses are really erroneous and perverse behaviors.

Sadness is the opposite of joy and happiness. It is pain arising from the loss of something beneficial, the occurrence of something harmful, or grief over the occurrence of something disliked or the loss of something beloved. It is one of the passing hardships on the path, not one of the stations of faith nor of the ranks of those traveling to Allāh.

Sadness is not one of the stations of those journeying to the Lord of the worlds, nor one of the stations of the believers. Rather, it is

something incidental that appears on the path and digs its claws into the heart and inner being.

Sadness weakens the heart, erodes resolve, and weakens determination. Nothing is more beloved to *Shaytān* than the sadness of the believer. Allāh the Exalted said:

﴿ إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا ﴾

“Secret counsels (conspiracies) are only from *Shaytān* so that he may grieve those who believe.” [Al-Mujādilah: 10]

Sadness is a disease of the heart that prevents it from rising, moving, and advancing.

❖ Amongst the greatest causes leading to sadness, depression, psychological illness, and perhaps even suicide, are heedlessness of Allāh and attachment to what is forbidden.

Amongst the greatest causes of constriction of the chest: turning away from Allāh, the heart’s attachment to other than Him, heedlessness of His remembrance, and loving something other than Him. For whoever loves something other than Allāh, Allāh will inevitably punish him through it, and imprison his heart in the love of

that which he loves alongside Allāh. There is no one on earth more wretched than this type of person, no one whose trial is more grievous, no one whose life is more miserable, and no one whose heart is more worn and weary.

One kind of love is the paradise of this world, the joy of the soul, the delight of the heart, the nourishment and cure of the spirit. Rather, it is the spirit's very life and the coolness of its eye. That is love for Allāh alone with the whole heart, and the drawing of all one's inclinations, will, and love toward Him.

The other kind of love is torment to the soul, anguish to the spirit, imprisonment of the heart, and constriction of the chest. It becomes a cause of pain, weariness, and hardship. This is the love for something other than Allāh.²³

❖ **Amongst the causes of suicide are despair and losing hope in the mercy of Allāh.**

The believer must combine fear and hope in every situation. This is obligatory and beneficial, and by it happiness is attained.

²³ *Zād al-Ma'ād: (2/24)*

The servant must beware of two dangerous states: firstly, that fear overwhelms him until he despairs of Allāh's mercy and relief; secondly, that hope overwhelms him until he feels safe from Allāh's plan and punishment. When a servant reaches either of these two extremes, he has abandoned the required balance of fear and hope, both of which are amongst the greatest foundations of monotheism (*Tawḥīd*) and faith.

Losing hope in Allāh's mercy arises from two major causes. The first is that a person transgresses against himself, persists in sins, becomes fixated upon them, and resolves to persist in disobedience; then cuts himself off from hoping for Allāh's mercy because he remains upon the causes that prevent mercy.

If he continues in this state, it becomes, for him, an established trait and an ingrained character. This is the utmost of what *Shayṭān* desires from him. Whenever he reaches this point, there is no hope for him except through sincere repentance and a strong resolution to turn away from these sins and return to Allāh.

The second danger is that a servant's fear grows because of the crimes his own hands have committed, while his knowledge of Allāh's vast

mercy and forgiveness becomes weak. He then assumes Allāh will never forgive him or show him mercy, even if he repents and returns to Him, so his desire for Allāh's mercy weakens. This is amongst the harmful consequences that arise from weak knowledge of Allāh and from the weakness, helplessness, and abasement of the soul.

If he truly knew his Lord and did not surrender to laziness, he would know that even the least sincere effort could lead him to his Lord, His mercy, His generosity, and His honor.

Despair of Allāh's relief and mercy is amongst the gravest of major sins.²⁴

al-Manāwī رحمته said: Despair is to be certain that something will not occur, and it is the opposite of hope.²⁵

al-'Izz رحمته said: Despair of Allāh's mercy is considering His mercy too small to encompass the servant and forgive him. That is a tremendous sin and a restriction of Allāh's generosity.²⁶

²⁴ *al-Qawl al-Sadīd Sharḥ Kitāb al-Tawḥīd*, within *Majmū' Mu'allafāt al-Sa'dī*: (6/687–688), with minor adaptation.

²⁵ *al-Tawqīf 'alā Muḥimmāt al-Ta'arīf*: (p. 346)

²⁶ *Shajarat al-Ma'arīf wa-l-Aḥwāl*: (p. 99)

Despair means the severing of hope.²⁷

Some scholars of *Tafsīr* said that the Qurʾān mentions despair in two forms. The first is hopelessness, as in the saying of Allāh the Exalted:

﴿وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ
اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

“And do not despair of relief from Allāh. Indeed, none despairs of relief from Allāh except the disbelieving people.” [Yūsuf: 87]

Despair is expressed by way of hopelessness because hopelessness is the fruit of despair.

The second form is knowledge, as in His saying:

﴿أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى
النَّاسَ جَمِيعًا﴾

²⁷ *al-Kullīyyāt* by Abū l-Baqāʾ al-Kafawī: (p. 985)

“Do those who believe not know that if Allāh had willed, He could have guided all of mankind?” [Ar-Ra‘d: 31]

Meaning: do they not know?!

Ibn Ḥajr رحمته الله counted despair of Allāh’s mercy amongst the major sins, using the verse from Sūrah Yusuf as evidence. After mentioning a number of Ḥadīths that give glad tidings of Allāh’s vast mercy, he said: “Counting this as a major sin is what the scholars have agreed upon, and it is apparent, given the severe threat it carries.”²⁸

Thus, despairing of Allāh’s relief and mercy is amongst the major sins.

❖ **Amongst the causes of suicide is not understanding the principle upon which life is built, namely the principle of trial.**

The foundation of life is that it is a place of hardship and trials, not a place of continuous happiness and ease.

²⁸ *Nadrat al-Na‘im fi Makarim Akhlaq al-Rasul al-Karim* (11/5725)

Allāh created the creation to test them:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُواْ أَخْبَارَكُمْ﴾

“And We will surely test you until We make evident those who strive amongst you [for the cause of Allāh] and the patient, and We will test your affairs.”
[Muḥammad: 31]

We shall treat you, O Muslims, as one who puts you to the test, commanding you to wage *Jihād*; so that those who perform *Jihād* (*Mujāhidūn*) may be distinguished by their wealth, their lives, their ranks and their stations, from those who are not *Mujāhidūn*; and the patient ones may become evident, along with their differences in ranks and stations, from those who are not patient, namely those overcome by greed and distress. We shall make your affairs manifest and expose them, so that it may become clear who refuses combat and cannot endure *Jihād*.

Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ فَلَئِن بَشَّرِ
الصَّابِرِينَ ﴿١٥٦﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا
لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ ﴿١٥٧﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ
مِّن رَّبِّهِمْ وَرَحْمَةٌ ﴿١٥٨﴾ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٩﴾﴾

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give glad tidings to the patient—those who, when disaster strikes them, say: ‘Indeed we belong to Allāh, and indeed to Him we will return.’ They are the ones who will receive Allāh’s blessings and mercy. And it is they who are rightly guided.”
[Al-Baqarah: 155–157]

We will surely test you, O Muslims, with something small of grief that unsettles your souls: from the anticipation of something disliked, from hunger due to the insufficiency of what the earth

produces to meet your needs, from diminishment of wealth through destruction and loss or from the difficulty of obtaining it, from diminishment of lives through death or killing, from diminishment of fruits through blights, or the death of children, so that the fruit of patience and steadfastness upon My obedience may be a tremendous reward.

Give glad tidings, O Messenger of Allāh ﷺ, to those who are patient during my trials when calamities descend with tranquility and submission to Allāh's decree. Give them glad tidings of that which will delight them and bring them joy: a good end in this world and the Hereafter.

❖ **The characteristics of these patient ones:** that when affliction strikes them, and a blessing that Allāh had previously bestowed upon them is stripped away, or they are deprived of blessings of the kind that Allāh bestows upon His slaves; they remember that Allāh is the owner of all things, that their souls are owned by Allāh, that all creation is owned by Allāh, that they are His slaves, and that the destination of all slaves is to return to their Master, and that the destination of all things is to return to their Owner. So why then

grief and sorrow?! And why objection and discontent?!

When the patient believers remember this reality, they say: I am a slave owned by Allāh, and I shall return to Him alone on the Day of Resurrection. So He will reward us for our patience and for our surrendering to His decree that we showed when calamities came, which we had no power to repel.

The Prophet ﷺ said:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ
 الْأَمْثَلُ فَأَلْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ
 دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِهِ

“The people most severely tested are the Prophets, then the righteous, then those most like them, then those most like them. A man is tested according to the level of his religion; if his religion is firm, his trial is increased.”²⁹

²⁹ Ibn Mājah (4023); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (143)

And he ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

“When Allāh intends good for someone,
He afflicts him with trials.”³⁰

The rule upon which life is built is this: life is a place of hardships and trials, not a place of constant happiness and ease. Amongst the greatest benefits Allāh gives the afflicted person is knowledge that what has struck him is not the worst of that which could happen to the creation, and that no matter what trial befalls him, beyond it are greater trials that no one can repel except the Lord of the earth and the highest heavens.

❖ Amongst the causes of suicide are turning away from the remembrance of Allāh, and turning away from learning one’s religion and acting upon it.

Allāh the Exalted says:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

³⁰ al-Bukhārī (5645)

“And whoever turns away from My remembrance—indeed, he will have a depressed and constricted life.” [Ṭā-Hā: 124]

And He says:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

“And whoever is blinded from the remembrance of the Most Merciful, We appoint for him a devil, and he becomes his close companion.” [Az-Zukhruf: 36]

The great scholar as-Sa’dī رحمه الله explained: “Allāh, the Most High, informs us of His severe punishment for the one who turns away from His remembrance, saying: ﴿And whoever turns away from My remembrance﴾ — meaning: turns away and is repelled.

﴿From the remembrance of the Most Merciful﴾ — which is the Glorious Qur’ān, the greatest mercy by which Allāh, the Most Merciful, shows mercy to His slaves.

Whoever accepts it has received the best of gifts and attained the greatest of goals and desires.

Whoever turns away from it and rejects it has truly failed and suffered a loss from which he will never recover. The Most Merciful appoints for him a rebellious devil who accompanies him, stays close to him, leads him astray, gives him false hopes, and drives him toward sins relentlessly.”³¹

Amongst the perfection of Allāh’s justice is that He made the recompense of a deed to be of the same kind as the deed.

❖ Amongst the causes of suicide, after weakness of faith and feebleness of creed in the hearts of those who take their own lives, are psychological and social pressures, and perhaps despair of recovery from a chronic illness, or the occurrence of severe oppression against a person.

As stated earlier, it is well-known amongst the scholars without disagreement, that it is not permissible for a Muslim to commit suicide, meaning: as an escape from afflictions, such as a distressing hardship, a painful illness that has

³¹ *Taysīr al-Karīm al-Raḥmān* (p. 766)

become chronic, and the like. Therefore, suicide as a means of escaping such situations is undoubtedly forbidden.

❖ Amongst the causes of suicide in this age are bad examples and blind imitation of the disbelieving West, including the idea of solving personal problems by ending one's own life.

For these reasons, resemblance was found between the misguided Muslims and the Franks (Europeans). They were put to trial through them, indulging in imitating them and resembling them in their appearances, abandoning the well-known attire of the Muslims and what it embodied of covering, modesty, and dignity; arrogantly disregarding the Prophet's ﷺ prohibition against imitating the disbelievers and resembling them, with severe censure upon whoever does that. He ﷺ said:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

“Whoever imitates a people is one of them.”³²

³² *Sunan Abī Dāwūd* (4031); Graded *ḥasan ṣaḥīḥ* by al-Albānī in *Irwā' al-Ghalīl* (1269)

These matters may appear trivial at first; however, in the end, they dissolve the *Ummah*, erode its foundations, and elevate its enemies over it. The *Ummah* loses the distinction that it derives from its religion. This religion establishes its values and its ideals. How greatly have values collapsed in many places, and how remarkably have people fallen into moral decline!

We ask Allāh to preserve the Muslims and us from our heedlessness and to protect us from our evil deeds. Indeed, He is capable of all things.

Imitating the people of misguidance is not limited to clothing alone; rather, it extends to all customs that are contrary to the religion of Allāh. By doing so, they have altered the natural disposition (*Fitrah*) upon which Allāh created people.

Islām alone established the ways of the *Fitrah* and urged preserving them. So whoever abandons something of the legislation (*Shari'ah*) and adopts what the disbelievers invented has fallen into opposing the *Fitrah*.

A person should not pay attention to differences in means but rather should focus on the foundation. The foundation is one: that we should not be driven like livestock, that we should not

imitate the monkey, that we must know that we have an independent personality, that the Islāmic *Ummah* is a leading nation and not a led nation, and that it is the nation which possesses the only solution for saving the world from the condition it is in.

❖ **Amongst the dangerous causes that may lead to suicide are: addiction to drugs and intoxicants.**

Ibn ‘Abbās رضي الله عنه narrated the Messenger of Allāh ﷺ said:

اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ

“Avoid alcohol, for it is the key to every evil.”³³

Alcohol is the key to every evil.

The same ruling applies to those widespread narcotics spreading amongst the youth of Muslims. They are a means of money-laundering for many criminal thieves, who make a trade of them and introduce them into the lands of the Muslims to corrupt the young men and women, and to destroy the Muslim societies that know

³³ al-Ḥākim in *al-Mustadrak* (7231) & al-Bayhaqī in *Shu‘ab al-Īmān* (5199); al-Albānī graded it *ḥasan* in *Ṣaḥīḥ al-Targhib wa-l-Tarhib* (2368)

Allāh, the Lord of the worlds, and hope for His pleasure, until they become like the idol-worshippers, heedless and neglectful. Whoever drinks alcohol, as is well known, becomes addicted to it, sells his honor, squanders his integrity, holds fast to nothing, and loses his reason!

Alcohol is the mother of all vices because the one who drinks it reduces himself to the level of the insane. As a result, he falls into every prohibition and transgresses against all that is sacred. Alcohol brings every evil, and exposure to every calamity. For this reason, alcohol has been called the “mother of all vices.”

Whoever becomes intoxicated loses their reason. He may inflict harm upon the people, or transgress upon them regarding their wealth. He may even reach the point of killing someone. Therefore, alcohol is the mother of all vices, and whoever drinks it may kill a soul, commit fornication, and even apostatize.

❖ **Amongst the causes that lead the youth to suicide are: entering doubtful and misguided websites, such as websites promoting suicide and atheism. Atheism is from the causes that lead to suicide.**

Atheism is a philosophical ideology built upon a void whose basis is denying the existence of Allāh, the Creator.

It is undeniable that many countries, both in the East and the West, are afflicted by a widespread trend toward atheism, represented by the failed ideology of communism and the misleading ideology of secularism. Atheism is a modern phenomenon that did not exist in ancient times except rarely amongst certain nations and individuals.

Atheism in this age has its websites, books, publications, and schools. They spread amongst the youth, while many youth are devoid of any culture or creed. Therefore, they are unable to repel these doubts from themselves, and may even believe that they are fixed realities, even though they are merely illusions.

You must protect yourself! Then, as a Muslim *Sunnī*, you must save your Muslim brothers who have been afflicted by such doubts. This matter is frightening now. Rather, it is spreading amongst many Muslim youth like wildfire in dry brush.

In this age we need to establish proofs for the existence of Allāh for ourselves, for our Muslim

brothers, so that they may remain firm upon the truth, upon that which Allāh created them, as well as for those who have deviated from the right path and have been overcome by these doubts until they fell into one of them that lead them off the right path to atheism – and we seek refuge with Allāh.

This is something we are in dire and urgent need of at this time. How frequently does a person encounter atheists, how frequently does he hear what they say, how frequently are their doubts transmitted to him, and all of them are hollow doubts, devoid of substance. They are not new; they are ancient. Some people have fallen into atheism on account of strange and trivial matters.

These matters are easy upon the student of knowledge to master according to the prophetic methodology in this age, so that he may stand in the face of this atheist onslaught to which the Islāmic states are exposed, and Muslims in general are exposed to here and there. Through modern media, this has spread, reaching every individual in their dwelling.

We ask Allāh, Lord of the worlds, to keep us firm upon true faith. Indeed, He is capable of all things.

The Muslim must therefore be cautious in this age of these satanic stratagems, which are uttered by those who speak from amongst the devils of mankind and *Jinn*, and who cast them into the hearing of the hearts of the believers, to tempt them away from their religion.

Means of Protection from Suicide

Allāh, the Blessed and Exalted, did not place the cure of this *Ummah* in what He has forbidden for it; rather, Allāh has only forbidden upon it impure things, and He has forbidden upon it what harms it. Therefore, two contradictory things cannot coexist. Thus, Allāh did not place our cure in what He has forbidden for us; rather, Allāh has placed our cure in the pure things, in taking the lawful means.

Jābir رضي الله عنه narrated that the Prophet ﷺ said:

لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ، بَرَأَ بِإِذْنِ اللَّهِ

“For every disease there is a remedy. When the remedy is applied to the disease, it is cured by the permission of Allāh.”³⁴

The means of protection from suicide are legislative/religious, educational, psychological, and social means.

³⁴ Muslim (2204)

Legislative/Religious Means of Protection from Suicide

❖ Amongst the greatest means of protection from suicide is the legislative/religious means of protection, and the foremost means of protection from these destructive phenomena is: turning to Islāmic knowledge and returning to the *Rabbānī*³⁵ scholars for the treatment of these diseases.

The Prophet ﷺ said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَرِعُهُ مِنَ الْعِبَادِ،
وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ
عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ
عِلْمٍ، فَضَلُّوا وَأَضَلُّوا

³⁵ TN: Shaykh Ibn Bāz said: The *Rabbānī* scholars are those devoted to worship who combine knowledge with worship. Others have said they are those with extensive knowledge. Some have also said that they are the ones who educate people by teaching them the smaller, foundational matters of knowledge before the greater, more advanced ones. Thus, a *Rabbānī* is a scholar who possesses broad and comprehensive knowledge. [Benefits (*Fawā'id*) from *Tafsīr* Ibn Kathīr - Sūrah Al-Mā'idah: 41 (Segment/Clip (*Maqṭa*) Number: 112)]

“Indeed, Allāh does not take away knowledge by snatching it from the people, but He takes away knowledge by taking away the scholars, until when no scholar remains, the people take ignorant men as their leaders; they are asked, and they give rulings without knowledge, so they go astray and lead others astray.”³⁶

This Ḥadīth implies that knowledge and the scholars are the cause of guidance and right direction.

Thus, leave speaking about these matters to the people of knowledge until they speak; for this battle is a battle of creed in which the superficial pretenders will not succeed, nor the deviants, nor the syncretists, nor those who wage war against the religion, nor those who undermine the heritage of the Muslims, for they only cause the fire to burn more intensely.

❖ **Amongst the greatest legislative/religious means of protection from suicide is: knowing the purpose for which Allāh created us.**

³⁶ al-Bukhārī (100) & Muslim (2673)

The purpose of creating Adam and his offspring is worshipping Allāh alone. Our Lord says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“And I did not create the jinn and mankind except that they should worship Me alone.” [Adh-Dhāriyāt: 56]

And He says:

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴾

“Does man think that he will be left neglected?” [Al-Qiyāmah: 36]

Our Lord has made clear for us the wisdom behind creating *Jinn* and mankind. He did not create *Jinn* and mankind in vain nor without purpose. Rather, He created them for His worship.

Worship (*Ibādah*) is a comprehensive term encompassing everything that Allāh loves and is pleased with, of sayings and actions, both outward and inward.

The first of what Allāh commanded and enjoined through the tongues of His messengers is that He alone be worshipped, to the exclusion of everything else.

❖ Amongst the legislative/religious treatments for suicide are: teaching the youth *Tawḥīd* (monotheism) and planting the correct creed in their hearts.

Tawḥīd is the foundation, and creed is the head of the religion.

If we truly want reform, then we must call people to singling out Allāh, the Lord of the worlds, in worship alone, and to dissociate themselves from *Shirk* and its people.

This is *Tawḥīd*: singling out Allāh in worship.

Rectification cannot take place on earth, nor can corruption be eliminated from it, except through the actualization of *Tawḥīd* therein, for that is the purpose for which Allāh created the creation. Thus, the greatest interest that must be given precedence is the establishment of the religion of Allāh; for through it, well-being is achieved, and corruption is expelled.

The prophets are the true reformers. Allāh sent them to their people, wherein the diseases of *Shirk*, disbelief, tyranny, and corruption had spread. They also had diseases related to their politics, economies, societies, morals, and other things.

Despite that, not a single prophet or messenger ever began the call to their people with anything before *Tawhīd*.

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

“Worship Allāh; you have no deity other than Him.” [Al-A‘rāf: 59]

In them, we have a good example and a righteous role model. That is what the Messenger ﷺ did, the one whom Allāh commanded us to emulate.

❖ The virtues of *Tawhīd* are beyond count. Amongst them is that *Tawhīd* brings security and safety in this world and the Hereafter.

Allāh says:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ
لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ﴾

“Those who believe and do not mix their faith with wrongdoing—they are the ones who will have security, and they are rightly guided.” [Al-An‘ām: 82]

Security means tranquility of the heart and soul, and the removal of fear.

(And they are rightly guided), meaning they are granted success to walk upon the straight path and remain firm upon it.

As for the fruits of *Tawhīd* in this verse, they are:

- attaining the pleasure of Allāh,
- psychological security,
- a sense of inner tranquility,
- a blissful life,
- and distance from anxiety and misery.

Those who draw near to these luminous wellsprings and flourishing gardens are granted by Allāh psychological security, mental equilibrium, and a sense of tranquility and stability, such that the kings and princes come to envy them for it.

As our righteous predecessors said: “There come upon me moments,” meaning, moments arising from his closeness to his Lord, his seeking refuge in Him, and his casting himself down before Him, such that he finds nothing in his heart, conscience, mind, or body that could match it... “There come upon me moments when I say: if the people of Paradise were in a state like the one we are in, they would truly be living a good life.”³⁷

All of this happens when this matter is actualized: (Those who believe and do not mix their faith with wrongdoing—they are the ones who will have security, and they are rightly guided).

So security and right guidance are proportional to the actualization of this great matter.

³⁷ *al-Wābil al-Ṣayyib* by Ibn al-Qayyim (p. 111); *Madārij al-Sālikīn* (2/67 & 3/243); *Laṭāʾif al-Maʾārif* by Ibn Rajab (p. 554)

❖ Amongst the successful ways of protection from this dangerous matter of suicide is planting the creed of belief in the Last Day in the hearts and souls of the youth.

Belief in the Last Day means belief in what happens after death: the punishment and bliss of the grave, the questioning by the two angels in the grave, and everything that takes place after the grave: the resurrection, the rising, the gathering, the reckoning, the weighing of deeds, the bridge, the scale by which good deeds and bad deeds are weighed, Paradise and the Hellfire.

❖ **Belief in the Last Day includes three things:**

First: belief in the resurrection, which is the bringing of the dead back to life when the Trumpet is blown the second time. People will stand for the Lord of the worlds barefoot, naked, and uncircumcised.

Allāh says:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا ۚ اِنَّا ۙ﴾

﴿ كُنَّا فاعِلِينَ ۙ﴾

“Just as We began the first creation, We will repeat it. It is a promise binding upon Us. Indeed, We will do it.”
[Al-Anbiyā’: 104]

Second: belief in the reckoning and recompense. People will be held to account for their deeds and recompensed accordingly. This is established by the Book, the Sunnah, and the consensus of the Muslims.

Allāh says:

﴿ إِنَّ إِلَيْنَا إِيَابَهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

“Indeed, to Us is their return. Then indeed, upon Us is their account.”
[Al-Ghāshiyah: 25–26]

Third: belief in Paradise and the Hellfire, and that both of these are the eternal final destination for creation.

As for Paradise: It is the abode of bliss which Allāh has prepared for the pious, believing servants: those who believed in what Allāh obligated them to believe, and who fulfilled obedience to Allāh and His Messenger, sincerely to Allāh alone, and

following His Messenger. Amongst the kinds of bliss it contains is what is described in the Ḥadīth:

مَا لَا عَيْنَ رَأَتْ، وَلَا أُذُنَ سَمِعَتْ، وَلَا خَطَرَ
عَلَى قَلْبِ بَشَرٍ

“What no eye has seen, no ear has heard, and what has never occurred to the heart of any human being.”³⁸

Allāh says:

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمُ
خَيْرُ الْبَرِيَّةِ ﴾

“Indeed, those who believe and do righteous deeds—they are the best of creation.” [Al-Bayyinah: 7]

³⁸ al-Bukhārī (3244) & Muslim (2824)

And He says:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

“No soul knows what has been hidden for them of comfort for the eyes as a reward for what they used to do.”
[As-Sajdah: 17]

As for the Hellfire: it is the abode of punishment that Allāh prepared for the disbelieving wrongdoers: those who disbelieved in Him and disobeyed His messengers. In it are types of punishment and torment beyond imagination.

Allāh says:

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ﴾

“And fear the Hellfire which has been prepared for the disbelievers.” [Āl ‘Imrān: 131]

❖ **Belief in the Last Day has great benefits, including:**

First: the desire to perform acts of obedience and zeal for them, in hope of the reward of that Day.

Second: the dread of sinning, let alone being pleased with it, out of fear of the punishment of that Day.

The more a person knows in detail what Allāh has prepared for the obedient, and in detail what He has prepared for the criminals, hypocrites, and disobedient deniers, the more eager he becomes to perform acts of obedience and distance himself from sins.

Third: it consoles the believer for what he loses of this world through what he hopes for of the bliss and reward of the Hereafter.

His faith in his Lord increases, and in the wisdom of his Lord, and His power to restore bodies after they have decomposed and vanished. Allāh will restore them and resurrect all creation; they will rise just as they were:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ﴾

“Just as We began the first creation, We will repeat it.” [Al-Anbiyā’: 104]

Meaning, barefoot, naked, and uncircumcised, standing before Allāh, the Lord of the Worlds.

Amongst its benefits is belief in the justice of Allāh and the fact that He does not wrong people in the slightest. The matters left unresolved in this life are many, and how numerous are the injustices in this world that are never settled!

If people, upon dying, vanished into the layers of the earth, never to be resurrected, never to stand before Allāh for Him to hold them to account for the smallest and the greatest of deeds, if that were the reality, this would be manifest injustice. If these matters are never resolved, never adjudicated in this life, but remain forever unsettled, with the oppressed person whose right was taken from him departing to his Lord, only never to obtain his right in the Hereafter, then this alone speaks volumes as to how untenable such a notion is.

Amongst the benefits of belief in the Last Day, and in what Allāh has prepared of bliss and Hellfire for the obedient and the disobedient, is that it can lead many people to halt at the limits set by Allāh and hasten toward good deeds. When a person feels secure from punishment, he grows careless in his conduct. But when reward and punishment remain constantly in his thoughts and in his mind, and he knows that Allāh rewards a person when he obeys Him and punishes him when he disobeys Him, keeping the punishment and reward constantly on his mind, he will hasten toward good deeds and keep away from forbidden things, hoping for his Lord's reward, and eager that his obedience serve as a shield for him from the Hellfire which Allāh has prepared for those who disobey Him.

❖ Amongst the greatest legislative/religious means of protection from suicide is planting the creed of belief in divine decree (*Qadā'* and *Qadar*) in the souls of the youth.

Qadar is Allāh's predetermination of all things before they come into being, a predetermination that corresponds to His knowledge and His decree in quantity, manner, time, and place.

Allāh says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Indeed, We created everything according to a decree.” [Al-Qamar: 49]

❖ **Belief in *Qadar* encompasses four matters:**

First: the belief that Allāh knows everything, in its totality and its details, from the past and future, whether that knowledge pertains to His own actions or to the actions of His slaves. Thus, you believe in Allāh’s all-encompassing knowledge and that nothing is hidden from Allāh, Blessed and Exalted is He.

Second: the belief that Allāh recorded all of that in the Preserved Tablet (*al-Lawḥ al-Mahfūz*).

’Abd Allāh ibn ’Amr ibn al-’Āṣ رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ say,

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ
السَّمَوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ

“Allāh recorded the decree of all creation fifty thousand years before He created the heavens and the earth.”³⁹

Third: the belief that all existing things occur only by the will of Allāh, whether they pertain to His own actions or to the actions of created beings.

Allāh says regarding what pertains to His own actions:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ^{قُلْ}﴾

“And your Lord creates what He wills and chooses.” [al-Qaṣaṣ: 68]

And He says:

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

“And Allāh does what He wills.” [Ibrāhīm: 27]

And He says:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ^ج﴾

³⁹ Muslim (2653)

“It is He who shapes you in the wombs as He wills.” [Āl ‘Imrān: 6]

Allāh says regarding what pertains to the actions of created beings:

﴿وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ﴾

“And if Allāh had willed, He would have given them power over you, and they would surely have fought you.” [al-Nisā’: 90]

And He says:

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ﴾

“And if your Lord had willed, they would not have done it. So leave them and what they fabricate.” [al-An’ām: 112]

Fourth: the belief that Allāh creates all existing things in their essences, attributes, and movements.

Allāh says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
وَكَيلٌ﴾

“Allāh is the Creator of all things, and He is Disposer of all things.” [al-Zumar: 62]

And He says:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

“And He created all things and preordained them with precise preordainment.” [al-Furqān: 2]

These are the four levels without which the Muslim’s faith in *Qadar* (divine decree) is not valid.

If you believe in these four levels with sound faith, you will be a believer in *Qadar* with the correct belief. However, if any of these four levels is deficient, your belief in this tremendous pillar will not be valid, nor will your fulfillment of this

great pillar amongst the pillars of faith (*Īmān*) be valid.

Belief in *Qadar*, as we have described it, does not negate a person having free will in his voluntary actions, and a capacity for them; both the legislation and reality, meaning that which is obvious from his own actions, establish this for him.

This point is important because people imagine, for instance, that because Allāh knew and recorded what would happen before it happened, this entails compulsion, and that Allāh forces His servants to do whatever they do, even disbelief, transgression, and disobedience, and that they have no will at all in doing anything!

❖ **Belief in *Qadar* has great benefits, including:**

First: reliance upon Allāh when undertaking the means, such that one does not rely upon the means itself, because everything occurs by the decree of Allāh.

Second: that a person should not be self-amazed when he attains what he desires, because attaining it is ultimately a favor from Allāh through what He decreed from the good and successful means.

Being amazed with oneself causes one to forget to give thanks for this blessing.

Third: inner tranquility and psychological ease regarding whatever of Allāh's decrees befall him, so he is not anxious over the loss of something beloved nor over the occurrence of something disliked. That is by the decree of Allāh, to Whom belongs the dominion of the heavens and the earth, and it is bound to occur without fail.

Allāh says:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“No disaster strikes upon the earth or amongst yourselves except that it is in a record before We bring it into being - indeed that is easy for Allāh. In order that you not despair over what has

eluded you and not exult [in pride] over what He has given you. For Allāh does not like everyone self-deluded and boastful.” [Al-Ḥadīd: 22–23]

The Prophet ﷺ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَإِنِ
ذَكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ
فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ
خَيْرًا لَهُ

“Amazing is the affair of the believer; all of his affairs are good. If something pleasing happens to him, he thanks Allāh, and that is good for him. If hardship befalls him, he is patient, and that is good for him. That is for no one except the believer.”⁴⁰

The believer perceives this at every moment and in every state, and in all circumstances, he acknowledges before Allāh His favor upon him, grateful to his Lord. When he falls into sin, he

⁴⁰ Muslim (2999)

seeks the forgiveness of Allāh rather than using predestination (*Qadar*) as a pretext.

Qadar (divine decree) is only remembered at the time of calamity, not at the time of sin. As for sin and disobedience: what is called for is seeking forgiveness, repentance, humility, turning back to Allāh in penitence, and returning to Allāh, the Lord of all the worlds. *Qadar* is not to be cited at the time of disobedience; for a servant to use *Qadar* as a justification when falling into sin is not something the Messenger ﷺ brought. Rather, *Qadar* is invoked when a calamity occurs, as Allāh says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِيكُمْ أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٠١﴾ لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ

فَخُورٍ ﴿١٠٢﴾

“No disaster strikes upon the earth or amongst yourselves except that it is in a record before We bring it into being -

indeed that is easy for Allāh. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. For Allāh does not like everyone self-deluded and boastful.” [Al-Ḥadīd: 22–23]

When someone is afflicted with something he dislikes from the decrees that are not pleasing to him, he should then hasten to turn to his Lord, praising Him, thanking Him, turning to Him in repentance, humbling himself, and showing reverent submission, and ask Allāh to compensate him with something better than what befell him, and to make him steadfast upon true faith.

❖ **Belief in *Qadar* is a treatment and cure for everyone afflicted by calamity: illness, poverty, oppression, and crisis.**

The Messenger of Allāh ﷺ said:

وَأَعْلَمَ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا
أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَعْلَمَ أَنَّ النَّصْرَ مَعَ

الصَّبْرُ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ
يُسْرًا

“Know that what missed you was never going to strike you, and what struck you was never going to miss you. And know that victory comes with patience, relief comes with distress, and with hardship comes ease.”⁴¹

❖ Amongst the greatest means of protection from suicide is teaching the youth the true reality of *Tawakkul* upon Allāh, together with taking the means, and planting this creed in their hearts and souls.

Tawakkul is the truthful reliance of the heart upon Allāh in attaining benefits and repelling harms in matters of this world and the Hereafter, while entrusting all affairs to Him and realizing that no one gives, withholds, harms, or benefits except by His leave.

Reliance upon Allāh (*Tawakkul*) means depending on Him with complete trust and confidence in

⁴¹ *Sunan* Abī Dāwūd (4699) & Ibn Mājah (77); Authenticated by al-Albānī in the margin of *al-Mishkāt* (1/41, no. 115)

obtaining benefit and warding off harm. It is one of the signs and completions of faith. Allāh, the Exalted, says:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

“And upon Allāh let the believers rely, if you are truly believers.”[al-Mā'idah: 23]

When a person is sincere in his reliance upon Allāh, the Most High, Allāh will suffice him in whatever concerns him. As Allāh says:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whoever relies upon Allāh, then He is sufficient for him.”[al-Ṭalāq: 3]

Meaning: Allāh is enough for him. Then Allāh reassures the one who relies on Him by saying:

﴿إِنَّ اللَّهَ بَلِغُ أَمْرِهِ﴾

“Indeed, Allāh will accomplish His purpose.” [al-Ṭalāq: 3]

Therefore, nothing can prevent Allāh from carrying out what He wills.

The reality of *Tawakkul* (true reliance) is that a person places sincere trust in Allāh regarding the affairs of his religion and worldly life, while at the same time taking the lawful means and causes that Allāh has prescribed. This is the true meaning of reliance.

As for abandoning the means and causes, that is a contestation of Islāmic law, which has commanded taking the means. On the other hand, relying solely upon the means and causes is a form of associating partners with Allāh (*Shirk*).

Tawakkul is belief, dependence, and action: that you believe Allāh is capable of all things, and that He is sufficient for you. This is belief and reliance, and action means taking the means.

Reliance upon Allāh (*Tawakkul*) is required in every affair of life. However, there are numerous instances in which the urging towards *Tawakkul* and the command to practice it have been directed specifically to the Prophet ﷺ and to the believers. Amongst these are:

When the caravans of divine decree arrive⁴², meet them with *Tawakkul*:

⁴² TN: “caravans of divine decree” — i.e., the decrees of Allāh that arrive one after another, like caravans coming in succession.

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾

“Say: Nothing will ever befall us except what Allāh has written for us; He is our Protector. And upon Allāh let the believers rely.” [At-Tawbah: 51]

When enemies set up the snares of their schemes, step into the domain of *Tawakkul*:

﴿ وَأْتَلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ ۖ يَتَّقُونَ إِن
كَانَ كَبْرًا عَلَيْكُمْ مَّقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ
فَعَلَى اللَّهِ تَوَكَّلْتُ ﴾

“And recite to them the news of Noah, when he said to his people, ‘O my people, if my residing amongst you and my reminding [you] of the signs of Allāh has become hard for you to bear, then upon Allāh I have relied.’” [Yūnus: 71]

If you fear the harm of the enemies of Allāh, *Shayṭān*, the treacherous, and the deceitful, then seek refuge at no door but Allāh's:

﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

“Indeed, he has no authority over those who believe and rely upon their Lord.”
[An-Naḥl: 99]

If you want Allāh to be your guardian and trustee in every circumstance, then hold fast to *Tawakkul* in every circumstance:

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾

“And rely upon Allāh; and sufficient is Allāh as a Trustee.” [An-Nisā': 81]

❖ Amongst the legislative means of protection from suicide are: knowing the reality of the worldly life and the principle upon which it is built, namely the principle of trial.

Allāh created man to test him, not to grant him ease and comfort. He said, “I created you,” and

Allāh does as He wills; He is the Creator. Do you object to your Creator?! He created you in accordance with what wisdom requires, and He said: “I have placed obligations upon you.” If you obey, Paradise is yours, and in it is what no eye has seen, no ear has heard, and what has never crossed the heart of any human being. You will find in it every variety of pleasure, and you will remain in it for all eternity, never perishing, never ending. So whatever portion of life a person spent in suffering will be nothing compared to this everlasting bliss that has no end.

On the other hand, if you do not take heed to what I say to you, and do not adhere to what you are commanded to do, and do not avoid what is forbidden, then I will admit you into the Hellfire as recompense for your disobedience. For I am the One who created you, I am the One who provided for you, I am the One who governs your affairs, and I am the One who places obligations upon you. So you are obligated to obey Me. I have promised you a magnificent reward if you obey Me, and likewise I have warned you of this painful punishment if you disobey Me.

Therefore, Allāh created man to test him, and we must understand this. If you understood this, you would find rest. Many people experience matters

that inevitably befall human beings, such as grief, worry, anguish, hardship, illness, the loss of loved ones, and other afflictions. These things must inevitably occur to a person. Have you ever found a single human being entirely free of any of this?!

Everyone must inevitably take their share. These calamities may vary in form, but ultimately they are all part of the trials that Allāh decrees for the human being.

This is the matter that brings us peace once we become certain of it: that Allāh did not create us so that we might enjoy comfort in this life, but rather created us in hardship, in toil, in weariness, to test us. Whoever does good will have the best reward, and whoever does evil will have its like in consequence. This is the wisdom behind the creation of mankind in this existence.

This worldly life is not an abode of permanence; what we are in is a trial, and this trial has a Day on which its results will be announced:

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾

“The Day when secrets will be disclosed.” [At-Tāriq: 9]

On the Day of Judgment, Allāh will gather the first and the last, and all will be presented before the Lord of all Worlds. Secrets will be disclosed, motives examined, and what lies within the hearts will be scrutinized. The reckoning will begin, and it is justice and equity down to the weight of a speck of dust or less. No soul will be wronged in the least, and no one will be oppressed; for whoever comes before his Lord having done evil, it is he who has wronged himself.

❖ **Amongst the tremendous legislated means of protection against the desire to escape from life is instilling eager longing for Paradise and instilling fear of the Hellfire.**

If people truly knew Paradise as it really is, no one would sleep through a single night on their bed, for the *Salaf* were so filled with longing for Paradise that one of the Companions of the Prophet ﷺ used to say: “Alas, O fragrance of Paradise! Indeed, I find the fragrance of Paradise before even reaching *Uḥud!*”⁴³ He then rose for *Jihād* in the path of Allāh, the morsel of bread still in his hand. When a treacherous spear struck him, piercing through the core of his heart, blood gushed forth from his chest like a fountain. He

⁴³ al-Bukhārī (2805) & Muslim (1903)

would scoop it up in his hands to fling it toward the sky, saying: “I have triumphed, by the Lord of the *Ka’bah!* I have triumphed, by the Lord of the *Ka’bah!*”⁴⁴ For this is the greatest of all transitions; a passage from the corner of this worldly abode to Paradise, and what an excellent abode that is; unlike a passage from the corner of this worldly abode to the Hellfire, and what a wretched abode that is.

If people truly knew the Hellfire, their eyelids would never run dry of tears, and not a single one of them would ever settle their side upon a bed!

Our Lord says:

﴿ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ﴾

“And they hope for His mercy and fear His punishment.” [Al-Isrā’: 57]

When a person does not fear Allāh, he follows his desires, especially when he seeks something he does not have. He seeks what he has not attained and cannot attain, and he does not fear his Lord in pursuing it; rather, he follows his desires. Such a person’s soul remains in search of whatever will

⁴⁴ al-Bukhārī (4092) & Muslim (677)

bring it ease, casting off grief and sorrow through it. It does not find rest and comfort in the remembrance of Allāh nor in worship of Him, so it seeks rest instead in the forbidden matters, committing immoralities, consuming intoxicants, bearing false witness, and other acts that incur the wrath of Allāh.

When a person does not fear his Lord, he follows his desires. But when he fears the standing before his Lord, he restrains his soul from following his evil desires, just as Allāh says:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۗ وَنَهَى النَّفْسَ عَنِ
الْهَوَىٰ ۗ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

“But as for the one who feared the standing before his Lord and restrained the soul from [following] evil desires, then indeed, Paradise will be his abode.”
[An-Nāzi‘āt: 40–41]

❖ Amongst the legislative means of protection from suicide is spreading the ruling on suicide and clarifying the severity of its punishment and the warning of the Hellfire for committing it.

Allāh says:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“And do not kill yourselves. Indeed, Allāh is ever Merciful to you.” [An-Nisā’: 29]

And He says:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

“And do not throw yourselves with your own hands into destruction.” [Al-Baqarah: 195]

The Messenger of Allāh ﷺ said:

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُدَّ بِهِ يَوْمَ
الْقِيَامَةِ

“Whoever kills himself with something in this world will be punished with it on the Day of Resurrection.”⁴⁵

⁴⁵ al-Bukhārī (6047) & Muslim (110)

And he ﷺ said:

مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ
 جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ
 تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ
 يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا،
 وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ
 بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا
 أَبَدًا

“Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Hellfire forever, abiding therein eternally. Whoever drinks poison and kills himself, his poison will be in his hand, drinking it in the Hellfire forever, abiding therein eternally. And whoever kills himself with a piece of iron, his piece of iron will be in his hand, stabbing himself with it in his belly in

the Hellfire forever, abiding therein eternally.”⁴⁶

And he ﷺ said:

الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي
يَطْعَنُ نَفْسَهُ يَطْعَنُهَا فِي النَّارِ

“The one who strangles himself will keep strangling himself in the Hellfire, and the one who stabs himself will keep stabbing himself in the Hellfire.”⁴⁷

⁴⁶ al-Bukhārī (5778) & Muslim (109)

⁴⁷ al-Bukhārī (1365)

Educational Means of Protection from Suicide

❖ Amongst the most important means that protect the Muslim society from slipping into these dangerous phenomena such as suicide, atheism, and the like are educational means: raising children upon the religion and the correct creed.

The Prophet ﷺ once called out to his paternal uncle al-'Abbās رضي الله عنه, his paternal aunt Ṣafīyyah رضي الله عنها, and his daughter Fāṭimah رضي الله عنها, saying:

اعْمَلُوا فَإِنِّي لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا
فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِينِي مِنْ مَالِي مَا شِئْتِ لَا
أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا

“Act righteously, for I cannot avail you against Allāh in the least. O Fāṭimah, ask me of my wealth whatever you wish, but I cannot avail you against Allāh in the least.”⁴⁸

⁴⁸ al-Bukhārī (4771) & Muslim (206)

Amongst the rights connected to children are:

- ❖ Teaching them the essential obligations of the religion.
- ❖ Instilling in them proper conduct and mannerisms in accordance with the religion.

Even the youngest of the Companions possessed knowledge, and they would sit in the gatherings of their elders with proper etiquette.

Ibn ‘Umar رضي الله عنه narrated: The Messenger of Allāh ﷺ said,

أَخْبِرُونِي بِشَجَرَةٍ مِثْلُهَا مِثْلُ الْمُسْلِمِ تُؤْتِي أُكْلَهَا
كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَلَا تَحْتُ وَرَقَهَا

“Tell me of a tree whose likeness is that of the Muslim: it yields its fruit at all times by the permission of its Lord, and its leaves do not fall.”

It occurred to me that it was the date-palm, but I disliked speaking, since Abū Bakr and ‘Umar رضي الله عنه were present. When the two of them did not speak, the Prophet ﷺ said, “It is the date-palm.”

When I went out with my father, I said, “O father, it occurred to me that it was the date-palm.”

He said, “What kept you from saying it? Had you said it, it would have been dearer to me than such and such.”

I said, “Nothing kept me except that I did not see you or Abū Bakr speak, so I was reluctant.”⁴⁹

Raising children must not stop at attending to food, drink, and clothing; rather, attention must be given to the spiritual upbringing of the heart. The greatest means of spiritual upbringing for children and the youth are learning the Noble Qur’ān and persisting in the remembrance of Allāh. Homes should be illuminated by the verses of Allāh, by the Qur’ān of the Most Merciful.

The homes of the Companions of the Prophet ﷺ were such that, for anyone who walked at night through the streets of the city of the Messenger of Allāh ﷺ, they heard a humming sound like the hum of bees, arising from their recitation of the Glorious Qur’ān.⁵⁰

⁴⁹ al-Bukhārī (6144) & Muslim (2811)

⁵⁰ Ibn al-Mubārak in *al-Zuhd* (72/1, no. 98); Wakī in *al-Zuhd* (p. 389, no. 152); Ibn Abī Shaybah in *al-Muṣannaf* (13/420); Aḥmad in *al-Zuhd* (p. 282, no. 2027)

Therefore, let us direct our families and ourselves to the Book of Allāh, for no one has strayed except through abandoning the Book of Allāh. Purification of the soul only comes about through the Qur’ān and the Sunnah of the Noble Prophet ﷺ.

We sustain our families with what their bodies and physical frames need to subsist; so likewise, we must sustain their spirits, hearts, souls, and minds with that in which lies everlasting life, drawing true life from the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ.

Let us direct them, after first directing ourselves, toward the remembrance of Allāh, for in the heart there is a hardness that nothing dissolves except the remembrance of Allāh. The commands have multiplied upon us, and the prohibitions have grown weighty upon us; so we must hold fast to the foundation, as the Prophet ﷺ indicated when he was asked by ‘Abd Allāh ibn Busr رضي الله عنه: “The laws and practices of Islām have become numerous for me; so direct me to one comprehensive matter to which I may hold fast.”

The religious duties have become numerous; I feel overwhelmed and confused, and I have reached a point where I fear I may become

negligent. “Direct me to one comprehensive matter to which I may hold fast”: place my hand upon that noble landmark, that I may raise high the banner of *Tawhīd*; guide me to the straight path. He had indeed guided him, directing him to the greatest of landmarks in this regard, saying:

لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

“Let your tongue remain moist with the remembrance of Allāh.”⁵¹

In the heart, there is dryness, and in the soul, a hardness that nothing dissolves except the remembrance of Allāh. The Messenger of Allāh ﷺ used to remember Allāh in all his circumstances.

Those who remember their Lord, this manifests in their lives as tranquility and serenity, as humility, returning to Allāh with reverent submissiveness, tranquility when trials descend, and steadfastness and deliberateness when tribulations arise. They have surrendered the reins of the heart to the religion, which directs it as it wills, within the framework of “Allāh said, His Messenger said” within the infallible revelation.

⁵¹ al-Tirmidhī in *al-Jāmiʿ* (3375) & Ibn Mājah in *al-Sunan* (3793). al-Tirmidhī said: “This is a *ḥasan gharīb* ḥadīth,” and al-Albānī authenticated it in *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (1491)

Whoever holds fast to the infallible revelation will never go astray.

❖ Amongst the effective, protective educational remedies for this serious affliction is accustoming children and the youth to patience and raising them upon it.

Allāh says:

﴿إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

﴿الْمُحْسِنِينَ﴾

“Indeed, whoever fears Allāh and is patient—then indeed Allāh does not allow the reward of the doers of good to be lost.” [Yūsuf: 90]

﴿Indeed, whoever fears Allāh and is patient﴾ — that is, fears committing what Allāh has forbidden, and is patient through pains and afflictions, and in carrying out His commands by complying with them.

﴿Then indeed, Allāh does not allow the reward of the doers of good to be lost﴾ — for this is itself an act of excellence, and Allāh does not let the reward of one who does good go to waste.

Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said:

مَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ

“No one has ever been granted anything better or more abundant than patience.”⁵²

Anas ibn Mālik رضي الله عنه narrated that the Prophet ﷺ said to the Anṣār:

إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي
عَلَى الْحَوْضِ

“After me, you will see others given preference to you (i.e., others monopolizing wealth, worldly goods, sovereignty, and authority for themselves); so be patient until you meet me, and your appointed meeting place is the Pool (*al-Hawḍ*).”⁵³

⁵² al-Ḥākim in *al-Mustadrak* (3552); Authenticated by al-Albānī in *Ṣaḥīḥah* (448)

⁵³ al-Bukhārī (3793)

❖ Amongst the greatest legislated educational means for guarding against depression and the inclination toward suicide is raising children to perform the prayers.

The Prophet ﷺ said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ
وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا
بَيْنَهُمْ فِي الْمَضَاجِعِ

“Command your children to pray when they are seven years old, and discipline them for it when they are ten, and separate them in their beds.”⁵⁴

Amongst the benefits of prayer is that it contains the comfort of the eye, tranquility of the heart, and rest for the soul. It was for this reason that the Prophet ﷺ used to say:

⁵⁴ *Sunan Abi Dāwūd* (495); Authenticated by al-Albānī in *Irwā' al-Ghalīl* (1/266, no. 247)

حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيبُ وَجُعِلَ قُرَّةُ
عَيْنِي فِي الصَّلَاةِ "

“Made beloved to me from this world are women and perfume, and the comfort of my eye has been placed in prayer.”⁵⁵

The Prophet ﷺ used to say:

قُمْ يَا بِلَالُ أَقِمْ فَأَرْحَنَا بِالصَّلَاةِ

“Arise, O Bilāl, and give us comfort through the prayer.”⁵⁶

The prayer is remembrance (*Dhikr*), and through the remembrance of Allāh, the hearts find tranquility; it is a bond between the slave and his Lord. The worshipper stands before his Lord, humble and submissive, glorifying Him with His praise, reciting His Book, magnifying Him in word and deed, extolling Him as He is worthy of,

⁵⁵ al-Nasā’ī in *al-Mujtabā* (7/61, no. 3939 and 3940); al-Albānī deemed it *ḥasan* in *Mishkāt al-Maṣābiḥ* (3/1448, no. 5261)

⁵⁶ *Sunan Abī Dāwūd* (4986); Authenticated by al-Albānī in *Mishkāt al-Maṣābiḥ* (1/393, no. 1253)

and asking Him for the needs of his religion and his worldly life. Prayer is indeed a flourishing garden containing every delightful kind of blossom.

Allāh has warned us and commanded us to protect ourselves from the Hellfire, and He has described it with some of its qualities, just as He described those who tend it with some of their qualities.

He has commanded us to protect ourselves and our families from the grave matter of entering the Hellfire:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ

شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا

يُؤْمَرُونَ﴾

“O you who believe! Save yourselves and your families from a Hellfire whose fuel is people and stones, over which are angels, harsh and severe, who do not disobey Allāh in what He commands

them, and who do as they are commanded.” [At-Taḥrīm: 6]

Therefore, Allāh addressed us by the description of faith, so that this would serve as a spur for us to lend the hearing of our hearts to what He commands and what He forbids.

﴿O you who believe﴾: O you who have proclaimed your faith in your Lord, believing in Him, in the Book He sent down, and in the Messenger He sent to you; if you are truly believers, then listen and take heed, comply with the command of Allāh, and avoid what angers Him.

﴿Save yourselves﴾: place between yourselves and the Hellfire a safeguard and a shield. ﴿And your families﴾: for you are shepherds over them, and every shepherd is accountable for his flock; a man is a shepherd over his household, and he is accountable for those in his care.

Teach your children the religion of their Lord; His creed, His worship, dealings with others, manners, and conduct so that they may attain His good pleasure in the Hereafter together with happiness in this world.

Learn the foundations of belief and teach them. Protect yourselves and your families from *Shirk*,

that which entangles creation grievously in the Hellfire, and which Allāh does not forgive.

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ﴾

“Indeed, Allāh does not forgive that partners be associated with Him.”
[An-Nisā’: 48]

Teach them that if they make a vow, it should be to Allāh alone. Teach them that they should sacrifice for no one but Allāh, place their reliance (*Tawakkul*) upon no one but Allāh, love for the sake of no one but Allāh, and hate for the sake of no one but Allāh.

Teach them the names and attributes of Allāh.

Guide them to what is correct and true in matters of faith and disbelief; that they should be neither *Murji’ah* nor *Khawārij*, lest they lose both this world and the next.

Teach them the true reality concerning divine decree and predestination (*al-Qaḍā’ wal-Qadar*); otherwise, they will become merely dependent on the people, unable to rise to any aspiration, nor act with resolve when calamity strikes.

Teach them what is due toward the household of the Messenger of Allāh ﷺ, that they should be neither *Rāfiḍah* nor *Nāṣibah* so that they remain upon the prophetic way together with the people of the Sunnah.

Teach them the true reality concerning the Companions of the Messenger of Allāh ﷺ, so that they keep clear of the accursed *Rāfiḍī Shī'ah* in their vilification of the Companions of the trustworthy Prophet ﷺ, in their declaring of them to be disbelievers, in their accusing them of betraying the religion and apostatizing from it after the Prophet's ﷺ death, so that none should ever arise in your household saying, "These are our brothers," or "These are people we should draw close to"!

Teach them the true meaning and the correct understanding of the Book of Allāh.

Teach them not to look at the Book of their Lord with a gaze of ill intent, lest they come to see it as fragmented and incoherent, as the secularists and orientalist claim, and as the missionaries who seek to spread disbelief claim. They make many such claims about the Qur'ān.

Teach them the due right of the Messenger of Allāh ﷺ and make them truly acquainted with him.

Teach them the religion of Allāh; that the religion of Allāh has no division within it; rather, it is a steadfast adherence to the prophetic path that the Messenger of Allāh ﷺ brought.

Psychological Means of Protection from Suicide

❖ **Amongst the most important protective means against suicide are psychological means.**

Psychological soundness is, in truth, a rare attainment amongst human beings. You could live your entire life without ever encountering a single sound, well-adjusted man who has achieved psychological equilibrium as it truly ought to be achieved!

Human beings constantly live amid falsehoods, growing accustomed to indulging in them, while resenting the truth and those who confront them with it.

This is because the individual himself plays a role in shaping his psyche, and many factors contribute to the formation of his intellectual and ideational background. No single factor alone shapes a person's psyche; rather, numerous elements participate in its formation, and these elements may well conflict with one another.

As a result, psychological conflict arises at the personal level, and this may in turn give rise to

many hidden ailments, afflictions that can neither be seen nor felt.

The reason for this is that a person does not chart his own path through careful deliberation, reflection, and reason. Rather, he finds himself situated within a particular society, in a particular era, under particular circumstances, at a particular time, in a particular condition, born to parents he never chose, amid social, intellectual, and economic circumstances he never determined. He then proceeds through life, continuing along it in accordance with the point from which he began. That starting point may itself be flawed, so that the harder he strives and the further he advances in his course, the further he drifts from his true goal.

The matter is simple. If we now wanted to stand for prayer, facing the *Qiblah*, and we drew a straight line from the point on which we stand, reaching the very center of the *Kabah*, this is not required from us, meaning facing its exact point, so long as we cannot see it; rather, we may face its general direction.

In any case, suppose we drew a straight line from the point where we stand, preparing ourselves for prayer and facing the *Qiblah*, and this straight line

begins from between our feet and extends to the very center of the noble *Ka'bah*. If we deviated at the very beginning of this straight line that reaches the exact point of the goal we intend, deviated from it by a single one of the well-known geometric degrees, then the further we continue and advance in our course, the further we would drift from the goal.

You will find that a person does not pause even for a brief moment to examine the beginning of his course; rather, he merely presses forward along the path.

You may have begun with a mistaken start, placed in a situation you never considered, never turning your attention to its consequences and outcomes. The proof of this is that you probably do not know anyone in this universe who changed the course of his life after reflection, thought, and deliberation, who began to contemplate his state and his ultimate end. Then, when it became clear to him that what he was upon was an error, he changed the course of his life.

❖ Good Treatment and Its Effect on Mental Well-Being:

Look to the Prophet ﷺ: when he was addressing a gathering, everyone sitting in his company would think that he was speaking to them privately. He ﷺ would distribute his attention and his gaze equally amongst all those present at a steady and even measure. Thus, no one amongst those seated would feel singled out, nor would anyone think that he was distant from the Messenger ﷺ. Rather, every person would think that he was amongst the closest to the Messenger of Allāh ﷺ personally.⁵⁷

When he ﷺ shook hands with one of his Companions, he would not withdraw his hand from the hand of the one greeting him until the other person shaking hands was the one to withdraw his hand from the hand of the Messenger of Allāh ﷺ.⁵⁸

In addition, the Prophet ﷺ was never asked for anything except that he gave it.⁵⁹

⁵⁷ Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*: (1/422–425); al-Tirmidhī in *al-Shamā'il*: (pp. 34–38 and 276–278, nos. 8 and 337); al-Ājurri in *al-Sharī'ah*: (3/1508–1515, no. 1022); and al-Ṭabarānī in *al-Muġam al-Kabīr*: (22/155–159, no. 414)

⁵⁸ *Sunan* Abī Dāwūd : (4794) & al-Tirmidhī in *al-Jāmi'* (2490) & *Sunan* Ibn Mājah (3716); Graded *ḥasan* by al-Albānī in *Ṣaḥīḥah* (2485)

⁵⁹ Muslim (2312)

❖ This religion is a religion of emotions, but they are not vague, undefined emotions; rather, they are disciplined, regulated emotions.

The Prophet ﷺ was the most emotionally aware of all people in the matter of social dealings; he would never fix his gaze upon anyone; that is, he would never stare directly into the face of the one speaking to him nor the one standing before him, to such an extent that the one looking at him would end up lowering his gaze out of respect for the Messenger of Allāh ﷺ.

The Prophet ﷺ was the gentlest of all people in social conduct. For this reason, when the Bedouin man who did not know him came and met the Prophet ﷺ for the first time, he was overcome with awe of him, to the point that those fine muscles which are located at the base of the shoulder blade between the neck and its outer edge began to tremble. His muscles seized up with trembling, so what did the Prophet ﷺ say to him?

He said to him:

هَوْنٌ عَلَيْكَ، فَإِنِّي لَسْتُ بِمَلِكٍ، إِنَّمَا أَنَا ابْنُ
امْرَأَةٍ مِنْ قُرَيْشٍ كَانَتْ تَأْكُلُ الْقَدِيدَ

“Take it easy, for I am no king; I am only the son of a woman of Quraysh who used to eat dried meat.”⁶⁰

❖ Amongst the greatest treatments for psychological illnesses are the Qur’ān and supplication (*Du‘ā*).

Allāh says:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا كَبِيرًا ﴾

“Indeed, this Qur’ān guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward.” [Al-Isrā’: 9]

⁶⁰ *Sunan* Ibn Mājah (3312); Authenticated by al-Albānī in *Ṣaḥīḥah* (1876)

The Qur’ān has tremendous directives, amongst them:

Firstly, it points to and directs toward the path closest to complete moderation in all human conduct; the Qur’ān gives the believers true and sincere glad tidings that those who do righteous deeds will attain a great reward in Paradise.

Imām Ibn al-Qayyim رحمته الله said: “The Noble Qur’ān is the Book of the Lord of all the worlds. Allāh made it blessed and a guidance for all the worlds, and He placed in it a cure for ailments, especially the diseases of the hearts and their conditions arising from doubts and desires.

He made it a glad tidings and a mercy for all the worlds, a remembrance for those who remember, and He made it a guide to that which is most upright. He arranged within it verses of promises and warnings, so that they may be mindful, or that it may bring about remembrance in them.”⁶¹

As for supplication (*Du‘ā*), it is a tremendous remedy for repelling anxiety and grief from the heart, especially those supplications for removing distress, worry, and grief.

⁶¹ *al-Fawā'id* (pp. 28–29), paraphrased with slight abridgement.

Allāh says:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

“Verily, in the remembrance of Allāh do hearts find rest.” [Ar-Ra‘d: 28]

Ibn ‘Abbās رضي الله عنه narrated that the Messenger of Allāh ﷺ used to say at times of distress:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
 الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ
 وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

“There is no deity except Allāh, the Magnificent, the Forbearing. There is no deity except Allāh, Lord of the mighty Throne. There is no deity except Allāh, Lord of the heavens and Lord of the earth and Lord of the noble Throne.”⁶²

Anas رضي الله عنه narrated that the Prophet ﷺ, when something distressed him, would say:

⁶² al-Bukhārī (6345, 6346, 7426, 7431) & Muslim (2730)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

“O the Ever-Living, the Self-Subsisting Sustainer, by Your mercy I seek relief.”⁶³

Asmā' bint 'Umays رضي الله عنها said: The Messenger of Allāh ﷺ said to me: “Shall I not teach you words to say in times of distress?”

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

“Allāh is my Lord; I do not associate any partners with Him.”⁶⁴

The Prophet ﷺ said:

دَعْوَةٌ أَحْيَى ذِي النُّوْنِ، مَا دَعَا بِهَا مَكْرُوْبٌ إِلَّا

اسْتَجَابَ اللَّهُ لَهُ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي

كُنْتُ مِنَ الظَّالِمِيْنَ

⁶³ al-Tirmidhī (3524) & Ibn al-Sunnī in *ʿAmal al-Yawm wa-al-Laylah* (337). The wording belongs to the latter, and al-Albānī graded it *hasan* in his *takhrīj* of *al-Kalim al-Tayyib*

⁶⁴ Abū Dāwūd (1525) & Ibn Mājah (3882); Authenticated by al-Albānī

“The supplication of my brother Dhū an-Nūn: no distressed person ever supplicates with it except that Allāh relieves him: There is no deity except You; glory be to You; indeed I was amongst the wrongdoers.”⁶⁵

This blessed supplication is what Yūnus called upon Allāh while he was in the belly of the whale, and Allāh relieved him by it.

Likewise, Allāh grants relief to the believers to such an extent that a person can turn to this specific supplication at the time of distress. For if he supplicates with it and yet relief does not come, and Allāh does not rescue him, then he must pause at length, take himself to account and contemplate his level of faith, because Allāh has made the salvation of the believers, when they take hold of this righteous blessed supplication, like the salvation of Yūnus when he called upon Allāh with it while in the belly of the whale.

⁶⁵ al-Tirmidhī in *al-Jāmiʿ* (3505); Authenticated by al-Albānī in *Ṣaḥīḥ al-Targhīb wa-al-Tarhīb* (1644, 1826)

Social Means of Protection from Suicide

❖ Amongst the most important aspects that must be attended to are the social and emotional aspects.

The Prophet ﷺ used to give great attention to this aspect. ‘Āishah رَضِيَ اللهُ عَنْهَا reported that no one resembled the Messenger of Allāh ﷺ more closely in his silence, in manner, in gait, and in the way of sitting, than Fāṭimah, his daughter رَضِيَ اللهُ عَنْهَا.

Whenever the Prophet ﷺ saw her coming, he would stand for her, kiss her, and seat her in his place. And whenever he went to her, she would stand for him, kiss him, and seat him in her place.⁶⁶

❖ Amongst the social responsibilities toward the young Muslim is following up on his condition, enquiring about him, and striving to resolve his problems.

⁶⁶ *Sunan* Abī Dāwūd (5217) & al-Tirmidhī in *al-Jāmi‘* (3872); al-Albānī graded its *isnād* as *jayyid* (good) in the margin of *Mishkāt al-Maṣābiḥ*: (3/1329, no. 4689), and its original is recorded in *al-Ṣaḥīḥayn* in a similar form.

The Messenger of Allāh ﷺ taught his daughter Fāṭimah رَضِيَ اللَّهُ عَنْهَا and ‘Alī رَضِيَ اللَّهُ عَنْهُ when they came to him asking for a servant to say *Subḥānallāh* thirty-three times, *Alḥamdulillāh* thirty-three times, and *Allāhuakbar* thirty-four times every night when they went to bed. He taught her that and said:

ذَلِكَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ

“That is better for you than a servant.”⁶⁷

❖ Amongst the important social aspects is providing family stability for the youth.

The chapter on companionship with women is very important and demands great attention because practicing it is part of the noble character of Islām, sustains love between spouses, and revives a happy life for the couple.

It is a means to an abundance of children: when good companionship exists between the spouses, love increases; as love increases, the desire for intimacy increases; and through intimacy, children are born. Therefore, companionship is of immense importance.

⁶⁷ al-Bukhārī (3113) & Muslim (2727)

Allāh says:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾

“And live with them in kindness.”

[An-Nisā’: 19]

This is a command, and the default ruling of a command is obligation.

And He says:

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾

“And for them is similar to what is upon them in kindness.” [Al-Baqarah: 228]

It has been established that both the husband and wife carry upon themselves the obligation to treat each other with kindness. It is incumbent upon a person, if he desires to live a happy, tranquil, and serene life, that he treats his wife with kindness. Likewise, the same applies to the wife in her relationship with her husband; otherwise, matters will fall into disarray, and life will become miserable.

Furthermore, this affects children: when they witness problems between their mother and father, they will suffer and become disturbed, whereas when they see harmony and affection, they will find ease.

❖ **Amongst the most important social aspects is righteous companionship.**

Allāh commanded His Prophet ﷺ, and the command includes others as well, to be patient with the believing worshippers who turn to their Lord in devotion, those who call upon their Lord morning and evening, seeking His countenance thereby; that is, at the beginning of the day and its end, desiring by that the Face of Allāh.

He then described them as being characterized by worship and sincerity therein.

Allāh commanded keeping the company of the righteous, and that the soul be made to persevere upon their companionship and association with them, even if they are poor, for in their companionship lie innumerable benefits.

Allāh says:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ
عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

“And keep yourself patient with those who call upon their Lord morning and evening, seeking His Face. And let not your eyes pass beyond them, desiring the adornment of worldly life.”
[Al-Kahf: 28]

Restrain yourself, O Messenger of Allāh and every caller to Allāh; be patient in enduring the hardships of teaching, upbringing, and purification; accompanying and keeping close to those poor Muslims who worship their Lord (in the morning), meaning: between *Ṣalāt al-Fajr* and the rising of the sun, and (in the evening), meaning: between *Ṣalāt al-‘Aṣr* and the setting of the sun, seeking by their worship the Face of Allāh, desiring not the adornments of this worldly life.

Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said:

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ
يُخَالِلُ

“A man follows the religion of his close friend, so let each of you look carefully at whom he takes as a close friend.”⁶⁸

Allāh warned against the friend who diverts one from the path of Allāh.

He says:

﴿ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي
أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴾ ﴿ يُوَيْلَتِي لَيْتَنِي لَمْ
أَتَّخِذْ فُلَانًا خَلِيلًا ﴾

“And the wrongdoer will bite his hands on the Day he says, ‘Oh, I wish I had taken with the Messenger a path. Oh

⁶⁸ *Sunan Abī Dāwūd* (4833) & *al-Tirmidhī in al-Jāmiʿ* (2378); Graded *ḥasan* by al-Albānī in *Ṣaḥīḥah* (2/597–599, no. 927)

woe to me! I wish I had not taken so-and-so as a close friend.” [Al-Furqān: 27–28]

A Call to the Muslim Youth

O youth! Allāh says:

﴿ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴾

“Indeed, Allāh does not set right the work of the corrupters.” [Yūnus: 81]

It is not possible under any circumstances that committing what is forbidden be a means leading to what Allāh has made lawful; the forbidden is forbidden.

The Messenger of Allāh ﷺ was asked: “O Messenger of Allāh! Can good come through evil?” He said:

لَا، إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ

“No, good comes only through good”⁶⁹

Likewise, evil comes only through evil.

For this reason, we say to the Muslim youth: Guard your lives on condition that you study your religion and your Islām, that you come to know it

⁶⁹ al-Bukhārī (6427) & Muslim (1052)

properly, that you act by it within the limits of your ability, and the best of guidance is the guidance of Muḥammad ﷺ.

There is no salvation for the human being except through his religion.

We ask Allāh to make us hold firmly to the religion of truth.

May Allāh send peace and blessings upon our Prophet Muḥammad, and upon his family and all his Companions.

Dar PDFs

DarPDFs.org | T.me/DarPDFs

13th of *Muḥarram*, 1448 AH (06/28/2026)