

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

سلسلة الرسائل  
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المختار  
في حكم الانتحار  
خوف إفشاء الأسرار

The Ruling Regarding  
Killing One's Self  
To Protect Information

Based upon the essays of the Honorable Shaykhs  
'Abdul-'Azīz Al-Jarbū' and Dr. Ayman Ath-Thawāhirī  
May Allāh preserve them

At-Tibyān Publications

*Series of Treatises:*  
*“Delighting the Eyes of the*  
*Ones Who Lie in Wait at Every Area”*  
Third 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*

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## The Ruling Regarding Killing One’s Self To Protect Information

Based upon the essays of the Honorable *Shaykhs*

*“Al-Mukhtār Fī Hukm Al-Intihār Khawf Ifshā’ Al-Asrār”*

And

*“Shifā’ Sudūr Al-Mu’minīn”*

By

‘Abdul-‘Azīz Al-Jarbū’ and Dr. Ayman Ath-Thawāhiri

*May Allāh preserve them*

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## Preface

### *The Ruling Regarding Being Captured by the Enemy and Imprisonment<sup>1</sup>*

Entering into the custody of a *kāfir*, being under his hand's control, due to one's own choice – this is something which is forbidden in the *Sharī'ah*, which is why *Hijrah* has been made obligatory. And it is not valid for a *kāfir* to own a Muslim slave. As Allāh has said:

*“And never will Allāh grant to the disbelievers a way (to triumph) over the Mu'minīn.”<sup>2</sup>*

And the scholars have mentioned that there is only one exception to this – and it is what Al-Bukhārī has named a chapter in his *Sahīh*, “Chapter: Can a man surrender (i.e. hand himself in)? And the one who does not surrender”. And he narrated in it the *Hadīth* of the ten men who were sent by the Messenger

:

On the authority of Abū Hurayrah , is an incident regarding the band of fighters who were under the command of 'Āsim ibn Thābit

, when they were surrounded by the enemies, and it was said to them, “You have a covenant and a promise that if you come down to us, we will not kill anyone of you.” So 'Āsim, the commander of the group, said, “As for me, I will never come down on the security of an infidel. O Allāh! Inform Your Prophet about us.” So they shot arrows at them, and killed 'Āsim and seven of his companions. There then remained three, who then came down and surrendered to them, accepting their promise and covenant and they were Khubayb ibn 'Adiyy Al-Ansārī, Zayd ibn Ad-Dathinah and another man. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, “This is the first breach in the covenant, By Allāh, I will not accompany you! Indeed they

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<sup>1</sup> Based upon a chapter from the book of *Shaykh 'Abdullāh ibn Nāsir Ar-Rashīd* فك الله أسره , *Al-Maniyyah wa Lā Ad-Daniyyah*.

<sup>2</sup> An-Nisā':141

(‘Āsim and the others martyred) are the example I will follow!”<sup>3</sup> So they dragged him and tried to make him accompany them, but he refused, thus they killed him. Then Khubayb and Zayd ibn Ad-Dathinah were taken away by them, and later were sold as slaves at Makkah...<sup>4</sup>

The majority of the scholars have a choice between the two, to accept captivity, or to fight till being killed<sup>5</sup>; except a narration from Imām Ahmad, when he said it is forbidden to accept captivity, as narrated by Al-Ājurri, and it is also narrated from Ahmad that he said, “How it surprises me that someone would accept being taken as a captive! That he fights (until he is killed) is more beloved to me. The matter is very serious, and there is no escape from death.”<sup>6</sup>

So in this situation, there is a permissibility in doing that – but according to unanimous agreement, the most virtuous is to take hold of the firm determination, and not to accept being taken as a captive by a *kāfir*, due to what it contains of enormous harms.

The martyred *Shaykh*, Yūsuf al-‘Uyayri (may Allāh have mercy upon him) said, “And the submitting of the Mujāhid (is something which is evil), due to what it contains of defeat, and humiliation, and breaking the hearts of the Muslims, and a loss in the stance of the *Mujāhidīn*; and what it contains of pleasures and delight for the enemy and their malicious joy against the *Mujāhidīn* and the Muslims in general, and lifting of the enemies’ hopes;

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<sup>3</sup> He was ‘Abdullāh ibn Tāriq ibn ‘Amr ibn Mālik, may Allaah be pleased with him. Refer to *Sifat As-Safwah* of Ibn Al-Jawzī (1/464).

<sup>4</sup> Refer to Al-Bukhārī in his *Sahīh* (3045, 3989), and Sahīh Abī Dāwūd (2317).

<sup>5</sup> **Trans. Note:** In such a situation, when the Muslim has been overpowered and surrounded by the *kuffār*, Ibn Qudāmah al-Maqdisī explains, “And if the Muslim thinks he will be captured, then it is more worthy of him to fight until he is killed, and he should not submit himself to being captured. And if he fights till he is killed, he will be victorious with the reward of the High Degree (i.e. martyrdom); and he will be safe from the control of the *kuffār* over him, and torture, and being used by the enemies, and *Fitnah* (tribulation and trials). But if he allows himself to be taken as a captive, then it is permissible in the situation like that which was narrated by Abū Hurayrah.” And he mentioned the story of ‘Āsim رضي الله عنه and Khubayb رضي الله عنه. Then Ibn Qudāmah mentions, “So ‘Āsim took hold of firm determination, and Khubayb took hold of that which was permissible. And both of them are praiseworthy, and not blameworthy.” Refer to *Al-Mughnī, Kitāb al-Jihād* (8/483-485).

<sup>6</sup> Refer to *al-Insāf fī Ma’rifah al-Khilāf* (4/124-125).

and due to what submitting to the enemy contains of all these evil harms. And along with all this, the one who surrenders does not attain what he originally feared and wanted to evade (by accepting captivity) – and that is being killed, and he will have to go through a method of being killed which is more hideous and more humiliating than how he would have been killed had he not surrendered (and fought till he was killed). Not to mention what types of torture, torment (he will have to go through if he submits), and also the extraction of information which would lead to the harm of his brothers.”

So in brief: The action of the Companions (Khubayb and his companions) reached the Prophet ﷺ, and he did not oppose this action. So this is an evidence showing the permissibility of such an action with regards to those whose situation is similar to theirs (i.e. Khubayb and his companions’) situation- meaning, they are not capable of escaping, and they have no option except to either die by fighting, or being taken as captives. Also, just as they did not come down at the order of the infidels – Rather, they only came down due to a covenant of trust that was given to them, and this is from the type of covenants which are permissible.

Thus, it is not permissible for him to surrender himself, except in one situation: When he is completely incapable of escaping, and he is secure from being tortured for his *Dīn*, and he does not fear that he might reveal the secrets of the *Mujāhidīn*, and he trusts that the enemies will fulfill their covenant.

So whosoever is capable of escaping- or if he knows the secrets of the *Mujāhidīn*, and he feels worried in his mind that these secrets might be extracted from him by way of torture or sorcery (or truth serum) - then in this case, it is not permissible for him to surrender himself. Rather, for such a person, it is permissible for him to kill himself, as in the verdict given by *Shaykh Muhammad ibn Ibrāhīm Āl ash-Shaykh* and others.

**Question:**

Is it permissible for a Muslim to kill himself if he is captured, fearing that he will reveal the secrets of the Muslims (*Mujāhidīn* in particular) due to his weakness and lack of steadfastness during the torture which the enemies of Allāh would put him through- given the fact that revealing this information might cause harms and disasters upon the Muslims (*Mujāhidīn* in particular)?

Answer <sup>7</sup>:

We say: that the situation of a Muslim prisoner who knows sensitive information must be examined from two angles:

- 1) Firstly, regarding what type of *information* is at stake
- 2) Secondly, regarding the *carrier* of this information (i.e. the prisoner himself).

***The type of information which is at stake:***

And this is further divided into two types of information:

- a) Simple, useless, information, which if leaked, will not lead to shedding the blood of any Muslim, nor cause any harm whatsoever upon the Muslims.
- b) Extremely sensitive, important, great information- which if revealed, will harm the Muslims, and endanger Islām and the Jihād.

As for the first type, it is obligatory upon the imprisoned *Mujāhid* to contemplate and be patient, even if he is tortured- and if he cannot endure it, he can reveal the information. But it is not permissible for him, under any circumstance, to kill himself; because he does not have any information which could cause harm to the Muslims, or cause a tribulation upon them, or compromise their honor- for example, if he were to kill himself, it cannot be said that he sacrificed himself for the sake of the Muslims: So it is not permissible to kill himself in such a situation.

As for the second type, then this shall be explained and the second type of the second angle.

***The carrier of this information:***

And this is the prisoner himself. And he is categorized into either of two situations:

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<sup>7</sup> Some of the quotes in this translation are taken from the book by *Shaykh Yūsuf Al-'Uyayrī رحمه الله*, entitled "*The Islāmic Ruling on the Permissibility of Self-Sacrificial Operations*".

- a) He overwhelmingly feels that he is capable of withstanding and enduring the torture- so in such a situation, it is not permissible for him to reveal the information, nor to kill himself. And this is similar to the person who immerses himself into the ranks of the infidels, even though he is overwhelmingly certain that he will be killed- So is this person committing suicide? No doubt, this is not a suicide; when even the Four *Imāms* have agreed upon its permissibility, as *Imām* Ibn Taymiyyah narrated, “And for this reason, the Four *Imāms* allowed a Muslim to submerge (immerse, plunge) into the ranks of the infidels, even if he believes that they will kill him- as long as that (action) is beneficial for the Muslims.”<sup>8</sup> So thus, enduring the torture is a great virtuous deed in the Sight of Allāh, along with his Jihād and sacrificing himself for the sake of the Muslims, and preferring to be tortured and killed in exchange for the safety of the Muslims and specifically his *Mujāhidīn* brothers.
- b) He overwhelmingly feels that he will *not* be able to withstand the torture, and that he might leak the secrets. And this is where the second type from the first angle comes in- the information which he carries is vital to the survival of the Jihād and the *Mujāhidīn*- and if it is leaked, then it will cause harm upon the Muslims, and adversely affect the Jihād.

And it is for this situation that we shall have to look at the evidences, and see *if* it is permissible to sacrifice one’s own life for the sake of the safety of Muslims, guarding Islām and Jihād, and its people; Or is it impermissible- even if it causes harm upon Islām and Muslims?

And to make the question more precise:

**Is this type of suicide permissible in the *Sharī’ah*, or not?**

But before answering this question, it is undoubtedly important to define the suicide which has been prohibited in the *Sharī’ah*.

### ***Definition of Suicide***

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<sup>8</sup> *Fatāwā al-Kubrā* (4/351)

*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*”.<sup>9</sup>

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.”<sup>10</sup>

Others said, “It is throwing one’s own self into destruction due to a worldly harm inflicted upon him.”<sup>11</sup>

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.”***<sup>12</sup>

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

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<sup>9</sup> Also refer to *al-Qāmūs al-Muhīt* (616)

<sup>10</sup> This includes anxiety, hunger, thirst, pain, etc...

<sup>11</sup> 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), *Sahīh at-Targhīb* (2456) of al-Albānī, and also *as-Silsilah as-Sahīhah* (462).

<sup>12</sup> al-Nisā’: 29-30

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."<sup>13</sup>

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*."

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.'<sup>14</sup>

And in a narration in *Sahīh Ibn Hibbān* it is included, "...on account of a harm which has befallen him ***in this world***."<sup>15</sup>

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 Islāmicly valid reason. And both situations are prohibited by the *Shari'ah*, as is mentioned in the *Qur'ān* and *Sunnah*.

So from the *Qur'ān*:

***"Do not throw yourselves into destruction..."***<sup>16</sup>

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<sup>13</sup> Refer to *Tafsīr al-Qurtubī* (5/156)

<sup>14</sup> Refer to al-Bukhārī (5671, 6351), Muslim (2680). Ibn Hazm رحمه الله declared it *Sahīh* in *al-Muhallā* (5/167), and likewise Ibn Hajar in *Fat'h al-Bārī* (13/234), and likewise al-Albānī in *Sahīh al-Jāmi'* (7611, 7265).

<sup>15</sup> Also refer to *al-Muhallā* (5/165), where Ibn Hazm declared its chains to be *Sahīh*, and *Sahīh an-Nasā'ī* (1716), where al-Albānī declared it *Sahīh*.

<sup>16</sup> al-Baqarah: 195

***“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.”***<sup>17</sup>

And from the *Sunnah*:

As in the *Hadīth* narrated on the authority of Jundub ibn ‘Abdillāh , the Messenger said, “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.*”<sup>18</sup>

So this was **due** to *misery, anguish, and pain* from the wound that led him to kill himself, due to the fact that he could not endure and be patient; So he hastened his own death by suicide, to save himself from the worldly pain.

And it should be noted how these texts show that it is *Harām* (impermissible) to kill one’s own self, and also that it is *Harām* to make *Du’ā* for death- *due to any worldly misery or pain, or lack of patience*- all of the reasons are related to the *worldly desires*. And likewise, it should be remembered that *none* of those who were mentioned in these texts (which prohibit suicide), mentioned that the person committed suicide *for the benefit of Muslims, nor to elevate the Word of Allāh*. Meaning- that these texts cannot be applied to those who “*throw themselves into destruction*” or “*wish for death upon themselves*” for the sake of Islām and its victory, and for the sake of raising the Word of Allāh. And the evidences will be shown that this analogy is incorrect.

### ***The Evidences for the Prohibition of Suicide are General- While the Matter of Suicide to Protect Information is Specific***

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<sup>17</sup> al-Nisā’: 29-30

<sup>18</sup> Refer to al-Bukhārī (3463), Muslim (116), *Sahīh at-Targhīb* (2456) of al-Albānī, and also *as-Silsilah as-Sahūhah* (462).

And from what has preceded, it becomes absolutely clear and obvious that not only is the *act of suicide* forbidden and a sin, but **even asking and hoping for death** is also forbidden in the *Shari'ah*.

But can these general evidences be applied to the topic matter: Which is **“Is it permissible to kill one’s own self for the benefit of Islām and the Mujāhidīn?”** Do these general evidences prove its prohibition; or are there situations in which these prohibitions are lifted (i.e. restricted), and thus it becomes permissible? And if so, then what are the evidences that restrict this general prohibition?

The correct and obvious answer is that there are indeed evidences which show that the prohibition is restricted; meaning, the prohibition against seeking and praying for death, and killing one’s self is restricted- when it is done for the sake of lifting the Word of Allāh, for protecting the lives of the Believers, and terrorizing the enemies of Allāh.

As for the prohibition which was previously mentioned regarding praying to Allāh for death and seeking it- it would be a great error if someone were to issue a verdict based upon that general prohibition, that it is impermissible to pray to Allāh for death in His Path. And the evidence for this is in the saying of the Messenger of Allāh :

*“By [Allāh] in Whose Hand is my soul! I have surely wished to be killed in the Path of Allāh, then brought to life, then killed [again], then brought to life, then killed!”*<sup>19</sup>

And also the *Hadīth*, *“Whosoever sincerely asks Allāh for martyrdom- Allāh will let him reach the ranks of the martyrs, even if he dies on his bed.”*<sup>20</sup>

So there is no doubt that the Prophet hoped for death, and he encouraged others to also seek death- **But** this is death *in the Path of Allāh*,

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<sup>19</sup> Refer to al-Bukhārī (36, 7226), declared *Sahīh* by Ibn ‘Abdil-Barr in *at-Tamhīd* (18/340) and al-Albānī in *Sahīh al-Jāmi’* (1491, 7075), *Sahīh an-Nasā’ī* (2902); and declared *Hasan* by al-Wādi’ī in *al-Jāmi’ as-Sahīh* (2/319, 3/171, 6/269), and also in *as-Sahīh al-Musnad* (1053).

<sup>20</sup> Refer to Muslim (1909), al-Baghawī in *Sharh as-Sunnah* (5/519), *as-Silsilah as-Sahīhah* (2556), and al-Albānī declared it *Sahīh* in *Sahīh Abī Dāwūd* (1345), *Sahīh Ibn Mājah* (2256). Also refer to *Sahīh at-Targhīb* (1276, 1278, 1324, 1353), and *Sahīh at-Tirmithī* (1351), *Sahīh an-Nasā’ī* (2964), and *Sahīh al-Jāmi’* (6276).

while it is **forbidden** to seek death *for any worldly purpose or grief over this life.*

And it is known also, that the Muslim is forbidden from immersing himself in places where he will be destroyed and killed- But if this is done for the Path of Allāh, for the benefit of the *Dīn*, and to raise the Tawhīd of Allāh – then this becomes something which is legal, nay, even preferred and very much beloved (*mandūb*), as in the *Hadīth* of Abū Hurayrah

:

*“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 ...”*<sup>21</sup>

And in this *Hadīth*, it is clear that nothing is being sought *except death and being slain eagerly.*

So here we see that the **intention** has altered the *Hukm* completely to its opposite- from prohibition, to an act which is preferred and beloved; from a threat with Hell-fire, to the promise of Paradise. So two deeds, the appearance of which is similar, but as in the *Hadīth*:

*“The reward of deeds depends upon the intentions.”*<sup>22</sup>

So *is it* permissible to say that he who kills himself for the sake of raising the Word of Allāh, and protecting the lives of hundreds of *Mu’minīn* and *Mu’mināt* and their honor, and terrorizing the enemies of Allāh, with a sincere intention – Is it permissible to say that he has committed the forbidden suicide? *“Glory be to You (O Allāh), this is a great lie.”*<sup>23</sup>

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<sup>21</sup> Refer to Muslim in his *Sahīh* (1889), *Sahīh Ibn Mājah* (3212) where al-Albānī declared it *Sahīh*, and *Sahīh at-Targhīb* (1226, 2736), and *Sahīh al-Jāmi’* (5915).

<sup>22</sup> Narrated by al-Bukhārī (1), and also declared *Sahīh* by al-Albānī in *Sahīh at-Targhīb* (10, 1330).

<sup>23</sup> An-Nūr: 16

## *The Evidences for the Permissibility of Killing One's Self to Protect Information*

We did not find the scholars from the *Salaf* addressing this topic in a clear manner (i.e. neither saying its permissibility, nor its prohibition). But they have indeed mentioned scenarios which share much in their relationship with our topic at hand. We shall attempt to present some of these situations, and Allāh is sought for assistance.

### *One:*

It should be known that protecting this *Dīn* and its people is the greatest thing which a *Mujāhid* can do to raise the Word of Allāh. And evidences have reached us which do not leave a doubt regarding the permissibility - nay, virtue - of a *Mujāhid* sacrificing his own self for his *Dīn* and his brothers. And this is obvious from the actions of the Companions when they defended the Prophet ﷺ on the Day of *Uhud*; and also in the incident of Abū Dujānah - which is well known in the books of *Sīrah* - and how he made himself into a *human shield* to protect the Prophet ﷺ. There is no evidence to claim that this is only specific for the sake of the Prophet ﷺ. And similar is the incident of Abū Talhah , when he was in front of the Messenger of Allāh, and the Messenger used to raise his head to see where the arrows were - so Abū Talhah stretched forth with his chest (blocking the arrows), fearing for the Messenger , and he said, "*Like this, O Prophet of Allāh! May Allāh make me a sacrifice for you! My neck, instead of your neck.*"<sup>24</sup>

So these prove that it is permissible to sacrifice one's self for those who, if killed, will bring harm upon the Muslims and upon the *Dīn*. Ibn Hibbān named the chapter in his *Sahīh* in which he narrated the *Hadīth* of Abū Talhah, "*Chapter: Obeying the Imām,*" and he then said, "*Mentioning the permissibility for a man to sacrifice himself for his Imām.*" He then mentioned the incident of Abū Talhah , "*My neck, instead of your neck...*"

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<sup>24</sup> Refer to *Sahīh al-Mawārid* (1896), authenticated by al-Albānī. Also refer to al-Bukhārī (3811, 4064), Muslim (1811), and Ibn Hajar in *al-Isābah* (1/567). Also see the explanation of this by al-Shātībī in *al-Muwāfaqāt* (2/280).

## Two:

Imām Ahmad narrated<sup>25</sup> 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 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.”<sup>26</sup>

So in this *Hadīth*, there is evidence that Allāh made the infant speak in order to command his mother to throw herself into the fire. And this is similar to the infant in the story of the People of the Ditch. So if killing one’s own self for the Sake of the *Dīn* has any forbiddance against it, then our *Sharī’ah* would not have praised it in such a manner; and there is no doubt that the miracle of making an infant speak, is a sign showing the great virtue of such an action (of killing one’s own self for the Sake of Allāh). And here, it cannot be claimed that “**this was only permissible in the legislation of the nations before us, not in our Legislation**” – this is refuted, due to the fact that our *Sharī’ah* has praised this deed, and it was mentioned in affirmation and acceptance (in two separate incidents in history).

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<sup>25</sup> *Al-Musnad* (1/310).

<sup>26</sup> *Imām Ahmad Shākir* رحمه الله declared it *Sahīh* in his *Tahqīq* (verification) of *Al-Musnad* (4/295, # 2,822).

**A second point:** That the woman in this incident, and in the incident of the People of the Ditch were not forced to enter the fire. Rather, they entered it *willingly*, and they were *directly involved* in entering the fire with their own actions and bodies. They did not continue to resist till they were forced to, as happened to the Magnificent Companion as was narrated by *Al-Bukhārī*, in the incident of the band of fighters who were under the command of ‘Āsim ibn Thābit , when they were surrounded by the enemies, and it was said to them, “You have a covenant and a promise that if you come down to us, we will not kill anyone of you.” So ‘Āsim, the commander of the group, said, “As for me, I will never come down on the security of an infidel. O Allāh! Inform Your Prophet about us.” So they shot arrows at them, and killed ‘Āsim and seven of his companions. There then remained three, who then came down and surrendered to them, accepting their promise and covenant and they were Khubayb ibn ‘Adiyy Al-Ansārī, Zayd ibn Ad-Dathinah and another man. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, “This is the first breach in the covenant, By Allāh, I will not accompany you! Indeed they (‘Āsim and the others martyred) are the example I will follow!”<sup>27</sup> So they dragged him and tried to make him accompany them, but he refused, thus they killed him. Then Khubayb and Zayd ibn Ad-Dathinah were taken away by them, and later were sold as slaves at Makkah...<sup>28</sup>

**Benefit:** They dragged him, and attempted to force him to accompany them, but he refused, so he was then killed. Meaning, he did not surrender to them and submit, as the two women in the *Hadīths* of Pharaoh’s daughter and the People of the Ditch submitted.

### *Three:*

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

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<sup>27</sup> He was ‘Abdullāh ibn Tāriq ibn ‘Amr ibn Mālik, may Allaah be pleased with him. Refer to *Sifat As-Safwah* of Ibn Al-Jawzī (1/464).

<sup>28</sup> Refer to *Al-Bukhārī* in his *Sahīh* (3045, 3989), and *Sahīh Abī Dāwūd* (2317).

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?*”<sup>29</sup>

**Benefit:** “**I am going to go forward onto this enemy, so that they can kill me.**” Meaning, the goal is not to cause harm to the enemy, nor to defend his companions, rather- it is merely to be killed for the Cause of Allāh. And this is very obvious from his statement, “**I am going to go forward onto this enemy, so that they can kill me.**” And the Messenger did not disapprove nor object to this “suicidal” action of his, rather, he said good words about him, and interrogated ‘Amr by saying, “*And why didn’t you go ahead with him?*”

#### **Four:**

That which was narrated by Al-Hākim, on the authority of Jābir , that the Prophet said, “*The master of the martyrs is Hamzah ibn ‘Abdil-Muttalib, and a man who stands up to a tyrant leader, orders him (to do good) and forbids him (from evil), so he (i.e. the tyrant) kills him.*”<sup>30</sup>

**Benefit:** This is a demonstration of how Islām encourages the destroying of one’s own soul, for the sake of speaking the Truth which was commanded by Allāh. And remember, that the one who is going forward to the tyrant, knows beforehand that the outcome after speaking the Truth – is being killed. Thus, he has assisted in the killing of his own self – but, for the greater benefit for the *Dīn*, and it is a cause which is legislated, and encouraged upon. And that is why *Shaykh al-Islām* Ibn Taymiyyah said, “... And likewise is the eating of the *maytah* (dead animals), and blood, and the flesh of swine – eating these is forbidden when we are independent of these, but it is obligatory to eat it at the time of starvation by necessity, according to the Four *Imāms* and the majority of the scholars. Masrūq said, “Whosoever is starving and it is necessary for him to eat it to survive, but he does not eat it until he dies – then he will enter the Fire.” And that is because he has assisted in killing himself by forsaking what he was

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<sup>29</sup> Refer to *As-Sunan Al-Kubrā* by Al-Bayhaqī (9/100).

<sup>30</sup> Narrated by Al-Hākim in his *Al-Mustadrak*, and he said, “The chain is *Sahīh*.” Also refer to *As-Silsilah As-Sahīhah* (374) by Al-Albānī, and his *Sahīh At-Targhīb* (2308), and his *Sahīh Al-Jāmi’* (3675).

capable of eating of permissible food.<sup>31</sup> So he ends up in the same situation as the one who commits suicide – as *opposed* to the *Mujāhid* with his soul, and the one who speaks the Truth in front of the tyrannical ruler – for indeed he killed the *Mujāhid*- and in his being killed, there is a benefit for the *Dīn* of Allāh.”<sup>32</sup>

#### *Five:*

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 Hudaibiyyah?” He replied, “For death.”<sup>33</sup>

**Benefit:** That the oath of allegiance was to die in the Path of Allāh, and assisting the *Dīn*, a result of which, is attacking the enemies; but the oath was not merely to attack the enemies, because that can be done without dieing. So the oath was a step further- To die in the Cause of Allāh.

#### *Six:*

That which is narrated by Ibn Jarīr At-Tabarī<sup>34</sup>, when he was mentioning what occurred during the Battle of *Yarmūk*, and the fighting was long, that day ‘Ikrimah ibn Abī Jahl said, “I fought against the Messenger of Allāh in each place, and today I retreat from you (i.e. Romans)!?” So he then called anyone who would give the *Bay’ah* (pledge of allegiance) for death. So Al-Hārith ibn Hishām and Dhirār ibn al-Azwar gave him the *Bay’ah* along with four hundred Muslims and knights. So they all fought in front of the

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<sup>31</sup> **Trans. Note:** And this is because at a time of dire necessity and starvation, that meat is no longer forbidden- rather, it becomes permissible. As Allāh has said, “He has forbidden you only *maytah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols etc. or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.” [An-Nahl: 115]. So by forsaking the permissible food, he has starved himself to death, meaning suicide.

<sup>32</sup> Refer to the words of *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله in *Al-Fatāwā* (26/182), and *Al-Fatāwā Al-Kubrā* (2/525).

<sup>33</sup> Refer to *Fat’h al-Bārī* (6/117), *Al-Bukhārī* (4169, 7206); and *Muslim* (1860).

<sup>34</sup> Refer to his *Tārīkh* (2/338). Also refer to Ibn Kathīr’s *Al-Bidāyah Wan-Nihāyah* (7/10).

camp of Khālid, till they all became injured and martyred- except a few, and amongst them was Dhirār ibn al-Azwar. Khālid came after they were with 'Ikrimah wounded, then he put his head on his thigh and with 'Amr ibn 'Ikrimah, then put his head on his calf, and he started to wipe their faces and pour water into their mouths; and ('Ikrimah) said: "*Never! Ibn Al-Hantamah claimed that we would not be martyred.*"

And Ibn Al-Mubāarak and Al-Bayhaqī narrated, from Thābit that 'Ikrimah ibn Abī Jahl fought on foot that day, so Khālid ibn al-Walīd said to him, "Do not (fight on foot. But fight on your horse)! If you are killed, it will be hard upon the Muslims." So he replied, "Leave me be, O Khālid! For indeed, you had been with the Messenger of Allāh (fighting on his side), while my father and I were the harshest of mankind against him." So he walked (and fought on foot) till he was killed.<sup>35</sup>

**Benefit:** Here, the *Bay'ah* was given to die, not to merely afflict harm upon the enemies- Rather, the first intention is to be martyred in the Cause of Allāh, and a result of that, is afflicting the enemy.

#### *Seven:*

That which was narrated by Al-Bayhaqī and others, that on the Day of *Yamāmah*, when Banū Hanīfah had fortified the garden of Musaylamah – which was known as the '*Garden of the Most Gracious or of Death*' – Al-Barā' ibn Mālik said to his companions, "**Place me in the catapult, and throw me (over).**" So they threw him over the enemies, and he fought alone, and killed ten of them, and opened the gate (of the fortress), and he received eighty injuries that day, till he had opened the gate for the Muslims to enter. None of the Companions criticized him for this action of his.<sup>36</sup>

**Benefit:** It should be noted that the sitting of Al-Barā' by his own actions and choice into the catapult was a direct involvement from his part in the destruction of his own self. This should be remembered, lest someone **falsely** claims that "*the one who kills his own self to protect secret information, is 'directly' involved in killing his own self, and Al-Barā' was not like that.*"

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<sup>35</sup> Refer to 'Abdullāh Ibn Al-Mubāarak's *Kitāb Al-Jihād* (1/88), and Al-Bayhaqī's *As-Sunan Al-Kubrā* (9/44).

<sup>36</sup> Refer to *As-Sunan Al-Kubrā* (9/44), and *Tafsīr Al-Qurtubī* (2/364), and *Sifat As-Safwah* (1/625) of Ibn Al-Jawzī.

Rather, the one who **indirectly** killed a soul, yet had the **intent** of killing – then he has the *same ruling* as the one who directly killed. And even the majority of the scholars, from the *Mālikiyyah*, *Shāfi’iyyah*, and *Hanābilah*-require that whosoever kills another soul **indirectly** – and possessed the **intent** to have that soul killed – that *Qisās* be taken from the **indirect** murderer, *just* as the one who **directly** killed has *Qisās* applied to him also. And if there was no intention to kill, then blood money.

Al-Bukhārī narrated in the Book of Blood Money, from Ibn ‘Umar

, that he said, “A young boy was assassinated, so ‘Umar (*Amīr al-Mu’minīn*) said: *Even if all of the People of San’ā’ (Yemen) had taken a part (of this assassination), then I would indeed kill them all due to him.*”

Thus, there is no point of attempting to differentiate between **directly** killing one’s own self, and **indirectly** (or contributing to) killing one’s own self - if the intended goal is to die (in the Path of Allāh for the benefit of the *Dīn*). Indeed, the *Shar’ī* ruling is the same regarding both.

And in the Companions’ acceptance of the actions of Al-Barā’ ibn Mālik, there is evidence regarding the permissibility of every action in *Jihād* which might lead to the death of the *Mujāhid*- even if death being the sole outcome is known beforehand.

### ***Eight:***

That which is narrated by At-Tabarī<sup>37</sup>, that ‘Abdullāh ibn Az-Zubayr

wrestled with Al-Ashtar An-Nakh’ī (i.e. Mālik ibn Al-Hārith) on the *Day of the Camel (Al-Jamal)*, and they both exchanged lethal blows. And when ‘Abdullāh saw that Al-Ashtar would escape him, he said his famous words, “***Kill me and Mālik!***” Ash-Sha’bī said, “The people did not know Al-Ashtar by the name of ‘*Mālik*’. Had Ibn Az-Zubayr said, “*Kill me and Al-Ashtar,*” and Al-Ashtar had thousands of lives, not one of them would have escaped (i.e. there would have been no way for Al-Ashtar to remain alive). So he continued to wrestle (and resist) the grasp of Ibn Az-Zubayr, until he was able to escape from him.

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<sup>37</sup> Refer to his *Tārīkh* (5/194).

*Shaykh Yūsuf Al-'Uyayrī* commented, "It is known that Al-Ashtar was not a *kāfir*, rather he was a rebel (*Bāghī*) - he is the one who incited the people against *Amīr Al-Mu'minīn 'Uthmān* (may Allāh be pleased with him). So when Ibn Az-Zubayr caught him on the Day of the Camel, and knew that killing him would end the *Fitnah*... he said this famous statement of his, because he saw that his Companions would not be able to single out Al-Ashtar to give him a death blow (without killing him also), and he knew that this was preventing his Companions from killing Al-Ashtar. So he ordered them to kill him along with him, and he wanted to be sacrificed for the sake of killing the head of the *Fitnah* - and all this is for the benefit (*Maslahah*) of the *Dīn*.

And I do not think that the one who thinks for the victory of the *Dīn*, that he would waver for even a second regarding exploding himself, if there is a benefit for the *Dīn* like this."

#### *Nine:*

What Muslim narrated in his *Sahīh*, of the story of the People of the Ditch, and there is evidence in it from his saying: "... 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!"<sup>38</sup>

And in this *Hadīth* there is proof in that when the boy ordered for his own self to be killed as a sacrifice for the *Dīn*- that this is a legislated action, and this was not labeled as 'suicide'. And here, *Shaykh Al-Islām* Ibn Taymiyyah says: "And it is narrated from Muslim in his *Sahīh* from the Prophet

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..."<sup>39</sup>

And according to the *Math'hab* of *Imām* Ahmad, and the apparent opinion with the *Shāfi'iyyah*, and a narration from the *Hanafiyyah*, and the correct opinion of the *Mālikiyyah* - is that whosoever orders for the killing of his own soul, without any *Mashrū'* (legislated) reason - then he has committed

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<sup>38</sup> 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-Ashrāf* (4/199).

<sup>39</sup> Refer to *Majmū' al-Fatāwā* (28/540).

the blameworthy suicide. And the young boy was not labeled a “person who committed suicide”, due to his action being intended for giving victory to the *Dīn*. And had the young boy ordered for his own killing, for any reason which would not have been of benefit to the *Dīn*, then that would not have been permissible- it would have been (the blameworthy) suicide.

And it was not divinely revealed to the young boy to commit this act, nor did he know of the exact outcome of his action beforehand, and this is – in my humble opinion – from the strongest of proofs regarding the permissibility of this issue we were discussing. Rather, the one who does this is from the martyrs, by the Permission of Allāh (Exalted is He), and this becomes clear when looking at whom the scholars consider to be a martyr, which we will present soon in this writing.

### *Ten:*

That which all of the scholars have agreed upon unanimously, is that it is never permissible for a Muslim to save his own self by killing another Believer<sup>40</sup> – this is impermissible under any and all circumstances.<sup>41</sup> So what about he who saves his own self, by killing hundreds of Believers? And that is because, if he reveals the secrets of the *Mujāhidīn*, then that will cause great harm upon the Believers. So if he discloses the information, then hundreds of Muslims will be killed, while he himself is at complete rest and comfort... And this would never be considered permissible by even an ignorant, let alone a person of knowledge!

And the one who is coerced to kill another Believer, and he actually does that – then he is to be executed. For he killed the Believer in transgression, to save his own self. And who would dare make it permissible for him to save his own self at the cost of the life of his brothers, when the Prophet of Allāh has said: “A Muslim is the brother of a Muslim- he neither wrongs him, nor humiliates him, nor looks down upon him.”<sup>42</sup>

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<sup>40</sup> We restrict it to “Believer” because it is permissible for him to kill the apostate and the *kāfir* to save his own self.

<sup>41</sup> **Trans. Note:** Ibn Rajab Al-Hanbalī رحمه الله said, “The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has *Ijmā’* of the scholars that it is transgression.” Refer to *Jāmi’ Al-‘Ulūmi Wal-Hikam* (2/371).

<sup>42</sup> Refer to al-Bukhārī (2442), and Muslim (2580).

And the scholars have not said this except because of how enormous the sacredness of Muslim blood is, and the hideousness of it to be spilt with such ease, for in the *Sahīh* of al-Bukhārī it is reported that the Messenger of Allāh said: *“The believer remains within the limits of his religion as long as he does not spill a blood which is protected.”*<sup>43</sup> And from Ahmad, At-Tirmidhī, An-Nasā’ī, Ibn Mājah, and Al-Bayhaqī and other than them that the Messenger of Allāh said: *“By the One in Whose Hand my soul is, the killing of a Believer is more tremendous in the Sight of Allāh than the destruction of the world.”*<sup>44</sup>

And from al-Haythamī: that the Messenger of Allāh looked to the *Ka'bah* and said: *“Verily, Allāh has honored you and ennobled you and made you mighty- but the Believer is more sacred than you.”*<sup>45</sup>

And if it was said that this (i.e. the sacredness of blood) also applies to the one who kills himself, then we say: *“And I hastened to You, O my Lord, that You might be pleased,”*<sup>46</sup> as this situation is more specific than the general texts that prohibit the killing of one’s self due to a crisis that one has been stricken with in the world, or simply because of being sick of life, or like the one who says that he wants kill himself in the Path of Allāh without any evidence from the *Shari'ah* to permit his action (of killing himself); we do not allow this for him. And regarding this, *Shaykh al-Islām* Ibn Taymiyyah says:

“And as for his saying: ‘*I wish to kill myself for the Sake of Allāh,*’ then this is a general statement, for if he does what Allāh has commanded him with and this leads to his being killed, then he has done a good thing, like the one who takes it upon himself to (enter) the ranks (of the enemy) on his own - carrying a burden that contains benefit for the Muslims - and he believed that he would be killed - then this is good, and for situations such as this Allāh has revealed:

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<sup>43</sup> Refer to al-Bukhārī (6862), and *Sahīh al-Jāmi’* of Al-Albānī (7693), and similar by Al-Wādī’ī in *Al-Jāmi’ As-Sahīh* (3/150).

<sup>44</sup> Refer to *Sahīh An-Nasā’ī* (3721).

<sup>45</sup> Refer to *Mujma’ Az-Zawā’id*, and *Al-Awsat* of At-Tabarānī, and *Sahīh At-Targhīb* of Al-Albānī (2339).

<sup>46</sup> TāHā: 84

*“And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”<sup>47</sup>*

And similarly, some of the Companions would entrench themselves amongst the ranks of the enemy in the presence of the Prophet

. And it was narrated from ‘Umar Ibn al-Khattāb that a man attacked the enemy on his own, so the people said that he destroyed himself by his own hands, so ‘Umar said: ‘No, rather he is from those whom Allāh has said about them:

*“And amongst mankind is he sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”<sup>48</sup>*

And if he does what he was not commanded with until he was destroyed (because of this action), then he is a wrong-doer and has committed a violation by doing this, like the one who performs *ghusl* (washing) from sexual impurity in the extreme cold using cold water while he is sure that it will kill him, or the one who fasts in *Ramadhān* while that will lead to his death...<sup>49</sup>

And this is a situation with the *Jihād* that is unavoidable, and rewarded for, and there is no sin in doing it, and that is because of the proofs that have been established in this regard. Rather, the *actual* sin is in exposing the Muslims and informing the enemy of their whereabouts while they are safe where they are, and as a result of this they are killed and their rights are violated – all of this so that he (the informer) would remain safe from the enemy’s torture, and preferred his bodily comfort over the lives of his brothers.

### *Eleven:*

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<sup>47</sup> Al-Baqarah: 207

<sup>48</sup> Al-Baqarah: 207

<sup>49</sup> Refer to *Majmū’ al-Fatāwā* (25/279).

That this prisoner, if he does not kill himself, and reveals the secrets of the Muslims and allows them to be known and spread - he then kills other than himself, and his ruling is like the one who has failed to save another life even though he was able to. And whoever fails in saving the life of another human being (while he is capable of doing that), it is as if he has participated in killing him, as he has not extended a helping hand while he is able to do so. So, the person dies and he (the witness) is a sinner because of this, and there is no room for arguing the obligation of preserving one's own life, and the scholars have agreed on this.

Ibn Hazm mentioned that anyone who is directly capable of saving a soul from destruction, yet does not - he is to be executed. He mentioned, "A question: *What about one who asks for water from a people, but they refuse to give him drink, till he dies?* ... Narrated from Al-Hasan, that a man asked for drink at the gates of a people, and they refused to give him drink, do he died of thirst. So 'Umar ibn al-Khattāb made them pay his blood money... And the correct opinion according to us, is that if they refuse to give him drink knowing that he cannot get any water except from them, and that he actually is not capable of reaching water till he dies - then they have indeed killed him intentionally. And equal retaliation is to be carried out upon them by having water forbidden to them until they die - regardless of how many they are (in number) - And the only one exempt from this is he who was not aware regarding the thirsty man, and the one who was not capable of giving him drink..."

And I say: nobody will disagree that the prisoner is able to save the Muslims from being killed by keeping their secrets and not revealing them, even if that leads to his own death.

And how beautiful are the words of Ibn al-Qayyim in *I'lām al-Muwaqqi'īn* when he said, regarding the man who admitted to committing adultery when he saw that another man was going to mistakenly be punished for the crime: "...And as for the cancellation (by the Prophet) of the punishment of the one who admitted his crime, if this opinion is not reflected by the words of *Amīr al-Mu'minīn* 'Umar Ibn al-Khattāb, then it is more likely that it is not reflected in the words of many of the scholars. However, it was reflected in the Words of the Most Kind, the Most Merciful, so (the Prophet) said: "*Verily, he has repented to Allāh,*" and refused to punish him (with *Hadd*). And there is no doubt that the righteous deed which he came with, of admitting his crime voluntarily and

of his own choice out of fear of Allāh Alone, **and his saving a Muslim man from destruction, and putting the life of his brother above his own life, and his submission to (the ruling of) being killed, overshadows the evil deed that he committed.**"<sup>50</sup>

### *Twelve:*

From that which is known is that all of the scholars have agreed<sup>51</sup> upon the permissibility of fighting the enemy – rather, its *obligation* if there is a harm in leaving him (i.e. the enemy) – even if that leads to the killing of human shields from amongst the Muslims. Also, from what is known is that a Muslim killing his (Muslim) brother is worse than his killing himself, as has been mentioned by *Shaykh al-Islām* Ibn Taymiyyah and Ibn Hajar and other than them, because if a Muslim kills his brother, this involves transgression against two rights: *firstly*, the right of Allāh, and *secondly*, the right of his brother. **And as for his killing of himself** (suicide for a worldly reason), then this involves only one right: the right of Allāh. So, if it is permissible to kill a Muslim human shield (used by the *kuffār*) by the hands of the Muslims for the sake of benefiting the *Dīn* and raising the Word of Allāh; Would it not be permissible for a Muslim to kill himself to raise the Word of Allāh and to preserve and protect the Muslims from being killed or having their honor attacked or their rights violated?

Here, we can in no way say that the *benefit* of saving one life is greater than the *benefit* of saving hundreds, or that the *harm* in the death of one is greater than the *harm* in the deaths of hundreds! And the *Sharī'ah* of *Islām* has not come with this – rather, what the *Sharī'ah* has come with, with its general principles, and what it has ordered us with – is that “*repelling harm takes precedence over attaining benefit*”. Likewise, if the choice must be made between two harms, the greater of the two harms is repelled by going with that which is less harmful – the principle of *choosing the lesser of two evils* – and this is what happens with the saving of hundreds of Muslim lives by this one prisoner sacrificing himself by killing himself. And abandoning the benefit attained by saving this one prisoner takes precedence over the harm attained in killing hundreds of Muslims and violating their honor, as has been indicated by the noble *Shaykh*, Muhammad ibn Ibrāhīm...

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<sup>50</sup> The entire incident is recorded in *Sunan An-Nasā'ī*.

<sup>51</sup> Refer to *Hāshiyah Ad-Dusūqī* (2/187), *Al-Mughnī* of Ibn Qudāmah (10/447), *Mughnī al-Muhtāj* (4/224), and *Majmū' al-Fatāwā* of Ibn Taymiyyah (28/538).

### **Thirteen:**

Shaykh Muhammad ibn Ibrāhīm Āl ash-Shaykh said: “Some Algerians who belong to Islām came to us asking: ‘Is it permissible for us to kill ourselves out of fear that we would be injected with truth serum (that will be used to force us to reveal the secrets of the Mujāhidīn)? Do I die as a martyr [since they are tortured in various ways]?’

So we said to them: ‘If the situation is as you describe, then it is permissible. And from the evidences supporting this, is: “We believe in the Lord of the boy...” (the story of the **People of the Ditch**), and the saying of some of the scholars that the boat is...; up until the point of the person’s killing of himself, and the harm in (revealing the secrets of the Muslims) is greater than the harm in his killing himself, so this principle (of the lesser of the two evils) is clear-cut (*Muhkamah*), and there is no other option for him but to be killed.”<sup>52</sup>

Shaykh Ayman Ath-Thawāhirī commented, “His saying, “and the harm in (revealing the secrets of the Muslims) is greater than the harm in his killing himself, so this principle (of the lesser of the two evils) is clear-cut (*Muhkamah*)” – This proves the deep understanding of the Shaykh, may Allāh have mercy upon him; since he clarified that the harm in making known the secrets of the *Mujāhidīn* is worse than the killing of one’s own self.

### **Fourteen:**

What has been published from Shaykh Hasan Ayyūb in his book, “*Jihād and Self-Sacrificial Operations in Islām*”<sup>53</sup> of the permissibility of this action, where he said: “Suicide, if there is a strong and essential reason linked to an affair of the Muslims and that contains benefit for them, and without it harm would occur to the Muslims- it is, in these cases, permissible. And that is like when a person is tortured so that he would give away secrets that involve the location of the fighters, or their names and identities, or that reveal the plans of the *Mujāhidīn*, or (the location) of munitions storages or weapons, as well as any other knowledge that the enemy could use, which would result in danger for the *Mujāhidīn*, or individuals from amongst the Muslims, or their women or children – and he sees that he

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<sup>52</sup> From the *Fatāwā* of Shaykh Muhammad Ibn Ibrāhīm (6/207-208, # 1479), *Kitāb al-Jihād*; First Edition, 1399 H.

<sup>53</sup> Refer to *al-Jihād wal-Fidā'iyyah fil-Islām* (247-248).

would not have the patience to bear the torture and would be forced to give away these secrets, or he knows that the enemy would inject him with 'truth serum' where he would freely give away all these secrets without thought or feeling as to the gravity of what he was saying.

And this is supported by the statements of the scholars regarding the one who puts himself forth against the enemy while he knows that he will be killed, but he sees that in this action there is good for *Islām* and the Muslims, and this situation that we are speaking of (giving away secrets that would harm the Muslims) is more important and grave."

### *Fifteen:*

All of what has been published of *Fatāwā* with their legal evidences<sup>54</sup> from the scholars of our times, such as Shaykh 'Abdullāh ibn Humayd<sup>55</sup> in that which is narrated from him, and Shaykh Al-Albānī and the Shaykh, the '*Allāmah*, Hamūd Al-'Uqlā - may Allāh guide him and give us pleasure by him<sup>56</sup> - and Shaykh Sulaymān al-'Ulwān (fa), and the *Fatāwā* of the scholars of Jordan and the scholars of *al-Azhar* and the scholars of Egypt and many others besides them from the scholars of every corner of the *Islāmic* world that permit blowing one's self up and killing one's self to damage the enemy. These are basically *Fatāwā* permitting what I showed of the permissibility of the Muslim killing himself if he fears that the secrets of the Muslims will be revealed with prolonged torture, because damage of the enemy here is accomplished, as well as assisting the *Dīn* and the Muslims. And there is no difference here between the two, rather the evidences from the earlier scholars regarding the issue of the permissibility of immersing one's self into the ranks of the enemy in order to damage them - even if one is certain that he will be killed as a result of this - there is no difference between this issue and ours; In this issue, he

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<sup>54</sup> This is being mentioned, because the original and foremost obligation is to follow the evidences, not the sayings of people without any authentic evidence. So when the '*Ulamā* have established and clarified the evidences regarding the permissibility of exploding one's own self to cause damage to the enemy - That matter becomes an evidence for our matter in this discussion; and this is because there is no difference between the two.

<sup>55</sup> The verdict is contained in "*Majjallah Filistīn*", # 5, 11/14/1416, pages 24-25.

<sup>56</sup> **Trans. Note:** Shaykh Hamūd ibn 'Uqlā Ash-Shu'aybī passed away after Shaykh 'Abdul-'Azīz al-Jarbū' had written this book. May Allāh have mercy upon him and enter him into the highest levels of the Gardens.

was killed by the hands of the enemy, and in our issue he was killed by his own hands, and no consideration is to be given to this difference, because the one who assists in his own death is like the one who directly kills himself, and this is agreed upon by the scholars.

*Sixteen:*

It is a must for all those who ruled with the permissibility and virtue of martyrdom operations to also rule with the permissibility and virtue of he who kills himself as a sacrifice for the Muslims, and out of fear for them that their secret plans may be revealed, and that is because the one who protects the souls of the Believers has more right than the one who kills some *kuffār* in a martyrdom operation in which hardly anyone is killed except for some damage done to some installations and terrorizing of the enemy, as Abū Yūsuf and Muhammad ibn Al-Hasan Ash-Shaybānī (the two students of Abū Hanīfah) said: “There is, in trading a (disbelieving) prisoner for a (Muslim) prisoner, **the saving of a Muslim, and this takes precedence over damaging the disbelievers.**”<sup>57</sup>

**Benefit:** And this is what all the People of Knowledge and anyone who has concern for the Believers, have agreed upon: “**the saving of a Muslim, and this takes precedence over damaging the disbelievers.**”<sup>58</sup>

*Seventeen:*

The scholars have said that if a person has to choose between two ways to die, and both of those ways are as bad as the other, then he can choose either of the two. For example: the one who’s boat is set afire, and he cannot swim, or there are sharks in the water underneath him, if he chooses to die by either drowning in the water or being burned alive on

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<sup>57</sup> Refer to *Badā’i’ As-Sanā’i’* (7/120).

<sup>58</sup> **Trans. Note:** If someone was to claim, “Then why is it permissible to attack and kill the *kuffār*, even if they use Muslims as human shields, in which it is certain that they would also be killed?” Then the answer would be given: The scholars have explained this, that if there is greater harm for the *Ummah* in keeping those *kuffār* alive in order to preserve the lives of those few Muslims, and if preserving those Muslims – and in turn leaving the *kuffār* alive – will allow those *kuffār* to come back and attack and devastate a greater portion of the *Ummah*, then it is permissible. So the ruling, “the saving of a Muslim takes precedence over hurting the disbelievers” – is still abided by.

the boat - then either of these are permissible to choose. But if he is certain that one way of dying is less harsh than the other, then he should choose to die by that manner which is less harsh - and this is what the majority of the scholars have said, such as in *Al-Bahr Ar-Rā'iq* and *Badā'i' as-Sanā'i'* and other books of *Fiqh*.

In *Al-Bahr Ar-Rā'iq* it says: "... So if the Muslims are on a ship and it burns down, if they are more certain that by throwing themselves in the water they would be able to save themselves by swimming, it then becomes obligatory upon them to throw themselves in the water to save themselves from complete destruction. And if the two choices are equal (in certainty of success or destruction) - if they remain on the boat, they will be burned alive, and if they throw themselves in the water, they drown - then, according to Abū Hanīfah and Abū Yūsuf, they have the choice of either of the two because of the equality of the two choices (in certainty of death or being saved)..."

And this is our issue in most of its cases; that the (prisoner) who knows secrets will be killed whether he reveals the secrets or not, and this is the situation of the imprisoned fighter, except in rare cases. And here, he has the choice between two ways of dying according to the opinion of the scholars, so what would you say if he chose the manner of dying that is in the best interests of *Islām* and the Muslims, and more protective of the sanctity of the lives and souls of countless Believers?

### *Eighteen:*

And from the proofs of the permissibility - rather, the virtue - of this action, and that its doer is of those who deserve the title of "Martyr" - *Shahīd* (by the Permission of Allāh) - is that no consideration is to be given to *how* he was killed, or by "*what hand he was killed*" in his attainment of martyrdom so that it would not be said that the one who kills himself out of fear of giving away secrets is not a martyr because he has directly killed himself, or because he was not killed on the battlefield. Therefore, we will now present to you "*The Martyr and Who He Is*" so that it would become clear that the one who kills himself in this manner, is indeed a martyr; then I will clarify after that we are not to consider by whose hand he was killed in the issue of *martyrdom* in the Path of Allāh, as it is mentioned nowhere in *Islāmic* law that the martyr is only the one who is killed on the battlefield by the enemy, and otherwise he is not to be considered a martyr.

### *Nineteen:*

And from that which strengthens this meaning – and it is “*the permissibility of killing one’s self for the benefit of the Dīn*” – is what Ibn Kathīr narrated regarding how the enemy took (the town of) ‘Akkā from the hands of the *Sultān*: “When it was the month of *Jumādā al-Awwal*, the severity of siege of the Crusaders - may Allāh curse them - on the city of ‘Akkā (Acre) became severe, and they poured forth from every deep and distant (wide) mountain, and the King of England approached them as part of a great crowd of numerous people, in twenty five caravans loaded with fighters.

And through them, the warriors at the frontlines were tried with a tribulation that is unlike anything that has come before it. So at that time, the *Ku’sāt* (a fleet of ships of the Crusaders) moved towards the land, and it was a sign of what was between them and the ruler, so the ruler moved *Ku’sāt* and it came closer to the land. So, he switched to one that was closer to it in order to keep them away from land. And they had surrounded him from every side and unleashed seven catapults upon him, and they would strike the land day and night, including the tower of the Eye of the Cow – until they left a clear mark on it – and they filled the trenches with what they could of dead animals, their own corpses of those who were killed or died. And the people of the town would throw what they threw into the sea. And the king of England intercepted a great supply that was meant for the Muslims that had come from Beirut and was filled with relief supplies and weapons - so he seized it. And he was standing in the sea with forty ships and would not leave anything that was coming towards the town. And included in the fleet were six hundred leading heroic fighters [*Mujāhidīn*], so they died, all of them, till the least of them – may Allāh have mercy on them; because when they were surrounded from all corners, they realized that they would either drown or be killed (by the Crusaders). So, they made holes in the sides of the ship and caused it to sink. Thus, the Crusaders were not able to seize anything from it of its provisions or weapons. The Muslims became extremely sad at this loss, so to Allāh we belong, and to Him we will return.”<sup>59</sup>

***Benefit:*** So look – may Allāh have Mercy on you – O you *Muwahhid Mujāhid*, to *Hāfith* Ibn Kathīr and how highly he looked at their actions, and prayed for Allāh to have mercy upon them, and look at how

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<sup>59</sup> Refer to *Al-Bidāyah wan-Nihāyah* (12/342-343).

these heroic leaders – as described by Ibn Kathīr himself – punctured their own ship by their own hands.

Also remember very well what was mentioned in the narration, *“So, they made holes in the sides of the ship and caused it to sink.”* Meaning, they did that with *their own hands*. And along with that, the Imām asked Allāh to have mercy upon them, and he praised them as *“leading heroic fighters.”*

And this was due to the great *Shar’ī* benefit contained in not allowing the Crusaders to take any prisoners from amongst them, nor allowing them to gain from their provisions and weaponry – as was mentioned by Ibn Kathīr . Which again shows the permissibility of our subject matter. For verily, to allow the enemies of Allāh to gain the knowledge of the identities, whereabouts, addresses, phone numbers, or names, and etc., of the cells of the *Mujāhidīn*, and revealing the plans of their operations, and the sources of their funding – there is no doubt that the harms in doing such is worse and more severe than allowing the enemy to gain a certain amount of food or weapons, as was the case of those who were mentioned by Ibn Kathīr .

## *The Martyr and Who He Is*

- As for the 'martyr' in the literary sense:

**In *Lisān Al-'Arab* by Ibn Manthūr it is said:** "And the martyr (*Shahīd*) is the one who is killed in the Path of Allāh, and the plural is (*Shuhadā'*)..."

**And the author of *Tāj Al-'Arūs* said:** "... the martyr, in the *Sharī'ah*, is the one who is killed in the Path of Allāh..."

- As for the 'martyr' in Islāmic law:

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

Then, from the author of *Hāshiyah Ibn 'Ābidīn*: "... 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."<sup>60</sup>

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."<sup>61</sup>

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

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<sup>60</sup> Refer to *Hāshiyah Ibn 'Ābidīn* (2/268), and *Al-'Ināyah* margins of *Fat'h Al-Qadīr* (2/142).

<sup>61</sup> Refer to *Tabyīn Al-Haqā'iq* (1/247), and *Al-Bahr Ar-Rā'iq* (2/211). **Trans. Note:** The *Ahnāf* are the only ones who hold this opinion, as will be discussed shortly.

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 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."<sup>62</sup>

**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."<sup>63</sup>

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."<sup>64</sup>

**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."<sup>65</sup>

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-Qādhi ('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 Dāwūd<sup>66</sup> narrated from a man from the Companions of the Prophet who said: "We attacked the territory of (the tribe of) *Juhaynah*, 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

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<sup>62</sup> Refer to *Ash-Sharh Al-Kabīr* (1/425).

<sup>63</sup> Refer to *Fat'h Al-Bārī* (6/129).

<sup>64</sup> Refer to *Mughnī Al-Muhtāj* (1/350).

<sup>65</sup> Refer to *Kashf al-Qinā'* (2/113).

<sup>66</sup> Refer to *Sunan Abī Dāwūd* (2539).

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).'<sup>67</sup>

**In considering someone to be a martyr, the “hand which kills” is not to be considered and it does not alter any ruling**

From what has been presented from the definition of who the martyr is, it is clear that the majority of the scholars – with the exception of the *Hanafīs* – do not give consideration to who's hand the person was killed by when determining if he acquired martyrdom, since the *Hanafīs* say that the martyr is the one who was killed by the *mushrikīn* or was found dead on the battlefield.

And the statement of the majority takes precedence, and the statement of the *Hanafīs* can be answered by what was narrated in the *Sahīhayn* from Salamah Ibn al-Akwa' :

“We went out to *Khaybar* in the company of the Prophet... [and the *Hadīth* goes on to say]...

The Prophet on that, asked, “Who is that (camel) driver (reciting poetry)?” The people said, “He is ‘Āmir Ibn Al-Akwa’.” Then the Prophet said, “May Allāh bestow His Mercy on him.” A man amongst the people said, “O Messenger of Allāh! Has (martyrdom) been granted to him. Would that you let us enjoy his company longer!” Then we reached and besieged *Khaybar* ... So when the army files were arranged in rows (for the clash), ‘Āmir’s sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, the Messenger of Allāh saw me (in a sad mood). He took my hand and said, “What is bothering you?” I replied, “Let my father and mother be sacrificed for you! The people say that the deeds of ‘Āmir are lost.” The Prophet said, “Whoever says so, is mistaken, for ‘Āmir has got a double reward.” The Prophet raised two fingers and added, “He (i.e. ‘Āmir) was a persevering struggler in the

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<sup>67</sup> Refer to *Al-Mughnī*, in *Kitāb al-Janā'iz* (2/206).

Cause of Allāh and there are few 'Arabs who achieved the like of (the good deeds) 'Āmir had done."<sup>68</sup>

And with this, it becomes clear that there is no stipulation that the *Mujāhid* must be killed with the weapon of the enemy for him to be labeled as a martyr. Rather, the martyr is the one who fought so that the Word of Allāh may be elevated to the highest, and was killed on the battlefield *by any means* - he is the one who is to be pronounced as a martyr.

From here, it becomes clear to us that the *Islāmic* ruling regarding the martyr does not change with a change of the "*hand that killed*" which has caused the death of the *Mujāhid*, or the manner of the killing, as long as this death was seeking the Face of Allāh and done with a sincere intention to raise the Word of Allāh.

And the one who has assisted in his own death or has killed himself in order to raise the Word of Allāh and to preserve and protect the honor of the Muslims - then he is upon that intention and is not committing suicide. And with respect to that which has been presented of evidences, there needs to be a moment of reflection for the one who has prohibited killing one's self out of fear of revealing the secret information (of the *Mujāhidīn*).

And this is why *Shaykh ul-Islām* Ibn Taymiyyah said:

"... So it is necessary for the Believer to differentiate between what Allāh has prohibited of the person intentionally killing himself or helping in that, and between what Allāh has legislated of the Believers selling themselves and their wealth to Him, as He said:

*"Verily, Allāh has purchased from the believers, their lives and their wealth in return for Paradise being theirs ..."*<sup>69</sup>

And He (Most High) said:

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<sup>68</sup> Refer to Al-Bukhārī (3960, 5796, 5972) and Muslim (1802, 1807), also see "*Fat'h Al-Bārī*" (7/466).

<sup>69</sup> At-Tawbah: 111

*“And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves.”<sup>70</sup>*

Meaning: he sells himself. And what should be considered here is what the *Qur'ān* and *Sunnah* have come with - not what the person himself thinks is good from that which is in opposition to the *Qur'ān* and *Sunnah*...<sup>71</sup>

So, what can I say about anyone who forbids this- if he comes upon what the scholars have said, such as in *Al-Mughnī* [2/551] of Ibn Qudāmah as well as *Imām* Al-Kharqī Al-Hanbalī regarding the woman who has died and has in her womb a living, moving fetus and a midwife cannot be found to deliver it, that she is to be left alone and no man is to help deliver the baby - rather, it is to be left to die and is buried with its mother. All of this is done to protect the honor of the mother of the fetus - and to prevent a strange Muslim man from touching her private parts in order to deliver the living baby. The life of the living, breathing child is to be sacrificed for the sake of preserving the honor of the mother!<sup>72</sup>

Is there not more of a right - O you who supposedly has evidence and forbids - to permit the Muslim to sacrifice himself in the Path of Allāh - Exalted is He - in order to preserve the lives of thousands upon thousands of *Mu'mināt* (Believing women) and to protect their honor from the filthy infidels from among the Jews, Christians, Communists and other than them like the apostates from the servants of the *Nusayriyyah* in Syria or the apostates in 'Irāq or the Secularists in Tunisia and Libya and Morocco, and so on and so forth? We ask Allāh to relieve us from what we are facing.

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<sup>70</sup> Al-Baqarah: 207

<sup>71</sup> Refer to *Majmū' al-Fatāwā* (25/281).

<sup>72</sup> **Trans. Note:** This is the opinion stated by some of the *Salaf*, and disagreed by others from amongst them. The point of mentioning this is just to bring an extreme example of an opinion which some of the *Salaf* held - and surely, if they held such a thing to be permissible, then our subject matter here is many times more worthy of being permissible - nay, of being martyrdom even, as has been explained.

## Conclusion

And in conclusion, and this is the essence of this research and its overall summary:

1 - All of the texts that forbid a Muslim from killing himself or putting himself in situations that could lead to his destruction are general texts, of which the issue that we are discussing is more specific. And whoever says other than this, then it is upon him to present his evidence so that we may return to it, in light of the Verse:

*"But no, By your Lord- they have no Īmān, until they make you (O Muhammad) judge in all disputes in between them, and they find in themselves no resistance against your decisions, and accept with full submission."*<sup>73</sup>

And:

*"The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones."*<sup>74</sup>

And

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<sup>73</sup> An-Nisā': 65

<sup>74</sup> An-Nūr: 51

*“It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision...”<sup>75</sup>*

2 - It is obligatory to know that comparing the one who kills himself in these martyrdom operations, to the one who is sick of life in this World or because of an adversity which he has been afflicted with - is a comparison between two different things. The suicidal one is the one who kills himself because of an affliction and lack of patience upon it, or because of depression - and this is something that angers Allāh. As for the one who kills himself in the martyrdom operations which have been mentioned before, then his motivation in doing so is to sacrifice himself for the *Dīn* and preserving his Believing brothers, and to protect their honor through his blood - and this results in the raising of the *Dīn*, and damaging the enemy. So his soul is confident, happy, joyous and looking forward to the Meeting with Allāh and the Triumph of the Gardens. So, are the two situations alike?

*“Are those two equal in comparison? All the praises and thanks be to Allāh! But most of them know not.”<sup>76</sup>*

3 - The permissibility of suicide out of fear of revealing important secrets has certain necessary conditions:

- a) That the intention is sincere for Allāh, and that the motivation for this act must be to protect the Muslims and *Islām*; the motivation cannot ***not*** be lack of patience with the torture and not being able to bear what one is being put through.
- b) That the secret (which one is holds, and is protecting) be an important one- that, if it were revealed, would result in great danger for the Muslims, such as defeat, or the killing of one of them, or violation of their honor, or them being thrown into the depths of prison and being tortured for a lengthy period of time that no one would know of, except Allāh the Glorious and Exalted.

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<sup>75</sup> Al-Ahzāb: 36

<sup>76</sup> Az-Zumar: 29

- c) That the one with the secret has actually fallen into the hands of the enemy, and does not simply think that he might fall into their hands. And if he is being surrounded and there is no chance of total escape; **If** there is a chance that he can escape somewhere temporarily or for him to resist till he is killed or escapes, *then* it is **not** permissible for him to kill himself. Rather, it becomes ***obligatory*** for him to exert his utmost effort and ability in escaping, or to give the *kuffār* the burden of killing him.
  
- d) That the carrier of the secret is not capable of remaining silent during the torture, and does not have the ability to do so. If he has the ability and patience to do so until death, then it is *not* allowed for him to kill himself unless he fears that he cannot remain quiet as time passes – in this case, he may kill himself if he fears he would reveal the secrets.

**In conclusion:** I ask Allāh – Majestic is His Ability – to make this research sincere for His Noble Face, and to overlook the faults therein, as I have not intended except for the truth. And whatever is in this research that is correct, then it is from Allāh Alone, and whatever is in it of mistakes, then it is from my own self and the Shaytān, and Allāh and His Messenger are free of that.

And may Allāh send salutations and peace upon our Prophet, and his family, and all his Companions.

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