FORTY HADITH JIHADIYYAH

SHAYKH SULAYMAN BIN NASIR AL-‘ULWAN
Forty Ḥadīth Jihādiyyah

FORTY HADĪTH JIHĀDIYYAH

SHAYKH SULAYMĀN BIN NĀSIR AL-ʿULWĀN
-MAY ALLĀH KEEP HIM STEADFAST-
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INTRODUCTION

In the Name of Allāh, the Beneficent, the Merciful

These forty ḥadīth from the Messenger of Allāh ﷺ are on the subject of Jihād, its virtues, obligation, and a number of its rulings. I have not included their chains of narration (asānīd) in order to facilitate their easy memorisation, and I have added the chapter titles in order to expedite understanding of what is intended and to enable (the reader) to understand the topic merely by reading its title.

At times one chapter may contain more than one ḥadīth, while at others one ḥadīth is sufficient. I have additionally strove to include only authentic narrations, thus I have not included any weak (daʿīf) ḥadīth.

Indeed, the Messenger of Allāh ﷺ said,


“May Allāh gladden the man that hears something from us and conveys it as he heard it. Perhaps the one it is conveyed to will be more understanding than the one who heard it.” ¹

Narrated by at-Tirmidhī via Shuʿbah, from Sammāk bin Ḥarb who said, “I heard ‘Abd ar-Raḥmān bin ‘Abdullāh bin Masʿūd

¹ Jāmiʿ at-Tirmidhī (2657)
narrate from his father from the Prophet ﷺ.” Abū ‘Īsā (at-Tirmidhī) said, “This ḥadīth is Ḥasan Ṣahīh.”

It has been reported from al-Imām Aḥmad ﷺ, and also ascribed to other than him:

نَعَمُ النّبِيِّ مُحَمَّدٌ أَخْبَارٍ
فَلَا يَلِيُّ الْحَدِيثِ وَأَهْلِهَ
وَالشَّمْسُ بَازِغَةً لِلْأَنْوَارِ

The religion of the Prophet Muḥammad is reports
So do not turn away from the ḥadīth and its people
And perhaps a youth’s ignorance may be alleviated with the guidance of the narrations
I intend in the future - by the permission of Allāh ﷻ - to comment upon these aḥādīth, explain their benefits, analyse their rulings, and present their meanings as understood by the Imāms of the juristic schools (al-madhāhib), and all success lies with Allāh.

Sulaymān bin Nāṣir al-‘Ulwān
14/2/1420 hijrī
(1) WAGING JIHĀD SINCERELY FOR THE SAKE OF ALLĀH, AND THE PUNISHMENT FOR THOSE WHO DO SO IN ORDER TO SHOW OFF

Hadīth 1: ‘Umar bin al-Khaṭṭāb narrated that the Messenger of Allāh said, “The (reward of) deeds depend upon the intentions, and every person will get the reward according to what he has intended. So whoever migrated for the sake of Allāh and His Messenger, then his migration will be considered to be for Allāh and His Messenger, and whoever migrated for the sake of worldly gain or to marry a woman, then his migration will be considered to be for what he emigrated for.”2

2 Ṣaḥīḥ al-Bukhārī (6689) and Ṣaḥīḥ Muslim (1907)
**Ḥadīth 2:** Abū Mūsā al-Ashʿarī ﷺ narrated that a man came to the Messenger of Allāh ﷺ and asked about fighting in the Cause of Allāh, “O Messenger of Allāh, a man fights due to anger, and a man fights for the sake of his pride and haughtiness.” The Prophet raised his head (as the questioner was standing) and said, “He who fights so that Allāh’s Word (i.e. His Book) should be superior, then he is the one who fights in the Cause of Allāh.”

**ﻉَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلُ اّّهْلِ الشَّامِ: اّّيُّهَا الشَّيْخُ، حَدِّثْنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنْ أُولِ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَاّْتِيَ بِهِ فَعَرَّفَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: كَذَبْتَ، وَلَكِنْكَ فَاتَّلَّتَ لَنَّ يَقْالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ اّْمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى اّْلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ، وَعَلَّمَهُ وَقَرَا ْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنْكَ فَاتَّلَّتَ وَقَلْتُ: "عَالِمٌ، وَقَرَا ْتُ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ اّْمِرَ بِهِ فَسُحِبَ عَلَيْهِ، ثُمَّ اّْلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَاّّعْطَاهُ مِنْ اّّصْنَافِ الْمَالِ كُلِّهِ، فَاّْتِيَ بِهِ فَعَرَّفَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ اّّنْ يُنْفَقَ فِيهَا ا ِلَّا اّّنْفَقْتُ فِيهَ ا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنْكَ فَاتَّلَّتَ لَنَّ يَقْالَ: جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ اّْمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ اّْلْقِيَ فِي النَّارِ”

**Ḥadīth 3:** Abū Hurayrah ﷺ narrated after Nātil (bin Qays al-Ḥazāmī), who was from the people of ash-Shām, said to him “O Shaykh, relate (to us) a tradition you have heard from the

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3 Ṣaḥīḥ al-Bukhārī (123) and Ṣaḥīḥ Muslim (1904)
Messenger of Allāh ﷺ.” “Yes, I heard the Messenger of Allāh ﷺ say, ‘The first man (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought forth. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) Allāh will say, What did you do (to requite these blessings)? He will say, I fought for Your Sake until I died as a martyr. Allāh will say, You have lied. You fought that you might be called a ‘brave warrior,’ and you were. (Then) it will be ordered and he will be dragged upon his face and cast into Hell.

Then a man who acquired knowledge, imparted it (to others) and recited the Qur’ān will be brought forth. Allāh will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask, What did you do (to requite these blessings)? He will say, I acquired knowledge, spread it, and recited the Qur’ān seeking Your pleasure. Allāh will say, You have lied. You acquired knowledge so that you might be called a ‘scholar,’ and you recited the Qur’ān so that it might be said, ‘He is a reciter,’ and it was said. (Then) it will be ordered and he will be dragged upon his face and cast into the Fire.

Then a man whom Allāh had made abundantly rich and had granted every kind of wealth will be brought forth. Allāh will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allāh will (then) ask, What have you done (to requite these blessings)? He will say, I spent money in every cause in which You loved it should be spent. Allāh will say, You have lied. You did (so) that it might be said about (you), ‘He is a generous man, and so it was said. (Then) it will be ordered and he will be dragged upon his face and cast into the Fire.”⁴

⁴ Ṣaḥīḥ Muslim (1905)
THE VIRTUE OF JIHĀD AND THE IMMENSE REWARD ALLĀH HAS PREPARED FOR THE MUJĀHIDĪN

Hadīth 4: Abū Hurayrah  narrated the Messenger of Allāh ﷺ was asked about the best of deeds. He said, “Belief in Allāh.” He (the inquirer) said, “What next?” He replied, “Jihād in the Cause of Allāh.” He (the inquirer) again asked, “What next?” He replied, “An accepted Hajj.”

Hadīth 5: Abu Hurayrah  narrated it was said to the Messenger of Allāh ﷺ, “What deed equals Jihād in the Cause of Allāh, the Almighty and Exalted?” He answered, “You will not be able to do it.” They repeated the question twice or thrice. Every time he answered, “You will not be able to do it.”

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5 Ṣaḥīḥ al-Bukhāri (26) and Ṣaḥīḥ Muslim (83)
the question was asked for the third time, he said, “The similitude of the Mujāhid is like the one who fasts and stands in prayer (constantly), (obeying) Allāh’s (commands contained in) the verses (of the Qur’ān), and does not break his fast nor stops praying until the Mujāhid in the Cause of Allāh the Exalted returns (from Jihād).” 

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6 Ṣaḥīḥ al-Bukhārī (2785) Ṣaḥīḥ Muslim (1878) with his wording
THE VIRTUE OF INVITING THE DISBELIEVERS TO ISLĀM AND SAVING THEM FROM THE FIRE OF HELL

\[\text{\textbf{Hadīth 6}}\]

Sahl bin Sa’d \(\text{\textasciitilde}\) narrated that the Messenger of Allāh \(\text{\textasciitilde}\) said on the Day of Khaybar, “I will hand the banner to a person who loves Allāh and His Messenger, and Allāh and His Messenger love him, and at whose hands Allāh will grant victory.” The people spent the night thinking about whom it would be given to. When it was morning, the people hastened to the Messenger of Allāh \(\text{\textasciitilde}\), all of them hoping that it would be given to them. Then he (the Prophet) said, “Where is ‘Alī bin Abī Ṭālib?" They replied, O Messenger of Allāh, he (is ill) complaining of his eyes. He then sent for him and the Messenger
of Allāh ☪ spat in his eyes and made Du ’ā for him, and he was cured as if he had no ailment at all, and gave him the banner. ‘Alī said, “O Messenger of Allāh, I should fight them until they are like us?” Thereupon he said, “Advance cautiously until you reach their areas, then invite them to Islām and inform them what is obligatory upon them regarding Allāh’s Rights. For by Allāh, if Allah guides even one person through you, it is better for you than red camels (i.e. the most valuable of camels).” ⁷

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⁷ Šaĥīḥ al-Bukhārī (3701) and Šaĥīḥ Muslim (2406)
FIGHTING THE DISBELIEVERS UNTIL THEY EMBRACE ISLĀM, OR PAY THE JIZYAH WILLINGLY WHILE THEY ARE IN A STATE OF HUMILIATION

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Hadith 7: Sulaymān bin Buraydah narrated from his father (Buraydah) that when the Messenger of Allāh appointed anyone as leader of an army or detachment he would exhort him especially to fear Allāh and to be good to the Muslims who were with him. He would say, “Fight in the name of Allāh and in the Cause of Allāh. Fight those who disbelieve in Allāh. Go forth, do not embezzle the Ghanīmah (i.e. the spoils of war); break your pledge(s); mutilate (the dead); or kill children.

When you meet your enemies from the polytheists invite them to three courses of action, if they respond to any one accept it from them and withhold your hands from them (i.e. do not harm them). Invite them to (accept) Islām; if they respond to you, accept it from them and desist from fighting them. Then invite them to migrate from their lands to the land of the Muhājirīn, and inform them that if they do so they shall have all the privileges and obligations that the Muhājirīn have. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allāh like other Muslims, but they will not get any share from the Ghanīmah or Fay8 except if they fight alongside the Muslims (against the disbelievers). If they refuse to accept Islām, demand from them the Jizyah. If they agree to pay, accept it from them and withhold your hands. If they refuse to pay the Jizyah, seek Allāh’s Help and fight them.

When you lay siege to a fort and the besieged appeal to you for Allāh’s and His Prophet’s, do not grant them the guarantee of Allāh and His Prophet, rather grant them your own guarantee

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8 Translator: Ghanīmah is the spoils of war that comes as a direct result of fighting, while Fay’ is the wealth of the disbelievers that the Muslims acquire without fighting for it. Such as when the disbelievers hear of the Muslims’ approach and thus flee their positions without a fight, leaving being their wealth and possessions. For further explanation, refer to ash-Shaybānī’s Fiqh of Jihād: Understanding the Obligation, Distance of a Month’s Journey Publications.
and the guarantee of your companions. For it is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet. When you besiege a fort and the besieged agree to come out according to Allāh’s Command, do not accept that, but do so at your (own) command, for you do not know whether or not you will judge according to Allāh’s Command (i.e. that which Allāh loves) with regards to them.”

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9 Ṣaḥīḥ Muslim (1731)
(5)

THE COMMAND FOR THE MUSLIMS TO WAGE JIHĀD AGAINST THE DISBELIEVERS FINANCIALLY, MILITARILY, AND USING MEDIA

Hadīth 8: Anas  narrated that the Prophet ﷺ said, “Wage Jihād against the polytheists with your wealth, your selves, and your tongues.” \(^{10}\)

\(^{10}\) Musnad Aḥmad (12246), Sunan Abī Dawūd (2504), and Sunan an-Nasāʾī (3098)
(6)

THE ENCOURAGEMENT TO KILL THE DISBELIEVER WHO DOES NOT HAVE A COVENANT

٣٩۴

Abū Hurayrah  narrated that the Messenger of Allāh ﷺ said, “The disbeliever and the one (i.e. Muslim) who kills him will never be combined in the fire together.” 11

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11 Ṣaḥīḥ Muslim (1891)
THE ASCENDING RANKS OF THE MUJĀHIDĪN

\( \text{Hadīth 10:} \) Abū Sa‘īd al-Khudrī narrated that the Messenger of Allāh said (to him), “\( \text{O Abū Sa‘īd, whoever is pleased with Allāh as his Lord, Islām as his religion, and Muḥammad as his Prophet is guaranteed to enter Paradise.} \)” He (Abū Sa‘īd) was amazed at it and said, “\( \text{O Messenger of Allāh, repeat it for me.} \)” He (i.e. the Messenger of Allāh) did so and said, “\( \text{There is another deed which elevates the position of a man in Paradise one hundred ranks, and the elevation between one grade and the other is equal to the distance between the heaven and earth.} \)” He (i.e. Abū Sa‘īd) asked, “And what is this deed O Messenger of Allāh?” He replied, “\( \text{Jihād in the Cause of Allah! Jihād in the Cause of Allāh!} \)” 12

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12 \( \text{Ṣaḥīḥ Muslim (1884)} \)
(8)
THE REWARD FOR WHOEVER’S FEET BECOME DUSTY IN THE CAUSE OF ALLĀH

٧ ۢ۰۷

Abī ‘Abs  narrated that he heard the Prophet ﷺ saying, “Allāh has forbidden the Fire for whoever’s feet become dusty in the Cause of Allāh.” ١٣

١٣ Ṣaḥīh al-Bukhārī (907)
(9)
THE VIRTUE OF SPENDING ON JIHĀD

骟iphīḥ Ṣaḥīḥ Muslim (1892)

14 Ṣaḥīḥ Muslim (1892)
(10)
THE VIRTUE OF RIBĀṬ
(REMAINING STATIONED IN THE CAUSE OF ALLĀH)

عَنْ سَلْمَانَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: "رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِّنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأَجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ" ۱۵

Hadith 13: Salmān narrated that he heard the Messenger of Allāh ﷺ say, “Ribāṭ (i.e. guarding the Muslims’ frontlines) for a day and a night is better than fasting every day and standing in prayer every night for a whole month. If a person dies (in Ribāṭ), he will continually receive the rewards for the deeds that he used to do (until the Day of Judgement), he will receive provision (in Paradise), and he will be saved from the punishment of the grave.” ۱۵
WHOEVER IS KILLED IN THE CAUSE OF ALLĀH OR DEFENDING HIS WEALTH IS A SHAHĪD

Hadīth 14: Abū Hurayrah narrated that the Messenger of Allah said, “Whom do you consider to be a martyr among you?” They (the Companions) said, “O Messenger of Allāh, the one killed in the Cause of Allāh is a Shahīd.” He said, “Then the Shuhadā’ (martyrs) of my Ummah are indeed few in number.” They asked, “Then who are they O Messenger of Allāh?” He said, “The one who is killed in the Cause of Allāh is a Shahīd; the one who dies in the Cause of Allāh is a Shahīd; the one who dies in a plague is a Shahīd; and the one who dies from a stomach disease is a Shahīd.”

16 Šahīh Muslim (1915)
“Mentioned are 40 Hadiths from the Prophet’s companions who were involved in Jihad. For this reason, they are referred to as the ‘40 Hadith Jihadiyyah.’

Hadith 15: ‘Abdullāh bin ‘Amr said that he heard the Messenger of Allāh say, “Whoever is killed whilst protecting his wealth is a Shahīd.””

17 Ṣaḥīḥ al-Bukhārī (2480) and Ṣaḥīḥ Muslim (141)
THE VIRTUE OF FASTING DURING JIHĀD, AS LONG AS IT DOES NOT WEAKEN ONE FROM FIGHTING THE ENEMY

Hadīth 16: Abū Sa`īd al-Khudrī narrated that the Messenger of Allāh said, “There is not a slave (of Allāh) that fasts for a day in the Cause of Allah (i.e. whilst waging Jihād), except that Allāh will remove his face, because of this day, seventy years (distance) from the Fire.”  

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18 Ṣaḥīḥ al-Bukhārī (2840) and Ṣaḥīḥ Muslim (1153)
Forty Ḥadīth Jihādiyyah

(13)
JIHĀD WILL CONTINUE UNTIL THE DAY OF JUDGEMENT, AND THE MUJĀHIDĪN UPON THE TRUTH WILL NEITHER BE HARMED BY THOSE WHO FORSAKE THEM OR THOSE WHO OPPOSE THEM

عن عُقْبَةُ بْنُ عَامِر قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَا تَزَالُ عِصَابَةٌ مِنْ اّْمَّتِي يُقَاتِلُونَ عَلَى اّّمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى تَا ْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ»

Ḥadīth 17: ‘Uqbah bin ‘Āmir narrated that he heard the Messenger of Allāh ﷺ saying, “A group of my Ummah will never cease to be fighting upon the Command of Allāh, dominant over their enemies; those who will oppose them will not harm them, until the Hour overtakes them and they are still in this condition.” 19

19 Ṣaḥīḥ Muslim (1924)
(14)
PERMISSIBILITY OF WISHING FOR
SHAHĀDAH

Hadīth 18: Abū Hurayrah  narrated that the Prophet ﷺ said, “Whoever goes out in Allāh’s Cause (i.e. to wage Jihād) with nothing compelling him to do so except belief in Him and His Messengers, will be recompensed by Allāh with either reward (in the Afterlife), Ghanīmah (spoils), or he will be admitted into Paradise (as a Shahīd). Had it not been difficult upon my followers, then I would not have remained behind any expedition (going forth for Jihād), and I would have loved that I would be killed in Allāh’s Cause, then brought back to life, then killed, then brought back to life, and then killed.” 20

20 Ṣaḥīḥ al-Bukhārī (36) and Ṣaḥīḥ Muslim (1876), and the wording is al-Bukhārī’s
(15)

THE SANCTITY OF THE MUJĀHIDĪN, AND THE RECOMPENSE FOR THOSE THAT ACT TREACHEROUSLY TOWARDS THEIR WOMEN


The sanctity of the wives of the Mujāhidīn is like the sanctity of the mothers (of those who do not go out for Jihād), relates to two matters. The first is the prohibition of allowing them to become vulnerable to misgivings due to unlawful glances, seclusion, interaction (i.e. conversation), and other than these things. While the second is related to their piety, being good towards them, and fulfilling their needs, as long as this does not entail harmful consequences and result in the arousal of (evil) suspicion, and similar things regarding them.”

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21 Ṣaḥīḥ Muslim (1897)

Translator: Imām an-Nawawī ﺎِ液体  sav during his explanation of the above narration, “The sanctity of the wives of the Mujāhidīn is like the sanctity of the mothers (of those who do not go out for Jihād), relates to two matters. The first is the prohibition of allowing them to become vulnerable to misgivings due to unlawful glances, seclusion, interaction (i.e. conversation), and other than these things. While the second is related to their piety, being good towards them, and fulfilling their needs, as long as this does not entail harmful consequences and result in the arousal of (evil) suspicion, and similar things regarding them.”
ENCOURAGEMENT TO EQUIP THE FIGHTERS AND TO TAKE RESPONSIBILITY FOR THEIR FAMILIES

(16)

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*Hadîth 20:* Zayd bin Khâlid al-Juhanî narrated from the Messenger of Allah that he said, “Whoever prepares a fighter in the Cause of Allâh has indeed fought, and whoever takes care of a fighter’s family (in his absence) has indeed fought.”

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22 *Ṣaḥîh al-Bukhârî* (2843), *Muslim* (1895)
(17)

THE PUNISHMENT FOR THOSE THAT DO NOT
WAGE JIHĀD IN THE CAUSE OF ALLĀH, NOR
DO THEY SUPPORT THE FIGHTERS, NOR DO
THEY LOOK AFTER THEIR FAMILIES

‘Abd Allāh ibn Hurayrāh, may Allāh forgive him, narrates: ‘The Messenger of Allāh صلى الله عليه وسلم said: “Whoever dies without participating in Jihād, or without having the firm intention to do so, dies upon a branch of Nifāq (Hypocrisy).”’

Hadīth 21: Abū Hurayrah  narrates that the Messenger of Allāh ﷺ said, “Whoever dies without participating in Jihād, or

‘Abd Allāh ibn Umamah, may Allāh forgive him, narrates from the Prophet ﷺ: “He who does not fight, or prepare a fighter, or look after the family of a fighter, Allāh will afflict him with a

Hadīth 22: Abū Umāmah  narrates from the Prophet ﷺ that he said, “Whoever does not fight, or prepare a fighter, or look after the family of a fighter, Allāh will afflict him with a

23 Ṣaḥīḥ Muslim (1910)
24 Sunan Abī Dawūd (2503) and Sunan ibn Mājah (2762)

Translator: Looking after the families of the Mujāhidin, or rather its absence is one of major ills plaguing the Ummah today. As such, Muslims should not belittle this obligation, or the benefit it entails for the Mujāhidin and their families who support them. Shaykh al-Islām ibn Taymiyyah  says in al-Fatāwā al-Kúbā (5/538), “And it is obligatory upon the one held back (from fighting) with a legitimate excuse, to sustain with their wealth the families of the (absent) fighters.” Likewise, in Majmū’ al-Fatāwā (28/586) he rules, “As
(18) NOT GOING OUT FOR JIHĀD DUE TO OBEDIENCE TO ONE’S PARENTS, OR GIVING PRECEDENCE TO ḤAJJ, IS ONLY WHEN THE JIHĀD IS NOT AN INDIVIDUAL OBLIGATION (FARḌ AL-‘AYN)²⁵

Hadith 23: ‘Abdullāh bin ‘Amr  narrated that a man came to the Prophet ﷺ seeking his permission to wage Jihād, so the Prophet asked him, “Are your parents alive?” The man replied,...

for the fighters who die, or are killed, then the upkeep of the fighters wife and young children is upon the one who remains behind. According to ash-Shāfiʿî, Ahmad, and others, the widow(s) should be provided for until she remarries, the daughters until they marry, and the boys until they attain the age of puberty....”

²⁵ Translator: All acts that are obligatory (Fard/Wājib) fall into either one of two categories:
- Fard al-‘Ayn
- Fard al-Kifāyah
The term Fard al-‘Ayn refers to an individual obligation that every sane, adult, and capable Muslim must fulfil, such as the five daily prayers or fasting during the month of Ramadān. While the term Fard al-Kifāyah refers to a communal obligation. As such, if a sufficient number arise to discharge the obligation, the obligation, and sin for not fulfilling it, falls from the rest of the community, or Ummah. However, if an insufficient number arise, then the obligation and sin for not fulfilling it remains upon the necks of the Muslims until a sufficient number arises. Examples of this include calling the adhān, having a body tasked with enjoining good and forbidding evil in the community, and offensive Jihād.
“Yes.” The Prophet then said, “So in them (i.e. in their service and obedience) is your Jihād.”

\[\text{Hadīth 24: Ibn `Abbās narrated that the Prophet said,}

“A woman should not travel except with a Mahram (her husband or a man with whom she can never marry according to Islamic Fiqh), and no man may visit her except in the presence of her Mahram.” A man got up and said, “O Messenger of Allāh, I intend to march forth with such-and-such an army, but my wife wants to perform Ḥajj.” The Prophet said to him, “Go with her (to Ḥajj).”

\[\text{26 Šaḥīḥ al-Bukhārī (3004) and Šaḥīḥ Muslim (2549)}

\[\text{27 Šaḥīḥ al-Bukhārī (1862) and Šaḥīḥ Muslim (1341). The wording is that of al-Bukhārī.}\]
THE REWARD OF THE ONE HELD BACK FROM JIHĀD DUE TO A LEGITIMATE EXCUSE

Hadīth 25: Anas bin Mālik narrated that the Messenger of Allāh returned from the battle of Tabūk, and said when he approached Madīnah, “You did not travel any of the journey nor crossed any valley, but there were some people in Madīnah who were with you (i.e. they shared in the same reward).” The Companions said, “O Messenger of Allāh, even though they are in Madīnah?” He said, “(Yes), even though they are in Madīnah, as they were held back by a (legitimate) excuse.”

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28 Ṣaḥīḥ al-Bukhārī (4423) and Ṣaḥīḥ Muslim, who narrated from it Jābir (1911)
THE REWARD OF THE SHAHĪD

Ḥadīth 26: Anas bin Mālik narrated that the Prophet said, “Nobody who enters Paradise would like to go back to the world even if he was given everything it contains, except the Shahīd, who wishes to return so that he may be killed ten times (i.e. again and again) due to the honour he receives (from Allāh).”


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Ḥadīth 27: Abū Hurayrah narrated that the Prophet said, “Every wound which the Muslim receives in Allāh’s Cause will appear on the Day of Resurrection with its blood flowing as it was at the time of its infliction; while its colour will be that of blood, (but) its smell will be that of musk.”

29 Ṣaḥīḥ al-Bukhārī (2817) and Ṣaḥīḥ Muslim (1877)
30 Ṣaḥīḥ al-Bukhārī (237) and Ṣaḥīḥ Muslim (1876)
(21)

THE EASE AND THE VIRTUE SURROUNDING THE DEATH OF THE SHAHĪD

Abū Hurayrah  narrated that the Messenger of Allāh ﷺ said, “The Shahīd does not feel the pain of being killed except like one of you feels from an insect sting.” 31

The scholars have not disagreed over the lofty status of the Shahīd being one of the highest stations in Paradise, their roaming about (Paradise) being from the best of tours, and their deaths from the most virtuous and easy of deaths. Moreover, Allāh ﷺ certainly strengthens the heart of the Mujāhid, grants it steadfastness and courage in a way He ﷺ does not bestow upon the hearts of other than the Mujāhid. As such, he does not fear the enemy, nor flee from his strength or great numbers. You see him searching for death and Shahādah more than the enemy searches for life and security.

31 Sunan at-Tirmidhī (1668), Sunan an-Nasā’ī (3163), and Sunan ibn Mājah (2802)
عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﴿صَٰلِحًاً﴾ ﴿وَقَالُواَ ابْنُ رَحْمَةٍ﴾ ﴿فَقَالَ لِلْمَلِكِ مَنْ أَنْتَ بِكَ لَسْتَ عَلَيْهِ حَتَّى تَفْعَلَ مَا أَمَرْكُوهُ﴾ ﴿فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جِذْعٍ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبْدِ الْقَوْسِ، ثُمَّ قَالَ: بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ، ثُمَّ ارْمِنِي، فَا ِنَّكَ ا ِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي،»

**Hadith 29:** Suhayb narrated from the Prophet ﷺ regarding the story of the king, magician, monk, and the boy: “... (The boy said to the king, ‘You will not be able to kill me until you do what I tell you,’ and he said, ‘What is that?’ The boy replied, ‘You should gather all of the people in a large open area and crucify me to the trunk of a tree. Then take an arrow from my quiver, place it on the bow and say: ‘In the name of Allāh, the Lord of the boy,’” then shoot me. If you do that, only then will you be able to kill me.’

So he (the king) gathered all the people together in an open area, crucified the boy to the trunk of a tree, took an arrow from
the boy’s quiver, placed it in the bow, and then said, ‘In the name of Allāh, the Lord of the boy.’ He then shot the arrow, which hit the boy’s temple. The boy then placed his hand over the place the arrow had hit, and then died. The people all 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!’”  

In this hadīth is evidence for the permissibility of Martyrdom operations (al-ʻamaliyāt al-istishhādiyyah) with the intention of elevating the religion and inflicting destruction upon the enemy. Certainly, the Prophet ﷺ told this story, not criticising the actions of the boy, even though he was the cause of his own death, but rather for the purpose of extracting lessons, morals, understanding (fiqh), and rulings. The boy acted in this way hoping to achieve a legislated benefit (maṣāliḥ sharʿiyah), not due to anger or displeasure at Allāh’s Decree, or because of depression.

There is no difference between the ruling of the one who kills himself, and the one killed by someone else but he himself is the cause: In this case, such a person takes the same ruling as the killer. This is the opinion of the majority of scholars; from the likes of Mālik, ash-Shāfi‘ī, and Aḥmad ﷺ, and it has even been transmitted that this was the consensus (ijmā’) of the Companions ﷺ.

The majority of the scholars state, with a group of them citing a consensus (ijmā’) on the issue, that if the disbelievers take Muslims as human shields and there is no way to get to the disbelievers except by killing the Muslims, then they may be killed as (unintended) collateral damage. And in such cases the Muslims who are killed die as Shuhadā’, and their killers are rewarded (for their efforts to reach the disbelievers).

32 Ṣaḥīḥ Muslim (3005) as a part of a longer narration
Accordingly, if it is permissible to kill others to secure a benefit for the *Jihād* and in attacking the disbelievers, then the permissibility of killing oneself to achieve the same benefit is closer to the evidence and (more worthy of) being legislated.
(23)

THE FORBIDDANCE OF INTENTIONALLY TARGETING THE DISBELIEVERS’ WOMEN AND CHILDREN DURING WAR

ﷺ30: ‘Abdullāh (bin ‘Umar) narrated that a woman was found killed in one of the battles of the Messenger of Allāh, so he forbade the killing of women and children. 33

33 Ṣaḥīḥ al-Bukhārī (3014) and Ṣaḥīḥ Muslim (1744)
(24)
THE PERMISSIBILITY OF KILLING THE (DISBELIEVERS’) WOMEN AND CHILDREN WHEN THEY ARE INTERMINGLED, AND ARE INDISTINGUISHABLE FROM THE FIGHTERS

Hadīth 31: Aṣ-Ṣa’b bin Jathāmah narrated that the Prophet was asked about the women and children of the polytheists that were killed during night raids, so he replied, “They are from them.” 34

34 Ṣaḥīh al-Bukhārī (3012) and Ṣaḥīh Muslim (1745)
Translator: Ibn Ḥajar says in Fath al-Bārī explaining the above narration, “His saying, ‘They are from them,’ means they take their ruling in this particular situation. It does not mean however that it becomes permissible to intentionally kill the women and children. Rather, what is intended is when it is not possible to get to their fathers except by going through their children due to their being intermixed (and indistinguishable) from them. Therefore, (in such an eventuality) their killing is permissible.”
(25)

KILLING WOMEN THAT FIGHT

عَنْ رَبَاحِ بْنِ رَبِيعٍ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ فَرَاّّى النَّاسَ مُجْتَمِعِينَ عَلَى شَيْءٍ فَبَعَثَ رَجُلًا، فَقَالَ: «اَنْظُرْ عَلَامَ اجْتَمَعَ هؤُلَاءِ؟ فَجَاءَ فَقَالَ: عَلَى امْرَاّّةٍ قَتِيلٍ. فَقَاَلَ: مَا كَانَتْ هَذِهِ لِتُقَاتِلَ»

Hadith 32: Rabâḥ ibn Rabî’ narrated that, “We were with the Messenger of Allâh ﷺ on an expedition. He saw some people gathered around something, so he sent a man and said, ‘Go and see what the people are gathered around.’ He came back and said, ‘They are around a woman who has been killed. So he said, ‘She was not of those who fight.’” 35

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35 Sunan Abî Dawâd (2669)

Translator: The scholars understood that the Prophet’s ﷺ statement, ‘She was not of those who fight,’ implies that if she did fight, it would be permissible to kill her. Refer to ash-Shaybâni’s, Fiqh of Jihâd: Understanding the Obligation for further explanation on the issue.
FORBIDDANCE OF BURNING THE DISBELIEVER AND KILLING HIM USING FIRE

Ḥadīth 33: Abū Hurayrah narrated that the Messenger of Allāh dispatched us on a military expedition and said to us, “If you meet so-and-so and so-and-so - he named two men from Quraysh - then burn them.” When we intended to depart, we went to the Prophet to bid him farewell, he then said to us, “I ordered you before to burn so-and-so and so-and-so with fire. However, Allāh is the only One that punishes with fire, therefore if you capture them, kill them (in another fashion).” 36

36 Šahīh al-Bukhārī (2954)
(27)
PERMISSIBILITY OF BURNING THE DISBELIEVERS’ TRANSPORTATION, THEIR AGRICULTURE, MUTILATING THEIR CORPSES, AND DESTROYING THEIR HOMES WHEN THESE ACTIONS WOULD LEAD TO VICTORY, OR ARE A RECOMPENSE FOR THEIR ACTIONS

Hadīth 34: Anas bin Mālik narrated, “Some people from the ‘Ukl or ‘Uraynah tribe came to Madīnah, but its climate did not suit them (i.e. they fell ill), so the Prophet ordered them to go out to the herd of camels (outside Madīnah) and drink from their milk and urine (as a medicine). So they went as directed, and after becoming healthy they killed the Prophet’s shepherd and drove away (i.e. stole) all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit; they were captured and brought back at noon. He then ordered that their hands and feet be amputated, their eyes branded with heated pieces of iron, and they were left in ‘al-Harrah,’ (a rocky
Forty Ḥadīth Jihādiyyah

...piece of land) to die, and when they asked for water, none was given to them.”

‘Abdullāh (ibn ‘Umar) narrated that the Prophet burnt and cut down the date palm trees of the tribe of Banī an-Naḍīr. They were at a place called al-Buwa'yrah, and regarding the incident Ḥassān bin Thābit composed (the line of poetry), “The chiefs of Banī Lu’ayī found it easy to watch the fire spreading at al-Buwayrah.”

37 Ṣaḥīḥ al-Bukhārī (233) and Ṣaḥīḥ Muslim (1671)
38 Ṣaḥīḥ al-Bukhārī (2326) and Ṣaḥīḥ Muslim (1746)
THE PERMISSIBILITY TO EXECUTE OR RANSOM THE PRISONERS AND TO DO WITH THEM WHATEVER IS IN THE BEST INTERESTS OF THE MUSLIMS

Hadith 36: Abū Hurayrah narrated that the Messenger of Allāh sent some horsemen in the direction of Najd, and they captured a man from Banī Ḥanīfah named Thumāmah ibn Uthāl who was the head of his people, and then tied him to one of the pillars of the mosque. The Messenger of Allāh went out to him and said, “What’s with you O Thumāmah?” He replied, “Good, O Muḥammad. If you execute me, then you would be
Forty Ḥadīth Jihādiyyah

killing a man with blood on his hands (i.e. killing a guilty man), and if you bestow favour upon me, then you would be bestowing favour upon one that is grateful, and if you want money ask, and you shall be given as much as you wish.” The Messenger of Allāh  left him until the day after and said to him, “What’s with you O Thumāmah?” He replied, “The same as I have already said to you; if you bestow favour upon me, then you would be bestowing favour upon one that is grateful, if you execute me, then you would be killing a man with blood on his hands, and if you want money ask, and you shall be given as much as you wish.” The Messenger of Allāh  then left him until the day after and said to him, “What’s with you O Thumāmah?” He replied, “The same as I have already said to you; if you bestow favour upon me, then you would be bestowing favour upon one that is grateful, if you execute me, then you would be killing a man with blood on his hands, and if you want money ask, and you shall be given as much as you wish.” Then the Messenger of Allāh  said (to his Companions  ), “Release Thumāmah.” 39

The Prophet  approved of the ruling regarding the prisoner (of war) being a choice between execution, ransoming, and freeing without ransom, as al-Ḥadīth have been transmitted confirming all of these options. 40

39 Ṣaḥīḥ al-Bukhārī (4327) and Ṣaḥīḥ Muslim (1764) as part of a longer narration

40 Translator: The above narration also confirms these options, as the Prophet  did not correct Thumāmah when he suggested execution, ransoming, and releasing without ransom. If any of these things would have been prohibited in the Sharī‘ah, there is no way the Prophet  would have remained silent without clarifying their prohibition.
(29) TAKING PRECAUTIONS DURING WAR, AND THE LEGISLATION OF DECEIVING THE ENEMY

عن جابر، يقول: قال رسول الله ﷺ: «الْحَرْبُ خَدْعَةٌ»

Hadīth 37: Jābir narrated that the Messenger of Allāh ﷺ said, “War is deception.” 41

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41 Šahīh al-Bukhārī (3030) and Šahīh Muslim (1739)
Forty Ḥadīth Jihādiyyah

(30)

PATIENCE UPON ENCOUNTERING THE ENEMY

عن أبي أوفى أن رسول اللَّه ﷺ قال: «يا أئمَّهَا النَّاسُ، لا تَتمَّنُوا لقاء العدوَّ، وَاسْأَلُوا اللَّهِ الْعَافِيةَ، فَإِذا أَقْبَلَوْهُمْ فَاصْبِرُوا»

Ḥadīth 38: Abī Awfā叙述 that the Messenger of Allāh ﷺ said, “O you people, do not wish to encounter the enemy, rather ask Allāh for well-being. Although if you do meet them, then be steadfast.”

42 Ṣaḥīḥ al-Bukhārī (2833) and Ṣaḥīḥ Muslim (1742)
(31)

BURRYING THOSE KILLED DURING BATTLE
WITHOUT WASHING THEM

Hadīth 39: Jābir narrated that the Prophet ﷺ said on the day of Uḥud (concerning the Shuhadā’), “Bury them in their blood (soaked clothes),” and he did not wash them. ⁴³

⁴³ Şahīh al-Bukhārī (1346)
40 Ḥadīth: Jaabir bin ‘Abdullāh  narrated that the Prophet ﷺ combined every two martyrs of Uḥud in one piece of cloth, and then would ask, “Which of them had (memorised) more of the Qur’ān?” After one of them was indicated, he would put him in the grave first and say, “I will be a witness over these on the Day of Resurrection.” He ordered they be buried with their blood still covering their bodies, and neither was they washed nor was the funeral prayer offered for them. 44

41 Ḥadīth: ‘Uqba bin ‘Āmir  narrated that one day the Prophet ﷺ went out and prayed upon the Shuhadā’ of Uḥud the

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44 Ṣaḥīh al-Bukhārī (1343)
prayer for the deceased. He then went to the pulpit and said, “Indeed I am your predecessor, and I am a witness over you.” 45

Scholars have differed over the ruling regarding praying upon the one who was killed in battle whilst fighting against the disbelievers. Mālik, ash-Shāfi‘ī, and a report from Aḥmad hold that he is not to be prayed upon. (However) Abū Ḥanīfah says, “He is prayed upon,” while it is (also) reported from Aḥmad that, “There is no problem if he is prayed upon.”

The most correct opinion on the matter is that there is the option to pray upon him, or leave (praying upon him), due to the existence of ahādīth confirming both practices.

45 Ṣaḥīḥ al-Bukhārī (1344) and Ṣaḥīḥ Muslim (2296)
This short but valuable treatise contains forty-one authentic ahādīth concerning the exalted topic of Jihād in the Cause of Allāh ﷻ.

Its author, the imprisoned, and well-known and respected Muḥaddith and scholar, Shaykh Sulaymān al-'Ulwān, has compiled these narrations in order to shed light on the noble, but widely misunderstood ‘Ībādah of Jihad, a number of its virtues, along with some of its rulings as they relate to the science of Fiqh.

The work has been compiled in such as fashion, as were many of the classical Islamic works, as to facilitate easy memorisation of its text, and to provide the reader with the understanding of the author merely by glancing at the chapter headings. The ahādīth and narrations that follow then provide the necessary evidence from the words of the Prophet ﷺ and his noble Companions ﷺ.

It is hoped that this work will be a source of enjoyment and great benefit to its readers and its author - may Allāh ﷻ reward him and keep him steadfast upon the Truth.