



MARISTAN

Suicide Prevention Khutbah



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Psychiatry and Behavioral Sciences



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Disclaimer:

This khutbah is not intended to replace any formal suicide prevention/intervention training.

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Opening Dua

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ
اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ لَهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

Praise be to Allah, we seek His help and His forgiveness. We take refuge with Allah from the evil of our own souls and from our bad actions. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, the One, having no partner. And I bear witness that Muhammad ﷺ is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Oh you who have believed, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Believers, be mindful of God, speak in a direct fashion and to good purpose, and He will put your deeds right for you and



forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph.

مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ إِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ

Whomsoever Allah guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that stem out of innovations [in matters of faith]; every newly-invented thing is an innovation and every innovation is [a form of] going astray, and every going astray is in the Fire.

Suicide Prevention:

In a time where calamities are far too common, many of us may find themselves struggling with and through adversities of all kinds. Many of our families are aching, many of our communities are suffering, and it is important to take a step back and centre ourselves, equipping ourselves with the faith and resilience required to continue living with compassion and to overcome the temptation to give up, to stop trying, or to stop living altogether.



In the Qur'an, Allah reminds us that this world will be full of tests, and He gives good news to those who persevere through these tests:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالنَّمْرِ ۗ وَبَشِيرٍ ۗ الصَّابِرِينَ

We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—2:155

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

who, when faced with a disaster, say, "Surely to Allah we belong and to Him we will 'all' return." 2:156

Allah SWT reminds us:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

No calamity befalls 'anyone' except by Allah's Will. And whoever has faith in Allah, He will 'rightly' guide their hearts 'through adversity'. And Allah has 'perfect' knowledge of all things.

Nothing can happen to you except through the permission of Allah SWT, and there is no way to overcome an obstacle in your life except through the Will of Allah SWT. We cannot control



what happens to us, but we can control the narrative that we tell ourselves and the story that we play in our heads. The Prophet ﷺ experienced so much sadness after the death of his wife and grandfather that the year itself was coined by the chroniclers as “the year of sadness.”

Recall, however, that after burying his son, Ibrahim, the Prophet ﷺ said:

إن العين تدمع والقلب يحزن ولا نقول إلا ما يرضى ربنا وإنا بفراقك يا إبراهيم لمحزونون

Indeed, the eye sheds tears, the heart feels sorrow, but we shall only say that which pleases our Lord, we are indeed saddened by your departure, Oh Ibrahim.

The Prophet ﷺ affirmed his emotions and the emotions of those around him. It is okay to be sad, he showed his companions. It is okay to cry, he taught them. However, we need to be mindful of the narrative that plays in our minds in order to channel our sadness, grief, or guilt toward productive outputs.

What story then should I tell myself when I am pushed to the ground, feeling that life is not bearable anymore?



I tell myself that what I am experiencing was also experienced by the best of men and the best of women who came before me.

For example, the pain that Maryam experienced during her labour is captured beautifully in the Qur'an:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا

Then the pains of labour drove her to the trunk of a palm tree. She cried, *"Alas! I wish I had died before this, and was a thing long forgotten!"* 19:23

The Qur'an describes a similar state experienced by the Prophet ﷺ, stemming from his immense care and concern for those around him:

فَلَعَلَّكَ بَخْعُ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

Now, perhaps you 'O Prophet' will grieve yourself to death over their denial, if they 'continue to' disbelieve in this message. 18:6

However, I remind myself that Allah SWT is greater than my anxieties, my worries, my insecurities, my vulnerabilities, my doubts, my desires, my blind spots, and my limitations. I tell myself that Allah SWT has dignified me and that He has privileged me in many ways. Allah SWT says:



وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ
خَلَقْنَا تَفْضِيلًا (سورة الإسراء - ٧٠)

Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and *privileged them far above many of Our creatures* (Quran 17:70).

I tell myself that my dignity as human being is very evident from the very beginning of the human story, when Allah SWT ordered the angels to prostrate (out of respect) for the first human, Adam

PBUH:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا (سورة البقرة - ٣٤)

Let that sink in. Allah SWT commanded perfect beings (that do not disobey Allah SWT's command) to prostrate to your kind, to your father Adam AS. There must be a reason for that. There must be a reason for your purpose and a reason for your existence, because nothing that Allah SWT creates is random. Allah SWT

says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ



Did you then think that We had created you without purpose,
and that you would never be returned to Us?" 23:115

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Indeed, We have created everything, perfectly preordained.

54:49

You are created with purpose and for a purpose. Your struggle is not random, your suffering is not random. Everything has a purpose. Every story has a place and every being has a role to play. Every day you are writing your story, working to achieve and realize the potential that Allah SWT has placed within you:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Indeed, We created humans in the best form. 95:4

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

But We reduce them to the lowest of the low 95:5

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

except those who believe and do good—they will have a never-ending reward. 95:6



I tell myself that I am created in the best forms with the potential to sink and to be from the lowest of the low when I distance myself from Allah. When I am far from Allah, I am far from my own potential. I forget what I am capable of. Allah SWT says:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَٰسِقُونَ

And do not be like those who forgot Allah, so He let them forget themselves.

Therefore, I say to myself: Do not let your sins, failures, or shortcomings define you. Do not ever despair of the mercy of Allah SWT, your flaws are not greater than Allah's capacity to forgive and cover. Seek His mercy and remain committed to the path of purification and repentance. Rediscover yourself by rekindling your relationship with Allah SWT. He SWT promises:

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful. 25:70

He SWT also promises:



قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۚ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ
هُوَ الْغَفُوْرُ الرَّحِيْمُ

Say, 'O Prophet, that Allah says,' "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. 39:53

Remind yourself that you are stronger than you think and that the heaviness of your weight is a testament to your strength. In fact, Allah SWT reminds us in the Qur'an that He will not place upon us a burden except that He has placed around us and within us the strength and resources required to cope. This is captured twice in the Qur'an:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

Allah does not require of any soul more than what it can afford
2:286

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَا ءَاتٰهَا ۗ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُسْرًا

Allah does not require of any soul beyond what He has given it.
After hardship, Allah will bring about ease. 65:7



Remind yourself that your struggle could be preparing you for success. The years that Joseph spent in prison made him uncompromisingly appreciative of justice, and eventually that set him up to be the wazir of Egypt. The years of orphanhood that the Prophet ﷺ experienced allowed him to appreciate the struggle of the weak and made him accessible to the disenfranchised. The years that Omar, before Islam, spent in darkness made him among the most appreciative of the light.

Your struggle, therefore, could be elevating you in rank:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوْ الْمُؤْمِنَةِ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ حَتَّى يُلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ»

Abu Huraira reported God's messenger as saying, "The believing man or woman continues to have affliction in person, property and children so that they may finally meet God [almost] free from all sin." Mishkat al-Masabih 1567 (Hasan, Sahih)

Your struggle could also be purifying you:

وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَدَى وَلَا عَمٍّ حَتَّى الشُّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهَا»



Abu Hurayrah and Abu Sa'id reported the Prophet as saying, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which they are pierced, without God thereby making an atonement for their sins."

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

Many of the affliction that befall you are because of what your own hands have committed. And He pardons much. 42:30

Your struggle could also be preparing you for what is better in both abodes:

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ

Today I have indeed rewarded them for their perseverance: they are certainly the triumphant." 23:111

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

We raised from among them leaders, guiding by Our command, when they patiently endured and firmly believed in Our signs.

32:24



The only way to know the purpose of the struggle is to tread through with perseverance and patience, looking for ways to heal and gain strength along the way. Quitting is never the answer. Imagine if Prophet Joseph gave up when he was in jail. Imagine if the Prophet ﷺ gave up before he migrated to Medinah. How many beautiful stories are still unfolding, how many beautiful chapters are still waiting to be written in your life.

The Qur'an is explicit in its prohibition of suicide:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

And do not kill 'each other or' yourselves. Surely Allah is ever Merciful to you.

The Prophetic teachings prohibit suicide explicitly as well:

عَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَدْعُوا بِالْمَوْتِ وَلَا تَتَمَنَّوْهُ فَمَنْ كَانَ دَاعِيًا لَأَبْدٍ فَلْيُقِلِّ اللَّهُمَّ أَحْبَبِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي "

It was narrated that Anas said: "The Messenger of Allah ﷺ said: 'Do not pray for death or wish for it. Whoever insists on praying for it let him say: Allahumma ahini ma kanatil-hayatu khairanli wa



tawaffani idha kanatil-wafatu khairanli (O Allah, keep me alive so long as life is good for me, and cause me to die when death is good for me.)” Sunan an-Nasa'i 1822 (Sahih).

The Prophet ﷺ also said:

“He who commits suicide by throttling shall keep on throttling himself in the Hell-Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire.”
(Sahih al-Bukhari, 2:23:446).

To affirm life, the Prophet ﷺ refused to lead the janazah of someone who died of suicide, but he encouraged the companions to pray the janazah on the same individual. By doing so, he affirmed the belongingness of the person who died of suicide but made the act clearly reprehensible in the eyes of his companions. Scholars of jurisprudence explain that the Prophet ﷺ perhaps feared that his leading the prayer himself would normalize suicide, and the Prophet ﷺ wished to shut the door for suicide contagion. The general view in Islam is that any individual who dies of suicide is to be judged by Allah SWT (Allah could choose to forgive, or Allah could choose to punish them), but the act is categorically forbidden in all circumstances.



May Allah SWT guide us, may He SWT keep us positive and optimistic. May He grant us the clarity to see truth as truth, to live by it, to embody it, to teach it, to share it, and to meet Him upon it. May Allah SWT grant us the clarity required to see falsehood as falsehood, may He grant us the resilience and strength required to abandon it, dissociate from it, and distance ourselves from it. Finally, I leave you with a hadith to remind us of the importance of optimism during these challenging days:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَجَبًا
لَأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ
وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ " .

Suhaib reported that Allah's Messenger ﷺ said: Amazing are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer. If he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is also good for him in it.



Closing Dua

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against [those who oppose us from] the disbelievers

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord, do not let our hearts deviate after You have guided us.

Grant us Your mercy: You are the Ever Giving



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.