

The Legacy of Jihad

Islamic Holy War and the Fate of Non-Muslims

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JIHAD IN THE HADITH

SAHIH BUKHARI*

Vol. 4, bk. 52, no. 46: Narrated Abu Huraira: I heard Allah’s Apostle saying, “The example of a Mujahid in Allah’s Cause—and Allah knows better who really strives in His Cause—is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty (*maal-e-gani-maat*).”

Vol. 4, bk. 52, no. 53: Narrated Anas bin Malik: The Prophet said, “Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah’s Cause).”

Vol. 4, bk. 52, no. 48: Narrated Anas: The Prophet said, “A single endeavor (of fighting) in Allah’s Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it.”

Vol. 4, bk. 52, no. 44: Narrated Abu Huraira: A man came to Allah’s Apostle and said, “Instruct me as to such a deed as equals Jihad (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?” The man said, “But who can do that?” Abu-Huraira added, “The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope.”

*Excerpted from M. Muhsin Khair, “Translation of Sahih Bukhari,” Muslim Students Association, University of Southern California, <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari>.

Vol. 4, bk. 52, no. 49: Narrated Samura: The Prophet said, “Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, ‘This house is the house of martyrs.’”

Vol. 4, bk. 52, no. 50: Narrated Anas bin Malik: The Prophet said, “A single endeavor (of fighting) in Allah’s Cause in the forenoon or in the afternoon is better than the world and whatever is in it.”

Vol. 4, bk. 52, no. 42: Narrated Ibn ‘Abbas: Allah’s Apostle said, “There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.”

Vol. 4, bk. 52, no. 4: Narrated Abu Huraira: The Prophet said, “By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya’ (army-unit) setting out in Allah’s Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah’s Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.”

Vol. 4, bk. 52, no. 52: Narrated Anas bin Malik: Prophet of Allah said, “Zaid took the flag and was martyred, and then Ja’far took the flag and was martyred, and then ‘Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious.” The Prophet further added, “It would not please us to have them with us.” Aiyub, a sub-narrator, added, “Or the Prophet, shedding tears, said, ‘It would not please them to be with us.’”

Vol. 4, bk. 52, no. 61: Narrated Anas: My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, “O Allah’s Apostle! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight.” On the day of Uhud when the Muslims turned their backs and fled, he said, “O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done.” Then he advanced and Sad bin Muadh met him. He said “O Sad bin Muadh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud,” Later on Sad said, “O Allah’s Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him

dead and his body was mutilated so badly that none except his sister could recognize him by his fingers.”

Vol. 4, bk. 52, no. 63: Narrated Al-Bara: A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet and said, “O Allah’s Apostle! Shall I fight or embrace Islam first?” The Prophet said, “Embrace Islam first and then fight.” So he embraced Islam, and was martyred. Allah’s Apostle said, “A Little work, but a great reward.” (He did very little (after embracing Islam), but he will be rewarded in abundance).

Vol. 4, bk. 52, no. 64: Narrated Anas bin Malik: Um Ar-Rubai’ bint Al-Bara’, the mother of Hartha bin Suraqa came to the Prophet and said, “O Allah’s Prophet! Will you tell me about Hartha?” Hartha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, “If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him.” He said, “O mother of Hartha! There are Gardens in Paradise and your son got the Firdausal-ala (i.e. the best place in Paradise).”

SAHIH MUSLIM: THE BOOK OF JIHAD AND EXPEDITION (KITAB AL-JIHAD WA’L-SIYAR), BOOK 19*

Chapter 1

No. 4292: Ibn ‘Aun reported: I wrote to Nafi’ inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before m.” ing them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (may peace be upon him) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi’ said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

Chapter 2

No. 4294: It has been reported from Sulaiman b. Buraid through his father that when the Messenger of Allah (may peace be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah.

*Excerpted from Abdul Hamid Siddiqi. “Translation of Sahih Muslim.” Muslim Students Association, University of Southern California, <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim>.

Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhajirs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them.

Chapter 6

No. 4313: It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Do not desire an encounter with the enemy; but when you encounter them, be firm.

No. 4314: It is narrated by Abu Nadr that he learnt from a letter sent by a man from the Aslam tribe, who was a Companion of the Holy Prophet (may peace be upon him) and whose name was 'Abdullah b. Abu Aufa, to 'Umar b. 'Ubaidullah when the latter marched upon Haruriyya (Khawarij) informing him that the Messenger of Allah (may peace be upon him) in one of those days when he was confronting the enemy waited until the sun had declined. Then he stood up (to address the people) and said: O ye men, do not wish for an encounter with the enemy. Pray to Allah to grant you security; (but) when you (have to) encounter them exercise patience, and you should know that Paradise is under the shadows of the swords. Then the Messenger of Allah (may peace be upon him) stood up (again) and said: O Allah. Revealer of the Book, Disperser of the clouds, Defeater of the hordes, put our enemy to rout and help us against them.

Chapter 7

No. 4315: It is narrated on the authority of Ibn Abu Aufa that the Messenger of Allah (may peace be upon him) cursed the tribes (who had marched upon Medina with a combined force in 5 H) and said: O Allah, Revealer of the Book, swift in (taking) account, put the tribes to rout. O Lord, defeat them and shake them.

No. 4318: It is narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) said on the day of the Battle of Ubud: O Allah, if Thou wilt (defeat Muslims), there will be none on the earth to worship Thee

Chapter 8

No. 4319: It is narrated on the authority of 'Abdullah that a woman was found killed in one of the battles fought by the Messenger of Allah (may peace be upon him). He disapproved of the killing of women and children.

No. 4320: It is narrated by Ibn 'Umar that a woman was found killed in one of these battles; so the Messenger of Allah (may peace be upon him) forbade the killing of women and children.

Chapter 9

No. 4321: It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (may peace be upon him), when asked about the women and children of the polytheists being killed during the night raid, said: They are from them.

Chapter 10

No. 4324: It is narrated on the authority of 'Abdullah that the Messenger of Allah (may peace be upon him) ordered the date-palms of Banu Nadir to be burnt and cut. These palms were at Buwaira. Qutaibah and Ibn Rumh in their versions of the tradition have added: So Allah, the Glorious and Exalted, revealed the verse: "Whatever trees you have cut down or left standing on their trunks, it was with the permission of Allah so that He may disgrace the evil-doers" (lix. 5).