

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook Page (Fiqhi)

Answer to Question

Is the One Who Commits Suicide Considered a Kaffir?

To: Walid Abid

(Translated)

Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh, how is our respected Ameer?

Question: Is a Muslim who commits suicide considered a kaffir who is neither buried nor prayed over his body?

Please help us understand, and may Allah reward you with the good.

Abu Khalid Walid Abid Abu Khalid from Jenin, Palestine.

Allah bless you dear brother, thank you very much.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

With regard to the issue of the person who commits suicide, whether he is considered a kaffir or remains Muslim, the issue is as follows:

First: There is evidence on this subject that the person who commits suicide will be in Hell forever:

1- On the authority Abu Huraira (ra) from the Prophet of Allah that he said: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا» **He who throws himself from a mountain and kills himself will be thrown down in the fire of Jahannam and remain in it for ever and ever; he who sips poison and kills himself will have his poison in his hand and sip it for ever and ever in the fire of Jahannam; and he who kills himself with a piece of iron will have his piece of iron in his hand and will be stabbed with it in his belly in the fire of Jahannam for ever and ever.**” [Agreed upon] This is the version in Bukhari.

2- From Al-A'mash from Abi Salih from Abu Huraira from the Messenger of Allah (saw) that he said: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا أَبَدًا» **Whoever kills himself with (an instrument of) iron, he will come on the Day of Judgment with his iron in his hand, to continually stab himself in his stomach with it, in the fire of Jahannam, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of Jahannam, dwelling in that state eternally.**” [Extracted by Tirmidhi]

It is clear from these hadiths that the one who kills himself will be in the fire of Hell “forever and ever,” and this is an indication that he will die as a kaffir.

Second: But other evidences have been reported that he dies in the state of Islam, but he will be committing a grave sin, and these evidences include:

1. From Abu Zubair from Jaber...

فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ فَاجْتَوَوْا الْمَدِينَةَ فَمَرَضَ فَجَزَعَ فَأَحَدٌ مَشَاقِصَ لَهُ فَفَقَعَ بِهَا بَرَأجِمَهُ فَشَخِبَتْ يَدَاهُ حَتَّى مَاتَ، فَرَأَهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ فَرَأَهُ وَهَيْئَتُهُ حَسَنَةٌ وَرَأَهُ مُعْطِيًا يَدِيهِ فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: غَفَرَ لِي فَقَالَ رَسُولُ اللَّهِ ﷺ: بِهِجْرَتِي إِلَى نَبِيِّهِ ﷺ، فَقَالَ: مَا لِي أَرَاكَ مُعْطِيًا يَدِيكَ؟ قَالَ: قِيلَ لِي لَنْ نُصَلِّحَ مِنْكَ مَا أَسْتَدْتُ فَقَصَّهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ ﷺ، «اللَّهُمَّ وَلِيَدَيْهِ فَأَغْفِرْ» **When the Prophet (saw) migrated to Medina, Tufail son of Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Medina did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands, till he died. Tufail son of Amr saw him in a dream. His**

Prophet (saw), the Prophet (saw) did not pray over him.” [Narrated by Muslim.] And Abu Dawud narrated: «أَنَّ رَجُلًا انْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ عَنْ رَجُلٍ أَنَّهُ قَدْ مَاتَ، قَالَ: وَمَا يُدْرِيكَ؟ قَالَ: رَأَيْتَهُ يَنْحَرُ نَفْسَهُ بِمَشَافِصَ، قَالَ: أَنْتَ رَأَيْتَهُ؟ قَالَ: «أَنَّ رَجُلًا انْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ عَنْ رَجُلٍ أَنَّهُ قَدْ مَاتَ، قَالَ: وَمَا يُدْرِيكَ؟ قَالَ: رَأَيْتَهُ يَنْحَرُ نَفْسَهُ بِمَشَافِصَ، قَالَ: أَنْتَ رَأَيْتَهُ؟ قَالَ: إِذَا لَا أُصَلِّي عَلَيْهِ» asked: Who told you? He replied: I myself saw that he had killed himself with arrowheads. He asked: Have you seen him? He replied: Yes. He then said: Then I shall not pray over him.

Narrated by Zaid bin Khalid Al-Juhani, he said: «تُوفِّي رَجُلٌ مِنْ جُهَيْنَةَ يَوْمَ حَيْبَرَ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: صَلُّوا عَلَى صَاحِبِكُمْ. فَنَعَّرَتْ وَجُوهُ الْقَوْمِ، فَلَمَّا رَأَى مَا بِهِمْ قَالَ: إِنَّ صَاحِبَكُمْ غَلَّ مِنَ الْغَيْمَةِ» “A man from Juhayna died on the Day of Khaybar, this was narrated to the Prophet (saw), he (saw) said: pray over your companion, so the faces of the people changed, and when he (saw) saw what happened to them, he (saw) said: Your companion concealed from the spoils”. Ahmad adopted it. This abstention of prayer on him was singled out to the Imam. Because the Prophet (saw) when he refrained from praying over the concealer of the spoils, He (saw) said: «صَلُّوا عَلَى صَاحِبِكُمْ» **“Pray over the body of your companion.”**

It was narrated that he (saw) has ordered to pray over the body of the one who murdered himself, and the Prophet (saw) was the Imam, therefore this rule is for all those in this position. It is not imperative to leave the prayer over others that the Prophet (saw) did not perform; The Prophet (saw) at the start of Islam did not pray on one who had debts with no one to fulfill, and instructed others to pray over his body ... narrated by Abu Hurayrah: «أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتِي بِالرَّجُلِ الْمَتَوَفَّى عَلَيْهِ الدَّيْنَ، فَيَقُولُ: هَلْ تَرَكَ لِدَيْنِهِ مِنْ وِفَاءٍ؟ فَإِنْ خَدِثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ، وَإِلَّا قَالَ لِلْمُسْلِمِينَ: صَلُّوا عَلَى صَاحِبِكُمْ فَلَمَّا فَتَحَ اللَّهُ الْفَتْوحَ قَامَ فَقَالَ: أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تَرَكَ مَالًا فَلِلْوَرَثَةِ» **“that the Prophet (saw) was brought the deceased man with debts (to pray over), he (saw) says: Did he leave fulfillment of the debt? If he did, the Prophet will pray over him, otherwise he will say to the Muslims: Pray over the body of your companion. When Allah opened for the Prophet (saw), he (saw) said: I am the caretaker of the believers, if one of the believers dies, and have left a debt behind, I will repay his debt, and one who leaves inheritance behind it is for the inheritors”** Al-Tirmidhi said: This is a saheeh Hadith”

2- It was stated in the Moudawina of Imam Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (died: 179 AH): (1/254)

[...he said: Malik said: It is prayed over the one who murdered himself and what is done to the Muslim is done to him and the sin on himself, he said: Malik was asked about a woman who strangled herself? Malik said: Pray over her body, and her sin is upon herself. Ibn Wahb said: And he said the same as what Malik Atta bin Abi Rabah said. He said: Ali bin Ziyad, on the authority of Sufyan, on the authority of Abdullah bin Awn, on the authority of Ibrahim Al-Nakhai, who said: The Sunnah is to pray over the body the one who killed himself].

3- It came in the explanation of Al-Nawawi on Muslim: (7/47)

[His saying: the Prophet (saw) was brought a man who killed himself with wide arrowhead (masaqis: singular is mishqas) this is an evidence for the one who says: you do not pray over the body of the one who killed himself for his disobedience, which is the madhab of Omar bin Abdul Aziz and Al-Ouza'i, and it is said it is also of Al-Hasan, Nakha'i, Qatada, Malik, Abu Hanifa, Shafi'i and the majority of scholars: that he is prayed over him and answered to this Hadith: that the Prophet (saw) did not pray over his body himself as a deterrent to people not to do the same and the companions prayed over him, in the same way as the Prophet (saw) did not pray in the beginning over the one who is in debt as a deterrent for them for leniency in borrowing and the neglect for fulfilling it, and ordered his companions to pray over his body, he (saw) said, pray over the body of your companion]

Your Brother

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer's Facebook page:

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/2954757854770219>