

Suicide in the Qur'an: A Causal-Thematic Analysis of Ayat al-Intihar

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Abstract

Data from the Indonesian National Police (Polri) indicate that suicide ranks fourth among cases classified as public order disturbances in the country, with economic hardship cited as one of the primary causes. This phenomenon underscores the idea that worldly struggles can lead individuals to neglect the eternal nature of the afterlife. A particularly compelling issue arises from the fact that the majority of Indonesia's population is Muslim; as such, the Qur'an should serve as a guide for life. The Qur'an strongly discourages despair, highlighting the vastness of God's mercy, as emphasized in Surah Al-A'raf (7:56). This study focuses on two key questions: How does the Qur'an describe verses related to suicide (*ayat al-intihar*), and how can a causal analysis be derived from those verses? The objective is to identify Qur'anic verses with themes related to suicide and then conduct a causality-based analysis to understand the underlying causes and propose solutions. The research uses a qualitative approach through a library study, employing the thematic interpretation (*tafsir maudhū'i*) method for verse collection and applying causality theory for analysis. The findings reveal that the Qur'anic foundation for the prohibition of suicide is primarily found in Surah An-Nisa' (4:29) and Surah Al-Isra' (17:33). The various factors that lead to suicide ultimately stem from a sense of despair caused by weakened faith in Allah, the Supreme Owner of life. Therefore, the most appropriate solution for individuals facing hardship is to remain patient and place their trust in Allah, as no problem exists in this world without a corresponding solution.

Keywords: Ayat al-Intihar, Suicide, Causality, Thematic Interpretation

Abstrak

Data Polri menunjukkan bahwa bunuh diri di Indonesia menempati urutan keempat untuk kategori kasus gangguan ketertiban dalam Masyarakat, adapun diantara penyebabnya adalah karena persoalan ekonomi. Fenomena ini memperkuat pemahaman bahwa permasalahan duniawi menjadikan seseorang lupa bahwa terdapat kehidupan yang abadi di akhirat kelak. Problem yang menarik untuk dikaji adalah bahwa mayoritas penduduk Indonesia adalah warga muslim, tentu sebagai seorang muslim, seharusnya Al-Qur'an menjadi panduan dalam kehidupan, dan telah diajarkan didalamnya bahwa larangan berputus asa karena Rahmat Allah sangatlah luas sebagaimana telah tertulis dalam Al-Qur'an surah Al-A'raf ayat 56. Fokus penelitian

dalam artikel ini meliputi Bagaimana Al-Qur'an mendeskripsikan ayat-ayat *Intihar* dan Bagaimana analisis kausalitas bunuh diri berdasarkan ayat-ayat *Intihar* tersebut. Tujuannya agar dapat mendeskripsikan ayat-ayat Al-Qur'an yang bertemakan *intihar* lalu dilakukan analisis kausalitas guna mengetahui penyebab dan solusi dari Tindakan bunuh diri tersebut. Pendekatan yang digunakan yaitu Kualitatif dengan Jenis Studi Pustaka, sedangkan dalam pengumpulan ayat digunakan Metode Tafsir Tematik dan dianalisis dengan teori kausalitas. Selanjutnya, hasil penelitian menunjukkan bahwa ayat yang dijadikan landasan larangan bunuh diri dalam Al-Qur'an yaitu Surat An-Nisa': 29 dan Al Isra: 33. Adapun ragam faktor yang menjadi penyebab bunuh diri ini semuanya bermuara pada rasa putus asa akibat kurangnya iman kepada Allah sang Maha Kuasa yang merupakan pemilik kehidupan kita. Sehingga solusi yang paling tepat bagi seseorang setelah berikhtiyar adalah bersabar dan senantiasa bertawakkal kepada Allah karena seyogyanya tidak ada satu pun permasalahan di dunia ini yang tidak memiliki solusi.

Kata kunci: Ayat-ayat *Intihar*, Bunuh Diri, Kausalitas, Tematik.

Introduction

This article explores Qur'anic verses related to suicide (*intihār*), investigating the underlying causes behind the prevalence of suicidal behavior and offering potential solutions to this extreme act. Suicide, as a complex issue, has become a matter of global concern due to its far-reaching impacts, not only on the individuals who commit the act but also on their families and communities. In Indonesia, suicide ranks fourth among the most reported public disorder cases, with economic hardship cited as the primary cause, according to the National Police's Pusiknas website¹. From early 2024 to mid-August, at least 894 cases of suicide were officially reported to the police.

Suicide is often linked to a complex interplay of internal and external factors. The National Research and Innovation Agency of Indonesia (BRIN) reports an increasing trend in suicide, particularly among late adolescents and adult males. This pattern is attributed to cultural expectations that place greater burdens on men and limit emotional expression due to fears of being perceived as weak.²

Psychosocial factors significantly affect mental health and the risk of suicide.³ German psychologist Erik Erikson proposed a theory of psychosocial development, asserting that each stage of life presents unique psychological conflicts that individuals must navigate. According to Erikson, human personality development

¹ Pusiknas Bareskrim Polri, "Bunuh Diri Gangguan Masyarakat Dengan Jumlah Kasus Terbanyak Ke-4.," 2024, https://pusiknas.polri.go.id/detail_artikel/bunuh_diri_gangguan_masyarakat_dengan_jumlah_kasus_terbanyak_ke-4. Diakses 27 Agustus 2024, 10:25 wib.

² Humas BRIAN, "BRIN Bahas Kondisi Kesehatan Jiwa Remaja Indonesia Dari Aspek Psikososial," 2023, <https://www.brin.go.id/news/116807/brin-bahas-kondisi-kesehatan-jiwa-remaja-indonesia-dari-aspek-psikososial>. Diakses Kamis, 23 Januari 2025. 04:19.

³ Ibid.

follows an epigenetic principle and unfolds through eight stages: infancy (0–3 years), early childhood (3–5 years), middle childhood (6–12 years), adolescence (12–20 years), early adulthood (20–40 years), middle adulthood (40–65 years), and late adulthood (65+ years).⁴

This psychosocial framework helps us understand that personal struggles evolve according to developmental stages. Consequently, the causes that lead individuals to contemplate or commit suicide vary across age groups, shaped by distinct life challenges.

This reality is closely tied to the concept of causality, particularly within the psychological domain. Aristotle defines causality as the genetic linkage between phenomena, typically expressed in terms of cause and effect, with the ultimate aim of identifying solutions to events or problems.⁵

Research conducted by the Indonesian Suicide Prevention Association highlights family dynamics as the most significant factor influencing suicidal behavior. This finding suggests that many individuals take their own lives due to family-related issues. In this regard, religion emerges as a protective factor against suicide.⁶

A striking series of suicides reported in East Java between December 21 and 24, 2024, further underscores the urgency of this issue.⁷ These four suicides occurred in separate locations and involved varying motivations. A 52-year-old woman in Banyuwangi reportedly jumped from a ferry due to financial difficulties. A 2023 university student from the University of Jember died after jumping from an eight-story building, suspected to have suffered a panic attack. The following day, news broke of a civil servant in Ngawi who hanged himself, and a young man who leapt into the Brantas River. All four individuals were Muslim.

This tragic reality is especially concerning in a country where the majority of the population is Muslim. The Qur'an, particularly in Surah An-Nisa' verse 29,⁸ clearly prohibits suicide.⁹ The KBBI (Indonesian Dictionary) defines suicide as the intentional act of taking one's own life. In Arabic, suicide is referred to as *intiḥār*

⁴ Najrul Jimatul Rizki, "Penerapan teori Perkembangan Sosial dan Kepribadian Erikson dalam Pendidikan: Pendekatan Psikososial untuk optimalisasi Pembelajaran", *Jurnal Epistemic*, vol.3, No.3 462-481. <https://doi.org/10.70287/epistemic.v3i3.69>

⁵ Lorens Bagus, *Kamus Filsafat*, (Jakarta: Gramedia Pustaka Utama, 1996), 78

⁶ Asosiasi Pencegahan Bunuh diri Indonesia, "Statistik Bunuh Diri", <https://www.inasp.id/suicide-statistics>. Diakses Kamis, 23 Januari 2025, 04:31.

⁷ Auliya Rohman, "Empat Kasus Bunuh Diri Terjadi 4 Hari Beruntun Jelang Akhir Tahun Di Jatim.," n.d., <https://www.detik.com/jatim/berita/d-7703774/empat-kasus-bunuh-diri-terjadi-4-hari-beruntun-jelang-akhir-tahun-di-jatim>.

⁸ Lajnah Pentashihan mushaf Al-Qur'an, "Qur'an Kemenag," 2022, <https://quran.kemenag.go.id/.An-Nisa':24>

⁹ BPPB, "KBBI VI Daring," Kemendikbud, 2016. Diakses Selasa, 30 Desember 2024, 06:32 wib

(اِنتِحَارٌ), a verbal noun derived from intahara – yantahiru, while the Qur'an commonly uses the expression qatl al-nafs (killing oneself).¹⁰

Although several prior studies have addressed suicide in Islamic contexts, this article contributes a new perspective through a distinct methodological approach. For instance, Imam Zarkasyi Mubhar¹¹ previously examined suicide using the tahlili method, focusing specifically on Surah An-Nisa', verses 29–30. Other studies, such as those by Ashari¹² and colleagues, analyze adolescent suicide using psychological theories and Islamic legal perspectives. Their research attributes adolescent suicides to factors like anxiety, bipolar disorder, romantic issues, and more, ultimately linking them to Islamic legal judgments regarding suicide.

Additionally, Rosana Michelle Elly and Muhib Alwi¹³ investigated suicidal ideation among final-year students at the Faculty of Da'wah, UIN KHAS Jember, finding that childhood trauma, sexual abuse, and low self-acceptance were key psychological factors. Other studies have examined suicide bombings through Islamic legal lenses, such as Aminuddin's¹⁴ work or that of Mulsir Irawanda and colleagues,¹⁵ who analyzed Yusuf Al-Qaradawi's views and their relevance to maqāsid al-sharī'ah (the higher objectives of Islamic law).

In light of these previous studies, this research identifies a notable gap: the need for a thematic tafsir approach, which examines not just a single verse but a set of related verses sharing the same theme. By integrating this approach with a historical analysis, the study aims to generate a more comprehensive understanding of the Qur'an's message regarding suicide (intiḥār).

Therefore, this study focuses on two main research questions: (1) How does

¹⁰ Ahmad Warson Munawir dan Muhammad Fairuz, *Al Munawwir Kamus Indonesia-Arab*, (Surabaya: Pustaka progressif, 2007), 164.

¹¹ Imam Zarkasyi Mubhar, "Bunuh Diri Dalam Al-Qur'an (Kajian Tahlili QS. Al-Nisa'/4: 29-30)," *Jurnal Al-Mubarak* Vol.4, No. (2019): 42–57, <https://journal.uiad.ac.id/index.php/al-mubarak/article/view/62/18>.

¹² Ashari, Nengsih Sri Wahyuni dan Laode Agustriano, "Bunuh Diri Remaja Perspektif Psikologi Dan Hukum Islam," *Muadalah: Jurnal Hukum* vol.3, No. (2023), 28-50 <https://ejurnal.iainsorong.ac.id/index.php/Muadalah/article/view/961/860>.

¹³ dan Muhib Alwi Rosana Michelle Ellyghaniy, "Analisis Ide Bunuh Diri Pada Mahasiswa Tingkat Akhir Fakultas Dakwah Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember," *Psychospiritual: Journal Trends In Islamic Psychological Research* Vol.3, No. (2024): 151–60, <https://psychospiritual.uinkhas.ac.id/index.php/psycho/article/view/118/41>.

¹⁴ Aminuddin, "Bom Bunuh Diri Menurut Hukum Islam," *Ahlana: Jurnal Hukum Dan Keluarga Islam* vol.1, No. (2024): 51–59, <https://jurnal.uinsu.ac.id/index.php/ahlana/article/view/19178/7814>.

¹⁵ Mulsir Irawanda, Muhammad Shuhufi dan Abd.Rauf Muhammad Amin, "Bom Bunuh Diri Menurut Perspektif Yusuf Al-Qaradawi Dan Relevansinya Dengan Maqashid Syari'ah," *Jurnal Ilmiah Multidisiplin Terpadu* Vol.8, No. (2024): 705-716., <https://oaj.jurnalhst.com/index.php/jimt/article/view/2694>.

the Qur'an describe verses concerning suicide (ayat al-intihār)? and (2) What causal analysis can be derived from these verses to explain the motives behind suicide? The ultimate objective is to describe Qur'anic verses related to suicide and analyze their causal relationships in order to identify the underlying causes and offer appropriate religiously-informed solutions.

Method

This research adopts a qualitative approach in the form of library research,¹⁶ emphasizing the interpretation of existing textual data. The primary data sources consist of Qur'anic verses that discuss or imply suicide. Secondary sources include prophetic traditions (ḥadīth), the views of classical and contemporary scholars, relevant tafsir and ḥadīth commentaries, as well as other scholarly documents supporting this inquiry.

Data were collected using the thematic method, wherein Qur'anic verses relating to suicide were compiled and subsequently analyzed through content analysis, utilizing secondary sources such as hadith and relevant scholarly interpretations. For data validation, the triangulation technique was employed—this involves verifying the consistency, logic, and alignment of research findings with the gathered data and objectives by cross-examining both primary and secondary sources.

Result and Discussion

Suicide is a serious and increasingly widespread problem across the globe, including in Indonesia. This phenomenon not only causes profound grief for families and communities but has also drawn significant concern from various societal sectors, including religious scholars. In the context of Islam, the deliberate act of ending one's own life is fundamentally contrary to the teachings of the Qur'an, which regards every soul as a trust (amānah) from Allah that must be preserved until its divinely appointed time.

The desire to commit suicide often arises in response to overwhelming trials and hardships. Individuals may feel trapped by their circumstances, unable to find a way out, and ultimately driven to despair—culminating in the decision to end their lives. However, the Qur'an explicitly prohibits this act. Surah An-Nisa' (4:29) states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“O you who believe, do not consume one another's wealth unjustly or send it [in

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2020),

bribery] to the rulers in order that [they might aid] you to consume a portion of the wealth of others while knowingly. And do not kill yourselves. Indeed, Allah is to you ever Merciful”.

The phrase *وَلَا تَقْتُلُوا أَنْفُسَكُمْ*, "*wa lā taqtulū anfusakum*" ("and do not kill yourselves") is a clear prohibition against suicide. Although exegetical opinions differ on the interpretation—some, like Hasbi Ash-Shiddieqy, argue that the phrase can also be understood as a prohibition against killing others—the underlying message remains that both acts contradict the recognition of Allah's mercy (ar-Rahim).¹⁷

Sheikh Sha'rawi interprets the plural forms of *taqtulū* and *anfusakum* as indicating that this command encompasses both the killing of others and oneself, thereby affirming that suicide is explicitly condemned. A true believer (mu'min) is one who believes that they are never truly alone and that Allah is always capable of resolving their difficulties. This conviction provides clarity of thought and guards against despair.¹⁸

The Prophet Muhammad (peace be upon him) also warned explicitly against suicide in several hadiths. One such hadith states:,¹⁹

من قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مَخْلَدًا أَبَدًا ، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مَخْلَدًا

“Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his stomach continuously in the Hellfire, where he will abide eternally. And whoever kills himself by drinking poison will sip that poison in the Hellfire endlessly”.

This hadith vividly illustrates that the punishment for suicide in the afterlife mirrors the method by which the individual took their own life in this world. Furthermore, in another hadith found in Sahih Bukhari, Allah declares that Paradise is forbidden to those who end their lives prematurely.

كَانَ فَيَمَن كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزَعُ، فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَا الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ تَعَالَى: بَادِرْنِي عَبْدِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ²⁰.

“There was a man among those before you who had a wound. He became impatient and took a knife and cut his hand. The blood continued to flow until he died. Allah the Exalted said: ‘My servant has hastened his end. I have forbidden

¹⁷ Teuku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur* (Semarang: Pustaka Rizki Putra, n.d.). 462

¹⁸ Muhammad Mutawalli Al-Sya'rawi, *Tafsir Wa Khawatir Al-Iman*, Jilid 4, (Mesir: Dar el-Islam, 2010).154-155

¹⁹ Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1992), 5778. <https://dorar.net/hadith/sharh/40054>.

²⁰ Ibid.3463.

Paradise for him”.

Another relevant verse on this issue is found in Surah Al-Isra' (17:33):

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومٌ فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا ۖ فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

“And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly—We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]”.

This verse establishes the sanctity of life and the prohibition against taking a life without legitimate justification as defined by Islamic law (e.g., qisās).²¹ It underscores the high value Allah places on human life and affirms that the punishment for unjustified killing, including suicide, is severe. Surah An-Nisa' (4:93) further reinforces this with a warning of eternal punishment in Hell for those who intentionally kill a believer—an injunction that, according to scholars like Quraish Shihab, applies equally to self-murder.²²

Although the Qur'an does not explicitly enumerate the causes of suicide, its verses strongly suggest that such an act reflects a rejection of divine will and a collapse of faith. The lack of trust in Allah's mercy leads one to despair, which ultimately motivates the act. Thus, the Qur'an not only forbids suicide but also offers spiritual guidance to prevent it. It calls for patience (ṣabr), trust in Allah (tawakkul), and perseverance through hardship. Those who hold fast to these principles will be more likely to seek constructive solutions rather than resort to self-destruction.²³

In conclusion, Islamic teachings, as grounded in the Qur'an and Hadith, decisively prohibit suicide and regard it as a grave sin. These sources not only offer prohibitions but also provide profound spiritual and psychological support, promoting resilience and trust in divine wisdom during times of adversity..

An individual who possesses patience and trust in God (tawakkul) will always be aware that life is inextricably linked to trials and tribulations. Observing the increasing number of suicide cases across all age groups, it becomes evident that many stem from a profound sense of despair—feeling as though there is no escape from the difficulties they face. However, as long as a person is willing to make an effort and remain patient, divine mercy is never withheld. Thus, it is imperative that every servant of God conscientiously upholds the trust of life bestowed by Allah SWT.

²¹ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*. Jilid 2, 576.

²² Ibid., Jilid 1, 510.

²³ Quraish Shihab, *Tafsir Al-Misbah*, Vol. 7, (Jakarta: Lentera hati, 2010). 461.

According to the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), despair is defined as the loss of hope.²⁴ It is therefore unsurprising that this attitude is often associated with the disappearance of one's belief in a power greater than oneself. In other words, such a person has lost their faith, feels abandoned, and perceives no refuge or support when confronted with life's challenges. This sense of hopelessness represents the peak of insecurity, driven by a range of underlying psychological and spiritual factors as previously discussed.

In Arabic, the term for despair is qanata or ya'isa.²⁵ A linguistic and thematic analysis of the Qur'an reveals that there are eight verses that mention despair in various forms.²⁶ However, only six of these verses are directly relevant to the theme of this study: Surah Al-Hijr (15:56), Ar-Rum (30:36), Ash-Shura (42:28), Az-Zumar (39:53), Al-Ankabut (29:23), and Yusuf (12:87).²⁷ These six verses will be examined to understand their context, message, and how the Qur'an addresses the notion of despair, particularly in relation to suicidal tendencies. Interpretations from classical and contemporary exegetes (mufasssirun) will also be incorporated to present a comprehensive understanding and its relevance to the contemporary human experience.

This issue warrants serious and ongoing attention, as despair is a complex manifestation of psychological distress that can affect individuals regardless of age or social status. Especially in today's fast-paced, technologically driven world, mental health challenges require serious attention, since the future development of a healthy Islamic society is partially contingent on addressing these concerns.

In the context of Islamic community development, despair poses a significant obstacle. A person who has lost hope often lacks the motivation to contribute to society and perceives their efforts as futile, which may lead to passivity and a decline in productivity across various domains. Prolonged despair can deteriorate an individual's mental health and ultimately contribute to rising suicide rates. In addressing this, the Qur'an, as the foundational guidance for Muslims, offers not only spiritual direction but also deep insight into the issue of despair.

The Qur'an outlines various reasons why individuals may fall into despair. As seen in Surah Az-Zumar (39:53), some individuals experience despair due to the weight of their sins. Imam Suyuti notes that the verse was revealed in response to the polytheists of Mecca, who questioned whether God would forgive their past transgressions. The Prophet then affirmed that God's mercy is vast and that no one

²⁴ BPPB, "KBBI VI Daring." Diakses 25 januari 2025, 12:31 wib.

²⁵ Ahmad Warson Munawir, dan Muhammad Fairuz Al Munawwir: *Kamus Indonesia-Arab*, (Surabaya: Pustaka progressif, 2007).696.

²⁶ Ali Audah, *Konkordansi Qur'an* (Bogor: Llitera Antar Nusa, 2008)., 507.

²⁷ Ibid.724.

should despair over past wrongdoings, for God forgives all sins—no matter how great or numerous—provided the individual sincerely repents, pledges not to repeat the sin, and engages in righteous deeds. Narrations also state that this verse encouraged many to embrace Islam.²⁸

Hasbi Ash-Shiddieqy interprets this verse as evidence that God forgives any sin, no matter how grave, except for shirk (associating partners with God). Besides prohibiting despair, the verse emphasizes that God is Most Forgiving, capable of forgiving whomever He wills. It also carries a subtle da'wah (preaching) message—prioritizing glad tidings (tabshir) over warnings (tanfir), and hope over despair.²⁹

This notion is further elaborated in the following verses of Surah Az-Zumar, where it is stated that after recognizing one's sins and acknowledging the boundless mercy of God, one must repent, submit, and surrender to divine law. This action should be taken urgently, before divine punishment befalls.³⁰

However, as explained in Surah Ar-Rum (30:36), despair often results from one's own transgressions:

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً ۖ فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

"If We give people a taste of mercy, they become prideful 'because' of it. But if they are afflicted with an evil for what their hands have done, they instantly fall into despair".

According to Quraish Shihab, although this verse addresses the polytheists, it is relevant to anyone who experiences despair due to hardships caused by their own actions.³¹ In such situations, individuals tend to complain persistently, ultimately falling into despair. The verse implies the importance of self-introspection when faced with adversity, rather than blaming others, as a means of identifying the root causes and seeking effective solutions.

Surah Ash-Shura (42:28) provides further insight, narrated through a hadith regarding the Ashab al-Suffah, who were on the verge of despair during a prolonged drought³² God responded to their prayers by sending sufficient rain. This exemplifies that God never neglects even the smallest of sincere efforts made by His servants.

Another illustrative story is found in Surah Yusuf (12:87), where Prophet Ya'qub instructs his sons to go to Egypt and investigate Yusuf's situation. The verse

²⁸ Jalal Al-Din Abi bin Abd al-Rahman Al-Suyuthi, *Asbab Al-Nuzul*, Terj. Ali Nurdin (Jakarta: Qisthi Press, 2018). 374-375

²⁹ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*. Jilid 3, 608.

³⁰ Ibid. 608

³¹ Shihab, *Tafsir Al-Misbah*. Vol. 11, 67.

³² Al-Suyuthi, *Asbab Al-Nuzul*, Terj. Ali Nurdin. 385.

concludes by asserting that only disbelievers lose hope in God's mercy. Similarly,³³ Surah Al-Ankabut (29:23) explains that disbelievers are those who despair of divine mercy due to their persistent denial of God and His Messenger.

The generosity of God's mercy is also highlighted in Surah Al-Hijr (15:56), in the story of Prophet Ibrahim, who, despite his old age, receives news from angels that he will have a child. Due to his unwavering faith, Ibrahim does not despair, and because of his belief, God grants him a son..³⁴

From the aforementioned verses, it can be understood that, according to the Qur'an, the root cause of suicide is despair, which stems from a lack of steadfast faith in the vastness of Allah's mercy. Therefore, the Qur'an offers several solutions for individuals facing difficulties in various phases of life.

First, relying (tawakkul) upon Allah—that is, fully surrendering to Him and believing that everything occurs by His will—is emphasized in Surah At-Talaq verse 3. The phrase *وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ* (whoever relies upon Allah – then He is sufficient for him) underscores the importance of not underestimating Allah's power or viewing it as impossible. This verse indicates that anyone who truly relies on Allah entrusts all affairs to Him, and in return, Allah will resolve their problems, even from unexpected directions.³⁵

According to the tafsir Al-Misbah, this verse aligns with the preceding one, which discusses that those who are God-conscious (taqwa) will find a way out of every problem. The phrase "will provide for him from where he does not expect" includes not only material sustenance but also spiritual rewards such as peace of mind and contentment. If someone does not experience these provisions, it may be due to their past sins, as suggested by a hadith of the Prophet.³⁶

Second, exercising patience (sabr) in facing trials involves refraining from complaints and believing that boundless rewards await those who persevere. This is supported by Surah Az-Zumar verse 10³⁷, which also conveys a vital message: regardless of how severe a trial may be, a believer must trust that Allah's earth is vast, offering many opportunities to seek provision and goodness. Furthermore, this verse promises divine rewards for those who remain patient.

Third, increasing the quantity and quality of worship—such as prayer (salat), almsgiving (zakat), charity (sadaqah), and others—is crucial. Surah Al-Ankabut

³³ Ibid., Jilid 2, 428

³⁴ Ibid. Jilid 2, 504.

³⁵ Muhammad al-Thahir Ibn 'Asyur, *Tafsir Al-Tahrir Wa Al-Tanwir* (Tunis: Dar Sukhnun, 1997). 313

³⁶ Shihab, *Tafsir Al-Misbah*. Vol. 14, 297

³⁷ Muhammad Sayyid Thanthawi, *Al-Tafsir Al-Wasith Li Al-Qur'an Al Karim, Jilid 12* (Kairo: Dar al Ma'arif, 1996). Jilid 203

verse 45 emphasizes that prayer prevents immoral and evil behavior. According to Tafsir Al-Tahrir wa Al-Tanwir, this deterrent effect is not a fixed universal law (kauniyah), which explains why some people still commit sinful acts despite observing prayer.³⁸

The verse recommends two forms of worship: the recitation and contemplation of the Qur'an to distinguish truth from falsehood, and the performance of salat to maintain awareness of Allah. This awareness instills self-restraint, as one who feels observed by Allah is unlikely to engage in wrongdoing. The verse refers to evil acts using the terms al-fahsha' (heinous and excessive immorality, including suicide) and al-munkar (any action contrary to religious or societal norms).³⁹

Fourth, making supplication (du'a) is an essential form of servitude to Allah. Through du'a, a servant can seek help and protection from Allah in any situation. Allah promises to respond to every supplication, as stated in Surah Al-Mu'min verse 60.⁴⁰ This verse also serves as a warning: those who refuse to pray are likened to the arrogant who reject submission to Allah's commands.

The Qur'an also outlines proper etiquette for supplication in Surah Al-A'raf verses 55–56: humbling oneself before Allah, using a gentle voice, praying with fear of rejection and hope for acceptance.⁴¹ If a person feels their prayer is unanswered, it may be due to improper etiquette or a misunderstanding of divine wisdom—Allah may not grant what is desired, but rather what is needed, as He knows what is best for His servants.

Fifth, surrounding oneself with righteous companions is an active endeavor aimed at fostering positive influence. The Qur'an encourages associating with those who possess good character, as stated in Surah At-Tawbah verse 119.

Ibn Kathir interprets the phrase *الصّٰدِقِيْنَ* (the truthful) as referring to righteous individuals whose strong faith can inspire others to remain steadfast and avoid actions contrary to Islamic principles. Furthermore, Ibn Kathir explains that "truthful" encompasses both truthful speech and righteous actions.⁴²

Sixth, cultivating gratitude by constantly remembering Allah's blessings serves as a powerful antidote to despair. Surah Ibrahim verse 7 clearly states that those who are grateful will have their blessings increased, while those who are ungrateful—by sinning and disobeying Allah—will face a painful punishment. Suicide, which

³⁸ Al-Sya'rawi, *Tafsir Wa Khawatir Al-Iman*. Jilid 13, 471.

³⁹ Shihab, *Tafsir Al-Misbah*. Vol. 10, 508.

⁴⁰ 'Asyur, *Tafsir Al-Tahrir Wa Al-Tanwir*. Juz 9, 183

⁴¹ Wafi Marzuki Ammar, *Al-Bayan: Tafsir Tematik Al-Qur'an* (Surabaya: Sukses Publishing, 2017). 331.

⁴² Ismail bin Umar Ibn Katsir, *Tafsir Al-Qur'anul 'Adzim* (Beirut: Dar Ibn Hazm, 2000). 206.

signifies a loss of gratitude, is thus met with severe consequences in the afterlife.⁴³

Although the verse was revealed in the context of the story of Prophet Musa and Pharaoh, it applies universally, in accordance with the exegetical principle al-‘ibrah bi ‘umum al-lafz la bi khusus al-sabab—that meaning is derived from the general wording rather than the specific context of revelation.⁴⁴ Hence, the verse is applicable to all humanity across time and circumstances.

This verse also highlights Allah’s expansive mercy, explicitly promising increased blessings for those who are grateful. This message of divine compassion fosters hope and optimism, encouraging believers to persist in effort and prayer, confident in Allah’s support. The responsibility to be grateful is a recurring theme, emphasizing that true gratitude involves not only acknowledgment but also behavior that aligns with the blessings received. Interestingly, although the verse warns of a painful punishment for ingratitude, it does so indirectly—implying that Allah’s mercy precedes His wrath.

Beyond the solutions mentioned above, many other Qur’anic verses provide guidance for overcoming life’s challenges. With constant effort, patience, and trust in Allah, no problem is insurmountable. Therefore, it is incumbent upon every Muslim to continually study the Qur’an so that their heart may find peace and they may discover solutions to life’s increasingly complex problems in this era of rapid technological advancement.

Conclusion

The prohibition of suicide in the Qur’an, as articulated in Surah An-Nisa’ (4:29) and Al-Isra’ (17:33), conveys a fundamental message of hope and motivation for humanity, emphasizing that one should not prematurely end their life by overriding the divine decree of Allah. These verses instruct believers that every difficulty is accompanied by ease, and therefore, despairing of Allah’s mercy is never justified. While there are many contributing factors that may drive an individual to commit suicide, at the core of this act lies a singular emotional state—despair—which often stems from a weakened sense of faith in Allah SWT.

In response to this, the Qur’an offers a range of spiritual remedies to combat despair. These include reliance on Allah (tawakkul), patience (sabr), enhancing the quantity and quality of worship (‘ibadah), consistent supplication (du‘a), maintaining companionship with righteous individuals (salihin), and practicing gratitude (shukr). Within the contemporary context marked by widespread mental health issues, these Qur’anic teachings are especially vital. They serve as essential guidance for navigating life’s challenges and safeguarding oneself against suicide, which is unequivocally prohibited in Islam.

⁴³ Muhammad Ibnu Jarir Al-Tabari, *Tafsir Al-Tabari* (Beirut: Dar Hija, 1992). 256

⁴⁴ Shihab, *Tafsir Al-Misbah*. Vol. 7, 22

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