

Religious Approaches to Survivors of Suicide

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Abstract

Background: The primary reason for the social stigma faced by survivors of suicide is that suicide is prohibited by many religions. The contradiction between their religious beliefs and emotions negatively affects the lives of these survivors.

Purpose: To understand the emotions and thoughts of survivors regarding Islamic rulings on suicide and the spiritual status of the deceased after death.

Method: In-depth interviews were conducted with sixteen survivors of suicide, and the data were analyzed using content analysis. The main criterion for participant selection was having a close relative who had died by suicide. Fourteen women and two men were interviewed. In-depth interviews and content analysis are among the most appropriate techniques for exploring participants' emotions, thoughts, and the concepts that can explain the data.

Findings: "Religious Meaning of Suicide and Internal Conflict" The relatives of those who died by suicide experience a deep conflict between the religious meaning of suicide and the emotional bond they had with the deceased.

Religious Beliefs and Judgments: While all participants accepted the religious stance on suicide, they began to think that religious rulings could be more flexible.

Personal Losses and Feelings of Guilt: Some participants suffered more due to feeling that they could have prevented the suicide.

Social and Cultural Influences: Social and cultural judgments have restricted the mental and physical spaces of suicide survivors.

Emotional Healing: Certain religious rituals have contributed to the emotional healing of participants.

Conclusion: The proposed solutions can be summarized under the following headings.

- Spiritual counseling services
- Education for religious leaders and the community
- Suicide awareness and support programs
- Bridging the gap between religious and psychological perspectives
- Suicide and gender perspectives

Keywords: Survivors • Suicide • Religious thoughts and judgments • Stigma • Content analysis

Introduction

More than 700,000 people die by suicide each year worldwide and approximately 1.8 billion of them are Muslims [1,2]. This figure underscores the importance of understanding the relationship between suicide and Muslims. In Islam, the prohibition of suicide is often linked to verses 29 and 30 of the 4th chapter of the Qur'an: "Do not consume one another's wealth unjustly, nor kill yourselves..." According to Emre while the Qur'anic verses regarding suicide are open to interpretation, the Prophet's statements clarify Islam's stance on suicide: "Whoever throws themselves off a mountain and kills themselves will be eternally in Hell, repeatedly falling into it..." The clarity of Islam's position on suicide is further evidenced by the uniformity of this ruling across all Islamic sects [3]. This becomes one of the most challenging aspects for Muslims to reconcile emotionally and mentally.

This study focuses on the religious emotions and thoughts of Muslim survivors of suicide. The objective is to understand how survivors perceive Islamic rulings on suicide and the deceased's status after death. The primary focus is on the potential conflict between religious beliefs and emotional states, and how this conflict manifests in everyday life. In this context, the questions posed to participants are:

- What do you think about the religious status of the deceased?
- What were your thoughts on Islam's approach to suicide before and after the suicide? Why?

It is well known that religion plays a central role in human life and significantly shapes attitudes toward suicide [4,5]. The literature contains numerous studies examining the relationship between suicide and spirituality or religion the protective effects of religion against suicide the role of religion during the mourning period after a suicide altruistic motivations for self-sacrifice in the name of religion the relationship between suicide and mental health, and Islam's approach to this issue as well as how people discuss suicide [6-22]. However, no qualitative study has been conducted on how Muslim survivors of suicide understand the relationship between suicide and religion. Understanding the foundations of this relationship will provide insights into how to support survivors' lives amidst chaos and confusion. The solutions proposed are not only relevant for Muslims but also for believers of other religions, as all major religions exert a similar influence over their followers when it comes to suicide. In this sense, the study will fill a significant gap in global literature, not just within Muslim contexts.

Suicide is a major public health issue worldwide as it plunges survivors into profound grief, impacting their physical and mental health stigmatizing them socially and making it difficult for them to move forward with life [23-30]. The unique suffering, spiritual wounds, and severe trauma caused by such a death lead survivors to a period of mourning that often results in isolation from their social environment making it difficult to reconstruct their lives in the face of overwhelming confusion and loss of meaning [31-33]. One reason why suicide a socially rejected and marginalized act throughout history leaves survivors in a state of chaos and turmoil is religion's stance on suicide. Suicide is explicitly forbidden in many religions including Islam, one of the major monotheistic faiths [34-37].

Mourning after suicide is different from mourning after a natural death. This period, marked by stigmatization and isolation, negatively impacts the

mental health of survivors depriving them of the social support typically available after natural death [38]. Instead of natural grief, the shame associated with the stigma attached to survivors of suicide replaces the mourning process [39]. The burial ritual, an essential part of the grieving process, also reflects this difference. When it comes to burying someone who has taken their own life, the Islamic rituals of cleansing and burial become subjects of debate [40]. In this context, the chaos and confusion experienced by Muslim survivors of suicide can be understood. However, existing literature on the relationship between suicide and Islam fails to shed light on the roots of this turmoil. This study will contribute valuable insights to the literature by providing important clues regarding the topic.

Participants

In this study, in-depth interviews were conducted with sixteen individuals, of whom fourteen were women and two were men. The participants included three individuals aged between 50 and 55, eleven between 30 and 50, and two aged 18 and 19. Ten participants were highly educated and employed, two were university prep students, and four were primary school graduates and housewives. Three participants were single, two were divorced, and the rest were married. Two of the interviewees were teachers who shared their observations of suicide cases they had witnessed in their villages (where the individuals who died by suicide were students or family members of students) and provided information on a total of four cases. The range of participants included close relatives such as mothers, children, siblings, grandchildren, as well as cousins, sisters-in-law, daughters-in-law, and close friends.

Interviews

Each participant underwent a preliminary interview lasting fifteen minutes, followed by an in-depth interview that lasted an average of one hour. The semi-structured interview guide, which consisted of open-ended questions, was prepared by the researcher (Osborne & Grant-Smith, 2021). The researcher is an expert in qualitative research, and support was received from professionals regarding the sensitivity of participants. The recorded interviews were transcribed by the researcher. The obtained data were meticulously examined to identify explanatory themes, which were then grouped by content and analyzed using content analysis methodology.

Data collection

In this study, the in-depth interview method, a common qualitative research technique, was used. In-depth interviews are one of the most reliable methods for gathering data in scientific research. They allow for the collection of information about participants' emotions, thoughts, and experiences concerning the event at the center of the research problem. In-depth interviews enable access to participants' most intimate, concealed information and go beyond simple questions and answers as they help uncover participants' true feelings and thoughts. Even in the most complex and seemingly incomprehensible situations, in-depth interviews offer an opportunity to understand the motives behind actions and the subsequent social contexts. The researcher asks well-prepared questions to grasp the research problem and listens attentively, instilling confidence in the participant. This process is enlightening for the participant as well [41-44]. Although the data obtained from the sixteen participants provide significant insights into the research problem more comprehensive studies are needed on the subject [45].

Understanding

Understanding is an ontological condition of human life and a tool for investigating human activity [46]. Meaning is hidden in the discourse that manifests through verbal and physical expressions, and it is the sociologist's job to comprehend and analyze this discourse [47].

Understanding, an empathetic process, involves grasping the phenomenon as it exists in the mind of the social actor. According to Gadamer, the researcher combines their own knowledge with empathetic experience, making it a re-creative activity. Qualitative research is one method for piecing together fragments of a puzzle to restore their entirety. From an exploratory perspective, researchers who seek to understand the nature of social reality rely on subjective data, such as individuals' emotions, thoughts, and perceptions, during the understanding process [48].

Content analysis as a method

Content analysis is a method that enables researchers to identify concepts and relationships by examining visual and verbal data [49, 50]. This method, which involves using a series of procedures to draw valid inferences from the text leads researchers to themes based on the concepts used by the participants. Through these themes, researchers can organize phenomena in the simplest and most comprehensible way, allowing them to reach the roots of the research problem. The analysis involves four stages: coding the data, identifying themes, organizing the data according to these codes and themes, and interpretation [51,52].

The following themes and sub-themes emerged from the study:

Suicide should be addressed according to Islamic teachings

- It is possible for religious belief to prevent suicide.
- Positive judgments are hindered if the person who died by suicide was mentally unstable.

The search of those torn between religious doctrines and their own emotions.

- The proximity of the person who died by suicide to religion may delay definitive judgments.
- Transition from the belief in an absolutely punitive God to the belief in an infinitely merciful God.

Critical approaches to Islamic rulings on suicide.

- The judgment that those who die by suicide will remain in hell for eternity is baseless.

Literature Review

Participants in the study can be categorized into three groups based on their feelings and thoughts about suicide: The first group perceives suicide according to its depiction in Islamic texts and evaluates the situation of the deceased from this perspective. The second group accepts the religious rulings on suicide but hopes for a positive outcome for the deceased based on the individual's personal characteristics and God's forgiveness. The greatest conflict between religious rulings and personal emotions is found within this group. The third group argues that the Islamic approach to suicide has been misinterpreted. They believe that the perception of suicide is different from what is presented in the dominant religious paradigm for various reasons.

Suicide should be addressed according to Islamic teachings

According to some participants, suicide is prohibited in Islam, and the situation of the deceased should be addressed based on religious rulings. Additionally, Islam requires individuals to be of sound mind to be held accountable for their actions. In this context, the judgment regarding the future of the deceased will depend on their religious status and whether they were in a sound state of mind.

The potential for religious belief to prevent suicide: It is known that religious belief can have a preventive effect on suicide. Some survivors of suicide attribute the cause of suicide to a lack of religious belief and secular living, arguing that a person who lacks religious faith will face judgment according to religious laws.

One participant stated: '(His religious life) wasn't very good. Maybe if he had known better, if his religious beliefs had been stronger, he might not have attempted such a thing. Religion was his own choice. That's why I didn't really care much about his death, to be honest.' (G-VII).

According to this participant, a lack of religious belief leads to an unprotected identity and a lifestyle prone to suicide and other evils. Although G-VII does not experience emotional turmoil or conflict regarding the tragic outcome of the individual who died by suicide, they sought to obtain clear information about religious rulings.

'I asked a few religious experts whom I trusted, and they said, 'God knows.' They said, 'In the end, maybe he didn't throw himself; maybe someone else did. That could be possible.' All three said the same thing. (There is no doubt about the suicide.) During our nine years of marriage, I was a village child; I couldn't give him anything. A woman never gives anything to a man; that's what I experienced. So, I'm not affected; he didn't listen to me. That's why I say my anger still continues.' (G-VII).

Islamic theologians have not questioned the religious rulings on suicide but have focused on the possibility that the manner of death could be different. This approach, aimed at comforting the survivor, did not affect the social actor who is certain about the suicide. The participant, who does not mourn the tragic outcome of the individual and does not seek a more positive scenario, feels at peace with their conscience due to their struggles during marriage. The traditional cultural influence evident in G-VII's remarks about gender roles (Women never give anything to men...) highlights the power of gender perceptions and mental comfort regarding suicide. Even twenty-five years after the suicide, the social actor's persistent anger towards the deceased (his spouse) and the unhesitant expression of their current emotional state (I'm not affected.) are indicative of their ongoing struggle.

The impact of the deceased's mental health on positive judgments: Due to the belief that religious faith can empower individuals against traumatic experiences survivors of suicide often focus on the mental health of the deceased.

One participant reflected: 'At first, I thought this couldn't have been a conscious decision. I always believed it was due to the influence of illness... After a long time, my brother brought that letter. Then I read it, and when I realized it was his own choice, my perspective changed. After reading the letter, I understood it was not due to illness; it was his own choice.' (G-III).

Initially, the participant's positive view was based on the assumption that the deceased's religious faith and mental health issues were factors. However, the letter written by the deceased before the suicide altered G-III's views on the mental competency of the deceased. The letter revealed that the deceased had been undergoing psychiatric treatment for years, suggesting that the mental health condition was not adequately considered in the discourse. The anger and hurt directed at the deceased (We didn't deserve this.) intensified by the negative impact of the suicide on the survivors was exacerbated by the letter read months after the suicide. Hajjousouf & Bulut note that Muslims are not immune to mental health issues that may lead to suicide. G-III's approach to the suicide of their psychiatric patient relative supports this assertion.

Searches of those caught between religious doctrines and personal feelings

When it comes to suicide, discussing religion is often the most challenging topic. Individuals caught between the clear religious rulings on suicide and their own feelings are searching for a solution regarding the deceased.

The deceased's religious affiliation might postpone definitive judgments: The deceased's religious orientation can offer hope regarding the nature of their afterlife.

One participant shared: 'From a religious perspective, of course, no one can take the life given by Allah, regardless of the reason. But because he did this... I can't say anything else because he was praying. He didn't know how to pray, but he still prayed. At first, he prayed by looking at it, then he learned and prayed without looking. He constantly read (the Quran). He had

anemia and took medication between meals, so he couldn't fast. Despite that, he stopped his medication and fasted for a couple of days.' (G-IV).

The participant accepts the Islamic rulings on suicide but resists the religious judgment that the deceased would face a bad end (But because he did this...). The deceased's efforts to perform some religious rituals (He didn't know how to pray, but he prayed... She fasted) are seen as religious arguments that could save him in the participant's view. The emphasis on performing religious rituals (praying, fasting, reading the Quran) is a sign of resistance to the divine punishment foreseen for the deceased. After the negative emotions about the suicide, the confusion arising from the deceased's religious positioning is notable. The social actor does not challenge the place of suicide in religion but believes that certain rituals were saving graces for the deceased. This belief is less of a consistent and clear argument and more of a personal hope and benefit.

The act of suicide, despite religious rules, remains an incomprehensible situation for the survivors: 'I kept asking myself, 'Why did you feel the need for such a thing? Why did you ruin your afterlife?' but I could never find an answer.' (G-VI).

The uncertainty experienced by the social actor after their cousin's suicide is not related to the afterlife (Why did you ruin your afterlife?); the participant is sure that suicide ruins the afterlife. However, the social actor cannot understand how the decision to ruin the afterlife could be made due to a problem that could be resolved.

Transition from the belief in a god of absolute punishment to a god of unlimited mercy: For some participants, the religious acceptance of suicide has gradually become more flexible over time, and their perspectives on the deceased have changed. One participant reflected:

'At that time, Nur thought: How sinful... committed a sin... Doing this, it's not anger towards him, but may Allah forgive him...' (G-I).

One of the indicators of the participant's profound change in feelings and thoughts is their tendency to externalize their responses (At that time, Nur thought). Initially, the participant held a rigid judgment regarding suicide. They further elaborated:

'At that time, you always saw things like: 'He was drinking alcohol, he was living an easy life, there was fornication, there was alcohol; he was already on this path...' You see, when such thoughts arise, you can't help but be influenced by them. Do you understand? Like Cem committed suicide; yes, everyone was very sad—his mother, his family, etc. They were very upset that Cem was gone, but on the other side of the coin, our families were saying, 'How could he commit such a sin? How could he do such a thing?' There was a group that mostly thought this way.' (G-I).

In explaining their past feelings and thoughts, G-I uses the second-person pronoun (you) to generalize and justify the mental construct created by the current social influence. The participant's social circle considered the deceased guilty (a sinner) due to their non-religious actions (drinking and fornication). As a devout Muslim, G-I has internalized the religious judgments prevalent in their social environment (When such thoughts arise, you can't help but be influenced by them.). The use of the second-person plural pronoun reflects the widespread nature of this judgment and indicates the perceived legitimacy of these thoughts. Despite the intense pain and grief, the core reason for blaming the deceased is the internalization of these religious judgments.

The participant continued: 'Because he was far from Allah, this happens. He was very far from Allah, very sinful, and then Allah no longer loved him... and he went mad... That's how our people thought. Since I was mingling with them, I felt similar things.' (G-I).

In G-I's statements, we see that the historical belief that suicide is only possible with a loss of reason still persists. The notion that the deceased must have been mad has become a shared hope among the survivors (I think it was a state of losing one's mind because a sane person really can't do this.). An individual responsible for an irrational act is now deserving of prayer (I try to pray and do what I can when passing by the grave). However,

this stance of the participant is based not on legitimizing suicide but on a change in their perception of God.

G-I added: 'Rather than clearing him of blame, my view of Allah has changed significantly. Allah is so forgiving that no matter what we do, no matter how bad we are, there is nothing impossible for Allah, and He will embrace and forgive us. I am now in that mindset; I have reached that point.' (G-I).

The use of the third-person plural pronoun (we) indicates that, regardless of how bad actions may be in the sight of God, all perpetrators are within the scope of forgiveness. The perception of a God who punishes those who do not adhere to His rules unconditionally has been replaced by the perception of a God who forgives all sinners.

Criticisms of Islamic provisions on suicide

Some participants argue that Islamic rulings on suicide have been misinterpreted and suggest that verses and hadiths related to suicide should be reinterpreted.

The notion of eternal hell for suicide is nonsense: G-II, a teacher of Religious Culture and Ethics, has long harbored concerns about the religious aspects of suicide following the suicide of a cousin. Over time, however, G-II has reinterpreted religious judgments about suicide according to their own perspective.

'The feeling that he would remain in hell forever really exhausted me. But now I don't think anyone sees it that way. At first, I experienced a lot of conflict about this. According to the education I received, committing suicide is a haram act, a grave sin, and because of this, one would remain in hell forever... I knew these were absurd, but later I wondered if it could still be considered so?' (G-II).

G-II has generalized their reinterpretation of religious judgments about suicide (I don't think anyone sees it that way now.). Influenced by some theological circles advocating for a re-evaluation of suicide, G-II has found strength and encouragement. Although there is no explicit verse in the Qur'an prohibiting suicide, the hadiths attributed to the Prophet (He who throws himself off a mountain and dies will continue to throw himself off the mountain in Hell eternally have been used as evidence for its prohibition. The participant, who experienced a conflict between Islamic rulings and the grief over their cousin's death, has resolved this conflict over time. G-II, educated in Islamic theology, knows that arguments invented in the name of religion, including the hadiths about suicide, are likely fabricated. The contradiction and doubt that caused severe mental turbulence have been resolved through individual reasoning.

G-II also mentioned: 'I think, really, this person had a very good line in terms of actions throughout his life, no evil from his mouth, hands, or tongue... So when I go to his grave, I always talk to him, I would always talk to him... 'Brother, I know you are in heaven, I am sure you are in a very good place, that Allah has had mercy on you... I miss you so much, I love you so much, know this... I always talked to him; I healed myself in this sense by talking to him at his grave.' (G-II).

In this statement, G-II uses reasoning within the context of other Islamic rules, making an inference based on the deceased's attributes (He had a very good line...) and another hadith (A Muslim is one whom other Muslims are safe from their tongue and hand.) to support their belief. G-II has achieved freedom in their feelings and thoughts about suicide as a result of this inference. The act of visiting the grave and speaking to the deceased is more about the participant's own healing than providing benefits to the deceased.

Similarly, G-IX views suicide more as a part of everyday life rather than a religious issue.

'I consider this issue not religiously, but as a part of life. I can't place it in a religious context. If it's God's will, then hell can be questioned for those who die this way. Whether they deserve hell can be questioned. This (death)

is God's will; I can't say anything about that, but this is not related to the afterlife. This is related to this world.' (G-IX).

G-IX's university student daughter had been undergoing psychiatric treatment for six years before her suicide. Viewing the issue through the lens of the relationship between suicide and mental health, the participant emphasizes divine will. The belief that everything, including birth and death, is under God's control leads G-IX to attribute the psychiatric illness that led to the suicide to divine will. However, the idea of a God who would cast the individual into hell despite their mental health is controversial. G-IX's approach does not reject religious interpretations of suicide but rather interprets the reasons leading to suicide through a logically consistent divine framework.

As seen, discussing suicide in relation to religion is among the most challenging areas. Participants who identify as Muslims have navigated the relationship between Islam and suicide through their personal religious approaches.

Findings

Religious meaning of suicide and internal conflict: Relatives of those who committed suicide experience significant internal conflict between their religious beliefs and the actions of the deceased. Some participants express the belief that suicide is a sin and that only Allah has the right to take a life. Alongside these beliefs, they also convey feelings of anger and resentment towards the deceased. Over time, however, these emotions give way to questioning and a broader understanding.

Religious beliefs and judgments: Participants acknowledge and accept that suicide is prohibited in Islam. However, some have begun to question the validity of religious interpretations that condemn suicide to eternal damnation. They have moved towards rejecting traditional religious judgments, attributing them to societal pressures, and have turned towards Allah's mercy as the ultimate authority.

Personal loss and guilt: The personal relationships with the deceased shape feelings of guilt, regret, and anger after their death. While some participants view the suicide as a matter of personal choice by the deceased, others feel guilt for not being able to prevent the suicide.

Social and cultural influences: Societal and familial religious judgments have had a profound impact on participants. They have struggled with the emotional dilemma created by both the pain of loss and the stigmatizing attitudes of society. Families, in particular, face a deadlock due to the concept of 'sin' and societal pressures.

Emotional healing: Some participants have sought to heal themselves and forgive the deceased through rituals such as visiting graves and prayers. There has been a noticeable shift towards a more forgiving and accepting view of religion over time, with an emphasis on mercy and understanding.

Conclusion

In this study, which focuses on the religious feelings and thoughts of survivors of suicide who identify as Muslim, different results have been found in addition to those supported by the existing literature. As noted in the literature, survivors of suicide are overwhelmed by deep grief, and their mental health deteriorates. The information about the stigma faced by the survivors has been confirmed by fifteen out of sixteen participants. The study supports the finding that parents who have lost a child to suicide are strengthened by the support of their social environment. One participant, whose daughter committed suicide, reported receiving support and help from their social circle rather than being ostracized and stigmatized, and that this support made life easier for all family members.

The literature indicates that religious beliefs prevent suicide, and this is supported by the research. Most participants stated that religiosity prevents suicide, which is why they did not expect the suicide of those with a religious life. According to the literature, suicide complicates the continuation of life, and this finding is confirmed in the research. All survivors emphasized that their lives changed negatively after the incident.

For survivors, the mourning process involves social withdrawal and isolation. This state, along with the confusion it creates, complicates the reconstruction of life. The study confirms these findings; all participants' efforts are aimed at reducing the existing negativity. All research on suicide indicates that the lives of survivors enter a difficult and negative phase. However, in this study, one participant expressed that their daughter's suicide led them to a more virtuous process in terms of being human (I have become better in terms of wisdom. This gives me peace). Three different approaches to the relationship between suicide and religiosity emerged in the study. The first approach evaluates the deceased's situation based on religious rules, with no expectation of a positive outcome after death for the deceased. The second approach accepts religious rules but hopes for a positive end for the deceased in the context of God's forgiveness. The greatest conflict between religious rules and feelings is found in this group. The third approach argues that the Islamic perspective on suicide has been misinterpreted, claiming that the prevailing religious paradigm's assertions are different from what is advocated. These claims are supported by various religious arguments.

Contrary to Rugirello's assertions, it can be said that religiosity complicates rather than facilitates the lives of survivors due to the intellectual and emotional confusion it creates. This is because the survivors reinterpret the dominant religious paradigms' statements over time, arriving at the belief that the deceased could achieve a positive end. The source of this painful process is not the grief of death, but rather the religious rulings on suicide.

The study reveals that religious beliefs significantly impact the emotional and cognitive processes of suicide survivors. While the prohibition of suicide in Islam often intensifies feelings of guilt and anger, leading to more complex mourning processes, some participants gradually adopt a more flexible and compassionate view of religion. This shift highlights how personal and societal interpretations of religious doctrines shape the grieving process and coping mechanisms.

Limitations of the study

Sample size and gender imbalance: The study's sample size of sixteen participants and the predominance of female participants may limit the generalizability of the findings. Although a qualitative approach allows for in-depth insights, a more balanced and larger sample could provide a broader range of perspectives.

Limited diversity: The study's sample lacks diversity in terms of education level, urban versus rural background, and other demographic factors. This lack of diversity may constrain the applicability of the findings to different groups.

Directions for future research

Future research should aim to expand the sample design by including a diverse range of participants in terms of number, gender, educational level, and urban or rural backgrounds. This will likely yield different results and solutions. Studies measuring the impact of spiritual counseling services on survivors of suicide would contribute valuable insights to the literature.

Authors' contribution

This research highlights the diverse thoughts and approaches of survivors of suicide in the context of suicide and religiosity. Particularly, the arguments of individuals who, despite being Muslim, criticize Islamic rulings on suicide have provided unique results in sociological and psychological approaches to religion.

Key Message

A softer and more alternative interpretation of religious texts may positively impact the way adherents of that religion live their lives.

Solutions and recommendations

Spiritual counseling services: Spiritual counseling services that align with religious beliefs are crucial for individuals undergoing the grieving process after a suicide. Approaches that facilitate individuals' lives, rather than imposing rigid religious judgments, will support the healing of those affected by suicide.

Education for communities and religious leaders: Awareness and education programs should be organized for religious leaders and communities to reduce societal stigma related to suicide. The use of more inclusive and compassion-focused language by religious leaders can help individuals in mourning navigate their emotional processes in a healthier way.

Community awareness and support programs: Suicide should be addressed not only as an individual choice but also as a psychological and sociocultural phenomenon. Community awareness programs about suicide can encourage a more understanding and supportive approach to this issue.

Bridging religious and psychological perspectives: Establishing a bridge between religious beliefs and psychological support services can provide more holistic support for those affected by suicide. Approaches that integrate individuals' religious beliefs into the support process should be developed rather than ignoring these beliefs.

Suicide and gender: Some statements in the study indicate that expectations related to gender roles and feelings of failure may be linked to suicide. Therefore, the effects of gender inequality on suicide should be explored in more detail, and gender-sensitive policies should be developed.

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