

Muslim response to the Assisted Dying Bill

Jumma Preparation for Imams

Fri 22 November

What is the Assisted Dying Bill?

The [Terminally Ill Adults \(End of Life\) Bill 2024-25](#), introduced by MP Kim Leadbeater, aims to legalise assisted dying for terminally ill adults in England and Wales under specific conditions and safeguards. Here are the key provisions of the bill:

Summary of the Assisted Dying Bill

Who qualifies?

- Adults with a terminal illness expected to live six months or less.
- They must be mentally capable of making their own decisions.
- People with only disabilities or mental illnesses are not included.

What's the process?

- Two doctors confirm the illness, life expectancy, and mental capacity.
- A High Court judge checks everything is legal and ensures the person isn't being pressured.

Built-in safeguards:

- There's a waiting period: 7 days between doctor approvals and 14 days after the judge's decision.
- The person can change their mind at any time.

How it's done:

- The person must take the medication themselves with a doctor supervising.
- Doctors can refuse to be involved.

What's excluded?

- Conditions like Parkinson's or Multiple Sclerosis don't qualify unless they are terminal with less than six months to live.

Why this bill?

- To give people a safe and regulated option to end suffering at the end of life.
- Supporters say it will prevent unregulated and traumatic deaths.

A Muslim response

Sanctity of life

- Life is sacred and a trust from Allah; only He decides its beginning and end.
- Assisted dying, assisted suicide and euthanasia are strictly prohibited in Islam, as they violate the sanctity of life.
- Suffering is seen as a test and a means to strengthen faith, with the promise of reward in the Hereafter.

Maqasid al-Shari'ah

Early scholars classified five major elements that Islamic law aims to preserve, also known as Maqasid al-Shari'ah. These are to preserve the following five essentials of human well-being: *religion, life, intellect, lineage, and property*. This bill will violate one of the main aims and goals of Shariah, to protect life.

What does the Quran say about the honour of a human being?

The Quran talks about the honour of a human being and the role of humans as stewards (khalifah) on earth, a responsibility that signifies their special status.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

"And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (Quran 17:70)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"We have certainly created man in the best of stature." (Quran 95:4)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ
مَا لَا تَعْلَمُونَ

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (Quran 2:30)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

"And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." (Quran 15:29)

What does the Quran say about the taking of one's own life or that of another?

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

"For this reason, We decreed for the children of Isrā'īl that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind. Certainly, Our messengers have come to them with clear signs. Then, after all that, many of them are there to commit excesses on the earth." (Quran 5:23)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنْصُورًا

"Do not kill any person the life of whom is sanctified by Allah, except for a just reason. And whoever is killed unjustly, we have invested his heir with authority (of equal retaliation), but he must not cross the limit in the matter of killing. Surely, he will be helped." (Quran 17:33)

وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." (Quran 4:29)

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

"...And do not throw [yourselves] with your own hands into destruction. And do good; indeed, Allah loves the doers of good." (Quran 2:195)

What do the hadiths say?

The Hadith, the second source of Islamic legislation, also unequivocally emphasises the sanctity of life, prohibiting the taking of one's own life.

قَالَ النَّبِيُّ ﷺ: "مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا 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

"The Prophet (peace be upon him) said: "Whoever throws himself down from a mountain and kills himself will be in the Hellfire, falling down into it and dwelling there forever. Whoever drinks poison and kills himself, his poison will be in his hand, and he will sip it in the Hellfire, dwelling there forever. And whoever kills himself with an iron weapon, that weapon will be in his hand, stabbing his abdomen in the Hellfire, dwelling there forever." (Bukhari 5778)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "كَانَ
بِرَجُلٍ قُرْحَةٌ، فَقَتَلَ نَفْسَهُ، فَقَالَ اللَّهُ: بَدَرَنِي عَبْدِي بِنَفْسِهِ
حَرَّمْتُ عَلَيْهِ الْجَنَّةَ

"Jundub ibn Abdullah reported that the Messenger of Allah ﷺ said: "There was a man who had a wound, and he was in such pain that he took a knife and cut his hand, and his hand bled until he died. Allah said, 'My servant hurried in ending his life; I have forbidden Paradise for him.'" (Muslim 109)

Death is the domain of Allah alone and it is only his right to take the life of a human being

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

"Surely, Allah has bought their lives and their wealth from the believers, in exchange of (a promise) that Paradise shall be theirs..." (Quran 9:111)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

"And no soul can ever die except by Allah's permission at a destined time." (Quran 3:145)

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

"And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it]." (Quran 7:34)

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ
أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

"Say, 'I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]." (Quran 10:49)

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

"But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do." (Quran 63:11)

Life is temporary, the permanent life is the hereafter, and in this life, there will be difficulties, trials, and tribulations.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا
يَعْلَمُونَ

"And this worldly life is nothing but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew." (Quran 29:64)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا
إِلَيْهِ رَاغِبُونَ ۗ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ
الْمُهْتَدُونَ

"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. Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is they who are the [rightly] guided." (Quran 2:155-157)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَ عَنِ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion." (Quran 3:185)

إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

"Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing." (Quran 76:2)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

"Indeed, We have created man in [life's] hardship." (Quran 90:4)

Patience at the time of difficulties, trials, and tribulations

Islam teaches that this life is temporary, filled with tests and trials meant to refine and elevate the believer. Patience during adversity, gratitude during ease, and reliance on Allah are key virtues emphasised in both the Quran and Hadith. Success lies in enduring these tests with faith, for the ultimate reward is in the Hereafter.

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

"Certainly those who observe patience will be given their reward in full without measure." (Quran 39:10)

The Prophet Muhammad ﷺ said:

"مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ"

"If Allah intends good for someone, He afflicts them with trials." (Bukhari 5642)

The Prophet Muhammad ﷺ said:

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

"How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is grateful, and that is good for him. If something harmful happens to him, he is patient, and that is good for him." (Muslim 2999)

The Prophet Muhammad ﷺ said:

مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا
سَيِّئَاتِهِ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا

"No Muslim is afflicted with harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, and his sins fall away from him as leaves fall from a tree." (Ibn Majah 4031)

The Prophet Muhammad ﷺ said:

"الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ"

"The world is a prison for the believer and a paradise for the disbeliever." (Tirmidhi 2398)

The Almighty does not burden someone more than they can cope.

Allah does not obligate anyone beyond his capacity. (Quran 2:286)

Difficulties come in life for many reasons within Islam

- Expiation of sins
- Elevation of status in hereafter
- Brings one closer to the Creator
- To humble oneself

Personal Autonomy

One of the contentions used by those who advocate for this legislation, is the argument of personal autonomy. From an Islamic perspective, we need to be clear that personal autonomy is restricted for a Muslim once an individual has used their personal autonomy to accept Islam and subsequently submitted their will to Allah Almighty. And although there are many areas of personal autonomy within Islam, the area of taking one's life is a domain that only belongs to Allah Almighty.

General points on the societal impact of this legislation

- Risks devaluing the lives of vulnerable groups, such as the elderly and disabled. People will see these vulnerable groups as dispensable.
- Creates a slippery slope, potentially expanding to non-terminal conditions. Today, it is this particular group of people, and tomorrow, others will be added.
- Challenges around detecting coercion and ensuring safeguards. There are too many cases where coercion is hidden.
- Weakens societal compassion and trust between patients and doctors. Patients might be reluctant to attend hospital or visit the doctor with the fear that they might persuade them to take their life.
- Focus should be on improving palliative care. Controlling pain and improving care for patients should be the priority.
- Concerns about potential inequities in how legislation affects ethnic minority communities. There are variable levels of care across the country, and if care is poor, then it will impact the decision of the patient.

Some points on the specific legislation

- *Name of the Bill 'Assisted Dying Bill'*

Comment: We would term this as suicide within an Islamic context, as one is not allowed to take one's life, so this would be more rightly termed as the 'Assisted Suicide Bill'.

- *'clear, settled and informed wish to end their own life'*

The legislation says: *'require steps to be taken to establish that the person — (a) has a clear, settled and informed wish to end their own life, and...'*

Comment: When a person is terminally ill, they go through mood swings, week to week, day to day and sometimes hour to hour. How can one determine 'a clear settled and informed wish' as the person's wishes maybe under a certain mood or mental strain.

A patient who has this type of terminal illness is vulnerable and scared, and we are then expecting a clear, settled and informed wish to end their own life.

- *'has not been coerced or pressured by any other person'*

The legislation says: *'(b) has made the decision that they wish to end their own life voluntarily and has not been coerced or pressured by any other person into making it..'*

Comment: Coercion happens in so many ways, including countless hidden methods. How is one to determine no coercion? A family not treating their loved one well, ignoring them, making snide remarks, making them feel a burden are all possibilities to tip the scales for a terminally ill patient.

- *'the person's death in consequence of that illness, disease or medical condition can reasonably be expected within 6 months'*

The legislation says: *'For the purposes of this Act, a person is terminally ill if — (a) the person has an inevitably progressive illness, disease or medical condition which cannot be reversed by treatment, and (b) the person's death in consequence of that illness, disease or medical condition can reasonably be expected within 6 months.'*

Comment: There are so many cases where a patient has been given a diagnosis of 6 months or less and the person has lived on for much longer, from 1 to 5 years, or even more, so, the predictions are never absolute.

Also, with this law in place, the willingness to treat and care for this patient will decrease from care providers, and the level of palliative care will inevitably become worse.

- *'A registered medical practitioner who is unwilling or unable to conduct the preliminary discussion... must, if requested by the person to do so, refer them to another registered medical practitioner'*

The legislation says: *'A registered medical practitioner who is unwilling or unable to conduct the preliminary discussion mentioned under subsection (3) must, if requested by the person to do so, refer them to another registered medical practitioner whom the first practitioner believes is willing and able to conduct that discussion.'*

Comment: Many doctors will not want to have anything to do with this action. In this clause, it says a doctor must ...refer them to another registered medical practitioner...

This is totally unacceptable for all those doctors who do not want to become accessories to murder/suicide due to their own beliefs and conscience.

Call to Action

- Encourage families to support terminally ill loved ones emotionally and spiritually.
- Ensure the integration of Islamic perspectives in debates on assisted dying and end-of-life care.
- Community mobilisation to oppose assisted dying legislation by contacting your MPs to vote against this bill on 29th November
- Promote high-quality palliative care in healthcare providers in your areas.

ENDS

Further Reading

<https://britishima.org/work/assisted-dying/>

<https://13riverstrust.co.uk/wp-content/uploads/2024/11/InFocus-Euthanasia.pdf>

[https://www.spuc.org.uk/Portals/0/ThemePluginPro/uploads/2024/11/14/Terminally%20Ill%20Adults%20\(End%20of%20Life\)%20Bill%20Nov%202024%20.pdf](https://www.spuc.org.uk/Portals/0/ThemePluginPro/uploads/2024/11/14/Terminally%20Ill%20Adults%20(End%20of%20Life)%20Bill%20Nov%202024%20.pdf)

<https://www.christiantoday.com/article/12.reasons.not.to.legalise.assisted.suicide/142293.htm>

<https://catholicherald.co.uk/there-are-no-safeguards-palliative-care-professor-ilora-finlay-on-the-many-dangers-of-assisted-suicide-bill/?swcfpc=1>

Arabic Khutbah for Jummah

خُطْبَةٌ عَنِ حُرْمَةِ النَّفْسِ وَتَحْرِيمِ الْاِنْتِحَارِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النَّفْسَ فَسَوَّاهَا، وَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا، وَجَعَلَ لَهَا كَرَامَةً لَا يَجُوزُ الْاِغْتِدَاءُ عَلَيْهَا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، بَعَثَهُ اللَّهُ رَحْمَةً لِّلْعَالَمِينَ، هَادِيًا وَمُبَشِّرًا وَنَذِيرًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ

أَيُّهَا الْمُسْلِمُونَ، أُوصِيكُمْ وَنَفْسِي أَوْلًا بِتَقْوَى اللَّهِ جَلَّ وَعَلَا، فَإِنَّهَا زَادَ الْمُؤْمِنِينَ
وَوَصِيَّةُ رَبِّ الْعَالَمِينَ، قَالَ اللَّهُ تَعَالَى
﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾ [الأحزاب: 70]

عِبَادَ اللَّهِ

لَقَدْ عَظَّمَ اللَّهُ سُبْحَانَهُ وَتَعَالَى حُرْمَةَ النَّفْسِ الْبَشَرِيَّةِ وَجَعَلَهَا مَصُونَةً وَمُكْرَمَةً فَقَالَ
عَزَّ وَجَلَّ
مَنْ قَتَلَ نَفْسًا بَغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ﴿ المائدة 32 ﴾
هَذَا التَّشْبِيهُ الْعَظِيمُ يَدُلُّ عَلَى عِظَمِ جَرِيمَةِ قَتْلِ النَّفْسِ، سَوَاءً أَكَانَتْ نَفْسَ الْإِنْسَانِ
نَفْسَهُ أَمْ نَفْسَ غَيْرِهِ

وَقَدْ حَذَّرَ اللَّهُ فِي كِتَابِهِ الْكَرِيمِ مِنَ الْإِعْتِدَاءِ عَلَى النَّفْسِ، فَقَالَ
﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾ [النساء: 29]
فَهَذَا نَهْيٌ صَرِيحٌ وَشَامِلٌ عَنْ قَتْلِ النَّفْسِ بِأَيِّ وَسِيلَةٍ وَبِأَيِّ عُدْرِ

أَيُّهَا الْإِخْوَةُ فِي اللَّهِ

لَقَدْ بَيَّنَّ النَّبِيُّ ﷺ فِي سُنَّتِهِ الشَّرِيفَةِ خُطُورَةَ الْإِنْتِحَارِ وَعِظَمَ جَرِيمَتِهِ، فَقَالَ فِي
الْحَدِيثِ الْمُتَّفَقِ عَلَيْهِ

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِه يَوْمَ الْقِيَامَةِ [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

وَفِي حَدِيثٍ آخَرَ قَالَ ﷺ

*...مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا
[رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

وَهَذِهِ التُّصُوصُ النَّبَوِيَّةُ تُؤَكِّدُ أَنَّ الْإِنْتِحَارَ لَا يُنْهِي مُعَانَاةَ الْإِنْسَانِ، بَلْ يَنْقُلُهُ إِلَى
عَذَابٍ أَشَدَّ وَأَعْظَمَ فِي الْآخِرَةِ.

أَيُّهَا الْأَحِبَّةُ

إِنَّ الْمُسْلِمَ يُدْرِكُ أَنَّ هَذِهِ الْحَيَاةَ دَارُ ابْتِلَاءٍ وَاخْتِبَارٍ، وَأَنَّ الدُّنْيَا زَائِلَةٌ وَقَانِيَّةٌ، وَمَا فِيهَا
مِنْ مَصَائِبَ وَأَحْزَانٍ إِنَّمَا هِيَ امْتِحَانٌ مِنَ اللَّهِ لِيُخْتَبَرَ صَبْرَ عِبَادِهِ، كَمَا قَالَ سُبْحَانَهُ
وَتَعَالَى:

﴿ وَنَبِّلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴾ [الأنبياء: 35]

وَقَدْ وَعَدَ اللَّهُ الصَّابِرِينَ بِأَجْرٍ عَظِيمٍ فِي الدُّنْيَا وَالْآخِرَةِ، فَقَالَ تَعَالَى:

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ [الزمر: 10]

فَلَا يِيَّأَسُ الْمُسْلِمُ مَهْمَا اشْتَدَّتْ عَلَيْهِ الْمَصَائِبُ أَوْ ضَاقَتْ بِهِ الدُّنْيَا، فَإِنَّ مَعَ الْعُسْرِ
يُسْرًا، وَمَعَ الضِّيقِ فَرَجًا. قَالَ اللَّهُ عَزَّ وَجَلَّ

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴾ [الشرح: 5-6]

عِبَادَ اللَّهِ

إِنَّ مَا يَدْفَعُ الْبَعْضَ إِلَى التَّفَكِيرِ فِي انْتِهَاءِ حَيَاتِهِ هُوَ ضَعْفُ الْإِيمَانِ وَقِلَّةُ الصَّبْرِ
وَوَسَاوِسُ الشَّيْطَانِ، وَلِذَلِكَ وَجَبَ عَلَيْنَا أَنْ نُقَوِّيَ إِيْمَانَنَا بِاللَّهِ، وَأَنْ نَلْجَأَ إِلَيْهِ فِي
الشَّدَائِدِ، وَنَتَذَكَّرَ دَائِمًا أَنَّ اللَّهَ قَرِيبٌ مِنْ عِبَادِهِ، يَسْمَعُ دُعَاءَهُمْ وَيَكْشِفُ كَرْبَهُمْ
قَالَ سُبْحَانَهُ:

﴿ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ ﴾ [النمل: 62]**

أَيُّهَا الْإِخْوَةُ فِي اللَّهِ

إِذَا رَأَيْتُمْ مِنْ حَوْلِكُمْ مَنْ يُعَانِي مِنْ ضَيْقٍ أَوْ كَرْبٍ، فَلَا تَتْرُكُوهُ وَحْدَهُ. سَاعِدُوهُ
بِالْكَلِمَةِ الطَّيِّبَةِ، وَالتَّصِيحَةِ الصَّادِقَةِ، وَذَكِّرُوهُ بِأَجْرِ الصَّبْرِ، وَخُذُوا بِيَدِهِ إِلَى طَرِيقِ
الْإِيمَانِ. فَإِنَّ الْمُسْلِمَ مَسْئُولٌ عَنْ أَخِيهِ، كَمَا قَالَ النَّبِيُّ ﷺ
الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا [رَوَاهُ الْبُخَارِيُّ]

نَسَأَلُ اللَّهَ أَنْ يُعِينَنَا عَلَى طَاعَتِهِ، وَأَنْ يَجْعَلَنَا مِنَ الصَّابِرِينَ عَلَى الْبَلَاءِ، وَأَنْ يَرْزُقَنَا
الرِّضَا بِقَضَائِهِ، إِنَّهُ وَلِيُّ ذَلِكَ وَالْقَادِرُ عَلَيْهِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ