

Series of Treatises:
"Delighting the Eyes of the
Ones Who Lie in Wait at Every Area"
Second Treatise

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انتحار أم شهادة

The Islāmic Ruling
on the Permissibility
of Self-Sacrificial
Operations

Suicide, or Martyrdom?

Based upon the book by the martyred Shaykh, Al-Hāfith, Muġāhid
Shaykh Yūsuf ibn Sālih Al-'Uyayrī

At-Tibyān Publications

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*“Delighting the Eyes of the
Ones Who Lie in Wait at Every Area”*

Second Treatise

*“So slay the infidels wherever you find them, take hold of them,
encircle them and lie in wait to ambush them on each and every path”
At-Tawbah: 5*

The Islāmic Ruling on the Permissibility of Self-Sacrificial Operations *Suicide, or Martyrdom?*

Based upon the book by the martyred *Shaykh, Al-Hāfith, Mujāhid*

Shaykh Yūsuf ibn Sālih Al-‘Uyayrī

May Allāh have mercy upon him

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Using the book *Al-Isābah Fī Talab Ash-Shahādah*

By the *Shaykh, Abū Qutaybah Ash-Shāmī*

May Allāh have preserve him

دائرة التقييم

Introduction

All praise is due to Allāh, the Lord and Sustainer of the Worlds, the One Who informs us that:

“And if Allāh did not prevent one set of people by means of another, the world would indeed be full of corruption.”¹

The salutations and peace be upon the *Imām* of Guidance, the Master of the Messengers, the one who said,

“By [Allāh] in Whose Hand is my soul! Verily, I would love to be killed in the Path of Allāh, then brought to life, then killed [again], then brought to life, then killed!”²

And he who also said,

“Act (do), and each will be eased to that for which he was created.”³

Allāh legislated Jihād for the dignity of this Ummah, knowing that it is abhorrent to us. As Allāh has notified us,

¹ Al-Baqarah: 251

² Narrated with similar wordings in Al-Bukhārī (36, 2797, 7226), Muslim (1876). Declared *Sabīh* by Al-Albānī in *Sabīh At-Targhīb* (1266, 1354), and *Sabīh Al-Jāmi’* (1491, 7075). And declared *Hasan* by Al-Wādi’ī in *Al-Jāmi’ As-Sabīh* (2/319, 3/171, 6/269), and *As-Sabīh Al-Musnad* (1053). Hāfith Ibn ‘Abdil-Barr declared it *Sabīh* in *At-Tambīd* (18/340).

³ Also narrated with similar wordings. Refer to Al-Bukhārī (4949, 7551), Muslim (2647, 2649). Al-Albānī declared it *Sabīh* in *As-Silsilah As-Sahībah* (898), and *Sabīh Al-Jāmi’* (1074). Al-Wādi’ī declared it *Hasan* in *Al-Jāmi’ As-Sabīh* (1/275, 6/238, 6/341) and *As-Sabīh Al-Musnad* (336). Hāfith Ibn ‘Abdil-Barr declared it *Sabīh* in *At-Tambīd* (7/6).

“Jihād is ordained for you (Muslims), though you dislike it, and it may be that you dislike a thing which is actually good for you, and it may be that you like a thing that is actually bad for you. Allāh knows, but you know not.”⁴

People today have neglected this great symbol of Islām, and pursued this lowly worldly life, what they love, thinking good lies in what they love, and failing to realize that good lies in that which Allāh has ordained.

Allāh has blessed us, here in Chechnya, by allowing us to fight *kufr* - represented by the Russian army, and we ask Allāh to strengthen and assist us. We praise Allāh also for allowing us to have scored victories over the enemy. Some of us have fulfilled their obligations (i.e. martyred); and some of us are still waiting.

Verily, Allāh has fulfilled His promise to us, and granted us dignity through Jihād, after we had been in humility. Our martyred brothers have written, with their blood – *InShā’Allāh*, a history we can be proud of, and their blood has been spilled and flows for the sake of *Lā Ilāha Illā Allāh* – that is how we know them as, and we know none more than Allāh does. For Allāh, the limbs of our brothers are cut to pieces, and for Allāh, their heads are scattered. Rather, their sacrifices only increase us in eagerness and longing for our own martyrdom – So that tomorrow, we can meet the Beloved Ones, Muhammad and the Companions. And Oh what happiness and joy! For the one who meets his Lord, and finds him pleased with him, and that he will soon be resurrected alongside the Prophets, the *Siddiqin*, the martyrs, and the righteous. And how excellent those companions are!

And we swear by Allāh, each one of us is like that man who continuously repeats in himself the saying of ‘Umayr ibn Al-Hamām Al-Ansārī, when he was certain that *Jannah* was behind *Badr*, and he said,

“If I were to live long enough to eat these dates - then verily, it is too lengthy of a life!”⁵

⁴ Al-Baqarah: 216

⁵ Referring to the famous *Hadīth* narrated by Muslim in his *Sahīh*, that on the Day of *Badr*, the Messenger of Allāh said: “*Stand up to the Gardens, the width of which is that of the heavens and the earth!*” ‘Umayr ibn Al-Hamām said, “O Messenger of Allāh: the width of the Gardens is like the heavens and the earth?” The Messenger of Allāh replied, “*Yes.*” ‘Umayr then said, “*Bakbin, Bakbin!*” The Messenger asked, “*What causes you to say this saying of yours, Bakbin Bakbin?*” So ‘Umayr replied, “By Allāh, nothing, O Messenger of Allāh! Except that I hope to be of its people!” So the Messenger said, “*Then indeed, you will be from amongst them.*” So he took out some dates and started eating them. And then he exclaimed, “**If I were to live long enough to eat these dates - then verily, it is too lengthy of a life!**” So he threw away the dates he had with him, and he fought against the enemies, until he was killed. Narrated by Muslim (1901), and authenticated by Al-Albānī in *Sahīh At-Targhib* (1312).

And if it were not that we feared lest the Muslims will become weakened, we all would have competed against each other to do exactly as Ibn Al-Hammām did – for verily, we are yearning greatly to meet the Beloved Ones. So we ask Allāh to guide us, and keep us firm upon their methodology, until we meet Him.

And from amongst that which the brave warriors of Chechnya have written, of bold battles which have terrified and terrorized the Russians – are those martyrdom operations, by which those who carry them out, sacrifice their souls (Arwāh), and they hand over the price hastily, so they can take the prize, right after they cause a earthquake, tremor, and terror in the hearts of the infidels - yearning for those High Abodes, and they hastily finish the transaction, so they can attain and reach the gift of the One Who does not go against His Promise, He Who is the Most Generous of those who are generous, the Most Merciful of those who show mercy.

The Ummah has become used to hearing, throughout its history, about men who sacrifice their lives for the religion, but they are not as familiar with women doing the same. The young woman who was - *InShā'Allāh* - martyred, Hawwā' Barayev, is one of the few women whose name will be preserved in history eternally. Undoubtedly, she has set the most marvelous example by her sacrifice.

The Russians may as well await death from every quarter now, and their hearts may appropriately be filled with terror on account of women like her. Let every jealous one perish in his rage! Let every sluggish individual bury his head in the dirt! She has done what few men have done. Every supporter of the truth should prepare to give the like of what she has given. The Ummah may well be proud that such a shining example has appeared in our midst. We are certain that an Ummah that contains people like her will never - by Allāh's leave - become devoid of good.

However, while we were in the midst of rejoicing over our sister's self-sacrifice, and we were still supplicating for her to achieve forgiveness and mercy from Allāh, we received mail which clouded our joy. It came, not from an enemy or envier, but rather from a handful of people whom we presume wanted to offer constructive advice. However, they erred, and accused the great *Mujāhidah*, Hawwā' Barayev, of having committed suicide, saying that it was not permissible for her to have acted thus. Nor did they think it was permissible for us to mention her account on our website, rather that we should have criticized her. They mentioned evidences which they had misunderstood to imply what they claimed.

In this study, we shall clarify that Hawwā' Barayev - and similarly 'Abdur-Rahmān Ash-Shīshānī, Qādhī Mawlādī, Khātīm, his brother 'Alī, 'Abdul-Malik and others - are, Allāh willing, in the Gardens of Eternity, in the hearts of green birds, betaking themselves to chandeliers hanging from the Throne of Allāh. This is how we regard them, but we do not sanctify anyone before Allāh.

Before we embark on a detailed exposition concerning the Islāmic verdict on martyrdom operations, it is appropriate for us to first present a brief, to-the-point response:

Firstly: If you did not know, could you not ask? It is not appropriate for someone who is unaware of a verdict to make sweeping statements accusing others of wrongdoing. If those who criticized us had only investigated the issue first, they would have found that the issue is, at worst, an issue in which the scholars have disagreed - such that we cannot be criticized for following legitimate scholarship.

Secondly: We request our respected brothers, who seek the truth, not to criticize us for anything without backing the criticism with verdicts of scholars, and [especially] the understanding of the Pious Predecessors.

Thirdly: Dear brothers and sisters! Not every martyrdom operation is legitimate, nor is every martyrdom operation prohibited. Rather, the verdict differs based on factors such as the enemy's condition, the situation of the war, the potential martyr's personal circumstances, and the elements of the operation itself. Thus, one may not give a verdict on such operations without having an understanding of the actual situation, and this is obtained from the Mujāhidīn, and not the infidels. How, then, can you accuse us of ignorance when you are unaware of our situation, let alone the specific details of the operation in question?⁶

And in ending, I ask Allāh (Most High) to give the Mujāhidīn success to follow that which He loves and is pleased with, and that He gives us the finishing of martyrdom in His Path, after having killed many of His enemies.

“Indeed, their appointment will be in the morning. Is not the morning near?”⁷

⁶ *Shaykh* Abū Qutaybah Ash-Shāmī said, “It is binding upon the brethren, the Mujāhidīn, to be organized and focused with regards to these types of actions – such as exploding the self – in various types of operations, and to focus on those military targets which have the maximum number of enemies possible – and also to target such buildings as the paganistic parliaments which legislate fabricated man-made laws in opposition to Allāh; and other such targets which will haunt the *Tawāghūt* even long after the operations – but (these self-sacrificial operations should not take place) unless it is not possible to attack them, except using such means. And it is obligatory upon the brother, to not detonate himself to merely kill one or two of the enemy, who could have been killed using some bullets, not even equaling 60 bullets. And this is because the brother is a precious pearl, and these types of brothers (who are willing to sacrifice their souls for the Pleasure of Allāh) are very few – so it is obligatory to benefit from them by using them in great and painful targets.”

⁷ Hūd: 81

Definition of Martyrdom Operations, and Their Effect on the Enemy

Martyrdom or self-sacrifice operations are those performed by one or more people, against enemies far exceeding them in numbers and equipment, with prior knowledge that the operations will almost inevitably lead to death.

The form this usually takes nowadays is to wire up one's body, vehicle, or suitcase, with explosives, and then to enter amongst a gathering of the enemy, or in their vital facilities, and to detonate in an appropriate place there in order to cause the maximum losses in the enemy ranks, taking advantage of the element of surprise and penetration. Naturally, the performer of the operation will usually be the first to die.

Another technique is for an armed Mujāhid to break into the enemy barracks, or area of assembly, and fire at them at close-range, without having prepared any plan of escape, nor having considered escape as a possibility. The objective is to kill as many of the enemy as possible, while knowing that he will almost certainly be killed also.⁸

The name 'suicide-bombings' used by some, is wrong and inaccurate; and in fact this name was chosen by the Jews to discourage our brothers from such activities. How great is the difference between East and West?! For the one who commits suicide - because of his unhappiness, lack of patience and weakness or absence of *Īmān*, he has been threatened with Hell-Fire, and has earned the Curse of Allāh. And as for the one who sacrifices himself, he has not embarked upon the operation, except due to the strength of his *Īmān* and sincerity, and to bring victory to Islām, by sacrificing his life to raise the Word of Allāh!

As for the effects of these operations on the enemy, we have found, through the course of our experience that there is no other technique which strikes as much terror into their hearts, and which shatters their spirit as much. On account of this, they cowardly refrain from mixing with the population, and from oppressing, harassing and looting them. They have also become occupied with trying to expose such operations before they occur, which has distracted them from other things. All praise belongs to Allāh. Many of their imminent plans were foiled, and furthermore, Putin issued a severe condemnation of the Home Affairs and

⁸ Another form of a martyrdom operation – which is mentioned in the book, *"Martyrdom Operations: The Highest Peak of Martyrdom"* – is, "or that he goes by himself, without wearing any explosives, to attack a place of the enemy which contains many explosive materials; and it is not possible to destroy it, except by him to explode those materials (by shooting at it, etc), while he is in its midst (and thus, is martyred). And there are many forms of martyrdom operations, which is not possible for us to count them and mention them here. So the one who sacrifices himself – using explosives, or fire (as in the story of the People of the Ditch), or any other method – the ruling is the same, and the goal is the same (to raise the Word of Allāh, and benefit the *Dīn*, and cause harm and casualties against the enemies of the Muslims) – the means of the death are various, but the death is always the same."

Defense Ministers, placing the responsibility on them, and threatening high-level reshufflings in the two ministries. Those troops who are not busy trying to foil martyrdom operations, are occupied with removal of Russian corpses, healing the wounded, and drawing out plans and policies from beneath the debris. This is all on the moral level.

On the material level, these operations inflict the heaviest losses on the enemy, and are lowest in cost to us. The cost of equipment is negligible in comparison to the assault; in fact the explosives and vehicles were captured as war-booty, such that we returned them to the Russians in our own special way! The human casualty is a single life, who is in fact a martyr and hero who has gone ahead to the Gardens of Eternity, *InShā'Allāh*. As for the enemy, their losses are high; after the last operation, they had over 1,600 dead and wounded, and the most crucial concentration of Russian forces in Chechnya was completely destroyed.

All of this was achieved by the efforts of only four heroes. We feel sure that the Russians will not remain long in our land with such operations continuing. Either they will fear aggregation, in which case they will become easy targets for attack, or they will gather together to combat the assaults, in which case the martyrdom operations will be sufficient - Allāh willing - to disperse them. If they wish to keep matters under control, they would need more than 300,000 troops in every city, and this is no exaggeration.

One can see how much fear the operations in Palestine caused, and that they were a major factor in convincing the Jews to grant self-rule to the Palestinians, hoping that they could be more easily controlled in that way. In Chechnya, the damage is much greater than in similar operations in Palestine, on account of Russian fortification being much less than that possessed by the Jews.

Evidences for the Issue

Before going into the verdict concerning the operations, and mentioning the statements of the scholars about them, and resolving some misunderstood issues - it is appropriate for us to first present some of the *Shari'ah* evidences, and then follow them up with discussion and application thereof. We will not analyze the chains of transmission of each narration separately; we will regard it as sufficient that the main foundation of the evidences is in Al-Bukhārī and Muslim, and hence any reports outside of these two books is strengthened by them.

One:

“Verily, Allāh has purchased from the believers, their lives and their wealth in return for Paradise being theirs. They fight in the Path of Allāh, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur’ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.”⁹

So this verse is the foundation of the bargain between the Mujāhid and his Lord. Hence, any scenario in which the Mujāhid offers the price in order to attain the merchandise, it is permissible unless an evidence exists to specifically prohibit it.

Two:

“How often a small force overcame a mighty force, by the Permission of Allāh. And Allāh is with the patient ones.”¹⁰

This verse indicates that the measure of power and strength in the *Shari'ah* is not primarily linked to material, worldly measures.

⁹ At-Tawbah: 111. (9/111).

¹⁰ Al-Baqarah: 249

Three:

“And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”¹¹

Imām Ibn Abī Hātim narrates in his *Tafsīr* of this verse, that Ibn ‘Abbās said regarding this verse, “This means, that they sold themselves to Allāh, by waging Jihād in His Path, to establishing His right (of *Tawhīd*) – till the point that they died upon that.”¹²

Imām Ibn Kathīr said, “The majority of the scholars of *Tafsīr*, hold that this verse was sent down regarding every Mujāhid in the Path of Allāh... and when Hishām ibn ‘Āmir plunged into the enemy ranks, some of the people objected to this. So ‘Umar ibn Al-Khattāb and Abū Hurayrah and others refuted them, and recited this verse.”¹³

Imām Al-Qurtubī said, “Hasan Al-Basrī said: Do you know regarding whom this verse was sent down? It was sent down regarding the Muslim who meets the kāfir, and he tells him, ‘Say *Lā Ilāha Illā Allāh*, and if you say it, then you and your wealth is protected from me,’ and the kāfir refuses to say it, so the Muslim says, ‘Then surely, I swear by Allāh, indeed I will sell myself to Allāh,’ – so he goes forth, and fights, until he is killed.”¹⁴

According to the explanation of this verse by the Companions, as we cite below, one who “sells himself” for the sake of Allāh is not to be considered as having committed suicide - even if he plunges himself into one thousand hostile fighters of the enemy forces without wearing any armor, and is killed.

Four:

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¹¹ Al-Baqarah: 207

¹² Refer to *Tafsīr Ibn Abī Hātim* (1/43).

¹³ Refer to *Tafsīr Ibn Kathīr* (1/216); and *Musannaf* Ibn Abī Shaybah (5/303, 322), and *Sunan* Al-Bayhaqī (9/46).

¹⁴ Refer to *Tafsīr Al-Qurtubī* of this verse.

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In the *Hadīth* of *Sabīh* Muslim, containing the account of the young boy and the king in the story of the **People of the Ditch** referred to in *Sūrah Al-Burūj*. "... The boy was then brought and it was said to him, "Renounce your religion," but he refused. So [the King] pushed him towards a group of his men and said to them, "Take him to such-and-such mountain, and climb the mountain with him until you reach the peak. If he renounces his religion [leave him], but if he does not then throw him [off the mountain]."

So they took him and climbed the mountain with him. He said, "O Allāh, save me from them in any way You please," [whereupon] the mountain then began to shake and they all fell off it [except the boy]. He then went walking [back] to the King, and the King said to him, "What did your companions do?" He said, "Allāh saved me from them." So [the King] pushed him towards a group of his men and said, "Take him in a long boat to the middle of the ocean. If he renounces his religion [then leave him], but if he does not then throw him [into the ocean]."

They took him, and he said, "O Allāh, save me from them in any way You please," [whereupon] the boat overturned and they drowned. [The boy] then went walking [back] to the King, and the King said to him, "What did your companions do?" He replied, "Allāh saved me from them." He then said to the King, "You will not be able to kill me until you do what I say!" [The King] said, "What is that?" He replied, "[You should] gather all the people on a single plain and tie me to a [tree] trunk. Then, take an arrow from my quiver and place it in the middle of the bow, and say, 'In the Name of Allāh, the Lord of the boy,' then shoot me [with the arrow]. If you do that, you will [be able to] kill me."

So [the King] gathered all the people in a single plain and tied him to a [tree] trunk. He then took an arrow from his quiver, placed it in the middle of the bow, said, "In the Name of Allāh, the Lord of the boy," and fired the arrow. The arrow hit his temple. [The boy] placed his hand

on his temple, and then died. So the people said, “We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.”

The King was then told, “Do you see what you feared? By Allāh, that which you feared has happened! The people have believed [in the Lord of the boy].” So [the King] ordered for ditches [to be dug] at the junctions of all the roads. When they were dug, fires were lit in them and [the King] said, “Whoever does not renounce his religion, then throw him in [the fire], or tell them to jump into it.” So this was what happened, until a woman came carrying a baby, and she hesitated to jump into the fire, so her child said to her, “O Mother! Have patience, for you are upon the Truth!”¹⁵

The boy, in this *Hadīth*, ordered the killing of himself as a sacrifice in the interest and benefit of the *Dīn*, and this indicates that such a deed is legitimate, and not considered suicide. Keeping in mind, that he did not receive revelation to do such a deed, and that he did not know of the outcome of his decision beforehand – and yet, our *Shari’ah* praised and extolled this story.

Five:



Imām Ahmad has narrated in his *Musnad*¹⁶, from Ibn ‘Abbās, that the Messenger of Allāh said: “I smelled on the Night of Ascension a beautiful fragrance, so I asked Jibrīl about it. He said that it was the fragrance of the hairdresser of Pharaoh’s daughter, and of her (i.e. the hairdresser’s) children. I asked him, ‘What did she do?’ He said, ‘One day she was

¹⁵ Cited by Muslim in The Book of Piety and Heart-Softeners (130), and this is his wording. It is also cited by Ahmad (6/17), Al-Tirmidhī in The Book of Exegesis #340, and Al-Nasā’ī, also in The Book of Exegesis, as it appears in *Tuhfat Al-Asbrāf* (4/199). For the full *Hadīth*, and its explanation, refer to the book by At-Tibyān Publications, “**The People of the Ditch**”.

¹⁶ Refer to *Al-Musnad* (1/310), and a similar narration is in Ibn Mājah (4030).

combing Pharaoh's daughter's hair, and the comb fell from her hand, and said, *"In the Name of Allāh."* The daughter asked, "Do you mean my father?" She said, *"No, rather, my Lord and your father's Lord is Allāh."* The daughter said, "Should I tell my father?" She said, *"Yes."* When she told him, he summoned her, and asked her, "Do you have a Lord other than me?" She said, *"My Lord and your Lord is Allāh."* Pharaoh ordered a copper furnace to be heated, and ordered that she and her children be thrown into it. She said, *"Can I ask for only one thing?"* Pharaoh replied, "What is it?" She said, *"I would like for you to collect my bones, and my children's bones in one piece of cloth, and bury us."* He said, "That is your right upon us."

Her children were thrown in front of her eyes, one after another- till they came to the last boy who was being breastfed. She looked reluctant, but her son said, ***"O mother! Go ahead, for the torment of this world is much less than the torment of the Hereafter!"*** *So she threw herself into it.*¹⁷

And in this *Hadīth*, the Allāh made the infant speak, as was the infant in the preceding story of **People of the Ditch** - telling the mother to jump into the fire, which indicates the virtue of this deed. And if sacrificing one's own self for the sake of the Dīn was not permissible, our *Shari'ah* would not have praised and extolled this action. And the speech of this infant is nothing but a miraculous symbol, showing the virtue of such a sacrificial deed.

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On the authority of Aslam Abī 'Imrān, that when they were fighting a mighty army of the Romans, a man in the Muslim army attacked the Roman ranks until he plunged himself into their ranks, and was in their midst. The people shouted, saying, *"SubhānAllāh! Glory be to Allāh! He has thrown himself into destruction!"* Thereupon, Abū Ayyūb Al-Ansārī

¹⁷ *Imām* Ahmad Shākir declared it *Sahīb* in his *Tabqīq* (verification) of *Al-Musnad* (4/295, # 2,822).

stood up, and said, “O people! You give this (wrong) interpretation to this verse, whereas it was revealed concerning us, the *Ansār*, when Allāh had given honor to Islām, and its supporters had become many, whereupon some of us secretly said to one another ... “*Our wealth has been depleted, and Allāh has given honor to Islām and its supporters have become many, so let us stay amidst our wealth and make up what has been depleted of it.*” Thereupon, Allāh revealed to His Prophet,

“And spend in the Path of Allāh, and do not throw yourselves into destruction.”¹⁸

... refuting what we had said. So, the destruction lay in staying with our wealth and gaining it, and abandoning the battles.” Abū Ayyūb did not cease fighting, until (he was killed and) was buried in Constantine.”¹⁹

Al-Bayhaqī included it, and other narrations in his *Sunan* in a chapter entitled, “*Permissibility For a Man or Men to Fight Alone in the Land of the Enemy,*” thereby citing it as evidence for the permissibility of advancing against a group, even if the more likely result is that they will kill him.

In this *Hadīth*, Abū Ayyūb explained that the verse [Al-Baqarah: 195] does not apply to one who immerses and plunges himself into the ranks of the enemies, even though it may seem to the people that he has thrown himself into destruction. The Companions tacitly approved and accepted this explanation of his [by not objecting].

Seven:

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Mu’āth ibn ‘Afra’ asked the Messenger of Allāh , “What makes Allāh laugh upon His slave?” He replied, “*The slave immersing himself into the enemy without armor.*” Mu’āth then took off his armor and fought until he was killed.²⁰

¹⁸ Al-Baqarah: 195

¹⁹ Refer to Abū Dāwūd (3/27) and At-Tirmithī (4/280) have narrated (and At-Tirmithī graded it as *Sahīh*); and declared *Sahīh* by Al-Albānī in *As-Silsilah As-Sahībah* (13), and *Sahīh At-Targhīb* (1388). Also see *Al-Jāmi’ As-Sahīh* of Al-Wādi’ī (3/200, 4/126, 357, 381, 5/422, 423, 482), and *As-Sahīh Al-Musnad* (140, 327). Also similar narrated by Ibn Hazm in *Al-Muhallā* (7/294); and Ibn Hajar in *Al-Isābah* (3/122). Also see *Fat’h Al-Bārī* (8/33-34).

²⁰ Refer to *Musannaf* Ibn Abī Shaybah (5/338). And in another narration, “When the people met to fight on the Day of *Badr*, ‘Awf ibn Al-Hārith said, ‘O Messenger of Allāh! What causes Allāh to

This *Hadīth*, and the one after it, is a clear evidence for the virtue of *Jihād* operations in which it is almost certain that one will die - and it indicates that *Jihād* has special rules which permit what may normally be prohibited.

And on the authority of Anas ibn Mālik , that a man asked, “O Messenger of Allāh! If I plunge and penetrate into the rows of the *mushrikīn*, and I fight them until I am killed – will I go to Paradise?” The Prophet replied, “Yes.” So the man plunged into the rows of the *mushrikīn*, and fought, until he was killed.²¹

It is also narrated, that on the Day of Uhud, ‘Umar ibn Al-Khattāb said to his brother, Zayd ibn Al-Khattāb, “Take my armor, O my brother!” So Zayd answered, “*I want Shahādah (martyrdom) just as you do!*” So they both left all the armor behind.²²

Eight:

The Messenger of Allāh said, “*The best of the martyrs are those who fight in the first rows of battle, they do not turn their faces (in any direction), until they are killed. Those, are the ones who will fly in the Highest Chambers in Jannah; and your Lord laughs at them, and if your Lord laughs at a slave in this world – then there is no account for him.*”²³

Nine:

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laugh upon His slave?” So he replied, “*That He sees His slave submerge himself into the battle to fight without any armor.*” So ‘Awf ibn Al-Hārith took off his armor, and he went forth and fought, till he was killed as a martyr.” Narrated in *Nayl Al-Awtār* (7/212) of Ash-Shawkānī, and *Al-Isābah* (3/42) of Ibn Hajar.

²¹ Narrated by Al-Hākim. Refer to *Imām* Ash-Shawkānī’s *Nayl Al-Awtār* (7/212).

²² Narrated by At-Tabarānī, and Al-Haythamī narrated it under the chapter, “*Going After Martyrdom*” in *Mujma’ Az-Zawā’id*. And Al-Haythamī said, “Narrated by At-Tabarānī, and its narrators are authentic narrators.” Also refer to *Al-Istī’āb* of Ibn ‘Abdīl-Barr.

²³ Refer to *Kitāb Al-Jihād* of Ibn Al-Mubārak (1/85). And narrated in similar words by *Imām* Ahmad, Abū Ya’lā, At-Tabarānī, and Sa’īd ibn Mansūr. Declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi’* (1107), and similar in *As-Silsilah As-Sahīhah* (2558).

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Ahmad narrated in his *Musnad* from Ibn Mas'ūd that the Prophet said, “Our Lord wonders at two men: a man who stirs from his bed ... to *Salāt* (prayer) ... and a man who raids in the Path of Allah, and his companions are defeated, and he realizes what awaits him in defeat and what awaits him in returning (to combat) - but he returns (to combat) until his blood is spilled. Allāh says, **“Look at My servant! He went back (to combat) hopeful and anxious for that which is with Me, until his blood was spilled.”** ²⁴

Ibn An-Nuhās commented, “Even if there was no other authentic *Hadīth* regarding this topic, except this - it would suffice us as evidence for the virtue of plunging (into the enemy ranks).”²⁵

Ten:

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The Messenger of Allāh said, “Three types of people are beloved by Allāh...” and amongst them was mentioned, “The man who meets the enemy force, so he displays (or erects) his throat to them (i.e. fights them facing them and going towards them, not turning back), until he is killed, or his companions are made victorious.”²⁶

And in another narration, the Messenger of Allāh said:

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“Three people are loved by Allāh (Most High), and He laughs at them, and joys at them: The one, when (his) group is left open (i.e. defeated), he fights behind them (i.e. when they are retreating) by himself, for

²⁴ Refer to *Al-Musnad* (6/22, # 3,949) with the *Tabqīq* of Imām Ahmad Shākir, where he said, “Its chain is *Sahīh*.” Al-Haythamī said in *Mujma’ Az-Zawā’id* (2/255), “Ahmad and Abū Ya’lā narrated it, as did At-Tabarānī in *Al-Kabīr*, and its chain is *Hasan*. Abū Dāwūd narrated it in abbreviated form (2/326). Al-Albānī said in *Mishkāt Al-Masābih* (1207), “It is either *Hasan* or *Sahīh*.” Also in *Subul As-Salām* of As-San’ānī (4/1348-1349).

²⁵ Refer to *Mashāri’ Al-Ashwāq Ilā Masāri’ Al-’Ush’shāq* (1/532).

²⁶ Refer to *Kitāb Al-Jihād* (1/84) of Ibn Al-Mubārak; declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi’* (3074).

*Allāh – so he is either killed, or Allāh helps him and suffices him. And Allāh says, “Look at My slave! How he patiently endured by himself, for Me!”*²⁷

And in another narration, the Prophet said,

...

The Messenger of Allāh said, “Three (types of people) Allāh are beloved by Allāh...” and among them is “... a man who was in a battalion and met the enemy, and they were defeated, but he faced them with his chest until he was killed or victorious.”²⁸

Eleven:

Narrated from Abū Hurayrah, that the Messenger of Allāh said, “Among the best of people, is a man who clasps the reins of his horse in the Path of Allāh, flying on its back; whenever he hears a call (for battle) or advancement towards the enemy - he flies to it, seeking death and being slain with eagerness ...”²⁹

²⁷ Narrated by At-Tabarānī in *Al-Kabīr*; and Al-Haythamī said “its narrators are trustworthy” in *Mujma’ Aṣ-Ṣawā’id* (2/255); declared *Sabīh* by Al-Albānī in *As-Silsilah As-Sabīhah* (3478), and Hasan in *Sabīh At-Targhib* (629). Shaykh Abū Qutaybah Ash-Shāmī mentioned, “When some of the Mujāhidūn in Afghānistān had to strategically retreat in a fierce battle near the city of Jalālabād, after the Russians began an enormous onslaught in that area, using a large number of tanks – our brother, Shaqīq Ibrāhīm Al-Madanī, remained behind alone, to distract the Russians, while the rest of the brothers retreated due to the extremity of the pounding of the bombs upon them; so he fought against them using mortars, until he was killed – may Allāh have mercy upon him. A missile came and exploded near him; no trace of him could be seen, and no grave contained his body. So may Allāh show a gracious mercy to him.”

²⁸ Narrated by Ibn Abī Shaybah in his *Musannaf* (5/289), and At-Tirmithī declared it *Sabīh* (2491, 2492); An-Nasā’ī (1597, 2523), and Ahmad in his *Musnad*; as well as At-Tabarānī in *Al-Kabīr* with a Hasan chain; Al-Hākim also narrated it, and declared it as *Sabīh*. Al-Albānī mentioned in *Mishkāt Al-Masābīh* (1864) that its chain is weak, but it has similar narrations which are strong and authentic. Also, in another similar *Hadīth*, the Prophet said that Allāh loves three types of people, and hates three types of people. So one of the Companions asked, “Who are these three people that Allāh loves?” So the Messenger replied, “A man who raids in the Path of Allāh, patiently enduring, and seeking (the Mercy of Allāh), so he fights until he is killed. And you will find this person with you, written in the Book of Allāh.” He then recited the verse,

“**Verily, Allāh loves those who fight in His Cause in rows as if they were a solid structure.**” [As-Saff: 4]. Declared *Sabīh* by Al-Albānī in *Sabīh At-Targhib* (2569).

This clearly shows that seeking to be killed and pursuing martyrdom eagerly, are legitimate and praiseworthy acts.

Twelve:

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On the authority of Anas ibn Mālik , that on the Day of *Badr*, the Messenger of Allāh said: “*Stand up to the Gardens, the width of which is that of the heavens and the earth!*” ‘Umayr ibn Al-Hamām said, “O Messenger of Allāh: the width of the Gardens is like the heavens and the earth?” The Messenger of Allāh replied, “*Yes.*” ‘Umayr then said, “*Bakbin, Bakbin!*” The Messenger asked, “*What causes you to say this saying of yours, Bakbin Bakbin?*” So ‘Umayr replied, “By Allāh, nothing, O Messenger of Allāh! Except that I hope to be of its people!” So the Messenger said, “*Then indeed, you will be from amongst them.*” So he took out some dates and started eating them. And then he exclaimed, “If I were

²⁹ Refer to Muslim (1889). Declared *Sabīh* by Al-Albānī in *Sabīh At-Targhib* (1226, 2736), and *Sabīh Al-Jāmi’* (5915). The full *Hadīth* ends with, “*And a man on top of a mountain peak or on the bottom of a deep valley, establishing the Salāt, giving the Zakāt, and worshipping his Lord until death visits him. People see nothing from him but good.*” And in other narrations, “*seeking death or being slain...*”. And in the *Musnad* of Abū ‘Awānah (5/59), “*A time will come upon mankind, when the best of them is the man who grasps the reins of his horse in the Path of Allāh, whenever he hears a call (for battle), he gets on its back, and then he seeks death eagerly.*” And yet in another *Hadīth*, the Prophet asked, “*Should I not inform you of the best of mankind in status?*” The Companions responded, “But yes!” So he said, “*A man grasping onto the head of his horse in the Path of Allāh, until he dies or is killed.*” Al-Albānī declared it *Sabīh* in *As-Silsilah As-Sahībah* (255), and *Sabīh At-Targhib* (1298, 2737). And amongst those whom we hope Allāh will include them amongst the ones mentioned in this *Hadīth*, are those Nineteen Lions, those brave brothers of ours, who flew on their horses, eagerly seeking to kill and be killed in the Path of Allāh. May Allāh grant them the Highest Abodes in Paradise, along with the Beloved Ones, and have mercy upon them.

to live long enough to eat these dates - then verily, it is too lengthy of a life!” So he threw away the dates he had with him, and he fought against the enemies, until he was killed.³⁰

From this *Hadīth*, we can see that after this Companion heard of the Gardens and pondered upon it, he could not keep himself away from it due to the yearning of being from its people – so he left alone to fight, with the intention of being killed. And the Prophet did not oppose this. Rather, the Prophet incited this, when he had said, “Stand up to the Gardens, the width of which is that of the heavens and the earth!”³¹

Thirteen:

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And from Anas ibn Mālik that he said: “My uncle Anas ibn Nadhar was absent from the fighting on the Day of *Badr*, so he said: ‘O Messenger of Allāh! I was absent from the first fight in which you fought the polytheists. If I am allowed to witness the fighting against the polytheists, then verily, Allāh will see what I shall do.’ So, when it was the day of *Uhud*, the Muslims were exposed to the enemy, so he said: ‘O Allāh! I seek Your pardon from what these people (meaning his

³⁰ Narrated by Muslim (1901), and authenticated by Al-Albānī in *Sahīh At-Targhib* (1312). An-Nawawī said in his *Sharh* of this *Hadīth*, “It contains the permissibility of immersing and plunging one’s self into the *kuffār*, and seeking *Shahādah* (martyrdom). And this is something which is permissible, and there is nothing wrong with it, according to the majority of the ‘*Ulamā*.” Refer to *Sharh Muslim* (13/46). Shaykh Abū Qutaybah Ash-Shāmī mentions, “Abū Tharr At-Tūnisī – may Allāh have mercy upon him – was killed in Afghānistān. He was a *Hāfīth* of the Book of Allāh, and his yearning was for martyrdom (*Shahādah*) and to meet Allāh (as a martyr). (One night) he was reading some *Qur’ān*, and he could not be patient and wait for the time for battle – so he went forth, alone all by himself, to the Communist enemies of Allāh; and he fought them until he was killed.”

³¹ And in a similar narration, a man asked the Prophet, “Where would I be, O Messenger of Allāh, if I am killed?” He replied, “*In Paradise*.” So the man threw the dates which were in his hand, and he fought until he was killed. Refer to *Nayl Al-Awtār* (7/212).

companions) have done, and I (announce) to You my disassociation from what these people (meaning the polytheists) have done.’ Then he proceeded and was met by Sa’d ibn Mu’āth, so he said: ‘O Sa’d ibn Mu’āth! The Gardens, by the Lord of An-Nadhar... I smell its fragrance from behind Mount Uhud!’ Sa’d later said: ‘I was not able to do what he did (fight as he did), O Messenger of Allāh!’ Anas said: ‘So, we found him with about eighty wounds from strikes of swords, spears and arrows, and we found that he had been killed and the polytheists had mutilated his body. No one recognized him except his sister – she recognized him by his fingers – so Anas said: ‘We thought or assumed that this verse was revealed regarding him and those who are like him:

“Among the believers are men who have been true to their covenant with Allāh (they have gone out for Jihād), of them some have fulfilled their obligations (have been martyred), and some of them are still waiting, but they have never changed (they never proved treacherous to their covenant which they concluded with Allāh) in the least.”³²

Fourteen:

On the authority of Mujāhid , that the Prophet dispatched ‘Abdullāh ibn Mas’ūd and Khabbāb as one brigade, and Dihyah as a brigade on his own.³³

This indicates that regardless of the level of risk in an operation in Jihād, it remains permissible by default, and the greater the risk, the greater the reward.

And similarly, in another narration, the Messenger of Allāh dispatched ‘Amr ibn Umayyah and a man from the *Ansār* as one brigade, and ‘Abdullāh ibn Anīs as a brigade on his own.³⁴

³² Al-Ahzāb: 23. The *Hadīth* is narrated by Al-Bukhārī (2805), Muslim (1903). Al-Albānī declared it *Sahīh* in *Sahīh At-Targhīb* (1358). Ibn Hajar said in the *Sharh* of this *Hadīth*, “From the benefits obtained from the story of Anas ibn Nadhar, is the permissibility of sacrificing one’s own self in Jihād, and the virtue of fulfilling this covenant, even if it is hard upon the soul, and even if it leads to death; and that the prohibition against throwing one’s own self into destruction does not prohibit seeking martyrdom in Jihād. And this *Hadīth* also shows the great and manifest virtue of Anas ibn Nadhar, and the correctness of his *Īmān*, and his true fear of Allāh, and the strength of his certainty.” Refer to *Fat’h Al-Bārī* (6/26-29). And *Imām* Ibn Al-Qayyim said, “And from the benefits extracted from the Battle of *Uhud*, is the permissibility of submerging one’s self into the enemy ranks, as Anas ibn Nadhar and others did.” Refer to *Zād Al-Ma’ād* (3/211).

³³ Refer to Al-Bayhaqī in *As-Sunan Al-Kubrā* (9/100), narrated with a *Sahīh* chain.

³⁴ Refer to the above reference.

Fifteen:

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Al-Bayhaqī narrated, “Ash-Shāfi‘ī said, “One of the *Ansār* was late behind when the massacre of the Companions next to the well of *Ma’unah* took place. By the time he arrived vultures were already devouring his companions. He told ‘Amr ibn Umayyah: **“I am going to go forward onto this enemy, so that they can kill me. I don’t want to be left behind when our companions have been killed.”** He did as he had said, and he was killed. When ‘Amr ibn Umayyah (the only survivor of the incident) told the Messenger of Allāh about what happened, the Messenger of Allāh said good words about that man and then he asked ‘Amr ibn Umayyah: “*And why didn’t you go ahead with him?*”³⁵

And in this *Hadith*, the Prophet did not object to the one who went forth with the intention to be killed – Rather, he encouraged it to the one who returned back, that he should have gone forth also, and been martyred like his companions.

Sixteen:

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On the authority of Anas ibn Mālik that (when the enemy got the upper hand) on the day of the Battle of *Ubud*, the Messenger of Allāh was left with only seven men from the *Ansār* and two men from the Quraysh. When the enemy advanced towards him and overwhelmed him, he said, “*Whosoever repels them from us, for him is Paradise, or he will be my Companion in Paradise.*” A man from the *Ansār* came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words,

³⁵ Refer to *As-Sunan Al-Kubrā* by Al-Bayhaqī (9/100).

“Whosoever repels them from us, for him is Paradise, or he will be my Companion in Paradise.” A man from the *Ansār* came forward and fought until he was killed. This state continued until the seven *Ansār* were killed (one after the other). Then the Messenger of Allāh said to his two (remaining *Qurayshī*) Companions, “We have not done justice to our Companions.”³⁶

Seventeen:

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Ibn Kathīr narrated on the authority of Ibn Is’hāq, that, “Abū Dujānah made himself the human shield of the Prophet , and arrows would strike his back, and it made him suffer, until many arrows had struck him.”³⁷

So we see from this *Hadīth*, that it is permissible to sacrifice one’s self for the sake of protected the commander – and this is not something which is specific to the Prophet

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Eighteen:

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It is narrated in the two *Sahīhs* from Yazīd ibn Abī ‘Ubayd, who said, “I asked Salamah ibn al-Akwa’ , “For what did you give your Bay’ah (pledge of allegiance) to the Messenger of Allāh, on the Day of *Hudaybiyah*?” He replied, “**For death.**”³⁸

Nineteen:

³⁶ Refer to the *Sahīb* of Muslim (1789). As for the statement of the Prophet , “We have not done justice to our Companions.” *Imām* An-Nawawī explained, “The meaning of it is that, the *Quraysh* did not do justice to the *Ansār*; because the two *Qurayshīs* did not come out to fight, but rather, it was the *Ansār* who came out, one after the other (and each one of them was killed).”

³⁷ Refer to *Al-Bidāyah Wan-Nihāyah* (4/34).

³⁸ Refer to *Fat’h al-Bārī* (6/117), *Al-Bukhārī* (4169, 7206); and *Muslim* (1860).

Qays, and the correctness of his conviction and his intention. And it also contains the invitation to wage the battle, and inciting to it, and rebuking those who flee away. And it also contains an indication of what the Companions were upon during the time of the Prophet , of courage and resoluteness at the time of battle.”⁴¹

Ibn An-Nuhās commented, “*Hanūt* is the good fragrances which are applied to the dead specifically. So it is applied, to smell good. And the only reason they (those fighting in the battle) did that was – and Allāh knows best – to prepare for death, and to make an unwavering decision to attain *Shahādah* (martyrdom).”⁴²

Twenty:

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Ibn Jarīr At-Tabarī has narrated that in the Battle of *Mu’tah*, Ja’far ibn Abī Tālib took the flag and fought until he became immersed in the fighting, whereupon he turned to a light-colored horse he had, and wounded it [so he could not escape], then he fought until he was killed. Hence, Ja’far was the first Muslim to wound his horse (in this manner).⁴³

Twenty One:

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Abū Bakr ibn Abī Mūsā narrates, “I heard my father, while he was in the company of the enemy (in the battle), say that the Messenger of Allāh said, “**Verily, the gates of Jannah are beneath the shades of swords,**” A poor man with rags on stood up and said, “O Abū Mūsā, did you hear that from the Messenger of Allāh?” My father replied, “Yes.” The man went back to his company and told them, “I give you my farewell, peace be upon you.” He

⁴¹ Refer to *Fat’h Al-Bārī* (6/52). The Prophet said regarding him , “*What a wonderful man Thābit ibn Qays ibn Shimās is!*” Narrated by *Imām* An-Nawawī in *Tahtib Al-Asmā’* (2/99), and declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi’* (6770).

⁴² Refer to *Mashāri Al-Ashwāq Ilā Masāri’ Al-’Ush’shāq* (1/673).

⁴³ Refer to *At-Tārikh* of At-Tabarī (2/151).

then broke the sheath of his sword and threw it away, and marched towards the enemy striking them with his sword until he was killed.”⁴⁴

Twenty One:

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On the authority of ‘Ikrimah the freed-slave of Ibn ‘Abbās, “‘Amr ibn Al-Jamūh – an elderly man from the *Ansār* – used to have a limp. So when the Prophet went out to *Badr*, ‘Amr said to his sons, “*Take me out.*” So his disability and condition was mentioned to the Prophet – and so he permitted him to stay at home. So when the Day of *Uhud* came, and the people went out (to fight), he told his sons, “*Take me out.*” So they replied, “The Messenger of Allāh allowed you and gave you permission (to stay!)” So he said, “Go far away from me! You prohibited me from the Gardens at *Badr*, and now you forbid me from it at *Uhud!*” So he went out, and when the people met for battle, he asked the Messenger, “If I am killed today - Will I walk to the Gardens despite my limp?” The Prophet answered, “*Yes.*” So ‘Amr replied, “Then I swear by the One Who sent you with the Truth – Verily, I will indeed stride limping into the Gardens today, if Allāh permits.” He then said to a young boy servant of his who was with him, named Salīm, “Go back to your family (you are free).” So the boy said, “What is wrong with you? Will you not allow me to be struck with good (i.e. martyrdom) along with you?” So the man said, “*Then go forth.*” So the boy went forth, and fought, until he was killed. Then ‘Amr went forth, and fought, until he was killed.”⁴⁵

⁴⁴ Refer to Muslim (1902), declared *Sahīb* by Al-Albānī in *Sahīb At-Targhīb* (1309). The original statement of the Prophet is narrated in Al-Bukhārī (2818, 2965, 3024), and Muslim (1742). Also refer to Ibn Hazm in *Al-Muballā* (7/284), Ibn Al-Qayyim in *Zād Al-Ma’ād* (3/79), and Al-Albānī in *Sahīb Al-Jāmi’* (1530, 2750, 3117).

⁴⁵ Narrated by Ibn Al-Mubārak, Al-Bayhaqī, and mentioned by Al-Wāqidi in *Al-Maghāzī*.

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It is also narrated, that, “‘Amr ibn Al-Jamūh said, “By *Allāh!* I will not return to my family until I enter Paradise!” So ‘Umar ibn Al-Khattāb said to him, “O ‘Amr! Do not stipulate something upon Allāh.” So the Messenger of Allāh said, “*Calmly, O ‘Umar! For verily, amongst them are those who, when they take an oath by Allāh – indeed He fulfills them. And amongst them is ‘Amr ibn Al-Jamūh, who will rush into Paradise with his limp!*”⁴⁶

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And in another narration, “‘Amr ibn Al-Jamūh came to the Prophet ﷺ, and asked, “O Messenger of Allāh! If I fight in the Path of Allāh, until I am killed – Will I walk with this leg of mine being perfectly in the Gardens?” – he asked this because one of his legs had disability in it. So the Prophet ﷺ answered, “Yes.” So ‘Amr, his nephew, and his freed-slave was killed on the Day of *Uhud*. So when the Messenger of Allāh ﷺ passed by him, he said, “*It is as if I am seeing you walk with this leg of yours perfectly in the Gardens.*” Then the Prophet ﷺ ordered them three to be buried together in one grave.”⁴⁷

Twenty Two:

⁴⁶ Refer to *Sabīh Al-Mawārid* (1928) by Al-Albānī, where he declared it *Hasan*. And Sa’īd ibn Al-Musayyib narrated that also on the before the Day of *Uhud*, ‘Abdullāh ibn Jahsh رضي الله عنه said, “O Allāh! I swear to You, by You! That tomorrow I will meet the enemy, and then they will kill me, and they will disembowel my belly, and they will cut off by nose and ears – and then you will ask me, “**For what (was this done)?**” And I will answer you, “*For you (O my Lord).*” So he met the enemy the next day, and that was done to him.” Narrated by Ibn Al-Mubārak in *Kitāb Al-Jihād*, and also by Al-Hākīm, and agreed to by Ath-Thahabī, and Abū Nu’aym in *Al-Hīyah*, and ‘Abdur-Razzāq in his *Musannaf*, and Al-Wāqidī in *Al-Maghāzī*, and Ibn Hajar in *Al-Isābah*. Refer to *Fiqh As-Sirah* by Al-Albānī (262).

⁴⁷ Refer to *Abkām Al-Janā’iz* (185), where Al-Albānī declared it *Hasan*.

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It is narrated by Ibn ‘Asākir and Ibn Kathīr that the first Muslim to be killed on the Day of Yarmūk, was a man who came and told Abū ‘Ubaydah ibn Al-Jarrāh , “*I have decided upon myself to exert the utmost effort against them (until they kill me), so do you wish for me to relay something to your Prophet?*” Abū ‘Ubaydah replied, “Give to him my greetings of peace, and inform him that we have indeed found true what our Lord had promised us.” So the man went forth (and fought), until he was killed, may Allāh have mercy upon him.⁴⁸

So these *Ahādīth* show that such actions which lead directly to death, which are done for the benefit of the *Dīn*, and to raise the Word of Allāh, were something well known and widespread amongst the Companions and their followers (*Ṭābi‘īn*).⁴⁹

⁴⁸ Refer to *Tārīkh Dimashq* of Ibn ‘Asākir (67/101), and Ibn Kathīr’s *Al-Bidāyah Wan-Nihāyah* (7/11).

⁴⁹ The original research in Arabic contains 40 narrations, but for brevity we have omitted the remainder.

Verdicts of Scholars Concerning One Who Attacks the Enemy Alone

Having established the permissibility of plunging into the enemy and attacking alone even when death is certain - we proceed and say that the martyrdom operations are derived from this principle, realizing that the prohibition of suicide relates to deficiency or absence of *Īmān*. However, the *Salaf* did not have knowledge of martyrdom operations in their current-day form; for these evolved with the changes in techniques of warfare, and hence they did not specifically address them. However, they did address similar issues, such as that of attacking the enemy single-handedly and terrorizing them by showing that we are not afraid of death. They also deduced general principles under which the martyrdom operations fall, and in doing so they relied on evidences such as those we have mentioned in the previous section. There is one difference between the martyrdom operations and their classical precedent, namely that in our case the person is killed by his own hand, whereas in the other he was killed by the enemy's hand. We will also explain that this difference does not affect the verdict.

Amongst the Scholars of the Companions and *Tābi'īn*

First)

Ibn Al-Mubārak and Ibn Abī Shaybah have reported, that Mudrik ibn 'Awf Al-Ahmase said, "I was in the presence of 'Umar when the messenger of Nu'mān ibn Muqrin came to him and 'Umar asked him about the people, whereupon he replied, "So-and-so and so-and-so were hit, and others and others whom I do not know." 'Umar said, "But Allāh knows them." (The messenger) said, "O *Amīr Al-Mu'minīn!* (There was) a man who sold his life." At this Mudrik said, "That's my maternal uncle, by Allāh, O *Amīr Al-Mu'minīn!* People claimed he threw himself into destruction." 'Umar said, "They have lied (i.e. are mistaken). Rather, he is among those who have bought the Hereafter with this world." Al-Bayhaqī mentioned that that was on the Day of *Nahāwand*.⁵⁰

Second)

Ibn Abī Shaybah has narrated that a battalion of *kuffār* advanced, and a man from the *Ansār* faced them and attacked them, and broke through their ranks, then returned, repeating this twice or thrice. Sa'd ibn Hishām mentioned this to Abū Hurayrah, upon which he recited the verse,

⁵⁰ Refer to the *Musannaf* of Ibn Abī Shaybah (5/303); and also *Fat'h Al-Bārī* of Ibn Hajar (8/33-34), similar narrated by Ibn Jarīr.

“And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”⁵¹

Third)

Al-Hākim and Ibn Abī Hātim have narrated, with a similar narration recorded by Ibn ‘Asākir, that Al-Barā’ was asked about the verse,

“And spend in the Path of Allāh, and do not throw yourselves into destruction.”⁵²

... Does it refer to a man who encounters the enemy and fights until he is killed [and in another narration, “*who plunges into an enemy battalion numbering 1,000, and he goes in with only a sword in his hand*”]? He said, ***“No, rather it is a man who commits a sin, and then says Allāh will not forgive him.”***⁵³

Fourth)

It is narrated that Al-Qāsim ibn Mukhaymarah, one of the famous *Imāms* of the *Tābi’īn*, said regarding the verse,

“And spend in the Path of Allāh, and do not throw yourselves into destruction.”⁵⁴

He said, “Destruction is to abandon spending in the Path of Allāh (Jihād). As for if a man plunges into the enemy who numbers 10,000 - then there is no objection against doing such.”⁵⁵

Verdicts of Renowned Scholars of *Tafsīr*

⁵¹ Refer to his *Musannaf* (5/322).

⁵² Al-Baqarah: 195

⁵³ Refer to *Al-Mustadrak* of Al-Hākim (2/275), and *Tafsīr* Ibn Abī Hātim (1/128). This explanation of the verse was narrated by At-Tabarī in his *Tafsīr* (3/584) from Huthayfah, Ibn ‘Abbās, ‘Ikrimah, Hasan Al-Basrī, ‘Atā’, Sa’id ibn Jubayr, Dhahhāk, As-Suddī, Mujāhid, and others. Also refer to Ash-Shaybānī in *As-Siyar Al-Kabīr*. Ibn Abī Shaybah narrated that Mujāhid said regarding this verse, “When you meet the enemy, then show them your bosom (fight bravely going forth), for indeed this verse was sent down regarding spending.” Refer to his *Musannaf* (5/331).

⁵⁴ Al-Baqarah: 195

⁵⁵ Refer to *Mashārī’ Al-Ashwāq* (1/528).

Fifth)

Ibn Al-‘Arabī said, commenting on the verse,

“And spend in the Path of Allāh, and do not throw yourselves into destruction.”⁵⁶

“There are five views about (the meaning of) “*destruction*” (in this verse):

- Do not give up spending (in the Path of Allāh)
- Do not go out without provision
- Do not abandon Jihād
- Do not take on an enemy you are not capable of withstanding
- Do not despair of forgiveness

At-Tabarī said: “It is general (in scope), and there is no contradiction between them.” He is right, except regarding plunging into the enemy, for scholars have disagreed concerning this. Al-Qāsim ibn Mukhaymarah, Al-Qāsim ibn Muhammad and ‘Abdul-Malik from among our (*Māliki*) scholars have said there is no objection to a man single-handedly taking on an enormous army, if he is strong and (the action) is sincerely for Allāh. If he has no power, then that is self-destruction. It has been said (by some) that if he is seeking martyrdom and his intention is sincere, he can attack, for his goal is to kill one of the enemy forces, and that is clear in the verse,

“And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”⁵⁷

And the correct opinion according to me, is that of permissibility of plunging into an army one cannot withstand, for it contains four [possible] aspects:

- Seeking martyrdom
- Inflicting losses [on the enemy]

⁵⁶ Al-Baqarah: 195

⁵⁷ Al-Baqarah: 207

- Encouraging the Muslims to attack
- Demoralizing the enemy, by showing them that if one man can do this, what will all of the others combined together be able to do!”⁵⁸

And all of these four are fulfilled in martyrdom operations.

Sixth)

Al-Qurtubī said, “Muhammad ibn Al-Hasan Ash-Shaybānī, the student of Abū Hanīfah, said: If a man single-handedly plunges into and attacks 1,000 *mushrikīn*, there is no objection to it if there is hope of success, **or** inflicting loss on the enemy - otherwise it is disliked, for then he would expose himself to death without having benefited the Muslims. As for someone whose aim is to incite the Muslims to emulate his feat, it’s permissibility is not far-fetched, for it contains benefit for the Muslims in certain ways. If his intent is to terrorize the enemy, and demonstrate the Muslims’ strength of *Īmān*, its permissibility is not far-fetched. If there is benefit in it for the Muslims, then giving one’s life for the strengthening of the *Dīn* and weakening of the infidels - then it is the Noble Status by which Allāh has praised the Believers, in His Statement,

“Verily, Allāh has purchased from the believers, their lives and their wealth in return for Paradise being theirs.”⁵⁹

And other such verses in which Allāh has extolled those who sacrifice themselves.”⁶⁰

Seventh)

Imām Ash-Shawkānī said about the verse of self-destruction, “The truth is that words have general implication, and are not specific to the circumstances of revelation. So everything which may be described as worldly or religious self-destruction is implied by it, as stated by Ibn Jarīr At-Tabarī. Amongst that which comes under this verse is a man attacking an enemy army which he can neither overcome, nor have any effect beneficial to the Mujāhidīn.”⁶¹

The implication of Ash-Shawkānī’s words are - that if there is a benefit, it becomes permissible.

⁵⁸ Refer to *Abkām Al-Qur’ān* by Ibn Al-‘Arabī (1/116), and also Al-Qurtubī (2/363-364).

⁵⁹ At-Tawbah: 111. (9/111).

⁶⁰ Refer to *Tafsīr* Al-Qurtubī (2/364). Also refer to *Abkām Al-Qur’ān* by Al-Jassās (3/262-263).

⁶¹ Refer to his *Tafsīr, Fat’h al-Qadīr* (1/297).

Texts of the *Mathāhib*, Schools of Thought

Followers of Imām Abū Hanīfah

Eighth)

Ibn ‘Ābidīn says, “There is no objection against a man fighting alone, even if he thinks he will be killed, as long as he achieves something such as killing, wounding or defeating (the enemy) - for this has been reported from a number of the Companions in the presence of the Messenger of Allāh on the Day of *Ubud*, and he praised them for it. If, however, he knows that he will not inflict any loss on them, it is not permissible for him to attack, for it would not contribute to the strengthening of the *Dīn*.”⁶²

Ninth)

As-Sarkhasī said explaining that, “It is apparent that the stipulation is that his plunging in will indeed inflict damage to the kuffār (if so, then it is permissible).”⁶³

Tenth)

Abū Bakr Al-Jassās mentioned, after mentioning the quote of Ash-Shaybānī mentioned earlier, “If it is like that (i.e. no benefit for the *Dīn*, or damage for the kuffār), then he should not destroy himself since there is no benefit returning to the *Dīn* nor to the Muslims. But, if there is a benefit for the *Dīn* or the Muslims in his destroying himself, then this is a noble position which Allāh praised the Companions...”⁶⁴

And the statement of Ash-Shaybānī – Abū Hanīfah’s student – has already preceded.

Followers of Imām Mālīk ibn Anas

Eleventh)

Ibn Khuwayz Mandād said, as cited by *Imām* Al-Qurtubī, “As for a man single-handedly attacking 100 or more enemy troops... this has two scenarios:

If he is certain, or overwhelmingly believes, that he will kill the subject of his attack, and emerge safe, then it is good; and similarly if he is reasonably certain that he will be killed, but

⁶² Refer to his *Hāshiyah* (4/303).

⁶³ Refer to *Sharh As-Sīyar Al-Kabīr* (1/163-164).

⁶⁴ Refer to *Abkām Al-Qur’ān* by Al-Jassās (3/262-263).

will inflict loss to the enemy or cause damage, or have a beneficial effect for the Muslims, then it is permissible also.”⁶⁵

And statements of Al-Qurtubī and Ibn Al-‘Arabī have already preceded.

Followers of Imām Ash-Shāfi‘ī

Twelfth)

In the completion of *Al-Majmū’* by Al-Mutī‘ī, we find, “If the number of the *kuffār* is twice the numbers of the Muslims, and they do not fear defeat, it is obligatory to stand firm... And if they are more convinced that they will fall in destruction, then there are two possibilities:

- 1) That they may turn back, based on the verse,

“... and do not throw yourselves into destruction.”⁶⁶

- 2) That they may not turn back, and this is the correct view, based on the verse, (meaning),

“O you who believe! When you meet (an enemy) force, take a firm stand against them...”⁶⁷

... And because the Mujāhid only fights in order to slay or to be slain.

If the number of the *kuffār* exceed twice the numbers of the Muslims, then they may turn back. If they are more convinced that they will not be destroyed, then it is better for them to remain steadfast so that the Muslims are not routed. If they are more convinced that they will be destroyed, then there are two possibilities:

- That it is obligatory to turn back, based on the words of Allāh, **“... and do not throw yourselves into destruction.”⁶⁸**

⁶⁵ Refer to his *Tafsīr* (2/364).

⁶⁶ Al-Baqarah: 195

⁶⁷ Al-Anfāl: 45

⁶⁸ Al-Baqarah: 195

- That it is merely recommended for them to turn back, but not compulsory, for if they are killed, they will be victorious with martyrdom.”⁶⁹

Thirteenth)

Imām Al-Ghazālī said, “There is no disagreement that a Muslim can single-handedly attack the rows of the *kuffār* and fight, even if he knows he will be killed. Just as it is permissible to fight the *kuffār* until martyrdom, that is also permissible; because that is contained in Commanding the Good and Forbidding the Evil. But, if he knows that his attack will cause no damage to the *kuffār* – as if a blind or disabled person was to throw himself into the rows of the *kuffār* – then this is something which is forbidden, and it is included in the generality of the verse of self-destruction. Rather, it is permissible to go forth, only when he will not be killed until he kills (or inflicts damage to the *kuffār*), or he knows he will break the morale of the *kuffār* by demonstrating to them his dancing with death, and making them believe that the rest of the Muslims similarly have little fear of death, and that they love *Shahādah* (martyrdom) in the Path of Allāh – and by doing such, the enemies’ strength breaks down.”⁷⁰

And this is one of the most obvious effects – rather, miracle - after a Mujāhid sells himself to His Lord – it is a cause of terror and fright for the enemies of Allāh in the East and the West, and it trembles the highest towers of *kufr* and transgression, and all praise belongs to Allāh Alone.

Followers of Imām Ahmad ibn Hanbal

Fourteenth)

Imām Ibn Qudāmah said, “If the enemy is more than twice the Muslims’ number, and the Muslims are reasonably certain of victory, then it is preferable to remain steadfast on account of the benefit (involved), but if they turn back it is permissible, for they are not immune to destruction... it is conceivable that it is obligatory upon them to stand fast if they are reasonably certain of victory, on account of the benefit; but if they are reasonably certain of being defeated by remaining and being unscathed by turning back, then it is preferable for them to turn back - but if they remain steadfast and firm, it is permissible, for they have a goal of martyrdom, and it is also possible that they will be victorious. If they are reasonably certain of being routed whether they remain put or turn back, then it is preferable for them to (stay put and) remain steadfast to attain the rank of the *Shuhadā’* (martyrs), going forth bravely to the fight, hoping (for Allāh’s Pleasure), and this more virtuous than fleeing; and also because it is possible they might be victorious.”⁷¹

⁶⁹ Refer to the competition of *Al-Majmū’* (19/291).

⁷⁰ Refer to *It’bāf As-Sādah Al-Muttaqīn Sharh Ihyā’ ‘Ulūm Ad-Dīn* (7/26).

⁷¹ Refer to *Al-Mughnī* (9/309).

Fifteenth)

Shaykh Al-Islām Ibn Taymiyyah said, “And it is narrated from Muslim in his *Sahih* from the Prophet ﷺ the story of the **People of the Ditch**, and in it is that the young boy ordered the killing of himself for the *Maslahah* (benefit) of making the *Dīn* triumphant. And for this reason, the Four *Imāms* permitted the Muslim to immerse into the ranks of the *kuffār* - even if he knows that most likely the enemies will kill him – (so they permitted this) as long as there is a benefit for the Muslims in (him doing) that...”⁷²

Followers of Imām Dāwūd Ath-Thābirī

Sixteenth)

Imām Ibn Hazm said, “Neither Abū Ayyūb Al-Ansārī nor Abū Mūsā Al-Ash’arī criticized the man plunging alone into a raging enemy force and remaining steadfast until he was killed... It has been authentically narrated that a man from amongst the Companions asked the Messenger of Allāh ﷺ about what makes Allāh laugh upon His slave, and he answered, “*The slave immersing himself into the enemy without armor*” - whereupon the man removed his armor and penetrated the enemy (ranks, fighting) until he was killed.”⁷³

⁷² Refer to *Majmū’ Al-Fatāwā* (28/540).

⁷³ Refer to *Al-Muhallā* (7/294).

Some Analysis

The *Hadith* of the young boy and the king is the strongest evidence for this issue. The *Hadith* explains that when the boy saw that his being killed in a specific manner would be a means for spreading the *Dīn* - he advised the king - from whom Allāh had protected him up till then - how to kill him, for spreading the *Dīn* was more weighty in his eyes than his remaining alive. So thus, he took part in destroying his own life. Yes, he did not destroy it by his own hand, but his advice was the sole factor leading to his death.

This is just as if a man, suffering from painful wounds, asked someone else to kill him; he would be as guilty of suicide as if he had taken his own life, regardless of who did the killing, for he is the one who requested it – and everyone would agree to this, and would agree that the killing hand here does not change the ruling.

But when the Messenger of Allāh mentioned this young boy in a praising and extolling manner, it becomes clear that the difference between the two deeds is the intention. So he praised the young boy because he indirectly killed himself for the sake of giving victory to the *Dīn* (as opposed to the one who asks someone to kill him due to his misery). So this is crystal clear evidence regarding the permissibility of such a deed, and regarding the permissibility of self-sacrificial operations.

Similarly, Allāh praised those who believed in the young boy's Lord; those who jumped into the ditches of fire, as a victory to the *Dīn*, and preferring their *Dīn* over this world. Nay, even the infant spoke, encouraging its mother to advance when she hesitated about plunging herself into the fire. And Allāh did not make the infant speak, except to speak the Truth. And Allāh revealed a *Sūrah* regarding them, which will be recited eternally, in which they were praised, which described their fate as,

“For them will be Gardens under which rivers flow (Paradise). That is the Great Success.”⁷⁴

So they sacrificed for the sake of their *Dīn*, by selling their souls to Allāh, and that is the Great Success.

The story of the hairdresser of Pharaoh's daughter is similar. We have cited evidences from our *Shari'ah* which fortify these two *Hadiths*, and our *Shari'ah* has praised and extolled the deeds and actions of the People of the Ditch and the hairdresser of Pharaoh's daughter; and

⁷⁴ Al-Burūj: 11

nothing has appeared to contradict sacrificing one's life for raising *Lā Ilāha Illā Allāh*. Hence, the content of these two *Hadīths* is part of our *Shari'ah*, according to the majority of scholars.

In fact, we see that this sort of operation was carried out both, in the presence of the Prophet ﷺ, and after him by the Companions, not once but many times. Furthermore, protection of the *Dīn* is the greatest service a Mujāhid performs, and the evidences do not leave us with any doubt that a Mujāhid may sacrifice his life for the *Dīn*. Abū Dujānah was the human-shield of the Prophet ﷺ, and this supports the permissibility of a person sacrificing himself for others in the interests of the *Dīn*.

Synopsis

It has become clear that the ‘*Ulamā* gave, to the issue of plunging all alone into the enemy with reasonable certainty of being killed, the same verdict as in the cases of death being definitely certain, such that whoever permits the latter, also permits the former.

Further, the majority of scholars gave conditions for the permissibility:

1. Intention
2. Infliction of losses on the enemy
3. Terrorizing them
4. Raising the morale of the Muslims

Al-Qurtubī and Ibn Qudāmah allowed plunging into the enemy with only a sincere intention, even if no other conditions are fulfilled – and this is because seeking martyrdom is legislated matter (*Mashrūʿ*). Since there is no explicit stipulation of the majority’s conditions in narrations, this view appears preferable. The majority deduced their conditions from general standards of the *Shari’ah*, but the general need not restrict the specific. Yes, we do say that if there is no benefit to the Muslims or the Mujāhidīn in a certain action, then it should not be carried out, and is not the most optimal practice, but this is apart from the original permissibility of the act, for to condemn one seeking martyrdom without a firm basis is an injustice, just as it is not proper to go forth to martyrdom for its own sake, without there being another matter which would be of benefit to the Muslims and Mujāhidīn.

The Issue of Using Prisoners as a Human Shield

Just as going forth to the enemy and plunging into their ranks without wearing any armor, is a praiseworthy act which indirectly leads to the killing of one's own self – so is the topic of martyrdom operations, it is just another praiseworthy type, if the intention is sincere. And this is because indirectly killing is exactly the same as directly killing, according to the opinion of the majority of the scholars, as we will explain, *InShā'Allāh*.

The issue of killing Muslim prisoners whom the enemy has used as a human shield resembles the issue at hand, although there is also a difference between them.

The similarity is that both involve ending a Muslim life for the sake of the benefit of the *Dīn*. The difference between the issues is that killing those used as a shield was permitted by scholars out of necessity, for there does not exist any text permitting the killing of someone else, rather it derives from the public interest overshadowing the individual interest. Hence, killing prisoners used as human shields is based on the rule of *Fiqh* the “dire necessities permit the unlawful”, and also of “choosing the lesser of two evils when one is inevitable”. As for martyrdom operations, no such rules need be applied, for we have clear texts encouraging plunging into the enemy ranks in spite of the certainty of being killed, and it is not a case of necessity.

Killing another person is an even greater sin than killing oneself; Al-Qurtubī mentions in his *Tafsīr*⁷⁵ the *Ijmā'* of scholars that anyone who is coerced to kill someone else may not comply. Hence whoever allows killing another Muslim, where no textual evidence exists, but for an overwhelming *Islāmic* benefit, should similarly allow killing oneself for an overwhelming benefit, for the taking of one's own life is less harmful than taking someone else's life. This would be even if we did not have any texts to support martyrdom operations, although we actually do have specific evidences, as mentioned earlier.

And whosoever permits the killing of a Muslim, for the sake of the benefit of the Muslims in general, then he cannot refrain from permitting the killing of one's own self for the sake of the benefit of the Muslims in general. And the only reason the *Fuqahā'* of the past did not address this issue, is because the methods of warfare and the tactics of battles have change drastically.

The Muslim army is ordinarily prohibited from killing not only Muslims, but also *Thimmīs* (*kuffār* living as protected subjects of the Muslim state), as well as old men, women and children from among the *kuffār*. If Muslim prisoners of war are used by the *kuffār* then it is not permissible to fire on them except in cases of dire necessity. In the case of women and children of the unbelievers, however, they could be fired upon for the convenience of war even if it is not dire necessity, for war may need such action, but the intention should not be

⁷⁵ Refer to his *Tafsīr* (10/183).

specifically to kill the non-combatants. And the Prophet of Allāh (may peace be upon him), when asked about the women and children [*Tharāriyy*] of the polytheists being killed during the night raid- he said: “*They are from them*”. And in similar narrations, it is reported that he replied by saying, “*They are from their fathers.*”⁷⁶

In the case of Muslims, however, firing is permissible only if abstaining will lead to an extensive harm, such as a greater number of Muslims being killed than those being used as human shields, or the Muslims being defeated and their land overrun. In such a case, any Muslims killed as a result will be raised up according to their intentions.

The majority of scholars consider it obligatory to attack the enemy in cases of necessity, even if it leads to the members of a human shield being killed.⁷⁷ The Imām Ash-Sharbinī in *Mughnī Al-Muhtāj* gives two conditions which should be satisfied:

1. That the Mujahidīn try their best to avoid hitting the shield deliberately.
2. That they do not intend to kill the people being used as a shield.

And also Ibn Qāsim said, “He said in “*Al-Insāf*”: If they use a Muslim as a shield, then it is impermissible to strike him- except when it is feared (that it is a greater danger if the *kāfir* is not struck), then it is permissible to strike them, while aiming at the *kuffār*. And there is no argument against this (permissibility).”⁷⁸

Shaykh Al-Islām Ibn Taymiyyah said. “And the scholars are *united* that, if the armies of the *kuffār* shield themselves using the Muslim prisoners who are with them, and danger is feared for the (rest of the) Muslims if the *kuffār* are not fought- then it is permissible to fight them, *even* if it leads to the killing of the Muslims who were being used as shields.”⁷⁹

Ibn Taymiyyah said, “If the *kuffār* use Muslims as a human shields, and the *kuffār* cannot be repelled except by killing (the Muslims), then (the Muslim army may shoot), for inflictions and afflictions may strike one in this world who does not deserve it in the Hereafter, and it counts as a misfortune for him (for which he may be rewarded). Some expressed this by saying: “The killer is a Mujāhid and the killed one is a martyr.”⁸⁰

⁷⁶ Refer to “*Fat’h Al-Bārī*” (6/146), and “*Al-Minhāj Sharh Sabīh Muslim Ibn Al-Hajjāj*” (12/49), “*Sunan Ibn Mājah*” (2/967), “*Sunan Abī Dāwūd*” (3/56), “*Musnad Ahmad*” (4/38), Al-Bayhaqī (9/78), Ibn Abī Shaybah (12/388), At-Tabarānī in “*Al-Kabīr*” (8/102), Al-Baghawī in “*Sharh As-Sunnab*” (10/50), Al-Humaydī (2/343, # 781), and At-Tahāwī in “*Ma’ānī Al-Āthār*” (3/221), and “*Jāmi’ Al-Uṣūl*” by Ibn Al-Athīr (2/733), and Ibn al-‘Arabī in ‘*Āridhat al-Ahwathī*’ (7/65).

⁷⁷ Refer to Ash-Shawkānī’s *Fat’h Al-Qadīr* (5/447), *Mughnī Al-Muhtāj* (4/244), *Hāshiyat Ad-Dusūqī* (2/178), and Ibn Qudāmāh’s *Al-Mughnī* (10/505).

⁷⁸ Refer to “*Al-Hāshiyah ‘Alā Ar-Rawḍī*” (4/271).

⁷⁹ Refer to “*Majmū’ Al-Fatāwā*” (28/537-546, 20/52).

⁸⁰ Refer to “*Majmū’ Al-Fatāwā*” (10/376).

The majority of *Hanafīs* and *Mālikīs*, as well as *Imām* Sufyān Ath-Thawrī, have permitted attacking when the enemies have used Muslims as human shields, whether or not abstaining would be detrimental or lead to defeat, reasoning that otherwise Jihād would never take place.⁸¹ The weakness of this position is clear, in that the sanctity of a Muslim life is greater than to allow its taking without a clear proof, and moreover such shields are not universally used, and so Jihād would not necessarily come to a halt.

In the case of women children and old men from among the *kuffār* being used as shields, the majority of *Abnāf*, *Shawāfi'* and *Hanābilah* have permitted attacking them even if it is not a dire necessity, as long as it is just a need.⁸² The *Mālikīyyah* differed, despite the fact that they permit fighting the *kuffār* even if they use Muslims as human shields, even if there is no dire necessity, and it leads to the killing of those Muslims as human shields – and this is a strange disparity; but for brevity we will not mention their reasoning.⁸³

⁸¹ Refer to *Fat'h Al-Qadīr* (5/448), *Abkām Al-Qur'ān* of Al-Jassās (5/273) and *Minah Al-Jalīl* (3/151).

⁸² Refer to *As-Siyar Al-Kabīr* (4/1554), *Mughnī Al-Muhtāj* (4/224) and *Al-Mughnī* (10/504).

⁸³ Refer to Dardīr's *Ash-Sharh Al-Kabīr* (2/178) and *Minah Al-Jalīl* (3/150).

The View of the Scholars Concerning One Who Assists in Killing

Plunging into the enemy ranks without hope of escape is the greatest means by which a Mujāhid contributes to killing himself, and contributing to one's own death is just like killing oneself, just as one who deliberately, but indirectly, causes the death of someone is just like one who actually killed him directly. The majority of scholars, from amongst the *Mālikiyyah*, *Shāfi'iyyah*, and *Hanābilah*, have subjected one who kills someone indirectly to being killed in retaliation just as in the case of a direct murder.

Among the textual bases for this is that which Al-Bukharī has reported, that a boy was assassinated, whereupon 'Umar said, "*Even if all of the People of San'a' (Yemen) had taken a part (of this assassination), then I would indeed kill them all due to him.*" From a rational angle, if killing in retaliation were to be halted in such a case, murder would increase, for murderers would merely use one or more accomplices without fear of being executed for the crime. The monetary compensation of blood-money would not deter all murderers, especially the rich.⁸⁴

Hence it is fitting for all the participants to be executed, and in a similar light the Qur'an describes one who kills one person to be like one who has killed all of mankind.

So, if one who contributes to killing himself by plunging into the enemy is praised because of the sincere intention of lifting the Word of Allāh - then this praise applies independent of the weapon and manner in which he gives up his life. We have already mentioned in evidence # 12 and # 13 the Companions' actions, and no criticism or stipulation has been recorded from the Prophet of such a practice.

Hence, if allowing oneself to be killed by the enemy is permissible when it is in the beneficial interests (*Maslahah*) of the Muslims, then directly killing oneself for the same purpose should be allowed – especially when such infliction of damage to the *kuffār* cannot be done except using these methods of self-sacrificial operations; and in such a case a Mujāhid is exempted from the general texts which prohibit taking one's own life.

⁸⁴ Refer to *As-Sayl al-Jarrār* of Ash-Shawkānī (4/397), *Tafsīr Al-Qurtubī* (2/251), *Majmū Al-Fatāwā* of Ibn Taymiyyah (20/382), *Al-Babr Ar-Rā'iq* (8/354), *As-San'ānī* in *Subul As-Salām* (3/493), and *As-Sam'ānī* in *Qawāti' Al-Adillab* (2/243).

Definition of a Shahīd (martyr)

Imām An-Nawawī has enumerated seven explanations for why the martyr is called “*Shahīd*”⁸⁵:

- (1) Because Allāh and His Prophet have testified (*Shahādah*) concerning his entry into Heaven
- (2) Because he is alive with his Lord
- (3) Because the Angels of Mercy witness (*Shahādah*) the taking of his soul
- (4) Because he will be among those who testify (*Shahādah*) over nations on the Day of Resurrection
- (5) Because his faith and good ending have been witnessed (*Shahādah*) externally
- (6) Because he has a witness (*Shahādah*) to his death, namely his blood
- (7) Because his soul immediately witnesses (*Shahādah*) Heaven

Ibn Hajar has mentioned fourteen means by which a person can acquire the title, some of them specifically related to being killed in the path of Allāh and others not.⁸⁶

And the *Fuqahā’* have given the *Shar’ī* definition as follows:

According to the followers of the *Hanafī Math’hab*:

Then, from the author of *Hāshiyah Ibn ‘Abidīn*: “... he is the one whom the polytheists have killed, or has been found killed in the course of battle and has signs of injury that are either apparent or concealed, such as bleeding from the eye, or the likes.”⁸⁷

And also, Az-Zayla’ī said: “... anyone who is killed fighting the warmongers, transgressors or highway robbers in that (his death) is in some way linked to the enemy, *whether directly or indirectly*, is a martyr. And anyone whose killing is not linked to the enemy is not a martyr.”⁸⁸

According to the followers of the *Mālikī Math’hab*:

Ad-Dardīr said, in *Ash-Sharh Al-Kabīr*: “... he is only the one who is killed fighting the warmongers, even if: he is killed in the land of Islām by the warmongers that have invaded the Muslims, or he did not fight because he was unaware (of the fighting) or was asleep, or he was killed by a Muslim who thought he was a *kāfir*, or he was stomped to death by a

⁸⁵ In *Sharh Sahīb Muslim* (1/515) and *Al-Majmū’* (1/277).

⁸⁶ Refer to *Fat’h Al-Bārī* (6/43).

⁸⁷ Refer to *Hāshiyah Ibn ‘Abidīn* (2/268), and *Al-Ināyah* margins of *Fat’h Al-Qadīr* (2/142).

⁸⁸ Refer to *Tabyīn Al-Haqā’iq* (1/247), and *Al-Babr Ar-Rā’iq* (2/211). **Trans. Note:** The *Abnāf* are the only ones who hold this opinion, as will be discussed shortly.

horse, or he accidentally killed himself by his own sword or arrow, or he fell in a well or fell from a high tower during the fighting.”⁸⁹

According to the followers of the *Shāfi’ī Math’hab*:

Ibn Hajar said he is: “... the one who is killed sincerely fighting against the *kuffār*, going towards them and not showing them his back.”⁹⁰

And in *Mughnī Al-Muhtāj*: “... he is the one who is killed while fighting the *kuffār*, going towards them and not showing them his back, so that the Word of Allāh may be the highest, and the word of those who disbelieve may be the lowest, without seeking any part of this World.”⁹¹

According to the *Hanbalī Math’hab*:

From *Kishāf al-Qinā’*: “... the martyr is the one who dies as a result of fighting with the *kuffār* during the time of fighting.”⁹²

And Ibn Qudāmah said: “... so if the martyr’s weapon comes back upon him and kills him, then he is like the one who was killed by the hands of the enemy. And Al-Qādhī (‘Iyādh) said: He is to be washed and prayed over because he did not die by the hands of the *kuffār*. This is similar to the one whom this happens to outside of the battlefield, and supporting this is what Abū Dāwūd⁹³ narrated from a man from the Companions of the Prophet

who said: “We attacked the territory of (the tribe of) *Jubaynah*, so a man from the Muslims was chasing after one of them and struck him, thereby hitting himself with his own sword. So, the Messenger of Allāh said: ‘Your brother, O Muslims!’ So, the people rushed to him and found that he was dead. The Messenger of Allāh then wrapped him in his bloody garment and prayed over him. So, the people asked: ‘O Messenger of Allāh! Is he a martyr?’ He replied: ‘Yes, and I am a witness for him (to that).’⁹⁴

Some people may waver about the permissibility of martyrdom operations because the Mujāhid is killing himself. In order to dispel this confusion, we may remind ourselves that the *Sharī’ah* often gives a differing verdict about two actions which externally appear the same, but differ in the intentions behind them. For example:

⁸⁹ Refer to *Asb-Sharh Al-Kabīr* (1/425).

⁹⁰ Refer to *Fat’h Al-Bārī* (6/129).

⁹¹ Refer to *Mughnī Al-Muhtāj* (1/350).

⁹² Refer to *Kashf al-Qinā’* (2/113).

⁹³ Refer to *Sunan Abī Dāwūd* (2539).

⁹⁴ Refer to *Al-Mughnī*, in *Kitāb al-Janā’iz* (2/206).

- Marrying a divorced woman is permissible, but doing so with the sole intention of making her permissible to the first husband is prohibited.
- Paying back a loan with more than the amount which was borrowed is allowed, but if the excess is stipulated in the contract, it is prohibited, and it is *Ribā* (interest).
- One who performs Jihād in order to raise aloft the word of Allāh is a Mujāhid, but one who fights for the sake of showing off bravery is among the first who will be taken to Hell.
- Mistakenly striking oneself with one's own weapon makes one *Shahīd* (according to the majority) but deliberately killing oneself to escape the pain of wounds makes one deserving of Hell.

These examples, all based on the *Hadīth*, “*The reward of deeds depends upon the intentions...*”⁹⁵ clearly support the notion that the verdict concerning the *Shahīd* does not differ based on which hand is the killer, provided the intention is pure. So, one who has a bad intention and is killed by the enemy is deserving of the Fire, as would be the case if he kills himself out of pain and distress. And, one who has a sincere intention will be in Heaven, whether he is killed by the enemy, or kills himself in error. And, one who helps in killing himself for the benefit of the *Dīn* will be in Paradise, like the young boy, *InShā’Allāh*.

⁹⁵ Narrated by Al-Bukhārī (1), and also declared *Sahīb* by al-Albānī in *Sahīb At-Targhib* (10, 1330).

Definition of Suicide

Al-Intihār (suicide) in the Arabic language is used as “the man committed suicide”- meaning he killed himself. Refer to *Lisān al-‘Arab* and *Tāj al-‘Urūs*, under “*Nahr*”.⁹⁶

But the *Fuqahā’* (scholars) did not use this definition.

Some said, “The killing of a human of himself by using any means whatsoever.”

Others said, “That a person kills himself due to an anger or grief that he has.”⁹⁷

Others said, “It is throwing one’s own self into destruction due to a worldly harm inflicted upon him.”⁹⁸

Allāh says,

“Do not kill yourselves; Surely, Allāh is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire. And that is easy for Allāh.”⁹⁹

Imām al-Qurtubī explained this verse “And the scholars are upon *Ijmā’* (consensus) that what is meant in this verse, is the prohibition of people (Muslims) to kill one another. And its literal wording also implies a prohibition for a person to kill himself **due** to any **worldly desire**, or seeking for *wealth* in such a way which he endangers his life with utter destruction; and the verse also implies the meaning of ‘Do not kill yourselves **due** to **misery or fury**’- So all of this is implied by this verse.”¹⁰⁰

So thus, it can be said that the prohibited suicide is, “Killing one’s own self without any valid Islāmic reason found in the texts of the *Shari’ah*.”

⁹⁶ Also refer to *al-Qāmūs al-Mubtā’* (616)

⁹⁷ This includes anxiety, hunger, thirst, pain, etc...

⁹⁸ As is in the *Hadīth*, “Among those before you, there was a man with a wound, and he was in anguish, so he took a knife and cut his hands, and the blood did not stop until he died. Allāh said, “*My servant has hastened the ending of his life, so I have prohibited Paradise to him.*” Refer to al-Bukhārī (3463), Muslim (116), *Sahīb at-Targhib* (2456) of al-Albānī, and also *as-Silsilah as-Sahībah* (462).

⁹⁹ An-Nisā’: 29-30

¹⁰⁰ Refer to *Tafsīr al-Qurtubī* (5/156)

And the person who commits suicide, for any of the [invalid] reasons that have been just mentioned- there is no difference amongst the scholars that it is a major sin, and such a person is worthy of being punished in the fire.

Nay, Islām has even prohibited that which is *even less* than suicide itself- **such as making *Du'ā* for death upon one's own self for any disaster which has fallen upon him...** As is clear in the *Hadīth*:

“Let not any of you wish for death on account of a harm which has befallen him. But, if he must, he should pray, ‘O Allāh! Keep me alive as long as life is better for me, and take my life when death is better for me.’”¹⁰¹

And in a narration in *Sahīh Ibn Hibbān* it is included, “...on account of a harm which has befallen him ***in this world***.”¹⁰²

Thus, *suicide* is committed for a *misery* or *harm* which has befallen, such as *adversities*, *severe illness*, and such; or it is done for no reason at all whatsoever, like a game, without any worldly reasons, nor due to any *Islāmichy* valid reason. And both situations are prohibited by the *Shari'ah*, as is mentioned in the *Qur'an* and *Sunnah*.

All of these texts prohibiting suicide are related to killing oneself for worldly motives such as pain or anguish or lack of patience, and not for raising aloft the Word of Allāh. We have already cited the evidences for permitting a Mujāhid to plunge into the enemy ranks without armor, and these exempt the Mujāhid from the generality of the suicide texts.

Can one then say that one who kills himself in order to lift the Word of Allāh - to inflict damage and losses on the enemy, to terrorize them, and with a sincere intention - can we describe him as one committing suicide? That is a grave slander. We say that the prohibition of suicide is on account of its resulting from weakness or lack of *Īmān*, whereas the Mujāhid in a martyrdom operation is sacrificing himself on account of the strength of his *Īmān*. The boy in the account of the People of the Ditch referred to in *Sūrah Al-Burūj* effectively killed himself for such a reason, and his deed was praiseworthy. Similarly, the Prophet

wished for death in the Path of Allāh not once but thrice [the *Hadīth* was cited at the start of this essay], and it was permissible because it was not on account of harm which had befallen him, but rather it sprung forth from strong *Īmān*. So, when the rationale of the prohibition of suicide becomes clear, one arrives at the conclusion that martyrdom operations are permissible and praiseworthy when undertaken for the benefit of the *Dīn* and *Jihād* in the Path of Allāh.

¹⁰¹ Refer to al-Bukhārī (5671, 6351), Muslim (2680). Ibn Hazm رحمه الله declared it *Sahīh* in *al-Muballā* (5/167), and likewise Ibn Hajar in *Fat'h al-Bārī* (13/234), and likewise al-Albānī in *Sahīh al-Jāmi'* (7611, 7265).

¹⁰² Also refer to *al-Muballā* (5/165), where Ibn Hazm declared its chains to be *Sahīh*, and *Sahīh an-Nasā'ī* (1716), where al-Albānī declared it *Sahīh*.

The Verdict of Shaykh Muhammad Nāsir Ad-Dīn Al-Albānī

The *Shaykh*, may Allāh have mercy upon him, was asked¹⁰³:

“(A question) regarding modern-day militant operations, there are some forces named, “Commandos” – and after this happening, the (Jewish) enemy represses the Muslims... So these suicidal brigades wear explosives, and goes to the tanks or such of the enemies, and then he gets killed... What’s the ruling regarding this, is this considered suicide, or something else?”

The *Shaykh* answered:

“This is not suicide. Because suicide, if when a person kills himself to escape a hard life which he is going through. But as for this thing which you are asking about, this is not suicide – Rather, this is Jihād in the Path of Allāh...

But there is a note which should be considered – this type of action should not be carried out individually, or alone (based on one’s own decisions). Rather, it should only be carried out according to the command of the leader of the *Jaysh* (i.e. Mujāhidīn).

So if the commander is not dependant upon the life of this *Fidā’ī* (self-sacrificer), and the commander believes that even after losing this Mujāhid, there is a great profit from another angle, meaning the killing of a large number of the *mushrikīn* and *kuffār* – then the decision is up to the commander, and it is obligatory (*Wājib*) to obey him. And this is (obligatory) even if the particular person (being ordered) does not want to do such an operation, it is still obligatory to obey him...”

Questioner interrupts:

“So there is no problem in doing such?”

The *Shaykh* responds:

“No, there is no problem in doing such. We (the scholars) do not label this as “suicide”. And suicide is one of the worst sins which Islām has prohibited. No one does that, except one who is displeased with His Lord, and rejecting the Decree of Allāh. And refuge is sought with Allāh!

As for this (Mujāhid), then he goes forth, as many of the *As-Salaf As-Sālih*, and from amongst the Companions and those after them - used to go forth, plunging into the *kuffār*

¹⁰³ Refer to the series of tapes of the *Shaykh*, “*Silsilah Al-Hudā Wan-Nūr*”, tape # 134. Beginning at the time span 23:24. And it can be downloaded at:

http://media.islamway.com/lessons/nasser/143-al-hodā_wa_al-noor/134.rm

enemy, attacking them with his sword (alone), and used the sword against them, until they were killed, while they were patient and satisfied, because they believed that the Paradise are in front of them.

So what a difference there is! Between one who kills himself in this method of Jihād, and one who escapes from a hard life by committing suicide.

But if it is done haphazardly and on one's own decision, then this goes under the warning of self-destruction. But if it is done upon the command of the leader of army (of Mujāhidīn), the one who knows the realities of the battlefield, and its necessities, and its benefits, etc. – then this is something permissible. No, rather, it is something virtuous.”

The Verdict of Shaykh Muhammad ibn Sālih Al-‘Uthaymīn

The Shaykh, may Allāh have mercy upon him, was asked¹⁰⁴:

“O noble Shaykh! You, may Allāh preserve you, must have heard about what event took place on Wednesday... when more than twenty Jews were killed at the hands of one of the Mujāhidīn, and more than fifty Jews were injured. And this was done by the Mujāhid after strapping explosives on himself, and then he entered into one of the celebrations of the Jews, and exploded it... so is this action considered suicide, or is it Jihād?”

The Shaykh answered:

“This young man who wore these things... Who is the first one he kills? He kills himself... So there is no doubt that he is the one who has caused his own death. So this is not permissible in such a situation, except if there is a great benefit (*Maslahah*) for Islām. (It is not permissible) to merely kill a handful of individuals, or to merely injure the leaders or commanders of the Jews.

But, if there is a great benefit, and a big interest in it for Islām, then verily, it is permissible. And *Shaykh Al-Islām* Ibn Taymiyyah has proved this, and gave an example using the young boy (from the People of the Ditch).

The young boy was a Believer, who was in a nation which was governed by a *musbrik*, *kāfir*, ruler... [*the Shaykh then goes on to mention the story of the People of the Ditch*]

So *Shaykh Al-Islām* Ibn Taymiyyah said, “So Islām was greatly benefited by this (the boy’s killing of himself).” And it is well known, that the young boy caused his own death, there is no doubt in this whatsoever. But, by his killing himself, a great benefit was attained... But as for killing merely ten, or twenty, or thirty Jews – and then maybe the Jews will come back and take revenge, by killing hundreds!”

So in summary, what is apparent from the *Shaykh’s* opinion, is that he views these types of operations are in need of being examined with deep understanding of, and pondering about, and looking into the outcomes and fruits of these operations, by choosing the heavier of the benefits, and deterring the more harmful things. So the *Shaykh* has attached the ruling of such operations upon the outcomes of them. And that if there is a great benefit for the Muslims and raising of the banner of *Tawhid*, then it is permissible. But if not, and rather, it leads to more harms and evils, then it is impermissible. And it is obvious, that it is up to the experts of the Jihād – and that is none other than the commanders of the Mujāhidīn – to look into these matters.

¹⁰⁴ Refer to the series of tapes, “*Al-Liqā’ Ash-Shabirī*”, tape # 20. Beginning at the time span 5:16. It can also be downloaded from the *Shaykh’s* own website:

<http://www.binothameen.com/sound/snd/a0015/a0015-22b.rm>

The Verdict of Shaykh Sulaymān Al-‘Ulwān

Shaykh Sulaymān Al-‘Ulwān, may Allāh hasten his release, was once asked,

“To the noble Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān, may Allāh, the Most High preserve him: You know what is happening to the Palestinians at this time from the crimes of the Jews and the humiliating Arab silence. So is there, in the self-sacrificial operations against the Jews, any opposition from the Shari’ah?”

The *Shaykh* answered:

In the Name of Allāh, the Beneficent, the Merciful...

The pestering Jews are the gatherers of all the shameful defects and the collectors of the aggravations and the evils, and they are the most severe enemies of Allāh against Islām and its people. He, the Most High, said:

“Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and the mushrikūn.”¹⁰⁵

And Allāh has made it obligatory fighting against them and make Jihād against them so that the Word of Allāh is the highest, and the word of those who disbelieve is the lowest. Yet all this is when the enemies of Allāh remain within their states and do not break their contracts and covenants and do not seize the wealth of the Muslims and overtake their states. He, the Most High said:

“Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the Dīn of Truth (Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.”¹⁰⁶

¹⁰⁵ Al-Mā’idah: 82

¹⁰⁶ At-Tawbah: 29

But when the enemies of Allāh place their swords upon the throats of the Muslims and terrorize their children and elderly, and overtake their states and violate their chastity - then it is obligatory from among all the people of ability to fight them and spill their blood and make an ongoing Jihād against them until the full liberation of Palestine and all the countries of the Muslims. And it is not allowed in the *Shari'ah* to surrender any of the lands of the Muslims to the Jews or to make peace with them because they are a people of deception and deceit and of breaking of treaties.

And I see that in this time, in which the Muslims are unable to (fully) fight the Jews and destroy them and expel them from the Holy Land, that the best treatment and the greatest medicine that we apply to the brothers of monkeys and pigs (i.e. the Jews) is that we perform these martyrdom operations, and put forward our souls as a sacrifice for the motivation of *Īmān*, and for praiseworthy goals, such as planting terror into the hearts those who disbelieve and inflicting damage upon their bodies and losses in their wealth.

And the evidences permitting the martyrdom operations are many and I have mentioned elsewhere around ten evidences, and I've listed their fruits, and the benefits of performing them.

He, the Most High, said:

“And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”¹⁰⁷

And in the narrations of the Companions and the *Imāms* of the *Tābi'in*, concerning the meaning of this verse, are strong evidences concerning that the one who sells himself to Allāh and plunges into the ranks of the enemy headlong, without turning back, even if he is certain that they will kill him, that he is a *Muhsin* (i.e. sincere in his devotion) in that, and that he receives the rewards from him Lord with the patient ones and the hopeful martyrs.

And in “*Sabīh Muslim*”, #3,005 from the path of Hammād Ibn Salamah, “Thabit Al-Banānī narrated to us from Abdur-Rahmān Ibn Abī Laylā from Suhayb from the Prophet, peace by upon him, in the account of the King, Sorcerer, Monk, and the Young Boy. Till the end of the *Hadīth*.

And in it the *Muwabbid* (pure monotheist) young boy proclaimed to the *kāfir* king, “*You will not be able to kill me until you do what I say!*” [The King] said, “*What is that?*” He replied, “[*You should*] *gather all the people on a single plain and tie me to a [tree] trunk. Then, take an arrow from my*

¹⁰⁷ Al-Baqarah: 207

quiver and place it in the middle of the bow, and say, 'In the Name of Allāh, the Lord of the boy,' then shoot me [with the arrow]. If you do that, you will [be able to] kill me."

So [the King] gathered all the people in a single plain and tied him to a [tree] trunk. He then took an arrow from his quiver, placed it in the middle of the bow, said, "*In the Name of Allāh, the Lord of the boy,*" and fired the arrow. The arrow hit his temple. [The boy] placed his hand on his temple, and then died. So the people said, "*We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.*"

The King was then told, "*Do you see what you feared? By Allāh, that which you feared has happened! The people have believed [in the Lord of the boy].*" So [the King] ordered for ditches [to be dug] at the junctions of all the roads. When they were dug, fires were lit in them and [the King] said, "*Whoever does not renounce his religion, then throw him in [the fire], or tell them to jump into it.*" So this was what happened, until a woman came carrying a baby, and she hesitated to jump into the fire, so her child said to her, "*O Mother! Have patience, for you are upon the Truth!*"¹⁰⁸

So in this, there is evidence for the correctness for these martyrdom operations that the Mujāhidūn in the Path of Allāh perform; those who are waging the war against the Jews and Christians and those who make mischief in the Earth.

This is because, the boy showed the king the means with which to kill him, after the king was unable to do that after trying unsuccessfully and seeking the help of the soldiers and aids. So this action of the boy shows that he caused the killing of his own self, and he took a part of killing himself. And that which proves the unity of the action of the young boy and the martyrdom operations, is something which is clear and obvious – For indeed, indirectly causing the death of a soul, carries the same ruling as directly killing a soul.

And the goal of these two actions (of the young boy, and of martyrdom operations) is making the truth victorious and supporting it, and inflicting harm upon the Jews and Christians and the *musbrikīn* and their allies, and weakening their strengths and striking terror into their souls.

And the benefit (*Maslahah*) requires that the Mujāhidīn sacrifice one or more of their men in order to inflict damage on the disbelievers and terrorizing them and weakening their strengths. He, the Most High, said:

¹⁰⁸ Cited by Muslim in The Book of Piety and Heart-Softeners (130), and this is his wording. It is also cited by Ahmad (6/17), Al-Tirmidhī in The Book of Exegesis #340, and Al-Nasāʿī, also in The Book of Exegesis, as it appears in *Tuhfat Al-Asbrāf* (4/199). For the full *Hadīth*, and its explanation, refer to the book by At-Tibyān Publications, "**The People of the Ditch**".

“And make ready against them all you can of power, including steeds of war ¹⁰⁹- to terrorize ¹¹⁰ the enemy of Allāh and your enemy.” ¹¹¹

And most of the people of knowledge have permitted for the Muslim to submerge himself into the ranks of the disbelievers, even if he is certain that they will kill him. And the evidences for this are many.

And most of the scholars permitted killing the Muslim prisoners if the disbelieving enemy takes them as shields, and if the evil of the disbelievers and their harm can not be prevented except by killing the Muslim prisoners - then the killer is a Mujāhid and receives the rewards and the killed (prisoner) is a martyr. And Allāh knows best.

Your brother, Sulaymān Ibn Nāsir Al-‘Ulwān
Buraydah, Al-Qasīm - 10/07/1421

¹⁰⁹ *Shaykh* ‘Abdur-Rahmān As-Sa’dī رحمه الله says in the *Tafsīr* of this Verse: This means everything that you are able to make ready, from intellectual strength to physical strength; and all types of weaponry which will help in combating against them; and this includes various types of skills by which artillery and defenses can be produced; machine guns and bullets, airplanes, land vehicles and water vehicles, tanks, trenches, and defense systems; advice and politics which counter the evil plans of the enemies and help advance the Muslims; encouraging target-practice, bravery and courage, and teaching planning skills and organizational skills... And if these cannot be fulfilled except by learning these skills, then it becomes obligatory to learn them- (as one of the *Usūl* of *Fiqh*) “Whatever is necessary to fulfill an obligation (*Wājib*), then it too is an obligation”. Refer to *Taysīr Al-Karīm Ar-Rahmān* (285-286).

¹¹⁰ *Shaykh* ‘Abdullāh ‘Azzām رحمه الله once said in a speech, “And we are terrorists, and terrorism is a *Farīdhab* (obligation) according to the *Kitāb* and *Sunnah*- and let the East and the West bear witness that we are terrorists **“And make ready against them all you can of power, including steeds of war- to terrorize the enemy of Allāh and your enemy”**- so terrorism (*Irbāb*) is an obligation (*Farīdhab*) in the *Dīn* of Allāh.” And whosoever refuses to believe in a *Fardh*, is a *kāfir* according to *Ijmā’*. *Shaykh* ‘Abdul-Qādir Ibn ‘Abdul-‘Azīz فك الله أسره said in his last *Bayān* before being imprisoned, entitled “*Hāthā Bayānun Lin-Nās: Al-Irbābu Min Al-Islām Wa Man Ankara Thalika Faqad Kafar*” pg. 3: “Firstly: Terrorism is from *Islām*, and whoever rejects that then he has disbelieved. And that is due to His (Most High)’s Saying: **“And make ready against them all you can of power, including steeds of war to terrorize the enemy of Allah and your enemy”** [*Al-Anfāl*] So terrorizing the *kāfir* enemy is a *Sbar’i* obligation by the clear text of this *Āyah*, and whosoever rejects that then he has disbelieved, due to His (Most High)’s Statement: **“and none but the disbelievers reject Our Āyāt”** [*Al-‘Ankabūt*] And the *Juhd* (mentioned in the Arabic of the *Āyah*) is the rejection and belieing upon the tongue. And He (Most High) said: **“And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him? Is there not a dwelling in Hell for the disbelievers”** [*Al-‘Ankabūt*]. So whosoever says that *Islām* is free from terrorism or wants to differentiate between the two, then he has disbelieved. So terrorism is from *Islām*. And with this, you know that the ones who say that they want to wage war against terrorism, they only want to wage war against *Islām* in reality. And that the combatting against terrorism is the combatting against *Islām*- and they are only covering up the facts from the ignorant ones.”

¹¹¹ *Al-Anfāl*: 60

Synopsis

From this research, we have arrived at the conclusion that martyrdom operations are permissible, and in fact the Mujāhid who is killed in these is better than one who is killed fighting in the ranks, for there are degrees even amongst the martyrs, corresponding to their role, action effort and risk undertaken. And this is obvious – Or then what is the purpose of the leadership of the martyrs being Hamzah , and along with him, the man who stands up to the tyrant, commands him to do righteousness, and forbids him from evil – and thus the tyrant kills him; Why then is such a person made a master of the *Shuhadā'* along with Hamzah? The only reason, is because he did not have any supporter, other than Allāh – and he carried the burdens of fear, and hardship, which most other Mujāhidīn do not taste. So each Mujāhid has his degree, according to how he struggled and was killed.

Then, we explained how martyrdom operations are the least costly to the Mujāhidīn and most detrimental to the enemy. We have heard, as you must have, that most scholars today permit such operations; at least 30 verdicts¹¹² have been issued to this effect. We explained how this issue is derived from the issue of plunging single-handedly into the enemy ranks; something which is praiseworthy by the agreement of *Fuqahā'*.

We then further stated that we preferred the view that such an action **is permissible** (*Jā'iz*) even if martyrdom is the only goal, although it is certainly **not the most virtuous** (*Afdhal*) thing to do. These martyrdom operations should not be carried out unless certain conditions are met:

1. One's intention is sincere and pure - to raise the Word of Allāh, and benefit the Jihād.
2. One is reasonably sure that it is not possible to inflict the damage and loss upon the enemies by using any other method in which the Mujāhid is sure, or reasonable certain, that his life will be preserved.
3. One is reasonably sure that loss will be inflicted on the enemy, or they will be frightened, or the Muslims will be emboldened.

¹¹² To name a few of these scholars who have issued verdicts which support, directly or indirectly, the permissibility of martyrdom operations, is: *Imām* Muhammad ibn Ibrāhīm *Al Ash-Shaykh*, *Imām* Hamūd ibn 'Uqlā Ash-Shu'aybī, *Shaykh* Ibn Al-'Uthaymīn, *Shaykh* Al-Albānī, *Shaykh* Sulaymān Al-'Ulwān, *Shaykh* 'Alī Al-Khudhayr, *Shaykh* Nāsir Al-Fahd, *Shaykh* Hāmid Al-'Alī, *Shaykh* Abū Qatādah Al-Filastīnī, *Shaykh* Ayman Ath-Thawāhirī, *Shaykh* Abū 'Umar As-Sayf, *Shaykh* 'Ajil ibn Jāsim An-Nashmī, *Shaykh* Ahmad 'Abdul-Karīm Najīb, *Shaykh* Sulaymān ibn Munayyi'. And also along with them, the Sudanese Organization of Islāmic *Fiqh*, and Council of the Scholars of Filastīn.

4. One should consult with war strategy experts [i.e. the commanders of the *Mujāhidīn*, etc], and especially with the *Amīr* of war, for otherwise he may ruin a plot which the *Mujāhidīn* have been preparing, and alert the enemy of their presence.

If the first condition is absent, the deed is worthless (*Bātil*), but if it is fulfilled while some other conditions are lacking, then it is not the best thing, but at the same time, this does not necessarily mean the *Mujāhid* is not *Shahīd*.

We also explained how indirectly causing a death carries the same verdict as actual killing. Hence one who plunges without armor into the enemy ranks, being certain of death, is indeed just like one who engages in a martyrdom operation – and thus, (in both situations) he is effectively causing his own death, but they are praiseworthy because of the circumstances and intention; and hence, they are not considered to have committed suicide.

We also clarified that (according to the majority) the **“hand of the killer”** does not have an effect on whether the *Mujāhid* will be considered *Shahīd*. This dispels the hesitation arising from the fact that the *Mujāhid* is taking his own life. Thus, such operations could take on any of the five *Shar’i* verdicts (of obligatory, preferred, neutral, disliked, or forbidden ¹¹³) depending on intention and circumstances.

Finally, we clarified that taking one’s own life is not always blameworthy; rather it is dependent on the motives behind it. So, we conclude that one who kills himself because of his strong *Īmān* and out of love for Allāh and the Prophet, and in the beneficial interests of the *Dīn*, to raise high the Word of *Tawhīd* – then this is a praiseworthy deed.

¹¹³ Also known as the five rulings of *Fiqh*: *Wājib*, *Mandūb*, *Mubāh*, *Makrūh*, and *Harām*.

Conclusion

Finally, we should point out that this topic needs a much more expansive study. However, we are thankful to Allāh for having allowed us to complete this. If we are correct, it is due to Allāh, and if we have erred, then all humans are prone to error. Finally, let the scholars and students of knowledge approach us with their feedback and advice, for we are in need of such help. Let them fear Allāh in discharging their responsibility to us.

And peace and blessings be upon the Messenger of Allāh, who rightly waged Jihād in the Path of Allāh until he left this world, and also upon his family and Companions and those who follow them in goodness until the Day of Judgment.

And our final words are praise to Allāh, Lord of the Worlds.

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And many more to come, if Allāh permits...