



جڤاتڤن اءاماء اسلام سلڤنءور
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...

THE OBLIGATION OF PRESERVING LIFE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I sincerely advice myself
and fellow audience, let
us altogether strive to
empower our *taqwa* of
Allah *Subhaanahu Wa*
Ta'aala with true *taqwa*

**by performing all of
His Commands and
avoiding all of His
prohibitions. May we
all attain happiness in
this world and the
Hereafter.**

Today, I will be discussing upon a *khutbah* titled ...



***THE OBLIGATION OF
PRESERVING
LIFE***

#bahagianpengurusanmasjid

Suicide is an act of crime and it is an act that causes death to oneself. It can be committed in various ways, whether by hanging oneself, consuming poison or jumping off a high place.

Committing suicide is an act that is vehemently prohibited in Islam and it is among the major sins. This coincides with the prohibition mentioned in al-Qur'an and *hadeeth* of the Prophet ﷺ. It is in line

with the principles of *Maqaasid ash-Sharee'ah* (Higher Objectives of the Islamic Law) advocated by Islam, with the priority in preserving life, religion, intellect, lineage, and property.

The prohibition of committing suicide was firmly stated by Allah in the verse recited earlier in the *khutbah*, which is verse 29 of soorah an-Nisaa', which means:

“And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

Based on this verse, life belongs to Allah. It is He Alone that gives life and causes death, where human beings do not have the rights to determine his or her own life and death by causing death upon his or her own self.

Of late, we are seeing news reports in the newspapers and social media regarding the increase of suicide cases. Since the Movement Control Order (MCO) was implemented,

we have been shocked with numerous suicide incidents. Data furnished by the Royal Malaysian Police (PDRM) revealed that suicide cases for the year 2019 is at 609. While in 2020, a total of 631

cases were recorded, and for the period of January until May 2021, a total of 468 suicide cases were reported. On average, two cases were reported daily since 2019 until May 2021.

Recently, many suicide incidents have occurred as a result of stress, whether mentally or physically. The severe magnitude of emotional stress and problems encountered can cause

some to opt for shortcuts and unthinkable actions such as committing suicide or self-harm. No matter how difficult the trial from Allah may be, we must accept them with full patience. However, it

is undeniable that the Covid-19 pandemic is a form of trial from Allah *Ta'aala*. Its infection and transmission that spreads rapidly have caused many of us to panic. There have been deaths among our

**loved ones, those
retrenched from work are
struggling to support the
family to the point of
being crushed by the
hardships of life,
triggering stress and
losing the soundness of**

their *imaan* (faith). Hence, it induces the desire to commit suicide due to feeling despair from the mercy (*rahmah*) of Allah. When something that is the opposite of our intended result occurs,

that is when stress takes place. What is remarkable is that we choose to dwell in a crisis and blame *qadr* (predestination) for everything that has happened, hence

encouraging the
desire to commit
suicide for feeling
despair in the mercy
of Allah *Subhaanahu
Wa Ta'aala.*

The prevailing scenario today is very worrying for there is an increase in the number of cases every year. As Muslims, we must think of ways of curbing these incidents from taking place so that it will

not become a cancer within the society. In this matter, we must fear the threat of punishment for committing suicide that was firmly stated by Rasulullah ﷺ in the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*:

“He who killed himself with steel (weapon) would be the eternal denizen of the Fire of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever,

***he who drank poison and
killed himself would sip
that in the Fire of Hell
where he is doomed for
ever and ever; and he
who killed himself by
falling from***

***(the top of) a mountain
would constantly fall in
the Fire of Hell and
would live there for ever
and ever.”***

(al-Bukhaari and Muslim)

Based on this Prophetic narration, suicide is an accursed act that is forbidden by Allah. Its doer will be severely punished by Allah in the Hereafter and no one will escape from His punishments.

The Muslim individuals must strengthen their *imaan* so that suicide does not become a solution for life's quagmires when feeling despondent. There are few suggestions that I

would like to put forth in
avoiding this
blameworthy act. First,
we must have *sabr*
(patience) with the
tribulation afflicted and
remain *istiqamah*
(steadfast) in performing

our *salaah* (prayers).
This is in line with
what Allah mentions
in verse 153 of soorah
al-Baqarah:

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”

Second, we must always engage in *dhikr* (remembrance of Allah) especially in the wake of trials, for *dhikr* will bring about tranquility within the hearts and

eliminate anxiety.
Moreover, it can prevent
one from committing
unbeneficial deeds in
attaining serenity and
blissfulness.

Third, let us treat our sadness with *du'aa* (supplication). The Prophet ﷺ had taught several well-known invocations to the Companions in removing grief and sadness.

Among the *du'aa* that was practiced by the Prophet ﷺ is mentioned in the *hadeeth* narrated by Anas bin Maalik *radiyAllaahu 'anh*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ
وَالْكَسَلِ، وَالْجُبْنِ
وَالْبُخْلِ، وَالطَّمَعِ
وَالرَّجَالِ.

“O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.”

(al-Bukhaari)

However, if something unexpected and unforeseen took place, then have *sabr*. It is not necessarily a bad thing at all. Furthermore, every test and tribulation of life must be endured with *sabr*. Allah mentions in verse 155 of soorah al-Baqarah:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.”

Fourth: We must mention the problems faced to our family members, relatives, and trustworthy individuals so as to attain the much needed advice and guidance. Therefore, all quarters must be

involved in providing the necessary support to the society that is currently living under extrenous stress, so much so that some are willing to do the unthinkable and take their own lives. Leaders within

**the society, community,
NGOs, and individuals
must come up with ideas
and suggestions in
aiding and supporting
affected communities.
Together**

**we stand shoulder to
shoulder, upholding
aspirations and efforts
driven by the
government in assisting
those affected.**

To end the *khutbah*,
let us altogether
derive lessons and
reflections as guide
and guidance for all of
us. Among them:

1. The Muslim *ummah* must solidify its Islamic *'aqeedah* by having full certainty that the trials sent down from Allah *Subhaanahu Wa Ta'aala* are indications of affection from Allah upon His servants.

2. The Muslim *ummah* must have certainty that this worldly life is a test that will be fully accounted for in the Hereafter.

3. The Muslim *ummah* must realize that suicide is an act that is vehemently prohibited in Islam and that it is a major sin.


4. The Muslim *ummah* must strive to take positive measures in solving life problems especially during this Restricted Movement Control Order (PKPD) period by referring to competent and authoritative parties.

“Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.””

(Soorah az-Zumar 39:53)



**THE SECOND
KHUTBAH**



Once more, I would like to remind all of us to always have the taqwa of Allah *Subhaanahu Wa Ta'aala* by guarding ourselves and our families from abominable deeds and disobedience against



Allah *Subhaanahu Wa Ta'aala.*

At the same time, we will continue to pray so that our country will always remain blessed and protected from all forms of threat, as well as contagions from the Covid-19

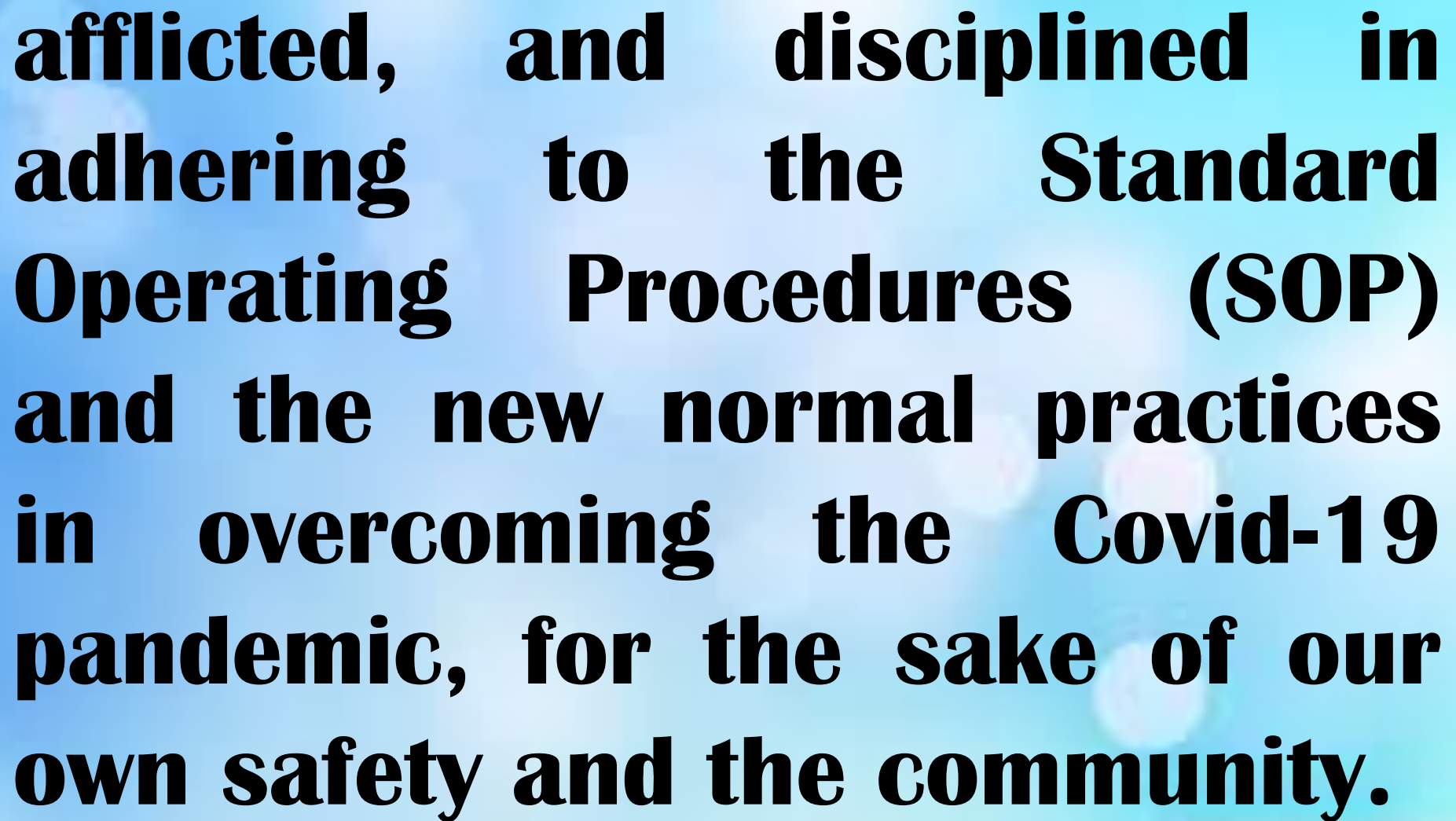


**pandemic. For that, let us
graciously accept the
government's recommendation
by registering ourselves
through the *MySejahtera*
application in order to obtain
vaccine shots that have been**



**authorized by the Ministry of
Health Malaysia.**


**May we become among the
slaves of Allah that are patient
while enduring all diseases**



afflicted, and disciplined in adhering to the Standard Operating Procedures (SOP) and the new normal practices in overcoming the Covid-19 pandemic, for the sake of our own safety and the community.




**Let us altogether increase
our *salawaat* upon our
beloved Prophet Muhammad
ﷺ as Allah has commanded:**




O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and blessings upon this state that continues to prosper and progress, and that its residents remain united,



**under the auspices and
leadership of our Ruler as
the Head of Islamic affairs in
this state.**



O Allah, make us among Your slaves whom are always exalting Your Word and Religion. Keep us away from groups and those that like to criticize, curse, and insult Your Religion.



O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), and give away our wealth and endowment (*waqf*) through



Perbadanan Wakaf Selangor
(Selangor Endowment
Corporation) and *Tabung Infak*
Jariah Umat Islam Selangor
(TIJARI, Selangor Continuous
Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

