

THE CONCEPT OF SYAHID FROM ISLAMIC PERSPECTIVE

Nor Aini Binti Ramli
(Matric No. P 010541)

Thesis submitted in fulfillment for the degree of
BACHELOR
DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012560

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Nilai


February 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 28th February 2004

Signature : 
Name : Nor Aini binti Ramli
Matric No : P010541
Address : No. 45, Kampung Bukit
Gading, 17500 Tanah
Merah, Kelantan.

ACKNOWLEDGEMENT

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء
والمرسلين وعلى آله وصحبه أجمعين.

I feel lucky and gratitude to Allah SWT due to his 'inayah, it is possible for me to accomplish this academic project successfully. First of all, I wish to record my great appreciation to my supervisor Dr. Hersi Mohd Hilole for his continued support and guidance during the research.

I also wish to thank the following people: To all library staffs of Library KUIM, Library UKM and Library UM. And also not to forget, dean of faculties of leadership and Management Prof. Mohd Asin bin Dolah, lecturer of faculty of Leadership and Management as well as to all KUIM's staffs for their helping hand. Thanks a lot.

I would like to express my deepest gratitude to my mother Zainab binti Jusoh, my father Ramli bin Said, my sisters Norhaizam, Normazana, Nor adila, Wardatu Najihah and Noratikah, my brother Mohd Hilmi and Salman, my sisters in law Rohana and Norasiah and my brother in law Remiey Effendi.

And to all my friends, who have gathered with me through out these three years at KUIM. I will keep all our precious moments and experience in my memoriam. May Allah SWT bless you all.

Hopefully, may Allah SWT reward His Taufik and Hidayah so this academic project would be accepted and could give benefit to all.

ABSTRACT-MALAY

Perkara utama yang dibincangkan di dalam kajian ini adalah berkenaan dengan kedudukan dan konsep mati syahid yang sebenarnya menurut perspektif Islam. Penulis memilih tajuk ini kerana untuk mendalami lagi konsep mati syahid dengan terperinci di samping itu untuk memberi kesedaran kepada masyarakat akan kepentingan mati syahid dan kedudukannya disisi Allah. Bagi memastikan kajian ini memenuhi dan menepati objektif yang dikehendaki, beberapa metod dan kaedah telah digunapakai iaitu kaedah pengumpulan data iaitu melibatkan kaedah kajian perpustakaan dan pemerhatian. Hasil daripada kajian yang dijalankan mendapati bahawa kedudukan syahid merupakan darjat yang paling tinggi dan ganjaran terhadap orang Islam yang mati syahid itu adalah sangat besar iaitu balasan syurga.

ABSTRACT-ENGLISH

The main subject discussed in the research is the position and the true concept of syahid or martyr according to Islamic perspective. The writer studied the concept of syahid in detail, besides she attempts to create awareness among the members of the society on the importance of syahid and position in the Teachings of Islam. In order to ensure that the research fulfills the required objective, a few methods and the techniques have been used; among their data collection, library research, observation and data analysis. The result of the research conducted found that the position of syahid is in a very high place and there is reward for Muslim who died as martyr that is paradise.

ABSTRACT-ARABIC

يتناول هذا البحث مكانة وحقيقة الشهيد في ضوء الإسلام. ويعود سبب اختيارنا لهذا الموضوع أن الدراسات السابقة تحدثت عن الشهيد بشكل تقليدي. وإضافة إلى ذلك، تحاول الدراسة رفع مستوى وعي المجتمع لفهم مكانة الشهيد في نظر الإسلام. والمنهج الذي اعتمدت عليه الدراسة هو المنهج المكتبي والتحليلي. ومن أهم النتائج التي أكدت الدراسة أهميتها مكانة الشهيد في الإسلام وهي أعلى الدرجات وثوابه عند الله تعالى في الآخرة عظيم.

CONTENT PAGE

TITLE	PAGE
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRACT- MALAY	iii
ABSTRACT- ENGLISH	iv
ABSTRACT- ARABIC	v
CONTENT PAGE	vi
GLOSSARY	viii
TRANSLITERATION	ix
ABBREVIATION	xii
CHAPTER I: INTRODUCTION	1
1.1 PROBLEM STATEMENT	1
1.2 RESEARCH BACKGROUND	2
1.3 LITERATURE REVIEW	3
1.4 OBJECTIVE	3
1.5 METHODOLOGY	4
CHAPTER II: INTRODUCTION TO THE MEANING OF SYAHID	5
2.1 DEFINITION OF SYAHID LITERALLY AND TECHNICALLY.	5
2.1.1 LITERALLY	5
2.1.2 TECHNICALLY	8
2.2 SYAHID ACCORDING TO AL-QURAN AND HADITH.	9
2.2.1 AL-QURAN	9
2.2.2 HADITH	10
2.3 THE REASON BEHIND USING THE TERM SYAHID.	12
CHAPTER III: THE PLACE OF SYAHID IN ISLAM	13
3.1 SYAHID FOR THE SAKE OF ALLAH AND ITS STAGES	14
3.1.1 THE TYPES OF SYAHID CLASSIFICATIONS AND THE WAY OF HANDLING THE BODY.	14
3.1.2 THE SUITABLE POSITION OF SYAHID	17
3.2 THE PROMISE OF ALLAH FOR SYUHADA'	18

3.3 THE SYUHADA' OF RASULULLAH PERIOD AND THE SIGNS OF THEIR SYAHID.	21
CHAPTER IV: SYAHID, JIHAD AND SUICIDE ACTIONS.	25
4.1 THE MEANING OF JIHAD	25
4.2 THE PURPOSE AND TYPES OF JIHAD.	29
4.3 SUICIDE ACTIONS	41
4.3.1 SUICIDE AND JIHAD	46
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS	58
BIBLIOGRAPHY	61

GLOSSARY

Al-Qur'an	the Holy book revealed by Allah SWT to prophet Muhammad (p.b.u.h).
As-sunnah	the tradition of Prophet Muhammad (p.b.u.h) including his Deeds, saying and approval.
Da'wah	influences movement and to convince people towards Islam.
Hadith	the tradition of Prophet Muhammad (p.b.u.h).
Muslim	believer of Islam
Ramadhan	the ninth month of the Muslim lunar calendar and also the Muslim month of fasting. Ramadhan falls at different times every year.
Surah	chapter of the Al-Quran. The number preceding colon denotes the chapter number while numbers after the colon denotes the verse number.
Syara'	a penalization based on Islamic doctrine.

TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ح	ḥ	حليب	ḥalīb
ج	j	جدار	jidār
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
س	s	سلام	salām
ش	sh	شعب	sha ^ʿ b
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طالب	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm

ه	h	هو	hawl
و	w	ورق	waraq
ي	y	يَم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	°alima
_____	u	غَلِبَ	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ي, ا	ā	عالم، فتى	°ālim, fatā
ي	ī	عليم، داعي	°ālim, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يَ	iyy	شافعي	shāfi°iyy (ending)
وَ	uww	علو	°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
 قلعة qal‘ah
 دار وهبة dār wahbah

ABBREVIATIONS

AS	‘alayh as-salām
n.a.	no author/no artist
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
p	page
pp.	pages
trans.	translator/translated by
RA	radiya Allāh ‘anhu/ ‘anhā/ ‘anhum
SAW	salla Allāh ‘alayh wa sallam
SWT	subhānahu wa ta‘ālā
vol.	volume

CHAPTER ONE

CHAPTER I

INTRODUCTION

In this paper, the writer will discuss the true concept of syahid or martyr according to Islamic perspective that is the meant of syahid according to linguists and Islamic Jurists. The scope of discussion is focused on the debate about the word syahid, where it is discuss the use of the word syahid in Al-Qur'an and Hadith Rasulullah SAW from linguistically. The reason for the term syahid is also clarified.

The debate is widening by looking at the user of the term syahid in Al-Qur'an and Hadith is tradition technically. The discussion is as well as position of syahid in Islam. The writer also reveals about the friends stories in Rasulullah period that always attempt to get syahid. To explanation about the Islam support for the Muslim always attempt to search syahid, so the writer are explain the promise of Allah for syuhada'.

Beside that, the writer also enlarges the discussion with look at the jihad question in Islam. This look at the research for the concept of syahid not get dodge from look at the jihad problem because the syahid position getting through a jihad. The jihad spirited toward the important factor to successful for the first generation ago. And the low of spirit is a reason flinch Muslim as happened now.

1.1 Problem Statement

In the world nowadays, nearly all Muslims do not know the true concept of syahid. Besides that, if we look at the society today on average they are busy pursuing material until they forgot and ignorance of violence of kafir to Muslim in the others countries. Where, they do not a little feeling to assist their friend. They do not have any feeling or desire for syahid in order to build the religion of Allah. Actually today the societies are not exposed and not educated the true concept of syahid according to Islam and status besides Allah. So the study wants to research about:

1. What are the concepts of syahid from Islamic perspective because the societies today have lack of knowledge and understanding about them?
2. What are the society's perceptions about syahid?
3. What are the important of syahid besides Allah especially the status and reward for syuhada'.

1.2 Research Background

Syahid is a very dignified of teaching. Islam encourages fighting for higher and protecting the purity of this religion of Allah. The concept of syahid is based on the teaching of Al-Qur'an and Al-Hadith.

In Al-Qur'an it is mentioned, syahid is general way only with encourage of Islam for fight *fī-sabīlillah* resist of kafir and explain about the reward and reciprocation who most desirable of people.

Besides that, the Hadith are encourage Muslim to fight *fī-sabīlillah*, it also explained the kind of reciprocation to fighter of Islam, the situation who connected with syahid's person in road of Allah's war, and the reason situations of syahid with details.

Islamic fukaha' and ulama', are discussion about syahid with detail. The explanations of ulama' are following with several of knowledge in Islamic teaching.

The study is made to reason for understanding the truth position of syahid in Islam is according the development history of Islamic legislation. The study can guide the public today in understanding the concept of syahid that, because they are very far from the true concept of syahid.

The reason encourages the writer to study the matter in detail; furthermore the Islamic society today needs mujahidin who are willing to sacrifice the property and their lives to bring back Islam as a way of life in this earth of Allah.

Besides that, in Islam the person who died in defending the religion of Allah from kafir's attack are called syahid and they can enter paradise without hisab, but the Muslims who fight the kafir because of pride or in pursuing the worldly possession and rank in the world, so they died a regular death and not syahid.

1.3 Literature Review

1. Abdul Qadir Djaelani. Gerakan Jihad Fī-sabīlillah dan Cabarannya. Who are afraid in the fight and war fī-sabīlillah is not the Islam again. A Muslim reason, the die in jihad fī-sabīlillah is their ambition. Not have a die who a very dignified for Allah and Prophet accept syahid at center of jihad.
2. K.H. Mawardi Labay El-Sultani. Umat Islam Siap Perang. "Syahid at Rasulullah period is ambition all of Muslim. And the friend of Prophet feels very happy if Prophet exclaims them to jihad and war. The replied with happy and don't care if they have a child's, parents, or a new wife marriage. They are very happy until if they lose, they feel very sad".
3. Prof. Madya Amat Juhari Moain. Jihad dan pengertiannya. "Promise and guarantee from Allah for syuhada', is they die in the fight of jihad fī-sabīlillah that not die but they always life besides Allah and Allah give them a livelihood and happiness".

1.4 Objectives

The objectives of the study are:

1. To identify the true position of syahid in Islam, according to the development history of Islamic Legislation.
2. To identify the true concept of syahid from Islamic perspective because the society today are far from that true concept of syahid.

Hypothesis:

1. The writer or one feels the societies now are lack of understanding of truly concept of syahid.
2. If the society know the true concept of syahid, so they not afraid to fight fi-sabīlillah.

Aim:

Syahid is very important to Muslim because of the status and reward besides Allah. The study is made for the Muslims today can understand the truly concept of syahid and truly position in Islam. Besides it can guide to face the enemies of Islam.

1.5 Methodology

In the study, the writer applied some research methods, which involve the process below:

1. Primary data

In undertaking this study, primary data was employed in collecting the facts and information from interview process with ustaz, society, students and others. By interview process the writer can find the information and than put in the academic paper project.

2. Secondary data

The secondary data was obtained based on the library research. There are several libraries that have been visited for example The National Library, The Islamic Public Library, Kelantan Library and university library of KUIM, UM, UIAM, and UKM.

Besides that, the writer collected data from the Internet for academic paper project. The secondary data also, involved data from magazines, articles, journals, and newspapers.

CHAPTER TWO

CHAPTER II

INTRODUCTION TO THE MEANING OF SYAHID

Syahid or Martyr is a very prominent word in Islamic vocabulary. It has a very pure and holistic value. A man who lives in effort to understand Islam will be able to see that the word syahid possesses the brilliant light of God.

The word syahid is very closely related to purity and greatness to people from every walk of life but they have different interpretation and understanding. We are not going to inspect the matter from the non-Muslim's point of view. Those who reach the status of al-syahadah, people who work and sacrifice in order to achieve the objective of the religion and struggle to perform the obvious humanitarian value will achieve syahid in Islam.

2.1 Definition of Syahid Literally and Technically

2.1.1 Literally

The word Syahid means the martyr in the cause of Allah. (Hasan Hamzah, 1997: 1089)

Syahid literally means present or fighting invisibly. Asy-Syahid is someone who witness or heard something. (Syeikh Hassan Khalid, 1971: 14)

Being present or witnessing as what is meant in what Allah the Almighty said,

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“Therefore, anyone of you who witnesses that month should fast therein”.

(Al- Qur’an. Al-Baqarah 2: 185)¹

﴿وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ حَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

As proof, they brought his shirt stained with false blood. “No!” He cried, “Your souls have tempted you to evil. I need good patience!” (Al -Qur’an. Yusof 12: 18)

Or, based on the saying of the prophet when he got close to the Syuhada’ (Martyrs) in the battle of Uhud,

“Those whom I their witness”.

The word Syahid is usually used in Arabic poetry during the Jahiliyyah period and it is confined to its literal meaning only. When al-Qur’an introduced the word, the meaning and the concept of Syahid is wider as Islam has widen the meaning of Solat (prayer), Zakat (alms) and Fasting, which were commonly used in Jahiliyyah period. The word is used in Al-Quran for 55 times in every part of speech; most of them are used with the usual meaning except for those in the following verses of Al –Quran,

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

¹ All Qur’anic translation in this writing are based on Muhammad Farooq-i-Azam Malik. 1997. *English Translation of the Meaning of Al-Qur’an, the Guidance for Mankind*. Houston: The Institute of Islamic Knowledge. Translations from other sources will be cited accordingly.

“Whosoever obeys Allah and the Rasool will be in the company of those who Allah has blessed- the Prophets, the truthful, the martyrs, and the righteous: What excellent companions they will be!” (Al- Qur’an. An- Nisa’ 4: 69)

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾

“The earth will be shining with the light of her Rabb, the Book of record will be laid open, the Prophets and other witnesses will be brought in, and justice shall be done between people with all fairness: none shall be wronged”.

(Al- Qur’an. Az Zumar 39: 69)

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ﴾

“Those who believe in Allah and His Rasool, they are the truthful and the true witnesses in the sight of their Rabb; they shall have their reward and their light. But those who disbelieve and reject our revelations; they shall be the inmates of hellfire”.

(Al- Quran. Al-Hadid 57: 19)

All three verses mentioned use the word Syahid as plural. Most of the uses in al-Qur'an are focusing on those who died in the holy wars only except for the one where Allah the Almighty said,

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

“If you have suffered a wound, so did the enemy. We alternate these days of varying fortunes among mankind so that Allah may know the true believers and take witnesses to the truth (grant martyrdom) from among you, for Allah does not love the unjust people”. (Al- Quran. Al-Imran 3: 140)

2.1.2 Technically

Syahid in Islamic terminology means the people who were killed for the sake of Allah in defending the religion and against any element from attacking Islam and the Muslim with the only intention to put the Words of Allah to the highest status. (Abdul Qadir Djaelani, 2001: 39)

According to Syafi'i what was meant by syahid is that those who will not be cleansed and prayed that those who died in war against the enemy of Islam. The condition include those who died in the hand of the enemy or not deliberately caused by the Muslim's own weapon or caused by his own weapon, whether there is any trace of bleeding or not, whether he died immediately or after the war ended, whether he got a chance to have a meal or not, whether he left any will or not.

In Hasyiah Ibnu Abidin, it is said that any adult who is clean and cruelly slain or suffered from any bleeding is categorized as syahid. The relatives of the killed are not going to receive any compensation upon the killing.

Al-Kasany presented the six conditions in order to classify someone as as- syahid and does not to be cleansed, they are:

1. Rational
2. Adolescent
3. Cruelly injured and slain
4. The killing does not receive any compensation
5. Free from major hadath
6. Died immediately or not long after the injury

2.2 Syahid According To Al-Qur'an and Hadith

2.2.1 Al-Qur'an

Syahid according to al-Qur'an are:

﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾

“Do not say about those who are slain in the cause of Allah (martyrs), that they are dead. Nay, they are alive, but you do not perceive it”. (Al- Qur'an. Al-Baqarah 2:154)

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Indeed Allah has purchased from the believers their persons and their wealth, in return has promised them paradise; they fight in the cause of Allah and slay and are slain. This is a true promise which is binding on Him mentioned in Taurat (Torah), the Injeel (Gospel) and the Quran”. (Al- Qur'an. At-Taubah 9: 111)

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

“Never think of those who are slain in the cause of Allah as dead. Nay, they are alive and well provided for by their Rabb”. (Al- Qur’an. Ali-Imran 3:169)

2.2.2 Hadith

Syahid according to Hadith as below:

قال (ص): القتلى ثلاثة رجال. رجل مؤمن جاهد بنفسه وماله في سبيل الله حتى اذا لقي العدو قاتلهم حتى يقتل ذلك الشهيد الممتحن في خيمة الله تحت عرشه، لا يفضله النبيون الا بدرجة النبوة. ورجل مؤمن قرن على نفسه من الذنوب والخطايا جاهد بنفسه وماله في سبيل الله حتى اذا لقي العدو قاتل حتى يقتل فتلك مصممة مسحت ذنوبه وخطاياها ان السيف محاء وادخل من اي ابواب الجنة شاء فان لها ثمانية ابواب ولجهنم سبعة ابواب وبعضها اسفل بعض. ورجل منافق جاهد بنفسه وماله في سبيل الله حتى اذا لقي العدو قاتل حتى يقتل فذلك في النار ان السيف لا يمحو النفاق.

Prophet Muhammad SAW said: “There are three types of men who were killed: first, men who struggle for the sake of Allah with their lives and property, it is called optional Syahid, they would be put under His Arasy in the status of the prophet. Second, Mukmin who were sinful but he died in the battlefield struggling in the cause of Allah with his life and property. He would be forgiven and he can enter paradise from any door he chooses. Indeed paradise has 8 doors while Hell has 7 doors. Third, hypocrite who fights with his property and life that he died in the battlefield. He would be in the Hell because sword could not erase his hypocrisy”. (Hadith: Syeikh Syuib. Ibn Hanbal. Ahmad, Ad-Darimi and Tirmidzi: Juz’ 29: #17657)

ذكر الشهيد عند النبي (ص) فقال: لا تجف الارض من دمه حتى تبتره زوجته كأنهما ظفران اضلتا فصيلهما في براج من الارض بيداء وفي يد كل واحدة منهما حلة خير من الدنيا وما فيها.

Prophet Muhammad SAW said: “The earth where the blood of the Martyrs would not be dry before two fairies come rushing like two antelopes that had lost their young’s in the field. And in their hands are the best clothes, more beautiful that the whole wide world”. (Hadith. Al-Imām Abī Hasan Hanafī. Ibn Majah. Kitāb Jihād. Bāb Fadl Al- Syahādah fī Sabīlillah. Ahmad. Juz’3: # 2798)

ما من احد يدخل الجنة يحب ان يرجع الى الدنيا وان له على الارض من شئ الا الشهيد فإنه يتمنى ان يرجع فيقتل عشر.

“There is no one who has entered Paradise, then hoping to be back in this world, except for he who died as martyr. He hopes to be back to this world and then died for another ten times as martyr”. (Hadith. Al-Bukhāriyy. Kitāb Jihād. Bab Tamamna Al-Majāhid an Yarji’ ilā Al-Dunyā. Muslim: Juz’ 2: # 2817)

قال (ص): لما اصيب اخوانكم بأحد جعل الله ارواحهم في اجواف طير خضر ترد انهار الجنة وتأكل من ثمرها وتأوى الى قناديل من ذهب في ظل العرش فلما وجدوا طيب مطعمهم ورأوا حسن منقلبهم فقالوا: ياليت اخواننا يعلمون ماكرمنا الله به وما نحن فيه لئلا يزهّدوا في الجهاد ولا ينكلوا عن الحرب . فقال الله: ابلغكم عنكم فانزل الله تبارك وتعالى.

Rasulullah SAW said: “When your brothers died in the battle of Uhud, Allah has put their spirit (ruh) in the green birds flying above the river, eating the fruits in the

paradise and live under the golden light of 'Arasy. When they see all the good food and sojourn in Paradise they said: If our brothers our situation now, they would not be afraid to fight and they will not be running away from the battlefield. Allah said: I will tell them, and then there was a revelation: "Never think of those who are slain in the cause of Allah as dead. Nay, they are alive and well provided for by their Rabb". (Hadith. Syeikh Syuib. Ibn Hanbal. Abu Daud: Juz' 4: # 2388)

2.3 The Reason behind Using the Term Syahid

Islamic jurists were having different opinions on the reasons the term syahid is used. Azhary said "It is because Allah and His Prophet will be the witness (syahid) for them enabling them to enter the paradise. There are also opinions that said the term syahid is used because the angels who are the blessing would be their witness and will be welcoming their soul. Also, it is called syahid because there is the bearing witness of their faith and their blessed ending. They are also considered alive at the side of their Lord".

Imam Nawawi suggested that their souls witness the Daarus Salam (Paradise), whereas others' soul could not see it except on the Judgment Day.

Those were the differences in opinion on the term Syahid. The differences occur because the concept of Syahid is very wide. (Dr. Abdullah Azzam, 1994: 118)

CHAPTER THREE

CHAPTER III THE PLACE OF SYAHID IN ISLAM

Al-Quran al-Karim stated that:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

“Never think of those who are slain in the cause of Allah as dead. Nay, they are alive and well provided for by their Rabb”. (Al- Quran. Ali Imran 3:169)

Therefore, the martyrs are alive and will be alive and will be well provided for by Allah. Indeed, it is a great place for the martyrs. The saying of the prophet also speaks a lot on the high place that would be achieved by those who in their lives have contributed their might and effort in order to achieve the status of syahid. The achievement shows that the martyrs will enjoy the highest and perfect place in the course of their lives. This can be compared to those who go out and seek knowledge to get to know God and His Religion. People who are struggling to get Allah’s blessing without any intention for individual greatness and arrogance. This is also the case for the martyrs who died for the sake of Allah.

The anomaly shows the high status of those who are seeking knowledge of Allah who are related to the status of those who died in the holy wars who gain the highest status in the course of human life. It can also be related to those who try to improve the economic condition of their family and thus strengthen the economy of their society. It is mentioned in the saying of the prophet: Those who work for their families are the alike of those who struggle for the sake of Allah.

3.1 Syahid For The Sake Of Allah and Its Stages

3.1.1 The types of Syahid classifications and the way of handling the body

Allah said:

‘Never think of those who are slain in the cause of Allah as dead. Nay, they are alive, and well provided for by their Rabb. They are pleased with what Allah has given them with His grace, and they are also happy to think that there is nothing to fear or to grieve for those believers whom they have left behind and who have not yet joined them in their bliss’. (Al- Qur’an. Ali-Imran 3: 169-170)

That is what Allah has promised the martyrs, that those who died in the holy war, in the cause of Allah did not die; in fact they are alive by the side of Allah and will be well provided and happy. (Prof. Madya Amat Juhari Moain, 1987: 50)

People who died as martyrs can be categorized into a number of categories according to the following hadith:

1. From Abu Hurairah RA. He related that, Rasulullah SAW said that those who died as martyrs fall into categories: died of cholera, dysentery, drowning, dies under falling debris, and died in the cause of Allah.’ (H.S.R. Al-bukhari and Muslim; Idris Ahmad, 1969 II: 428;trs, 1972:213)
2. Abdullah Ibnu Umar Al –As narrated that: Rasulullah SAW said: He who is killed while guarding his property is a martyr (syahid).’
3. Said bin Zaid RA narrated that I heard Rasulullah SAW said: He who died in guarding his property is a martyr, He who died in defending himself is a martyr, and he who died in defending his religion is a martyr. And he who is killed defending his family, he died as a martyr.
4. From Jabir bin Utaik, that the Prophet SAW: There are seven categories of syahid besides those killed in wars, died of cholera, drowned, died of lung diseases, died of stomach disease, died in fire, died under falling debris and a woman who died in childbirth.

5. From Abu Hurairah RA the Prophet SAW said: He who died in the cause of Allah, whoever died in the cause of Allah, is a martyr, whoever died of epidemic is a martyr, whoever died of stomach disease is a martyr and whoever died of drowning is a martyr.

According to H.S.A al-Hamdani's observation in his book *Risalah Djana'iz* besides those who died in the holy war, there are thirteen other groups of martyrs. They have to be cleansed and prayed besides kafan and buried. They are:

1. People who are killed in defending their religion (not in the war)
2. People who are killed in defending themselves (their lives)
3. People who are killed in protecting their family.
4. People who died in guarding their property.
5. People who died of
6. People who are drowned.
7. Woman who died in childbirth.
8. People who died in fire.
9. People who died under falling debris.
10. People who died of lung diseases.
11. People who died of cholera and dysentery.
12. People who died in his service for Allah
13. A virgin who died in the care of her parents. (H.S.A. Al- Hamdani, H 1381: 55)

According to al-Ustaz Idris Ahmad (1969, *Fiqh Syafi'i* 11:254) 'All the categories of syahid can be divided to three main groups':

1. Syahid in this world
2. Syahid in the Hereafter (Akhirat)
3. Syahid here and hereafter (Prof. Madya Amat Juhari Moain. 1987: 50-52)

1. Syahid in this world

People who go to war against the enemy of Islam without any arrogance or the intention of getting praises from the public.

2. Syahid in Hereafter

People who are getting the reward in the hereafter without being treated as martyr in this world. They have to be cleansed, *kafan* (wrap in a shroud) and prayed as other people who died in hijrah or jihad or as those who died of dysentery, cholera, drowned. In Sahih Bukhari it is mentioned that Rasulullah SAW said: Martyr falls into five categories, died of cholera, dysentery, sunk, crushed or died in the holy war.

3. Syahid in this World and in the Hereafter

A Muslim who died in the war against the enemy of Islam, if he died for the sake of Allah, he will be at the highest status.

Those who fall into the first category would not have to be cleansed and prayed while syahid in the hereafter means getting the reward from Allah SWT. (Dr. Abdullah Azzam, 1994: 131-132)

The first and second types of syahid should be treated as other people who died that they should be cleansed, prayed and buried. However, for the third type of syahid, it is forbidden for them to be cleansed and prayed. This is based on the following hadith:

1. From Jabir RA the prophet SAW has asked to bury those who died in the battle of Uhud along with their blood, they were not cleansed or prayed. (Hadith narrated by Al-Bukhari: Idris Ahmad, 1969:253)
2. From Jabir RA the prophet SAW has remarked on those who died in the battle of Uhud, Do not cleanse them because indeed every injury or every drop of blood on their body will become musk on the Day of Judgment and they must not be prayed.

In conclusion, from the Hadith mentioned, people who died as martyrs, for the sake of Allah, fighting against the enemy, they do not have to be cleansed or prayed. It should be enough for them to be buried with the clothes they wear and they should be buried in the battlefield. In relation to this, Muhammad bin Ismail Daud Fatani in his book *Mutla'ul-Badrain wa Majma'ul-Bahrain* wrote:

“Those who died in the battlefield against the non-Muslim are not to be cleansed are not to be prayed. In fact it is forbidden for them to be prayed and the prayer would be deemed as invalid. They were only need to be buried with the bloody clothes they wore in the battlefield”. (Prof. Madya Amat Juhari Moain, 1987: 52-53)

3.1.2 The suitable position of syahid

Every person has a position and a way of thinker. By the way every problem limited to certain position and the differ symptoms. It same with the position of syahid, it have the specialize position. It is the suitable position for syahid person and not measure with the other person position. So, the syahid position is high. It is the person position brings goodness and misses their God. The person position bring goodness always enough with good ambition for society. And the good person position always ambition to see their God.

The other hand, if feel flare with delicious of God to one person who brought the goodness, so the reason it is person who has a syahid position.

The syahid position is not same the others. The position and view of syahid is full with a light. The position is publishing society center to evoke their life. Namely for evoke the spirit and soul to themselves and the person who passed away. From this the word syahid that very blessed and great. So, this not suitable, we call a syahid person as a bring goodness and it overcome that position. Not a word and meaning who get give for someone who died *fī-sabīlillah* accept the word SYAHID also. (Fadzlullah Shuib, 1983:25-28)

3.2 The Promise of Allah for Syuhada'

In Al-Qur'an mention about the persons who are slain in the cause of Allah because defending the religion of Allah as dead, nay they are alive, and well provided for by their Rabb. Allah said:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

'Never think of those who are slain in the cause of Allah as dead. Nay, they are alive, and well provided for by their Rabb. They are pleased with what Allah has given them with His grace, and they are also happy to think that there is nothing to fear or to grieve for those believers whom they have left behind and who have not yet joined them in their bliss. They feel happy to have received Allah's grace and bounty and have come to know that most surely; Allah does not waste the reward of the believers'.
(Al- Qur'an. Ali-Imran 3: 169-171)

﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾

"Do not say about those who are slain in the cause of Allah (martyrs), that they are dead. Nay, they are alive, but you do not perceive it". (Al- Qur'an. Al-Baqarah 3:154)

Allah gives pardon to them; a present is very valuable from only get fight property.
Allah said:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

“Such are the people on whom there are blessings and Mercy from Allah; and they are the ones that are rightly guided”. (Al- Qur’an. Al-Baqarah 2:157)

Allah give the large reward to syuhada’ as reply on their sacrificial who want to change world with hereafter. Allah said:

﴿فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“Let it be known that only those people should fight in the cause of Allah who are willing to exchange the life of this world for the Hereafter; and whoever fights for the cause of Allah, whether he dies or is victorious, will soon be granted a might reward”.
(Al- Qur’an. An-Nisa’ 4: 74)

A Hadith found in the book *Syahid di Jalan Allah* written by Hassan Musa al-Shaffar: From Qatadah, Rasulullah SAW was debate and mention jihad fī-sabīlillah and faith to God is the first job for peoples. Then have a man ask, meant:

“Rasulullah, if I’m syahid the cause of Allah, my sins can lose all? So answer Rasulullah: Yes if you are syahid in the cause of Allah in-patient, to resign, not fight and not run (from enemy); except your debt. It is the word jibril for me”.

“From Jabir RA said: Have someone ask to Rasulullah SAW: ‘Rasulullah, where I’ve stay if I died in the fight?’ So the answer: ‘To paradise’. Then that person to throw

some of date fruit in his hand, go to fight with earnest until syahid”. (Hadith narrated by Muslim)²

In the battle of Uhud Rasulullah SAW said meant:

“Indeed when your brothers died in the battle of Uhud, Allah has put their spirit (ruh) in the green birds flying above the river, eating the fruits in the paradise and lives under the golden light of ‘Arasy. When they see all the good food and sojourn in Paradise they said: If our brothers our situation now, they would not be afraid to fight and they will not be running away from the battlefield. Allah said: I will tell them, and then there was a revelation: “Never think of those who are slain in the cause of Allah as dead. Nay, they are alive and well provided for by their Rabb”.

Nabi Muhammad SAW also said:

“Indeed someone who syahid beside their God have seventh important.

1. Pardon all sins since flow the first blood
2. Can look the place at paradise
3. Give the nice clothes
4. Marriage partner with seventy of nymph.
5. To safe from a very appal days at hereafter.
6. Protection from torture grave.
7. At their head have great crown, it is very special from world and members; and give easy to give syafaat for 70 people from their family”.
(Hadith narrated by Imam Ahmad in it Musnad, Al-Tarmidzi dan Ibnu Majah)³

² Hassan Musa al-Shaffar. 1994. *Syahid di Jalan Allah*. Al-Ramadhan: p.11-12

³ Hassan Musa al-Shaffar. 1994. *Syahid di Jalan Allah*. Al-Ramadhan: p. 12-13.

But, Fairus are fast catch by Abdullah bin Auf with his chasuble until Fairus not have energy. Then, he is suicide with stab his body.

With the flow of blood from his injury, Umar are bring to his home before publish sun. Sometime he is faint and sometime he is not.

Along three day after to stab that, Umar can stand life. But after that he passed away at 63 years old (same age with Rasulullah SAW and Abu Bakar). Umar was died as syahid fighter (Abdullatif Ahmad 'Aasyur, 1997: 51-52)

2. Sumayah Ibn Khabbaat

Ibn Hijr says in his book *Al-Isaabah fi Tamyeez al-Sahaabah*, where he gives a biography of Sumayah:

“The daughter of Khabbaat and the mother of ‘Ammar ibn Yaasir, she was the seventh person to enter Islam. Abu Jahl who stabbed her in her private parts tortured her, and she died. She was the first shaheedah (martyr) in Islam. Al-Mujaahid said: The first seven to publicly declare their Islam in Makkah were: the Messenger of Allah SWT (peace and blessings of Allah be upon him), Abu Bakr, Bilaal, Khabbaab, Suhayb, ‘Ammar and Sumayah. The Messenger of Allah SWT (peace and blessings of Allaah be upon him) and Abu Bakr were protected by their own people, but the others were forced to wear iron shields then were exposed to the burning sun. Abu Jahl came to Sumayah and stabbed her in her private parts, killing her. Abu Bakr ibn Abi Shaybah reported this from Mujaahid; it is mursal and its isnaad is saheeh. Ibn Sa’d reported with a sahih isnaad from Mujaahid: The first martyr in Islam was Sumayah, the mother of ‘Ammar ibn Yaasir. She was an old, weak woman. When Abu Jahl was killed on the day of Badr, the Prophet SAW (peace and blessings of Allah be upon him) said (to ‘Ammar): ‘Allah has killed the one who killed your mother’ (The first female martyr in Islam)”.

Ibnu Ishaq said: The Muslims from Quraisy who died in the battle of badar is:

1. From group ‘Abdul Muththalib bin ‘Abdu Manaf only one, he is; ‘Ubaidah bin al-Harits bin al-Muththalib.

He was killed by ‘Utbah bin Rabi’ah with cutting his foot. ‘Ubaidah bin al-Harits died at ash-Shafra’. So, only one person who syahid, he is from Quraisy from group ‘Abdul Muththalib.

2. Syuhada’the battle of badar from group Zuhrah bin Kilab are:

- a. ‘Umair bin Abi Waqqash bin ‘Uhaib bin ‘Abdu Manaf bin Zuhrah. He is the brother of Sa’ad bin Abi Waqqash as what is Ibnu Hisyam said.

- b. Dzu asy-Syimalain bin ‘Abdu ‘Amr bin Nadhlah, Bani Zuhrah from Khuza’ah, then from Bani Ghubsyan.

Amount syuhada’ in the battle of Badar from Group Zuhrah are two people.

3. Syuhada’the battle of Badar from Group ‘Adiy bin Ka’ab bin Lu’ai are:

- a. ‘Aqil bin al-Bukair, Group Sa’ad bin Laits bin Bakr bin ‘Abdu Manat bin Kinnah.

- b. Mihja’, ex-slave of ‘Umar bin Khaththab.

Amount syuhada’the battle of Badar from Bani ‘Adiy bin Ka’ab are two people. Syuhada’ the battle of Badar from Group al-Harits bin Fihri is Shafwan bin Baidha’.

So, the entirely amount of syuhada’the battle of Badar from Muhajirin group are six person.

From Ansar group:

1. Syuhada’ the battle of Badar from al-Ansar group from group ‘Amr bin ‘Auf are:

- a. Sa’ad bin Khaitsamah.

- b. Mubasysyir bin ‘Abdul Mundzir bin Zanbar.

Amount the syuhada' of the battle of Badar from group 'Amru bin 'Auf are two people.

2. Syuhada' the battle of Badar from group al-Harits bin al-Khazraj only one is; Yazid bin al-Harits. He is familiar called Ibnu Fushum.
3. Syuhada' the battle of Badar from Bani Salimah, then from group Haram bin Ka'ab bin Ghanm bin Ka'ab bin Salimah one-person only, is; 'Umair bin al-Humam.
4. Syuhada' the battle of Badar from group Habib bin 'Abdu Haritsah bin Malik bin Ghadbu bin Jusyam, one-person only is; Rafi' bin al-Mu'alla.
5. Syuhada' the battle of Badar dari Bani an-Najjar one-person only, is; Haritsah bin Suraqah bin al-Harits.
6. Syuhada' the battle of Badar from group Ghanm bin Malik bin an-Najjar is:
 - a. 'Auf bin al-Harits bin Rifa'ah bin Sawad.
 - b. The brother 'Auf bin al-Harits, iaitu Muawwidz bin al-Harits bin Rifa'ah bin Sawad. His second mother is 'Afra'.

So, the entirely amount of syuhada' the battle of Badar from group Ansaris eight persons. (Abu Muhammad 'Abdul Malik bin Hisyam Al-Muafiri & Noraine Abu, 2001: 237-240)

CHAPTER FOUR

CHAPTER IV SYAHID, JIHAD, AND SUICIDE ACTIONS

4.1 The Meaning of Jihad

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ﴾

﴿وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

“O believers! Should I tell you of a bargain that will save you from a painful punishment? It is to believe in Allah and His Rasool and strive your utmost in the cause of Allah with your wealth and your persons. That is best for you, if you but knew it”. (Al- Qur’an. As-Saff 61:10-11)

The word jihad is derived from ‘JUHD’, which means to make substantial effort to make the utmost effort to attain something beloved or to save oneself from something disliked.

The scholars of Fiqh (Jurisprudence) have agreed that Jihad in shari’ terms means: “To fight in the path of Allah or anything aiding this course”.

1. Hanafi Fiqh

Jihad means to be involved in fighting in the path of Allah by one’s life, wealth and speech. It is further explained to call the unbelievers towards the true religion of Islam and to fight against them, if they are unwilling to accept this true religion.

2. Maliki Fiqh

The Muslim is to fight with the kuffar to advance Allah’s religion.