

## Psychological reasons for suicide in the Holy Quran

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### **ABSTRACT**

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the prophet as a mercy to the worlds and on his family and companions.

The phenomenon of suicide is one of the most expanding social phenomena in the world, where many groups of society of different ages try to put an end to their lives, especially young men and girls. The numbers always remain on the rise, and there is no doubt that the one who does this matter, that he has reasons that made him resort to suicide, and despite that, whatever those reasons. However, this is not a justification for the assault on the soul that God has forbidden to infringe on or lead them to perdition, or to what harms them. Modern psychology has tried to explain this phenomenon and try to reach the reasons that push a person to take the end of his life by himself and among the reasons driving this crime psychological reasons and most contemporary psychologists believe that psychological reasons remain one of the most prominent reasons driving suicide when people suffer mental illness and psychological pressure, they do not hesitate to commit suicide and that is only because of the absence of scruples and religious deterrent. The believers in the judgment of God and their ability to find them receive the misfortunes of the world with the same satisfaction reassuring. So it was necessary to activate the role of faith to address this dangerous phenomenon The Holy Quran has mentioned

a lot of self-medicine and prescribed her effective treatment which is described as healing for people. The Holy Quran has treated diseases that would be the cause of the destruction of the individual and the group, and cared greatly in people's lives, and vowed to demolish the lives of others severe torment, and ordered the same person to maintain life, whether through the prevention of diseases, or through medication. Hence there is an urgent need to identify the causes, and then initiate the development of treatment all this within the framework of the Koran so I gave this research the title psychological causes of suicide in the Holy Quran.

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المقدمة

الحمد لله رب العالمين والصلاة والسلام على المبعوث رحمة للعالمين وعلى آله وصحبه وسلم اما بعد:

فتعد ظاهرة الانتحار من أكثر الظواهر الاجتماعية التي تعرف توسعا في العالم، حيث يُقدم الكثير من فئات المجتمع على اختلاف أعمارهم على محاولة وضع حد لحياتهم، سيما فئة الشباب والفتيات، وتبقى الأرقام دائما في ارتفاع مستمر، ودون شك أن الذي يُقدم على هذا الأمر، أن له أسبابا جعلته يلجأ إلى الانتحار ورغم ذلك فهما كانت تلك الأسباب إلا أن ذلك لا يُعد مبررا للاعتداء على النفس التي حرم الله التعدي عليها أو أن تؤدي بها إلى الهلاك، أو إلى ما يؤذيها، وقد حاول علم النفس الحديث تفسير هذه الظاهرة ومحاولة الوصول الى الاسباب التي تدفع الانسان الى الاقدام على انهاء حياته بنفسه ومن بين الاسباب الدافعة لهذه الجريمة الاسباب النفسية ويرى اغلب علماء النفس المعاصرين ان الاسباب النفسية تظل من ابرز الاسباب الدافعة للإقدام على الانتحار فعندما يصاب الانسان بالأمراض النفسية وضغوط نفسية تراه لا يتردد في الاقدام على الانتحار وما ذلك الا بسبب غياب الوازع والرادع الديني فالإنسان المؤمن بقضاء الله وقدره تجده يستقبل مصائب الدنيا بنفس رضية مطمئنة لذلك كان لا بد من تفعيل دور الايمان لتصدي لهذه الظاهرة الخطيرة لقد ذكر القران الكريم الكثير من ادواء النفس ووصف لها العلاج الناجع كيف لا وهو الموصوف بانها شفاء للناس فقد عالج القران الكريم الأمراض التي من شأنها أن تكون سبباً في تدمير الفرد والجماعة، واهتم أيما اهتمام بحياة

الناس، وتوعد من هدم حياة غيره بالعذاب الشديد، وأمر الشخص نفسه بأن يحافظ على حياته سواء عن طريق الوقاية من الامراض، أو عن طريق التداوي ومن هنا صارت الحاجة ملحة للتعرف على أسبابه، ومن ثم الشروع في وضع العلاج كل هذا في إطار القرآن الكريم لذا وسمت هذا البحث (بالأسباب النفسية للانتحار في القرآن الكريم).

#### **The problem of research:**

Suicide is the worst form of murder, as the murderer is the murderer, and the problem arises with some making the suicide a symbol of struggle. This leads us to state the following problem: How the phenomenon of suicide spread through the absence of the religious aspect in psychoanalysis and education, and through that we also answer some sub-questions:

- 1- What is suicide from a Quranic perspective?
- 2- What is the impact of suicide on the individual and society?
- 3- What treatment methods have been developed by the Holy Quran to relieve psychological stress and then try to eliminate this dangerous phenomenon ?
- 4- How to reduce the phenomenon of suicide through the role of Muslim scholars in educating people about the danger of suicide and pulling them to the legal texts represented by the Qur'an and the Sunnah of the Prophet, in which the diseases of souls are cured, self-repaired and balanced.

#### **The importance of the study:**

The importance of the research lies in that it highlights the role of religion in explaining the phenomenon of suicide and its importance in mitigating this dangerous phenomenon, especially since many psychological schools today have called for the importance of religion in achieving mental health and in treating mental disorders. These trends see that faith provides a person with high spiritual energy that gives him the ability to face the various life aspects, and helps to overcome psychological crises. It also helps in avoiding anxiety and depression

that kills many people in this era, which is characterized by the tyranny of the material aspect at the expense of the spiritual and moral aspect, which caused a lot of pressure and tension in the human being of this age, and cause anxiety and various mental disorders.

**Research Objectives:**

The objectives of the research are:

- 1- Identify the motives behind suicide based on the Qur'anic view and modern psychology.
- 2- Identify the effects of suicide.
- 3- Identify the psychological motives in the suicide process.
- 4- Identify ways to prevent suicide.
- 5- Identify the optimal Quranic approach in creating psychological balance and alleviating psychological pressure.

**Research Methodology:**

In his research, the researcher followed the descriptive study approach in describing the situation when psychologists and in the Qur'anic perspective and then deducing the significance or psychological reference from the Holy Qur'an.

**Research Plan:**

The study consists of an introduction to the medical statement of the study and its importance divided into two sections and demands. The first section introduce the phenomenon of suicide and mentioned the concept of psychological motives and the approach of the Qur'an in preserving the human soul. The second section is the psychological causes of suicide in the Holy Quran. The research focused on the most prominent mental illness represented by depression, which modern psychology sees as the most prominent psychological reason behind the suicide process. We define depression psychologically and in the Holy Quran causes of psychological depression and its treatment in the Holy

Quran. The conclusion included the most important results of the research.

### **The first topic**

#### **The concept of suicide and psychological causes**

The first requirement: the definition of suicide in language and idiomatically

##### **Subchapter I: Suicide in Language:**

Source: He committed suicide, it is said: the man committed suicide: he killed himself, and the people committed suicide on the matter. They fought over him, and some of them almost committed suicide against each other and the jurists did not use it in this sense (Al-Muheet Dictionary). But they expressed it by killing man himself (Encyclopedia of Jurisprudence). The term sacrifice is general and suicide is special, so sacrifice is for man and others (Mustafa).

##### **Subchapter II: Suicide Idiomatically**

It is not easy to determine a comprehensive definition of suicide because its description accurately when different social and psychological schools is different in it. So what is suicide for some may not be so for others. Thus, we will try to identify some definitions of different psychological and social schools: when the people of the meeting (Badawi, 1982).

Suicide is defined as "the killing of oneself consciously or unconsciously" (Al-Akhras, 2015). Some psychologists have defined suicide as "the state of death resulting from an act that the victim himself comes to with the intention of killing himself and not sacrificing it for something else, It is a voluntary death that the individual undertakes to get rid of his intolerable problems and difficulties that arose from his life with the group and chooses himself the means that achieve complete suicide" (Semaan, 1994).

In Islam, suicide is defined as the deliberate act of a person to end his life, or killing oneself in order to save life (Al-Nasr).

Or it is a type of murder and is achieved by different means, and varies in multiple types, and suicide is called the killing of a person himself by any means, and for this reason he mentioned its provisions in the name of killing the person himself (Barry, 1999).

The killing of oneself (Omar, 2008) consciously or unconsciously, or the act intended to kill oneself or premeditated loss of oneself.

Definitions are agreed to mean the taking of one's own life. Suicide was also defined by some contemporary jurists as: "deliberately a person to act on his own or say a word (Al-Ghatmil, 2000) that is likely to be doomed". This definition distinguishes between what has been termed direct suicide and non-direct, what was the act of man is direct and what was because of exposing man himself to something that is likely to be his own destruction is indirect suicide (Munajjid, 2021).

### **The second topic: the psychological causes of suicide**

Suicide according to the psychological theory is due to the folds of psychological formation. The pioneers of this approach are the owner of the school of psychoanalysis Sigmund Freud as he explained the self as well as the factors and motives that are going to it. Freud points out that suicide is the result of the failure of the individual's hostile motives towards expressing itself, so it was directed towards the individual himself any direction of the self-destroyed by murder either the engine or fuel of those hostile motives as "Freud" states that on the subject of the suicide of one of his friends ". Suicide was the result of the inability of his narcissism to accept any injury, Freud also sees that suicide is a form of self-punishment and is a desire to die directed towards others that turns against oneself. It supports the psychopathological view of suicidal behavior as it expresses the desire to die, the individual's desire to kill oneself to avoid killing the other and that suicide is not the result

of neurosis or psychosis, but rather the result of a serious narcissistic disorder and not a result. Disordered behavior is a fulfillment of a whim by activation. For many psychological cases such as depression (Al-Huda, 020), it is any depression as the concept of an emotional state from which the individual suffers causes sadness and delayed response and tendencies to pessimism, and sometimes reaches the point of tendency to suicide. It may rise the degree of guilt in the individual to the extent that he only remembers his mistakes and sins, and may reach intense crying. Werzbecky has pointed out that the suicide attempt is linked to a large extent with certain behavioral and psychological variables, the most important of which is depression, psychological loneliness and severe life pressures, pain or the loss of something or a dear person. If depression is the biggest stimulus and motivation for the perception of suicide, the psychological causes of suicide can be defined as those mental disorders and pressures that the individual is exposed to and cannot resist or cope with so he commits suicide.

### **The third part: religion and the phenomenon of suicide**

Religion, as psychologists mention, has a great impact in mitigating the phenomenon of suicide. So, they focused on this matter in their research and stated that religious reasons are one of the most prominent reasons whose absence or weakness leads to suicide, and it is possible to highlight the religious reasons driving suicide in the following:

– **Weakness of religious scruples:** The weakness of religious scruples is one of the religious reasons that cause and establish the phenomenon of suicide and make it firmly established in the soul. The lack of religious scruples or weakness results in a lack of sense of the presence of the watchdog on the actions and behavior of the individual,

whether in word or deed, and then the individual underestimates sins and sins and accepts them without care.

– **Material values prevail over spiritual values in man:** There is no doubt that material values prevail over spiritual values in man, life loses its value, meaning and importance, especially if psychological pressure finds a way to man. They see suicide as a way to get rid of and evade life and its burdens; therefore, the strength of faith stands as a barrier to man from committing a crime and is the first fence, and if he exceeds it, he is closer to committing the crime.

– **Ignorance of suicides of the wisdom of affliction:** God did not create His servants for vain or play. Rather, He created them for the greatest wisdom, which is to worship Him and fulfill His law in this world. As a result, they are vulnerable to being afflicted with good and evil. Allah Said: Every soul shall have A taste of death: And We test you by evil and by good by way of trial. To Us must ye return Quran 21:25.

– **Loss of patience and willpower of the individual:** The individual's loss of patience and willpower may lead to suicide. For example, when a person fails to achieve a set goal, this may lead him to despair and despair of God's mercy, and then he finds nothing in front of him except death and rid himself of this life, because he believes that he has no rest except by taking it away, and he does not know that he is in illusion and mirage(Shehab, 2022):

– **The spread of ideas contrary to the teachings of religion :** **The spread of ideas contrary to the teachings** of religion is one of the religious reasons causing suicide, for example, some see suicide as courage and freedom, but rather a heroic act that has no peer, in which a person ends his life with his will and choice, and receives death with courage. There is no greater heroism than this, and the principle of these and their philosophical position was that the life of the individual is the private property of its owner, and that he can accordingly get rid of it



by voluntary death while he feels that it represents a burden on him. These are the atheists, who do not believe in resurrection, nor creator nor administrator, when they see that the soul and soul of man belong to its owner without its Creator(Saadat, 1990).

Fourth requirement: the prohibition of self–assault in the Holy Quran Islam states that the soul of a person does not belong to him, but rather belongs to its Creator and Creator Almighty, and it is a trust with its owner. He will be asked about it on the day of resurrection, preserve it and do its right, or lose it and oppress it, and did not do what is due to it? Therefore, it is not permissible for a person to kill himself, nor to deceive him in any way that is not in a legitimate interest, nor to dispose of any of its parts except in a way that benefits it in the interest or avoids corruption. It is not for him to harm himself under the pretext that he is acting in his own business, and that he has not assaulted others, so his assault on himself is like his assault on others in the sight(Saeed, 2022)<sup>of Allah, the Almighty, and for this reason</sup> Allah forbade the Muslim to kill himself, and the Almighty vowed to those who commit this act with the fire of Hell. The Almighty said: O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good–will: nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful. If any do that in rancor and injustice soon, shall We cast them into the fire: and easy it is for God. Quran 4:29–30. He also said: And do not kill yourselves which commentators differed on it, some of them went to the point that what is meant by killing the human being himself, that is, do not kill those who were of your kind of believers; <sup>Other</sup>(Al–Qasimi, 1418 AH) argued that what is meant by "do not kill yourselves" is the prohibition of killing oneself, which is apparent from the word verse.Abu Hayyan al–Andalusi said: (The phenomenon of the prohibition of killing a person himself, as some ignorant people do with the intention of him, or by making her

deceive die because of him, as some lethal kings make, they kill the king and kill without a doubt (Yusuf, 2001) and there is no objection to carrying the verse on both sides. Ibn 'Atiyyah said the consensus of the followers is that the intention of this verse is to forbid some people to kill each other, and then its pronunciation deals with the man killing himself with the intention of killing, or to carry it to deceive. He may have died from it (Al-Muharibi, 1422 AH). Just as God Almighty forbade suicide, He also forbade a person to do something that would cause his destruction, so the Almighty said and make not your own hands contribute to your destruction but do good; for God loveth those who do good Quran 2:195. Destruction: the source of perishing, i.e., do not cause yourselves to perish. The news was available in the Sunnah (Al-Qasimi, 1418 AH) of the Prophet concerning the prohibition of killing oneself and promising it, and it was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: Whoever falls from a mountain and kills himself is in the fire of Hell, he will be immortal in it forever, and whoever feels poison and kills himself, his name is in his hand, he will feel it in the fire of Hell, immortal in it forever, and whoever kills himself with an iron with an iron in his hand, he will bring it in his stomach in the fire of Hell, immortal in it forever." (Bukhari, 1986) "Whoever strangles himself strangles her in the fire and stabs her in the fire" (Bukhari, 1986). It was narrated from Jundub ibn 'Abd-Allaah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said "here was a man who was wounded and killed himself, and Allaah said 'hasten my servant himself, Paradise is forbidden to him'".

Thus, Islam preserves the human soul from destruction and from everything that harms it or leads to its destruction.

## The second topic

### Mental disorders in the Holy Quran and their impact on suicide

The same human being represents the basic framework that determines the features of the individual's personality, as it makes him a balanced personality that interacts with the social environment with flexibility, movement and success. In return, it may make him a troubled person who moves inspired by emotions and psychological problems, which is one of the basic feelings in the formation of the human soul. It means psychological tension that limits the individual's happiness and peace of mind and leads to many psychological, behavioral and even physical disorders. These strikes lead to a lot of psychological problems, including killing the human being himself (suicide) has talked about the Koran images of these psychological disorders and their reflection on the actions of the individual, characterized by the Quranic view of Western psychological thought interest in spiritual factors and their role in the emergence of mental disorders, and according to the perspective of the Quran. The spiritual dissociation and the absence of correct spiritual knowledge or contradiction are basic factors that prevent the individual from enjoying a balanced personality, and make him more vulnerable to mental disorders and I will address in this section among mental disorders and psychological depression. I will also focus on them because they are the product of a group of disorders linked to each other, so they are only the product of anxiety, fear, etc. The psychological reasons will also be discussed from its products, which have a great impact on the phenomenon of suicide, as indicated by the Holy Quran.

The first requirement : depression in the Holy Quran and its psychological effects

### **Section I: Definition of Psychological Depression Language:**

"Melancholy: bad fortune, brokenness from sadness. Gloomy is depressed as a father and a father and a gloom, as a growing up and a pity, compassion and compassion, and he is depressed: he is sad, sad,

and broken, he is gloomy and gloomy. In the hadith, I seek refuge in you from the gloom of the solstice(Siddiqui, 1976). Depression: The soul changes by breaking, from the intensity of anxiety and sadness, which is gloomy and depressed. Meaning: He returns from his travel by something that saddens him, either he has been afflicted from his travels, or he has done so, such as returning unfulfilled, or his money has been afflicted by a scourge, or he comes to his family and finds them sick, or he has lost some of them"(Manzur, 1997).

## **Section II: Definition of psychological depression idiomatically.**

### **First: Definition of psychological depression in Western psychology**

Depression is defined in psychology as "an almost continuous pathological condition, characterized mainly by sadness and a decrease in vital forces and energy, anxiety. The depressed person is unable to face the simplest problem, and is unable to take any initiative, and suffers in addition to disability and a decrease in his mental abilities, especially with regard to attention and memory"(Barry, 1999). It is a medical disease that affects the psychological state of sadness, with accompanying symptoms, such as despair, loss of pleasure, introversion, and the thought of death, all or most of these symptoms, for a period of not less than two weeks, and the worst cases of depression lead to suicide. It can be cured(Al-Adl, 1431 ; Dictionary of Medical Terms Lotfi El-Sherbiny Edited by: Center for the Arabization of Health Sciences). Depression has also been defined as a term used to describe a mixture of pathological or unsatisfactory conditions that are overcome by the nature of sadness.

### **Second: The concept of depression in the Qur'an and among Muslim psychologists:**

The Holy Qur'an discussed sadness in forty-two places and used the word grief seven times(Baoud, 2014). It combined sadness and fear because fear of something in front of us and sadness and of something

we missed and both lead to anxiety says God Almighty: Those who believe (in the Qur'an) those who follow the Jewish (Scriptures). Also, the Sabians and the Christians any who believe in God and the Last Day and work righteousness on them shall be no fear nor shall they grieve Quran, 4:69 and sadness and depression, two words in the sense of one, differ in intensity and duration of time. The Arabs knew sadness and say the man is in severe sadness (Manzur, 1997). The Arabs also know sadness and depressed man changed himself and broke the intensity of concern and sadness. Depression is severe sadness(Manzur, 1997). If depression is a biological hardship relatively determined(Al-Khater) in the hearts of depressed as brought by modern science, there is no evidence of this from the text of the Creator Almighty in Surat Al-Balad **The Almighty said** Verily We have created Man into toil and struggle Quran, 90:4. Struggle here means hardship, fatigue and exhaustion of the soul. It is on that a created hardship that comes when different characters at different times, and in different expressions as well, and perhaps the most important of these expressions is what the content of sadness and depression(Al-Khatib, 2008). Sadness is one of the simplest forms of psychological depression that is exposed to a person during his interaction, with the stimuli of life in situations of failure, frustration and disease(Ismail, 1999). The Holy Qur'an has touched on the suffering of the Prophet of God Jacob peace be upon him when he was saddened by the loss of his son Yusuf – peace be upon him – God Almighty said: And he turned away from them, and said: “How great Is my grief for Joseph ! ”And his eyes became white With sorrow, and he fell Into silent melancholy Quran, 12:84.

Explaining the symptoms of grief that may befall him, the Almighty said: They said : “ By God ! (Never) wilt thou cease To remember Joseph

Until thou reach the last Extremity of illness, Or until thou die ! Quran, 12:85. Illness means any sick person who is close to death, (Morsi, 2022) as the Messenger of Allah (may Allah's peace and blessings be upon him) said in the supplication of anguish: "O Allah, I seek refuge in You from worry and sadness, and I seek refuge in You from helplessness and laziness." (Bukhari, 1986). What distinguishes grief from psychological depression is that sadness is an emotional response consistent with the degree of loss or damage caused to the individual that can be modified using logic or by appropriate action through emotional discharge, and can transform those who have suffered from this condition, learn from that experience how to react to similar situations more quickly, and achieve a degree of adaptation (Maamaria, 2010). As for psychological depression, it means a decrease in morale, effort, a sense of loss, loss of hope, uselessness, and an extreme and inappropriate emotional response to the exciting event. It differs from sadness in terms of intensity and duration of the continuity of the response, and the depressed cannot sense the joyful feelings, unlike the one who suffers from a state of normal sadness, and the patient tends to be depressed to ruminate unpleasant thoughts and experiences in his life and he needs psychological treatment (Qasimi, 2015). It is what affects the human being as a result of certain psychological pressures.

**The second requirement: the causes of depression in the Qur'an**

Depression is a pathological condition and this pathological condition pushes a person because of the despair of life to commit suicide, so we find contemporary psychologists make the psychological cause one of the most prominent reasons for the occurrence of suicide. Depressive symptoms, according to the psycho-religious point of view, are an abnormal response to the individual's conscience because of the neglect he has suffered, or as a result of behavior contrary to the teachings of

religion(Moussa, 1999).Depression in the Holy Quran is caused by several reasons, including:

**1 – weakness of religious scruples:** The development of religious scruples in the soul of man makes him receive the calamities of the world with the same reassuring satisfaction. In this case, people do not reduce or grieve and do not depress the Almighty said Verily those who say, “Our Lord is God, ” And remain firm (On that Path),— On them shall be no fear, Nor shall they grieve Quran, 46:13. The verse indicates that those with faith in God alone has no partner, and between integrity on the Sharia in a very happy psychological and material, they are safe and reassuring. They are comfortable and are not disturbed by the fears of the future or the sorrows of the past, and they are immortal in the gardens of bliss, because of their good deeds in the abode of the world(Al-Zuhaili, 1418 AH). But if the religious scruples of the individual weakens, it will cause a person to suffer from depression and various mental illnesses and confusion **The Almighty said:** “ But whosoever turns away From My Message, verily For him is a life narrowed Down, and We shall raise Him up blind on the Day Of Judgment” Quran, 20:124. It is because people violated His command and what was revealed to His Messenger and forgot his guidance (for he has a living in Dhanka) i.e. "Dhanka (sever sadness) in the world, there is no tranquility for him and no openness to his chest, but his chest is narrow and critical to his delusion. If he blesses his appearance and wears what he wants and eats what he wants and dwells where he wants, his heart unless he concludes with certainty and guidance is in anxiety, confusion and doubt, he is still in doubt hesitates. This is from the hardship of living."(Al-Dimashqi, 1419) The weakness of religion and its scruples in the human soul make one live in a narrow life (and a very difficult life, either by lack of material or by anxiety, worries and diseases)(Al-Zuhaili, 1418). The believer in God sincerely does not



have fear or anxiety. He does not fear anything in this world because he is sure that everything that befalls him by the will of God and no one or any external force can inflict evil on him or prevent him from good,(Najati, 2001)the Almighty said: Nay whoever submits his whole self to God and is a doer of good he will get his reward with his Lord; on such shall be no fear nor shall they grieve Quran, 2:112. God Almighty has shown in this verse that the one who surrenders his face to God, that is, surrenders to the command of God in every matter that would, in addition to the otherworldly reward, he is in this world (not followed by fear or sadness, but fear is only from the future, and sadness may be from reality and the past as it may be from the future. So, the Almighty warned of the two things on the end of happiness because the great bliss if it lasts and abounds and is saved from fear and sadness. He does not grieve for something he missed, nor for something he receives, and he is not afraid of the interruption of what is in it and his change, he has reached the end and in that encouragement in this way and a warning of otherwise)(Al-Razi, 1420). Thus, the importance of sensing God's control and sincerity of submission to him on the day that we develop within us religious scruples, but on the day that religious scruples are absent, the individual becomes infected with diseases Different psychology, which pushes him to commit suicide and to live on the margins of life in despair of everything.

**2- Dissatisfaction with God's judgment and destiny:** This reason is also one of the prominent reasons in the phenomenon of depression leading to suicide, which is the lack of reception of God's judgment and destiny with satisfaction, the depressed person receives the districts of God with indignation, grumbling, anxiety and turmoil, the calamities that fall on him in the world of death near, or financial loss, or terminal disease, or accident or other calamities, push him to anxiety and tension and sees in it the end of the world. Yet, the sincere believer committed



to the order of his Lord, is more certain Certainty that all his affairs are good if he is afflicted by misfortune. It is good for him, and if he is afflicted with misfortune of patience, it is good for him, and the reward for his patience is that Allah rewards him and compensates him with good from what befell him. He must know that as much as God and his judgment, and what God forbids will inevitably be if the people of earth and heaven met to return him what they found a way (Al-Shwaiki, 2021; Awad, 2018). When this doctrine is established in the soul of man, he is satisfied with all the command of God. Thus, the calamity will be cold and the ordeal will be a grant, if he sins ask forgiveness and repent. We have seen how many problems made the believer stronger and more steadfast, and taught him endurance, and to praise God in good times and bad. God did not take from Man nothing but to give him better than him, so he became a dam in front of dilemmas (Al-Shwaiki, 2021). He recommends us not to worry or fear or depression, but be stable soul explained chest patient Muslim command to God Almighty said: No misfortune can happen On earth or in your souls But is recorded in A decree before We bring It into existence : That is truly easy for God Quran, 57:22. (Everything in the universe is by the command of God Almighty, and all calamities are known to God Almighty, written in the tablet preserved before the creation of creation, and keeping that and knowing it is easy to walk on God Almighty. If everything is written and destined for no return, calamities are hunted on people, and they had to comply with the order, so they do not grieve for what they missed from the livelihood, and do not rejoice in what they have come from the world). This is the Optional Protocol to the Convention on the Elimination.

**3 – Despair and despair:** Despair is a deadly enemy that makes a person cut off his attachment to everything, and his hope is gone, even in God. It makes the world dark before block vision and light in it. If he

wants hope, he can hardly see it, and hope comes from faith. Allah says: Say : “ O my Servants who Have transgressed against their souls ! Despair not of the Mercy Of God : for God forgives All sins : for He is Oft-Forgiving, Most Merciful Quran, 39:53. You find some people stable as long as they live in blessings or prosperity, or no calamity befalls them, but their true character soon becomes clear in times of crisis, and you find them despairing and despondent of God Almighty’s mercy and pardon. God Almighty describes them as in the following verses: God Almighty said: Yet when We bestow Our favours on man, He turns away and becomes Remote on his side (instead Of coming to Us), and when Evil seizes him he Gives himself up to despair ! Quran, 17:83. He also says the Almighty: Man does not weary Of asking for good (things), But if ill touches him, He gives up all hope (and) is lost in despair. Quran, 41:49. This attribute is proven by the facts and conditions, where a person does not get tired of praying to his Lord for good, which is money, body health, etc., and that he touched evil, which is affliction or poverty (despair). It falls in his mind that he is not prepared for him after this good and this bad trait from the enemies of true happiness, and anti-satisfaction, and from the inhibitors of tranquility, because with this bad trait of a person remains in fear and expectation of evil, and if evil happens to him, he thinks that it will not befall him It is good after that, and he becomes desperate and despondent. Therefore the sane man who is on the path of progress, advancement, development and happiness must get rid of this reprehensible trait immediately (Al-Jawzi, 2008). Those who disbelieve in the arguments of God, those who deny His evidence, and those who are ungrateful for the Day of Resurrection and the possibility of resurrection, have become desperate and settle in their depths; (Alwheshi & Yusof, 2019). Allah Almighty said Those who reject the Signs Of God and the Meeting With Him (in the Hereafter),—

It is they who shall despair Of My mercy : it is they Who will (suffer) A most grievous Penalty. Quran, 29:23.

Whoever contemplates the reality in infidel societies will find it, as I have mentioned, and their suicide statistics testify to this(The scourge of suicide in Western societies, 1438). The desperate person grieves whenever he remembers a past hateful that happened to him, and he darkens the hateful that occurs immediately from the failure to achieve what he hopes for or from the calamity that falls on him, and he cares about him in the future. Thus, he does not meditate for good and does not hope for a better situation: He is always in depression and laziness and feels that there is no salvation from what he is in except by committing suicide(Bakr). Thus, Despair and depression are one of the causes of depression leading to suicide.

**4- Financial problems:** One of the causes of permanent depression is the worldly problems such as the economic, financial issues etc.. When problems happen, especially the material ones, you find that the person rushes to worries and narrows his chest with confusion and anxiety, so this was one of the most important reasons leading to psychological pressure, the believer sincere faith is not afraid for his livelihood because he knows that God is the solid livelihood. Through our experience of events and our vision of reality, we see that most of the causes of suicide in our country are due to poverty and lack of hand(Shehata). Financial anxiety is one of the greatest issues that concern human beings and bring them problems and enter the attic of concerns, which(Al-Ani, 1999) is the fear of missing out on livelihood, and this fear affects individuals and societies, and is related to the means of providing it and the deterioration of the economic situation and others. If those who fear poverty are convinced that livelihood or life and death are in the hands of God, what afflicted him insomnia, anxiety or depression, For God is He Who Gives (all) Sustenance,—Lord of

Power,—Steadfast (forever) Quran, **51:58**. (an elite group of interpretation professors, 2009). The fear and concern for livelihood may cause a person to kill themselves. The Holy Qur'an has portrayed that great matter in two texts in which the greatness of the Qur'anic miracles appears in its description of the reservoirs of the human soul. The Almighty said Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin Quran, 17:31.

**(The livelihood of the children is given over the livelihood of the parents (we provide them and you). God said Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;— We provide sustenance for you and for them;— come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom Quran, 6:151.**

Because of another difference in the meaning of the two texts. This text “And do not kill your children for fear of poverty, we will provide them and you. Here the children were killed for fear of poverty because of them, so Allah gave the children's livelihood. People killed them because of the poverty of the fathers. He fronted the livelihood of the fathers. The fronting and delay were according to the expressive connotations here and there. Therefore, the sincere believer is not afraid of most of the things that people are afraid of from poverty, disease, or death, and he is not afraid of the calamities of the age, as he sees that they are afflictions from God that he must be patient with. Also, people should not forget their guilt and seek God's forgiveness and repent, so that they are believers who are reassured, in heart, secure, contented,

and at ease of mind(Najati, 2001). This is another cause of stress that leads to suicide.

**5 – Health problems:** One of the reasons that lead to depression and then suicide is what afflicts a person from an incurable disease that disturbs the peace of his life, so he suffers from it. It makes the pain does not feel the taste of life or sweetness, or pleasure, which may make people commit suicide. The state of health has a direct relationship to depression and suicide, patients with incurable diseases – such as AIDS and cancer – are more likely to commit suicide as is the reality(Shehata). One must be sure that the disease and its healing in the hands of God Almighty is the cause of the reasons, **the Almighty said: “ And when I am ill, It is He who cures me Quran, 26:80.** (That is, if I fall into a disease, it is not possible to heal anyone other than Allah with the estimated causes leading to him(Al-Zuhaili, 1418 AH). These are the most important causes of depression, which lead its owner to suicide.

### **The third requirement: faith and its impact on alleviating depression in the Holy Quran**

The Holy Quran includes prevention and treatment for cases of sadness and depression, especially those related to external causes, God Almighty has made the Qur'an healing and mercy for the believers, and it is known that the suicide step is only done by weak faith, so the Holy Quran focused on the importance of faith in strengthening religious scruples, so that faith is one of the strongest energies promoting human mental and physical health because of this faith of great feelings that return to believers with wonderful values that cannot be counted. This is as required by faith. In the words of the Almighty: No kind of calamity Can occur, except By the leave of God: And if any one believes In God, (God) guides his Heart (aright): for God Knows all things Quran, 64:11. A great faith base shows the importance of faith in the life of the

individual. Faith provides a person with reassurance and tranquility and psychological comfort and in the words of the Almighty (and God knows everything) increases the believer tranquility and comfort of the statement of the breadth of knowledge of God Almighty and that he Almighty is not hidden from him. From what is happening and that the Almighty knows what is suitable for the condition of the slave and his heart and what is good for him sooner and later and in this world and in the hereafter that faith in God achieves security and guidance for man and protects him from dangerous pitfalls and multiple inconveniences The Almighty said “It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) guidance.” Quran, 11:82. Failure to believe in Allah and obey Him and indulge in the pleasures and desires of this world inherit the distress, distress and psychological disorder: But whosoever turns away From My Message, verily For him is a life narrowed Down, and We shall raise Him up blind on the Day Of Judgment Quran 20:124. and faith in God and what He spent for the slave and the amount of His affairs inherits the soul guidance for good when the calamities that overwhelm the mind and soul of man may have decimated him and pushed him to catastrophic actions on him or on others faith in God inherits guidance for the soul get him out of his calamity and guide him to deal positively with this calamity (Al-Muqrin, 2021). He said: No kind of calamity Can occur, except By the leave of God : And if any one believes In God, (God) guides his Heart (aright) : for God Knows all things. Quran, 64:11. (i.e.: and whoever is afflicted by a calamity and knows that it is the judgment of God and his destiny, he was patient and surrendered to the judgment of God guided his heart and compensated him for what he missed from the world guidance in his heart and a sincere certainty and may succeed him what was taken from him or good from him)(Al-Dimashqi, 1419). He knows that this estimate is by the command of God , which is good

for him, the Almighty said: Say: “ Nothing will happen to us Except what God has decreed For us: He is our protector ” : And on God let the Believers Put their trust Quran, 9:51. Strengthened faith in souls must cooperate in which the family, the mosque and the pain studied and the various media organs, by linking the nation to the Qur'an and Sunnah. Thus magnifying faith is because there is a difference between those who recalls the words of God and the words of His Messenger (Shehata). It is also those who remember and preach other words. Therefore, it is a sign of faith that a person surrenders all matters of his life to spend those who believe in him and governs the law of God Almighty in all aspects of his life and does not divide things, but rather be a full-fledged faith, if that person feels the tranquility and comfort that every troubled person is looking for (Al-Jawzi, 2008). It is the power of the connection with God. The Almighty is essential in the psychological construction of the Muslim so that his life is free from anxiety and sadness, and faith in God protects a person from sadness and depression. The believer in God is a sincere believer who is not afraid of anything in this worldly life. He knows that no evil or harm can befall him except by the will of God Almighty, and no human being or any other force in this life can harm him or prevent him from doing good except by the will of God Almighty as well. Therefore the honest person faith cannot be possessed by fear or anxiety and the sincere believer knows that his livelihood is in the hands of God and that he Almighty has divided the livelihood between people and destiny. So, they are not afraid of poverty and if God Almighty destined them to be a little livelihood they are satisfied with what God estimated him to be content with a little who has a lot of praise and praise for his many blessings. The sincere believer does not know fear for livelihood because God is the livelihood with strong strength (Baoud, 2014). The Almighty said For God is He Who Gives (all) Sustenance,—Lord of Power,—Steadfast (for



ever)Quran, ٥١:٦٨ as well as the faith implants within man the certainty that man in this world is subject to the command of God Almighty in terms of the duration of life destined to him, and does not enter into any power in determining the time, place and way in which his life ends in the world. Thus, there is no need to worry about death or feel afraid of diseases or from any imaginary things imagined to threaten his life, relying on God Almighty for the believer when he seeks and does his work leads to self-tranquility and a permanent sense that he is always with his great Creator who can rely on him. This is what relieves him of sadness, anxiety and fear of facing life situations, and gives him a sense of tranquility, peace of mind and confidence(Riad, 2023). After this and that, the faith in God Almighty has an important impact on the prevention and treatment of anxiety, depression and other mental disorders, the believer trusts in God Almighty and always finds a way out of the concern and finds a solution to the crises facing him in the direction to God Almighty, and he knows that God Almighty is the one who broadcasts the affliction, which reveals it says to God Almighty: Hasten ye then (at once) To God : I am from Him A Warner to you, Clear and open ! Quran, 51:50. Hastening to God Almighty is the best solution to the pressures of life, and contacting God Almighty through supplication, remembrance and prayer leads to prevention and exit from worry, and patience with affliction leads to endurance without giving in to despair. It has been empirically proven that strengthening religious conscience, relying on God Almighty and resorting to Him, adhering to faith and strong faith in God Almighty are practically useful in treating cases of mental disorders(El-Sherbiny, 2008). In the Holy Qur'an , God Almighty says The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth; and God careth for all and He knoweth all things Quran,



2:261. The verse talks about fighting, but the rule in it can be general, there are things in the world that we hate and we hope not to fall and then we discover what happened in the future. Pain and sickness are a blessing from God Almighty on man, for adversity and hardship make man a good industry(Gaddafi, 1999). Faith and good deeds make a person live a good life, there is no disorder, depression or suicide. The Almighty said: Whoever works righteousness, Man or woman, and has Faith, Verily, to him will We give A new Life, a life That is good and pure, and We Will bestow on such their reward According to the best Of their actions Quran, 16:97. The good life includes all manifestations of positive mental health, including a sense of comfort, happiness, the ability to work, produce and establish good relations. Thus, we have shown the faith in alleviating mental disorders and thus protecting the individual from falling into the crime of suicide(Gaddafi, 1999).

### **Conclusion and recommendations**

Through his research, the researcher has reached a number of results and recommendations that can be summarized as follows:

- 1- The biggest cause of suicide is spiritual emptiness.
- 2- The phenomenon of suicide is one of the most dangerous social phenomena prevalent, because of its negative consequences not limited to the person who committed suicide, but to the family and society in general.
- 3 - There are many theories explaining the phenomenon of suicide in the past and modern, but all of them did not reach the real cause of this phenomenon, because the killer in this phenomenon is the murdered himself, so how can the reason be understood if the perpetrator is the victim.
- 4- The Holy Quran has drawn the best way to create psychological balance when the individual believer.

5- The most prominent reason for the spread of mental illness and then spiritual misery and suicide is the absence of the religious educational aspect.

6- We found that suicide is the result of discontent with God's decree and destiny, dissatisfaction with that, and impatience to bear harm.

7- In light of the lack of faith awareness and the absence of religious scruples, suicide has become the outlet for many groups of society that close the doors in their faces while they live in difficult conditions from which there is no way out. If these people found someone to relieve them of psychological pressure by activating the faith system and planting hope in them, they would not have done so.

8- Psychological depression is a serious mental illness resulting from multiple causes, and unless it is treated, it leads to suicide because of the spiritual emptiness of its owner.

9- The biggest cure for suicide is closeness to God and avoiding sins.

10- The Qur'anic teachings and the activation of the faith system have the greatest impact on refraining from suicide.

### **Recommendations:**

Through our research, we reached some important recommendations:

1- The need to activate the aspect of follow-up and prevention through religious institutions because of their impact in combating this phenomenon.

2- Spreading religious awareness among young people through official institutions.

3- Trying to understand the circumstances and reasons that may push some members of society to attempt suicide, then work to provide a helping hand to them, help them in solving it, and thus eliminate the causes of this phenomenon and its causes, God willing.

4- Develop solutions to economic causes, including poverty and unemployment, which push a person to commit suicide.

5- Media awareness through cultural, social and psychological institutions against the idea of killing oneself, using cognitive therapy to correct thoughts of suicide.

6- Activating the role of preachers, imams and specialists in the world of Sharia, in terms of providing advice and guidance, reassuring souls, and reminding them of the size and magnitude of taking one's life with God.

7- Providing job opportunities for young people.

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