



**RESEARCH PAPER**

***Ahadis Regarding Jihad in Bokhari Sharif: A Doctrinal Categorization***

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**ABSTRACT**

International relations in Islam have been discussed in detail by the Holy Quran and Sunnah of Holy Prophet (ﷺ). These relations may be in peace time or hostile in nature. The international law in Islam is known as Siyar, which is plural of Seerat i.e. conduct, the conduct of head of Islamic state in the international relations. The life and sayings of Holy Prophet (ﷺ) are the best example for the Muslims and there have been numerous ahadis of Prophet (ﷺ) which provide guidelines for the rulers, as well as, soldiers taking part in the actual warfare. This research article will provide a brief overview of different categories of Ahadis pertaining to jihad in Sahih Bokhari. There have been ten categories of Ahadis in this regard, which not only clarify the concept of jihad but also different principles and situations in this regard. Each of these will be elaborated in bit detail to explain the position in this regard.

**Keywords:** Categories, Hadis, Jihad, Martyrdom, Principles of Warfare

**Introduction**

Jihad is derived from the word juhud, which means extreme effort in the path of Allah Almighty. It is sometimes for the purification of soul and other time for spreading the word of Allah or protection of religion as well as, people from the aggression of non-believers. The classical Islamic literature divides whole world into two territories (Dars) i.e. dar ul harab and dar ul Islam, first being territory owned and occupied by non-believers and other being territory ruled by Muslims, where Islamic rules and principles were applied and enforced. The classical jurists are also of the opinion that there is perpetual state of war between the two territories and it will end once the dar ul Islam will conquer dar ul harab and jihad is the methodology for the protection, promotion and preservation of Islam. Hence, there have been elaborated rules and guidelines regarding jihad in Islamic literature, deriving inspiration from the Holy Quran and Sunnah of Prophet (ﷺ). The life of Holy Prophet (ﷺ) has been a primary source of Islamic law and there have been compilations of Ahadis for the guidance of Muslims till the day of judgment and *Sahih Bokhari* is one of the most authentic one among those. This article explores the trend and categories of different Ahadis pertaining to jihad as enumerated in *Sahih Bokhari*.

***Sahih Bokhari: An Authentic Treatise on Ahadis***

After the demise of Holy Prophet (ﷺ) the righteous caliphs did not allow to compile Ahadis, as they emphasized on compiling Holy Quran. Later on, different jurists and Muhadiseen compiled Ahadis in different forms and six most authentic compilations namely Saha-e-Sitta came, among which Sahid Bokhari enjoys a prominent place. It has been compiled by Imam Muhammad Al-Bokhari (d.256 AH) and contains more than 7500 ahadis. It is one of those books on Ahadis, which has been frequently quoted by scholars of almost all continents. The book has been translated in different languages and is readily available all over the world. It discusses different aspects of the life of Holy Prophet (ﷺ) and jihad has been most important aspect as Holy Prophet (ﷺ) took part in more than 20 Ghazwas and his

conduct, as well as, guidance has ever since been a source of law making in this regard. The Ahadis mentioned in *Sahih Bokhari* provide complete guidance regarding concept of jihad, conditions for waging war and stopping fasad fil arz, broad principles regarding taking part in jihad, code of conduct during jihad, rights of combatants and non-combatants, status of shaheed and ghazi in this world and hereafter as well as, distribution of war booty, to name a few.

The actions and sayings of Holy Prophet Muhammad (ﷺ) are source of guidance for the Muslims. There have always been coordinated efforts to understand, explain and interpret sayings and actions of the Holy Prophet (ﷺ). Learned people, for centuries, have spent their lives in this endeavor. This research, by no means, can be even close to such intellectual marvels. It is an effort to simply stratify the Jihad Hadis in *Sahih Bokhari* to identify those which can be used as a source of guidance today before initiating Jihad or carrying it forward.

**Table 01**  
**Categorization of Jihad Hadis in *Sahih Bokhari***

S No	Category of Hadis	Numbers of Hadis	Total	Percentage
1	Definition of Jihad	2810	1	0.32%
2	Conditions for waging Jihad	3052, 3053	2	0.64%
3	Jihad to Stop Fasad (Upheaval)	3018	1	0.32%
4	Martyrdom (Shahadat) other than Jihad	2829, 2830	2	0.64%
5	Principles to be followed in Jihad	2784, 2833, 2862, 2863, 2875, 2876, 2898, 2938, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2954, 2958, 2960, 2965, 2966, 2968, 2969, 2983, 2990, 3004, 3006, 3007, 3009, 3012, 3013, 3014, 3015, 3016, 3021, 3022, 3023, 3024, 3025, 3026, 3028, 3029, 3030, 3031, 3032, 3033, 3038, 3039, 3040, 3041, 3043, 3044, 3045, 3048, 3051, 3061, 3062, 3065, 3075, 3087, 3088, 3089, 3090	63	20.28%
6	Future predictions of conquest	2924, 2925, 2926, 2927, 2928, 2929, 2977, 3027	8	2.58%
7	Preparedness for Jihad	2782, 2783, 2785, 2786, 2797, 2825, 2834, 2835, <u>2849</u> , <u>2850</u> , <u>2851</u> , <u>2852</u> , <u>2853</u> , 2962, 2963, 2972, 3077	17	5.5%
8	Reward for Mujahedeen	2787, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2803, 2808, 2809, 2811, 2815, 2817, 2818, 2826, 2839, 2843, 2860, 2887, 2892, 2897, 2961,	23	7.44%
9	Jihad in Passing Reference	2788, 2789, 2799, 2800, 2806, 2807, 2812, 2819, 2821, 2822, 2823, 2824, 2836, 2840, 2841, 2842, 2844, 2848, 2854, 2855, 2856, 2858, 2859, 2861, 2865, 2886, 2888, 2889, <u>2891</u> , <u>2896</u> , 2912, 2914, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2932, 2935, <u>2937</u> , 2949, 2950, 2951, 2952, 2953, 2955, 2956, 2957, 2964, 2967, 2973, 2974, <u>2989</u> , 2991, 2996, 2997, 2998, 2999, 3000, 3001, 3002, 3003, 3005, 3008, 3010, 3011, <u>3017</u> , 3019, <u>3046</u> , 3047, 3050, 3054, 3057, 3059, 3067, 3068, <u>3073</u> , <u>3074</u> , 3078, 3079, 3080, 3084	85	27.50%

	2798, 2801, 2802, 2804, 2805, 2813, 2814, 2816, 2820, 2827, 2828, 2831, 2832, 2837, 2838, 2845, 2846, 2847, 2857, 2864, 2866, 2867, <u>2868</u> , 2869, 2870, 2871, 2872, 2873, 2874, <u>2877</u> , <u>2878</u> , <u>2879</u> , <u>2880</u> , 2881, <u>2882</u> , <u>2883</u> , 2884, <u>2885</u> , 2890, 2893, 2894, 2895, 2899, 2900, 2901, 2902, <u>2903</u> , <u>2904</u> , 2905, <u>2906</u> , 2907, 2908, <u>2909</u> , <u>2910</u> , <u>2911</u> , <u>2913</u> , 2915, 2930, <u>2931</u> , 2933, 2934, 2936, <u>2939</u> , <u>2940</u> , 2959, 2970, 2971, <u>2975</u> , 2976, 2978, <u>2979</u> , <u>2980</u> , 2981, <u>2982</u> , <u>2984</u> , <u>2985</u> , 2986, 2987, 2988, 2992, 2993, 2994, 2995, 3020, 3034, 3035, 3036, 3037, 3042, 3049, 3055, 3056, 3058, 3060, 3063, 3064, 3066, 3069, 3070, 3071, 3072, 3076, 3081, 3082, 3083, 3085, 3086		
10	Mentioning of any Event	107	34.62%
<b>TOTAL</b>		<b>309</b>	<b>100%</b>

Ten categories were developed to differentiate between informing Hadis and guiding Hadis; regarding Jihad. The table revealed strange results.

The first category comprises of Hadis that define Jihad. There is only one Hadis (0.32% of total) that clearly differentiates between Jihad and fighting for any other cause. The Holy Prophet (ﷺ) was asked,

**“A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allah's Cause?” (Bukhārī, 1997)**

The Holy Prophet (ﷺ) said,

**“He who fights that Allah's Word (i.e. Allah's religion of Islamic Monotheism) be superior, is in Allah's Cause” (Bukhārī, 1997)**

The second category is about Hadis that explain the conditions in which Jihad can be initiated or continued. There are only two Hadis (0.64% of total Jihad Hadis) that explain the conditions in which Jihad can be waged. Jihad can be waged to protect the rights of the non-Muslims who are living under the protection of Islamic government. It is the responsibility of the Caliph (Muslim Ruler) to protect the non-Muslims under his protection and fight for their rights (Bukhārī, 1997). Second condition was to free Arabian Peninsula from non-believers (Bukhārī, 1997). It shows that only Arabian Peninsula was to be cleared from non-believers. The reason for such direction seems to be to gain strategic depth for the Islamic country. As this very Hadis also contains directions to respect foreign delegates and give them gifts. Islamic government and rulers have been directed to maintain cordial relations with non-Islamic countries of the world. It shows that the Muslims have not been directed to wage war against all non-believers of the world. There are several Hadis about persuading and convincing the non-believers towards Islam.

Third category explains the conditions in which Jihad can be initiated to stop Fasad (upheaval) in the society. There is only one Hadis (0.32% of total) that guides us about the situation when Jihad can be initiated to stop a Fasad (upheaval) in society. If and when an individual or group of people betrays the Islamic state and turns infidel, after embracing Islam, deserves to be killed (Bukhārī, 1997).

Fourth category comprises of Hadis that talk about types and ways of martyrdom (Shahadat). There are only two Hadis (.64% of total) that talk about martyrdom (Shahadat) other than Jihad. The Holy Prophet Muhammad (ﷺ) has declared five types of Shaheed, including Jihad. He said,

**“Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allah's Cause” (Bukhārī, 1997).**

The next Hadis declares a Muslim martyr who dies of plague (Bukhārī, 1997). Martyrdom, (Shahadat) is one of the most important motivation behind Jihad. It has been clarified here that there are other situations of securing martyrdom along with Jihad.

Fifth category comprises of Hadis that give guiding principles for Jihad. There are sixty three Hadis (20.38% of the total) where certain principles have been discussed or explained that need to be followed or kept in mind while declaring a Jihad against someone. These need to be analyzed and explained in detail. This analysis has been done in the later part of this research.

Sixth category enlists Hadis that gave predictions about victories in future. There are only eight Hadis (2.58% of total) in this category. All of the predictions about future conquests turned out to be true in due course of history; showing the truthfulness of the Holy Prophet Muhammad (ﷺ).

Seventh category comprises of Hadis that assert the significance of preparedness for Jihad. There are seventeen Hadis (5.50% of total) assert the significance of preparedness for Jihad. They do not clearly explain what should be done and why; particularly in the context of practically initiating Jihad. Consequently, one cannot, or should not try to, develop any principles, or compulsions, for Jihad out of these. Five out of eighteen simply talk about preparing and maintaining a horse for fight (Bukhārī, 1997). In another Hadis the Holy Prophet Muhammad (ﷺ) has declared Jihad as one of the best actions a Muslim can and should perform; second only to saying prayers in time and serving one's parents (Bukhārī, 1997).

No guidelines or principles of engagement have been explained here. These Hadis can and should be used as a motivation to remain prepared if and when Jihad is imposed or becomes an unavoidable step. Before questioning or criticizing emphasis on preparedness for Jihad, one should not forget that it is not something new or unique that has been emphasized by Islam. Nor it means that one should wage a war if and when one is capable of it. Several writers and scholars have opined in the same perspective; emphasizing on the significance of preparedness for war in order to live in peace. It means that peace can be guaranteed as long as a nation is ready and capable to defend itself. Famous Latin quote, *“Igitur qui desiderat pacem, praeparet bellum”* should not be forgotten in this regard (Vegetius, 4<sup>th</sup> century AD).

Eighth category houses Hadis about rewards that Mujahedeen are eligible to receive in the life hereafter. There are twenty three Hadis (7.44% of total) on this topic. These rewards also serve as a motivation for participation in Jihad but do not urge anyone to wage Jihad. A Jihad can be waged only under the circumstances discussed earlier.

Ninth category is of those Hadis where Jihad has been mentioned as a passing reference. There are eighty five Hadis (27.50% of total) where some other principle has been presented and mentioning of Jihad is as a passing reference only. Even if the principle was related to Jihad, it was not regarding any specific principle of Jihad or condition for waging Jihad. Some of these Hadis have presented certain golden principles of good Muslim character. For instance, there is great emphasis on helping others as charity even in petty matters of daily life like helping someone ride one's camel or helping someone with one's luggage etc. (Bukhārī, 1997). Likewise, Muslims have been persuaded to free the Muslim captives, feed the hungry and visit the sick (Bukhārī, 1997). Along with these, the Muslims are warned not to be dishonest as one will be held accountable for every responsibility and there is no mercy for such a great sin (Bukhārī, 1997).

The last category comprises of Hadis where a historical even has been mentioned. This category has one hundred and seven Hadis (34.62% of total). All of these are about any event that took place during Jihad or while travelling to and from the battle field. There is too much to learn out of these but these Hadis neither provide any principle of Jihad nor any major guidelines for carrying out one.

As this research is primarily focused upon identifying the conceptual explanation of Jihad in the Holy Quran and Hadis, therefore it is pertinent to explain those Hadis in detail that give certain principles regarding Jihad. They were combined in category five in the previous table and are now discussed in detail under the following heading.

### **Jihad Hadis in *Sahih Bokhari* Providing Principles of Jihad**

There is a need to examine these principles so as to develop a list of principles. Content analysis method was used to identify themes and sub-themes in these Hadis. Conceptual content analysis was done for coding of these Hadis.

**Table2**  
**Jihad Hadis in *Sahih Bokhari* Providing Principles of Jihad**

<b>Theme</b>	<b>Sub-themes</b>
1. Participation in Jihad	i. Women discouraged 2784, 2875, 2876
	ii. Suicide not allowed 2898, 3062
	iii. Keeping company of companions 2944
	iv. Follow the orders of leader 2958, 2960, 3039
	v. Brave leadership 2862, 2968, 2969, 3040
	vi. No text of Quran in enemy area 2990
	vii. Serving parents better than Jihad 3004
	viii. Hajj with wife over Jihad 3006, 3061
	ix. Dignity even in captivity 3045
2. Facing the Enemy	x. Patience in facing the enemy and bravery 2833, 2966, 3024, 3025, 3026
	xi. Waiting till morning and signs of conversion, 2943, 2945, 2965, 3009
3. Addressing the Enemy	xii. Following the practices, traditions 2938
	xiii. Inviting to Islam and highlighting similarities 2941
	xiv. Inviting to Islam, prefer conversion over killing 2942
4. Objective of Jihad	xv. Till they embrace Islam 2946
5. Strategy in Jihad	xvi. Not disclosing the true intention for strategic reasons 2947
	xvii. Open objectives if needed 2948
	xviii. Distributions 2863, 3075 and Rationing 2983
	xix. Controlling/killing spies 3007, 3051
	xx. Cutting the supply line 3021
	xxi. War is a cunning game and trick 3028, 3029, 3030
	xxii. Killing leaders with strategy 3022, 3023, 3031, 3032,
	xxiii. Effective Communication 3041
	xxiv. Non-emotional decisions 3041
6. Killing in Jihad	xxv. Killing enemy without torture 2954, 3016
	xvi. Women and children if caught in battle 3012, 3013
	xvii. Killing of women and children prohibited 3014, 3015
	xviii. Following old rules and practices 3043
	xix. No mercy for leaders 3044
7. Directions for warriors	xx. Personal investigation before killing someone 3033
	xxi. Be polite and soft to subjects and present goodwill not hatred 3038
	xxii. Equal rules for even relative enemies 3048
	xxiii. Staying in conquered areas 3065
	xxiv. Thanking God and feast on return 3087, 3088, 3089, 3090

These principles have been subdivided into seven heads/themes. These themes cover a variety of directions; from directions for participating in Jihad to rules of engaging with enemy; from principles of communication with the enemy to ultimate objectives of Jihad. Guidelines about strategies, to be followed, have also been given along with guidelines for killing the enemy and there is a list of directions for warriors; sent to combat an enemy. There is a need to explain these themes and sub-themes in detail.

The **first** theme Participation in Jihad has nine sub themes. Women have been discouraged to participate in Jihad; after the strict orders of observing veil were implemented. Hajj has been declared as their Jihad. Next sub-theme discusses yet another signification issue related to carrying of Jihad. Suicide is not allowed to holy warriors, even in case of serious injuries and no sign of survival. The reason is simple; Muslim holy warriors (Mujahedeen) must always keep in mind that they have to initiate, continue and pursue their efforts according to the directions of Allah. Under no circumstances they can violate the limits established by Allah. These Hadis clearly declare suicide bombers as un-Islamic as those who carry out such activities intentionally kill themselves; which is not allowed under any circumstances. Next subtheme directs the leader to always have a company of warriors with him; to avoid any ambush or sudden attack. Then comes emphasis on strictly following the directions of the leader; as it is essential to ensure success. Another principle established is allegiance and commitment to the cause (Bukhārī, 1997). Bravery of leadership has also been established as a prerequisite for success. The Muslims have been directed to not carry the text of the Holy Quran, in documented shape, inside the hostile territory. The reason is quite understandable; it will be unbearable situation if their Holy Book is disgraced by the non-believers. Besides, one should not give one's weakness to enemy to exploit. Despite all the emphasis on Jihad as a compulsory element of faith, there can be some exceptions where someone can be pardoned from participating in Jihad. One cannot participate in Jihad without prior permission of one's parents and one is bound to serve one's old parents; even at the cost of not participating in Jihad. Jihad is compulsory for all only and only when non-believers invade a Muslim country- and its survival is at stake- or a Muslim ruler declares it compulsory for all (Bukhārī, 1997). Astonishingly, accompanying wife for Hajj has been declared as superior over participating in Jihad. These two directions clearly explain the spirit of ideal Islamic society where the dependents receive full attention and care. There is no escape from social responsibilities. The last sub-theme is about maintaining dignity and self-respect even during captivity. Islam presents a strong and impressive example of self-control and high moral values. Such have always been a major source of attracting non-believers towards Islam. Such high character and exemplary character traits must not be compromised even if one is under captivity and is to be murdered soon (Bukhārī, 1997).

The **second** theme is related to directions about facing the enemy. There are only two sub-themes. First one is not showing haste in waging a war against the enemy. The basic reason is the same that Mujahedeen do not fight for the sake of killing or conquering others but for the sake of spreading the name and message of Allah; as clearly explained in Hadis 2946 (Bukhārī, 1997). At the same time, the Muslims have been directed to be brave, valiant and patient if and when fighting with an opponent becomes inevitable. It shows that bravery is a virtue of Mujahideen. In order to bridle the urge to kill- if it still remains untamed in any Muslim- it has been directed to wait till morning before waging a war; so that the non-believers may clearly know and identify their enemies. There is no concept of surprise attacks under normal circumstances. Along with that, delay till sunrise was also necessary to ensure that any of the perceived opponents may not have already embraced Islam and may not be harmed unknowingly. It shows the tendency of delaying war to the maximum extent and keeping it as a last resort; rather than as a source of asserting one's military supremacy tool of quenching thirst for bloodshed and killing like realists (Goldstein, 2017).

The **third** theme discusses guidelines for addressing the non-believers; before waging a war. First of all the established traditions and practices should be followed; so that the conversation is taken seriously. Presentation makes an argument more effective and impressive. Secondly, they should be invited to Islam through highlighting similarities; rather than annoying the audience by asserting differences and points of disagreement. The basic purpose of this line of arguments is explicitly explained in the second sub-theme of the third theme: preferring conversion over killing (Bukhārī, 1997). Irony of the fate is that today several Muslim scholars and researchers are emphasizing on intra-Islamic differences- interpretational variations between different scholars which have turned into

sects- rather than highlighting the similarities and trying to bridge gaps between different groups of Muslims.

**Fourth** theme has no sub-themes but only one clear principle that Jihad shall be continued till all embrace Islam. All those who embrace Islam become brethren of the Muslims (Bukhārī, 1997).

**Fifth** theme is about strategies that can be, or have to be, adopted in Jihad. First and foremost of these is keeping the details of Jihad secret for strategic reasons. Islam clearly allows its followers to keep their preparations, and strategies secret, if there is a threat of leakage to opponents. At the same time, the objectives, destination and intentions can be disclosed if the leaders feel a need for such openness. Sometimes it is necessary to bring the companions in confidence about the mission to boost their commitment or to prepare them mentally for an uphill task. Sometimes ill-informed military loses moral and dedication; consequently causing a heavy loss or even defeat. It is allowed to devise plans to kill the leaders of the opponents (Bukhārī, 1997). Usually it is the leaders that hinder their followers to appreciate any particular ideology or set of beliefs. Killing of leaders also weakens the opponent and increases chances of an agreement, truce or surrender; all three are effective ways of avoiding mass killing and war. As far as other strategies are concerned, rationing, cutting supply line of opponents, controlling and even killing of spies, are equally emphasized as subthemes here. Mujahideen with horses have to be given double share as they were responsible for maintaining their horses too. The Mujahideen are directed to avoid emotional decisions and are urged to ensure rationality while taking decisions. The holy Prophet (ﷺ) has clearly declared war as a cunning game and trick. Ensuring effective communication and taking non-emotional decisions lead to success.

**Sixth** theme is about principles that govern the situation in which an opponent can be killed. As discussed in the previous discussion, if war is inevitable and killing is unavoidable the opponents should be killed without torture. Killing of women and children is prohibited in battle and has been disliked by the Holy Prophet (ﷺ) (Bukhārī, 1997). Whereas, if they are caught in the battlefield, or are killed unintentionally in an invasion, then they should be considered as opponents as they were present in the battlefield (Bukhārī, 1997). There can be a soft treatment with the ordinary soldiers (POWs) but their leaders do not deserve any mercy; both for strategic and practical reasons.

The **last** theme is about the directions that are given to the warriors and administrators while assigning command or responsibilities. Every commander is directed to personally investigate the truthfulness of any news before initiating any action (Bukhārī, 1997). As once initiated, military actions are hard to reverse; the effects of military actions are almost definitely irreversible. Next subtheme is regarding interaction with the opponents or subjects. The Muslims are directed to be polite and soft. The Holy Prophet (ﷺ) said,

**“Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don't differ” (Bukhārī, 1997).**

Islam does not allow favoritism even during battle and afterwards. The Holy Prophet (ﷺ) strictly prohibited relaxation in ransom even from his own relatives (Bukhārī, 1997). He also used to stay for at least three days in conquered areas; so that relief efforts and administrative arrangements can be made. The idea is to help the opponents rather than killing and plundering them and moving forward; leaving them in chaos and anarchy. Islam is not a mere faith system. It provides guidelines for all practical fields of life and emphasizes on establishing a society based on justice. For that, it is necessary to stay in the newly conquered areas to establish administrative structures there and personally ensure that the subjects are not suffering from mismanagement or anarchy. At the end, the Holy Prophet (ﷺ)

always thanked Allah Almighty, for success in battlefield, on returning home. He also used to arrange a grand feast on his return home to announce his return (Bukhārī, 1997). It was his way of celebration.

### **Conclusion**

One can easily determine the guidelines and directions out of these Hadis; regarding initiation and carrying of Jihad with the enemies. Unfortunately, a huge number of Muslims does not understand Arabic language and is ignorant of basic injunctions of Islam; prescribed in the Holy Quran and Sunnah. This situation develops an opportunity for those who intend to interpret religion for their personal interests and thus misguide or mislead people and use them as a tool for their personal gains. As a consequence, all those who intend to declare religion as an obsolete entity or incapable of guiding collective efforts find a window to toe their ideas of maligning religion and asserting the supremacy of reasoned knowledge over revealed one. Developing a handsome understanding can shun both the tendencies effectively.



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