

Islam & Violence

(الإسلام والعنف)

June 14, 2006

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www.muhammadanism.org
June 14, 2006

A person who seeks to understand Islamic principles needs to review the early history of Islam when its dogmas were established. The circumstances of this early period and the character of Muhammad and his companions all played a major role in formation of Islamic values and law.

By understanding this period, a person is able to judge if the ideology of contemporary Islamic terrorist groups originates in Islamic principles and if the Islamic *Weltanschauung* (worldview) supports terrorism and the Jihad ideology.

Historical Background

In the beginning of Muhammad's mission, the Quraish, who were the prominent Arabian tribe in Mecca, did not heed his call to a new faith. Instead, the proclamation of his new faith created a serious crisis for the Quraish and their pagan religion. Muhammad sought to destroy their religion and make his faith the dominant one in Mecca. The rivalry between them grew tense. As a result, Muhammad and his followers felt they were in an imminent danger. The Qur'an refers to this time of peril; *Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you.*¹

Because of the intense enmity that Muhammad instigated and the immigration of Muslims to Ethiopia, the Quraish concluded that the Muslims were more inclined to struggle than to compromise. In order to defend the Meccan constitution, the Quraish felt they needed to escalate the defense of their religion against Muhammad's verbal attacks.

During this critical time, Muhammad reached an agreement with some tribes from Medina², and he decided that his followers should emigrate there. This voluntary immigration to Medina taught the Quraish how fervently the Muslims held to their new faith. The Quraish feared Muhammad would bring adverse consequences upon the social order in Mecca, so they devised plans to curb his influence. The Qur'an describes this time: *And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.*³ Afterwards, Muhammad decided to emigrate too.

¹ Qur'an, 8: 26.

² The city was called *Yathrib*, but latter Muslims called it *Medinet Rasuli Ilah* (i.e. The City of Allah's Messenger).

³ Qur'an, 8: 30.

Leaving Mecca affected psychologically Muhammad and his Muslim followers, who had arrived in Medina prior to him. Immigrating to Medina separated them from their "Mother Abode." It felt like the separation of a child from its mother, leaving them without any protection. In Arabian society, tribal kinship provides the *esprit de corps* or comradeship that was the source of safety from the power of other tribes.

When Muhammad and his adherents arrived in Medina, the trauma of leaving Mecca caused them to suffer various physical illnesses. Islamic authorities fault the climate change for their illnesses, but they overlook the fact that most of the immigrants (Al-Muhajirun⁴) were accustomed to climatic changes because they were merchants who escorted caravans across Arabia both northwards and southwards.

Separation from their *own* tribes caused the psychological suffering of the Muslim immigrants. The suffering was never healed until they returned triumphantly to Mecca. Meanwhile they searched for a new relationship to protect themselves. They found the new *esprit de corps* in their faith. We may term this process, "The tribalization of Islam." The process had begun by the time Muhammad wrote the "Book of Fraternalization"⁵ in which he ordered the Al-Muhajirun and the Al-Ansar⁶ to be "(2) *They are one community (umma) to the exclusion of all men. (14) A believer shall not slay a believer for the sake of an unbeliever, nor shall he aid an unbeliever against a believer. (15) ... Believers are friends one to the other to the exclusion of outsiders.*"⁷

While the process of tribalization of the Islamic movement progressed in Medina, Muhammad ended the Meccan Mission, which was just a religious call without a political objective. In Mecca, it was the Quraish who had rebuffed Muhammad's call to Islam. But, in Medina, it was the Muslims who first instigated violence towards others.

We do not know how unsettled the Meccans were by the departure of the Muslims from their city, but we are confident that their daily lives were not touched socially or economically. The Muslim emigration had no negative effect upon their psychological well-being. By contrast, the Al-Muhajirun had to establish a new life in the social and economical milieu of Medina. The Al-Ansar practiced various crafts, while the Al-Muhajirun lacked these trades. In addition, the Al-Muhajirun were not welcomed by all the Medinaists, and there were a number of individuals who had strong anti-Muslim feelings. Islamic tradition calls these individuals the *Al-Munafiqoon*⁸.

As time passed, the antagonism between Muhammad and the Al-Muhajirun on the one hand and the Al-Munafiqoon on the other hand increased the frustration of the Al-Muhajirun. After six years of their arrival in Medina, an incident occurred that shows the extent of the tension betwixt the Al-Muhajirun and the Al-Munafiqoon. While the Al-Muhajirun and the Medinaists were engaged in a military expedition, one of the Al-Muhajirun clashed with Abdel lah ibn Ubai ibn Sal'lul, who was a prominent Medinaist who led the opposition to Muhammad. He commented about the incident and told the people who were around him: "The Al-Muhajirun have

⁴ *Al-Muhajirun*, Muslims immigrants.

⁵ Constitution of Medina.

⁶ *Al-Ansar*, "Helpers" in Medina.

⁷ [The Medina Charter](#)

⁸ *Al-Munafiqoon*, i.e. Hypocrites.

outnumbered us in our homeland, and by the name of God, our situation with them is like the saying 'fatten your dog, and he will eat you.' I swear by God, when we return to the city, the noble will dislodge the humble." The Qur'an refuted him by repeating what he had said: *They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner."*⁹

Surely, these sharp remarks deepened the melancholy in the mind of the Al-Muhajirun and reminded them of the mockery of the Quraish in Mecca. The Qur'an mentions their satire:

*Those in sin used to laugh at those who believed,
And whenever they passed by them, used to wink at each other (in mockery);
And when they returned to their own people, they would return jesting;
And whenever they saw them, they would say,
"Behold! These are the people truly astray!"*¹⁰

The days of the Al-Muhajirun in Medina were difficult because of the deep wounds in their hearts. And, as the crisis between them and the Al-Munafiqoon escalated, they became increasingly inclined to be aggressive. All these events caused the trauma of immigration to intensify in the subconscious of the founder of Islam and the Al-Muhajirun. If we take into account that all the main personages in the Islamic movement were Quraishites and that they were now *immigrants*, we can understand why they were predisposed to violence.

In addition to enduring the Al-Munafiqoon's betrayal, Muhammad suffered from the epithets that the Quraishites used to call him in Mecca. Doubtless, Muhammad could not forget the widening gulf with his fellow-citizens at Mecca (Quraishites). He bore in mind his agonizing time that he had in his native city and the plot to assassinate him. The Al-Munafiqoon's mockery continued to remind him what the Quraishites used to call him: "*man bewitched,*" "*a sorcerer,*" "*a possessed [mad].*" Muhammad was a subject of the Meccans' jest and critical remarks. They even said that Muhammad was not qualified to be a messenger of God: *When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"*¹¹

At Mecca, Muhammad's attitude was at a crossroad; either a road to tolerance and forgiveness or a road to intolerance and aggression. Muhammad took the second road because of several factors. The main factor was his immigration to Medina.

This historical factor established the spirit of revenge in Muhammad and in his companions from Mecca. But is the spirit of revenge sufficient to explain the violence in Islam?

In our view, the spirit of revenge was not the only factor that laid the foundation for violence in Islam. There is another important factor; it was the need for the Al-Muhajirun to have a livelihood. They were not able to engage in commerce, so they turned to Bedouin raiding. The Qur'an implies that the Muslim raids had a Bedouin character, and it points out explicitly that their purpose was to capture spoils:

⁹ Qur'an, 63: 8.

¹⁰ Qur'an, 83: 29-32.

¹¹ Qur'an, 25: 41.

*Those who were left behind will say, when ye set forth to capture booty: Let us go with you.*¹²

The Al-Muhajirun initiated military raids, incited by two reasons: *firstly*, economic lack and their need for resources; *secondly*, their hatred for the Quraishites, who caused their humiliated status in Medina. Later the Qur'an expressed this:

Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,

*Still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.*¹³

It was a crucial turning point toward violence in Islam when the Al-Muhajirun became raiders, abandoning the honorable livelihood of an Arabian merchant, *Firstly*, a militant core was established that was used gradually to force a widening Islamic influence in Medina. Their battles were called *Al-Fath* (Conquest) by Muslim historians. *Secondly*, this change was economically retrograde, because the Al-Muhajirun left the trade business to conduct raids upon innocent merchant caravans. *Thirdly*, the change was ethically adverse because the raids *violated Arabian ethical values*.

When Abdel Allah ibn Jahesh attacked a Quraishite merchant caravan during the sacred month (when the Arabs abstained from fighting), the Al-Ansar were fearful that the raid had violated the sanctity of the month. However, the Al-Muhajirun were not concerned that they had profaned these holy days. Muhammad sanctioned the violation of the sacred month and Abedl Al-laha's atrocities by reciting a Qura'nic verse.¹⁴ This verse eased the fears of the Al-Ansar, but this event was a precedent for subsequent legislation legalizing atrocities in the name of Islam. This attack was the beginning of violence, and the attack was justified on the basis of a revelation to Muhammad, the prophet of Islam.

After this event, the Muslims went to war with the Quraish in Badr. In Muhammad's biography, a story is told how 'Amru Ibn Hisham (Abu Jahl)¹⁵ was killed. During a battle a Muslim fighter smote the leg of Ibn Hisham who fell down, then another Muslim came and smote him with a sword too. When the battle was over, Ibn Mas'oud, one of Muhammad's fighters, came to the injured while he was dying and put his foot on his neck and asked him mockingly, 'Has God put you to shame, you enemy of God?' But the dying man did not find his death shameful, and said proudly: '*You have climbed high, you little shepherd.*' Meaning by this statement that he retained his human pride and was cavalier about his death and that Ibn Mas'oud was not a hero in killing an injured man. Ibn Mas'oud beheaded the injured warrior and brought the amputated head to Muhammad and threw it at his feet!¹⁶

The Islamic memory has taken this event, and made it a noble example of violence and killing. After more than 1400 years, the writer of this article heard a

¹² *Qur'an*, 48: 15. - *Pickthal*

¹³ *Qur'an*, 9: 14-15.

¹⁴ *Qur'an*, 2: 217.

¹⁵ 'Amru Ibn Hisham is his proper name. Abu Jahl is his pejorative name, meaning 'father of ignorance'. The Quraish called him Abu Hakam, meaning 'father of wisdom'.

¹⁶ Ibn Ishaq, *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah*, Translated by A. Guillaume, Oxford University Press, Oxford, England, (Re-issued in Karachi, Pakistan, 1967, 13th impression, 1998) 1955, p. 304.

preacher in one of the Syrian mosques tell this story in a maliced tone. He noted that Muhammad agreed implicitly to act of Ibn Mas'oud, as he accepted the amputated head of Ibn Hisham. Moreover, in his disgusting speech the preacher proclaimed to the audience that Gabriel smiled as he watched the slaying!!!

The loss of pre-Islamic social values permitted the Muslims to torture their enemies. They abandoned their traditional social values of tribal chivalry too.

The ancient Islamic chronicles have a story that recites the tragic death of an old woman, named Umm Qirfa. A Muslim squadron arrested her, and the leader, Zeid Ibn Haritha, ordered her killed by tying two ropes to her legs and then attaching the ropes to two camels. The Muslims drove the two camels apart, causing the body of the old woman to split apart. It seems that the leader of the squadron ordered this bizarre cruelty because of revenge, since the old women had encouraged the fighters of her tribe to resist his squadron's aggression in a previous battle.¹⁷

The Islamic resources do not record any condemnation by Muhammad or his companions. Additionally, the Islamic resources themselves tell us:

Muhammad captured Abu Al-'Asi during the battle of Badr. Abu Al-'Asi was the husband of Zainab who was the daughter of Muhammad who was still living in Mecca. Muhammad promised that he would free Abu Al-'Asi on the condition that his daughter would come to him in Medina. So, Abu Al-'Asi returned to Mecca and arranged for the return of Zainab to Medina. In order to protect her from any harm, as the Quraish was recently defeated in Badr, the brother of Abu Al-'Asi escorted her. On their return some Quraishites stopped them. Abu Sufyian, who was a Meccan chieftain, came to the guide and told him he should return the woman back to Mecca, and then escort her by night to Medina to preserve the dignity of the Quraish. The brother accepted this suggestion. Ultimately, the daughter moved to Medina without harm, the only offence was that she was pregnant and they *claimed*, — this Ibn Hisham's word — the fright of the Quraishites stopping them caused her to have an abortion.¹⁸

However, this incident was seriously criticized by the Quraishites themselves, and Hind bent 'Utbah, the wife of Abu Sufyian, said:

*In the peace, you are wild asses — rough and course.
And in war like women in their courses?*

The Quraishites felt disgraced that an innocent woman was injured, even though she was the daughter of their arch-enemy. The Muslim's resources show that the Quraishite's morality was superior to the morality of Islam.

The conduct of Ibn Mas'oud with the injured enemy and the savage killing of Umm Qirfa were not exceptional. There are numerous similar historical accounts. These hideous atrocities were not because of pre-Islamic values. Rather, they were because of the holy texts (the Qur'an and Traditions) of Islam. These holy text sanctioned these atrocities and suppressed the moral conscience of the followers of Muhammad.

Also, we have a rude example of a stricken conscience being eased. When Muslims captured some married women in the valley of Autas, immediately after

¹⁷ Ibid., Ibn Ishaq, *Life of Muhammad*, p. 665.

¹⁸ Ibid., Ibn Ishaq, *Life of Muhammad*, p. 314-316.

battle of Hanain they did not feel they should rape these captive women, because it would violate pre-Islamic customs. Muhammad eased their consciences by claiming that Allah permits the rape of captive women. Accordingly, he recited the following verse in the Qur'an: *And all married women (are forbidden unto you) save those (captives) whom your right hands possess*¹⁹. One of the leading Muslims said: "*When this verse came down, we legalized to have their vulvas*",²⁰ i.e., essentially claiming that Allah Himself legalized the rape of captive women!²¹

Since Muhammad was a pragmatic person who was aware of psychological motives, he established a new code of conduct. In Medina, he adopted a practical, utilitarian ethic to replace the pre-Islamic values. Since *Hajj* (Pilgrimage) was a sacred time in the pre-Islamic era, the pagan Arabs devoted themselves to religious ritual and avoided profane activities, such as buying or selling merchandise. So it was natural that the early Muslims felt that it was wrong to buy or sell during this holy period. However, Muhammad brushed aside this rule, claiming: *It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage)*.²² Ibn 'Abbas stated clearly, "They [i.e. pre-Islamic Arabs] avoided merchandise and trade, saying: 'The days of *Hajj* are the days of Allah,' but Muslim conduct trade after this verse was revealed."²³ This latter verse abrogated a prior one: *Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned*.²⁴

Thoughts of Jihadists are in harmony with Principles Islam

Islamic acts of violence and the struggle to expand its powers abroad allowed the Muslims to dominate the tribes around Mecca and Medina. After the death of Muhammad, the Islamic movement grew militarily expanding throughout Arabia and nearby nations. All these are a historical result of Muhammad and his *Caliphs* (successors) establishing a militant ideology. Since this ideology is religious, Islamic violence is a holy violence.

The Islamic mind does not limit the violence of Muhammad and his *Caliphs* to the formation of a new state and society. Instead, Muslim scholars legitimize violence by viewing the Qur'an (Words of Allah), and the Hadith (Muhammad's deeds and sayings) as the eternal pattern of appropriate behavior. Accordingly, a Muslim's mind thinks that Islam needs to be eternally militant.

¹⁹ Qur'an, 4: 24. We read in *Sahih Muslim*:

They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed:" And women already married except those whom you right hands posses" (iv. 24). Sahih Muslim, [Book 008](#), Number 3433. Cf. [Book 008](#), Number 3432

²⁰ أسباب النزول للسيوطي, (*Reasons & Occasions of Revelation*), as-Suyuti, Beirut, 2002, p. 74.

²¹ If we take account of these historical events, and we know that Muslims draw analogies to Muhammad's deeds, it will not astonish us the Muslim criminal wave in West against Women. *Vide*: Sharon Lapkin, *Muslim Gang Rapes and the Aussie Riots*, [Front Page Magazine](#), December 15, 2005. Fjordman, *Muslim Rape Wave in Sweden*, [Front Page Magazine](#), December 15, 2005.

Sharon Lapkin, *Western Muslims' Racist Rape Spree*, [Front Page Magazine](#), December 27, 2005.

²² Qur'an, 2: 198.

²³ *Sahih Bukhari*, [Book 26](#), Number 822; [Book 60](#). Number 44.

²⁴ Qur'an, 24: 37.

Also, the Qur'an declares that Muslims are: *The best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong.*²⁵ The phrase "enjoining what is right, forbidding what is wrong," obligates every Muslim not only to invite everyone to Islam and its beliefs but also to impose Islamic laws on everyone in the world. The Qur'an refers to this duty:

*The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil.*²⁶

*Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.*²⁷

Also, there are many traditions in the hadith that urge Muslims to "enjoin what is right conduct and to forbid indecency." The Qur'an states that this duty is obligatory for all Muslims.²⁸ Also, a tradition states, "Who sees a wrong, he should change it by his hand [i.e. by force], and who can not do this, he should change it by his tongue [i.e. by admonition], and who can not, at least, he should change it by his heart [i.e. by prayer]." This tradition is mentioned in all the authentic books of the Sunnis.²⁹

The spirit of this tradition controls the juristic mind, as well as the public mind of the Muslim population. And this ideology informs the consciousness of Muslims. This tradition is the concept, "An individual Muslim has to change the wrongs by hand," which guides all the political Islamic groups.

Islamic groups believe that this tradition addresses every person in an Islamic nation and urges "Every individual to change the wrong by hand." From this command in the traditions, Jihadists support their cause and argue that every Muslim is responsible to change the wrong. This interpretation is supported by an event in the life of Muhammad. In his biography, an account relates that a blind person heard a woman frequently cursed Muhammad, so he killed her without consulting Muhammad. When Muhammad was informed, he said this killing was the "judgment of Allah"; therefore, the person should not be punished.³⁰ This incident served as a basis for the concept: "Every individual should change the wrong *by hand*." This idea gives the jurisprudential system in Islam a severe and bloody character.

These early Islamic policies established the historical models that Muslims take to be the ever abiding rules of Islam. Their holy texts justify atrocities and affect the epistemological system of Muslims. The legislative justification of atrocities occupies the Muslim's mind forever, and their clergymen continually justify Islamic crimes.

The atrocities during the early history of Islam and the justifications of them cause Muslims to believe in *Jihad*, even if it leads to carnage. We find in the Qur'an many verses that urge violence and *Jihad*. The ninth Surah (*Al-Tawaba*) expresses hatred specifically against non-Muslims. Scholars should study the Qur'an in its historical context, as its verses inspire *Jihad*. Additionally, we should remember that

²⁵ *Qur'an*, 3: 110.

²⁶ *Qur'an*, 9: 71.

²⁷ *Qur'an*, 22: 41.- *Pickthal*

²⁸ *Qur'an*, 3: 104.

²⁹ *Sahih Muslim*, [Book 001](#), Number 0079.

³⁰ Ibn Sa'd (A.H. 168-230), *Kitab al-Tabaqat al-Kabir*, translated by S.M. Haq & H.K. Ghazanfar, Kitab Bhavan, New Delhi, India, 1972, Vol. II, p. 31.

all Muslims are called to struggle for Islamisation of the world. That is why all Muslim jurists legitimize violence and grant it a holy status.

Above, it was mentioned that the Al-Muhajirun needed a way to secure a livelihood, so they chose to raid merchant caravans to get booty, an occupation that was current among the Arabian Bedouin tribes. Muhammad hallowed this method and called it *Jihad*. This Bedouin way of life was incorporated into the Islamic mind and explains why Islam has a Bedouin character. Following the example of Muhammad, Jihadists adopt the same mindset towards Islamic and Western countries. Therefore, violence obsesses the mind and spirit of Islam.

In the first centuries of Islam some of the Kharijites, (a Muslim sect), believed that Muslims who would not support them should be treated as unbelievers. As a result, they killed many Muslims, including children. Also, they took Muslim women as female-slaves. Kharijites justified their crimes against other Muslims by quoting the Qur'an: *And Nuh said: 'My Lord! leave not upon the land any dweller from among the unbelievers'*³¹.

However, this view did not only pertain to days of yore.

On February 16, 2006, extremist Shiite clerics from Qom, according to Rooz, a reformist Iranian Internet Daily, issued a *fatwa* which states, "The shari'a does not forbid the use of nuclear weapons."³²

Even before this Shiite *fatwa*, a Jihadi agitator emphasized the same viewpoint. In replying to a question whether it were permissible in Islam to use a WMD against an enemy, he wrote in a tract that WMDs are permissible: "When Unbelievers do not retreat from Muslims, unless using this sort of weapon, *even if this [weapon] kills all without exception, and destroys their lands and their offspring.*"³³ To reach the goals of the Mujahidun, the writer says they can kill women, children, even Muslims who live among unbelievers.

Killing non-combatants and Muslim civilians is absolutely legal in view of Islam. The legitimacy is termed *At-Tatras*.

At-Tatras

No doubt the reader has noticed that Jihadi groups, especially in Iraq, kill innocent civilians, including Muslim civilians. They commit these atrocities according to a *fatwa* called "*At-Tatras*."

In a speech on May 18, 2005, Al-Zarqawi justified the collateral killing of Muslims and non-combatant non-Muslims according to Islamic religious norms. The justification was given in the *fatwa* of *At-Tatras*.

The *At-Tatras* word is derived from the Arabic word *turs* (the shield). In the event that an enemy is among civilians (either Muslims or unbelievers), Muslim scholars claim that Muslim fighters may attack the enemy, even though innocent civilians may die. This is true even when there are Muslim children or women.

³¹ *Qur'an*, 71: 26. – *Shakir's translation*

³² [MEMRI](#) — February 17, 2006, No.1096.

³³ [حكم استخدام أسلحة الدمار الشامل ضد الكفار](#) (*The Verdict of Using WMD Against Unbelievers*), by Naser ibn Hamad Al-Fahed.

This view is supported by the biography of Muhammad. For example, Muhammad ordered the use of mangonels (catapults) to target the city of Ta'if. When he was asked about the fate of the slain children and women, he said: "They are from them," *i.e.* from the enemy, so Muslim fighters insult them as well.³⁴

Defending *At-Tatras* is a work called "*The Texts of Scholars about Raids and Shielding*," by Abu Jendul Al-Azdy, an ideologist of Al-Qa'ida who lives in Saudi Arabia. This work has all the legal texts of Muslim scholars.³⁵

Also, Ayman al-Zawahiri sets forth the principle in his work "*The Verdict of Martyrdoms*."³⁶ This *fatwa* is a key dogma in the military doctrine of all Jihadi groups, including Al-Qaeda.

Conclusion

The religious basis of violence is a continuous theme in Islamic thought, because their holy text forms the episteme of the Muslim worldview. Since the holy text supports violence, the Muslims have a permanent encouragement to be violent. The Qur'an is the supreme fountainhead of violence in Islam. It is impossible to abrogate this so-called divine law by an earthly, human-made law.

Islamic thought has produced legislation, which is patterned after the historical events of its early years when Muslims used violence. During these times, swords, daggers, and spears gratified their barbarous instincts. This is why Jihadi groups kill their kidnapped victims with a dagger, firstly, to gratify their instincts, and, secondly, to imitate the warriors of early Islam.

Jihad's ideology is widespread among ordinary Muslims, showing how acceptable Islam's brutal and uncivilized ideology is. Until they repudiate killing innocent people in the name of Allah, not only have they departed from civilization, they have departed from their own natural humanity.

From the *At-Tatras* (human shielding) we can see the extent that Muslims are willing to go to commit terrorist acts. *In order to kill their enemies, they will kill their own children. A Muslim will accept self-destruction to destroy an enemy; the hatred he feels blinds him from seeing anything but blood.*

Let us imagine for a moment the destiny of the world if its destiny were held in the claws of an Islamic nuclear threat!

³⁴ *Sahih Muslim*, [Book 019](#), Number 4321. — *It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet): Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them.* See also *Sahih Muslim*, [Book 019](#), Number 4322 and [Book 019](#), Number 4323.

³⁵ نصوص الفقهاء حول أحكام الغارة والتتريس, "[The Texts of Scholars about Raids and Shielding](#)" (May, 2003).

³⁶ The Title in Arabic: حكم العمليات الاستشهادية.