



**MARTYRDOM (SHAHĪD) IN PROPHETIC HADITHS:
A THEMATIC STUDY OF CLASSIFICATION
AND SCHOLARLY INTERPRETATION**

Nur Baety Sofyan

Universitas Islam Negeri Ar-Raniry

Email: baetysofyan@yahoo.co.id

ABSTRACT

The purpose of this study is to present a precise and coherent interpretation the meaning of martyr (shahid) both linguistically and within Islamic terminology. It also aims to study the reason for the name “martyr” (shahid), the virtues, and categories of martyr (shahid), as well as the muslim scholarly explanations of the hadiths concerning martyrdom (shahid). This research uses the library research method with a descriptive analytical approach, which involves collecting data, and analysing the perspective of Muslim scholar of the hadith on martyrdom. The study begins by defining martyr (shahid) both linguistically and within Islamic terminology, exploring the reason for the name “martyr” (shahid), its virtues and categories and examining related hadiths along with their narrators, status of hadiths and scholarly interpretations. The result of this study can be summarized into three main points: first: A martyr, according to Islamic law, is one who is killed in the cause of God, meaning one who fights to make the word of God supreme, or one who is killed unjustly outside of combat. Second: Scholars have divided martyrs into three categories: The martyr of this world, The martyr of this world and the Hereafter, and the martyr of the Hereafter. Third: There are textual variations in the wording of the hadiths about martyrdom. Certain reports specify a particular number of categories as martyrs, whereas others indicate different numbers. However, scholars have already explained that the Prophet (peace and blessings be upon him) was informed of the fewest reasons, then he was informed of more, which he mentioned at another time, without intending to limit the number to any one of them and there is no contradiction, for at one time it was revealed to him that they were five, and at another time it was revealed to him that they were more.

Keywords: martyr, hadith, shahid

*Martyrdom (Shahīd) In Prophetic Hadiths: A Thematic Study Of Classification
And Scholarly Interpretation*

Nur Baety Sofyan

**ABSTRAK**

Tujuan penelitian ini adalah menyajikan penafsiran yang tepat dan koheren mengenai makna syahid, baik secara linguistik maupun dalam terminologi Islam. Selain itu, penelitian ini bertujuan mengkaji alasan penamaan “syahid”, keutamaan serta klasifikasi syahid, serta penjelasan para ulama Muslim terhadap hadis-hadis yang berkaitan dengan kesyahidan. Penelitian ini menggunakan metode studi kepustakaan (library research) dengan pendekatan deskriptif-analitis, yang dilakukan melalui pengumpulan data dan analisis pandangan para ulama hadis mengenai konsep syahid. Penelitian diawali dengan pembahasan definisi syahid secara bahasa dan istilah, dilanjutkan dengan penjelasan tentang alasan penamaan syahid, keutamaannya, serta klasifikasinya. Selanjutnya, penelitian ini mengkaji hadis-hadis yang berkaitan dengan syahid, termasuk para perawinya, status kesahihan hadis, serta penafsiran para ulama terhadapnya. Hasil penelitian ini dapat dirangkum dalam tiga poin utama. Pertama, syahid menurut hukum Islam adalah seseorang yang terbunuh di jalan Allah, yaitu orang yang berjuang untuk menegakkan kalimat Allah, atau seseorang yang terbunuh secara zalim di luar medan peperangan. Kedua, para ulama membagi syahid ke dalam tiga kategori, yaitu syahid dunia, syahid dunia dan akhirat, serta syahid akhirat. Ketiga, terdapat variasi redaksi dalam hadis-hadis yang menjelaskan tentang syahid. Sebagian riwayat menyebutkan jumlah kategori syahid tertentu, sementara riwayat lain menyebutkan jumlah yang berbeda. Namun, para ulama menjelaskan bahwa Nabi Muhammad ﷺ pada awalnya diberi pengetahuan tentang sejumlah sebab yang terbatas, kemudian pada kesempatan lain diberi pengetahuan tentang sebab-sebab tambahan yang beliau sampaikan pada waktu yang berbeda. Hal ini menunjukkan bahwa penyebutan jumlah tersebut tidak dimaksudkan untuk membatasi kategori syahid pada jumlah tertentu, sehingga tidak terdapat pertentangan di antara hadis-hadis tersebut.

Key words: shahid, martyr, hadiths

A. INTRODUCTION

The natural disasters that have struck several regions of Indonesia, particularly Aceh and other areas of Sumatra, have caused profound sorrow and concern across the nation. Massive flooding—reportedly exacerbated by illegal logging and irresponsible forest management—has resulted in significant loss of life, the destruction of entire villages, and immeasurable material damage. Numerous homes have been swept away, rice fields inundated, and plantations destroyed. Many victims lost their lives after

*Martyrdom (Shahīd) In Prophetic Hadiths: A Thematic Study Of Classification
And Scholarly Interpretation*

Nur Baety Sofyan



being carried away by strong currents, and even after the floodwaters receded, bodies were discovered buried beneath thick layers of mud. This tragic situation has deeply affected local communities, especially families who suddenly lost their loved ones. In Aceh, some residents have described the catastrophe as a “second tsunami,” recalling the devastating tsunami that struck the region in 2004. Beyond the immediate human casualties, the floods have left severe environmental and infrastructural damage, including thick mud deposits covering residential areas and farmland, thereby creating additional challenges for post-disaster recovery and rehabilitation efforts. Witnessing the scale of the tragedy and the sudden deaths caused by this disaster raises an important theological question within the Islamic tradition: are those who die in such natural disasters considered martyr (shahid) Common understanding often associates martyrdom (shuhadah) exclusively with those who die in battle in defence of Islam. However, several hadiths of the Prophet Muhammad indicate that martyrdom extends beyond death on the battlefield and includes other categories of believers who die under particular circumstances. This issue invites a deeper examination of the relevant hadith literature and the interpretations of Muslim scholars concerning the concept of martyrdom. Therefore, this article seeks to explore the notion of martyrdom in Islam through a comprehensive study of prophetic traditions and scholarly commentary. This paper is divided into two main sections. The first section examines the linguistic and terminological meanings of martyr (shahid), the reasons behind the designation “martyr,” as well as the virtues and categories of martyrdom in Islamic thought. The second section analyzes selected hadiths related to martyrdom, including their chains of transmission (isnad), their authenticity status, and the explanations provided by classical and contemporary Muslim scholars.

B. RESEARCH METHOD

This study uses a library research method with a descriptive analysis approach. This approach was chosen because the main objective of the study is to present a precise and coherent interpretation the meaning of martyr (shahid) both linguistically and within Islamic terminology. It also aims to study the reason for the name “martyr” (shahid), the virtues, and categories of martyr (shahid), as well as the muslim scholarly explanations of the hadiths concerning martyrdom (shahid).

More specifically, this study was conducted using the following procedures:

1. Formulating Research Problems: The researcher will identify and formulate the problems to be discussed in this study, namely regarding the meaning of martyr (shahid) both linguistically and within Islamic terminology, the reason for the name “martyr” (shahid), the virtues of martyr (shahid).

*Martyrdom (Shahīd) In Prophetic Hadiths: A Thematic Study Of Classification
And Scholarly Interpretation*

Nur Baety Sofyan



2. Determining the categories of martyr (shahid): This study will discuss and classify the the categories of martyr (shahid) and to present the scholarly differences concerning the classification of martyrdom categories.
3. Explaining the hadiths: the researcher will elaborate hadiths concerning martyrdom (shahid), examining related hadiths along with their narrators, status of hadiths and muslim scholarly interpretations.

C. RESULTS AND DISCUSSION

1. Understanding The Meaning Of Martyr (Shahid):

- The definition of Martyr Linguistically:

The word shahid comes from the root word (شَهِدَ) indicating presence, knowledge, and notification. This is where the word شَهَادَةٌ (testimony) comes from. It is said شَهِدَ يَشْهَدُ شَهَادَةً (he testified, he testified). (شَهَادَةٌ) is conclusive information. You say: شَهِدَ عَلَيَّ كَذَا (he testifies about such and such), from the verb سَلِمَ (to be safe). And their saying: أَشْهَدُ بِكَذَا means I swear by such and such. (المُشَاهَدَةُ) means witnessing or observing (Abu Al- Hasan 1979).

In Taj al-Arus it is stated (Abu Al- Faydh, n.d.): “(He witnessed it, as he heard it, became a witness) means (he was present, so he is a witness, plural witnesses), meaning presence, and was originally a verbal noun. (And he asked him to be a witness): he asked him to be a witness), and from this comes the expression, “I will not ask him to be a witness to a lie”. witness against so and so: I asked him to give the testimony he could give. And I made that person a witness to the debtor's confession, and I asked him to be a witness, with the same meaning”. In Koran said:

﴿وَأَسْتَشْهِدُوا شَهِدَيْنِ﴾

Meaning: “call two witnesses”. (Al- Baqarah: 282). (And the word “shahid” is pronounced with the kasrah of the letter shin.) “Al- Shahid” (Witness) is one of the names of Allah Almighty, meaning “The Trustworthy in His testimony”. This was stated by Abu Ishaq. He also said: It has been said that “Al-Shahid” is one of the names of Allah Almighty, meaning "He from Whose knowledge nothing is hidden. “Al-Shahid” also means “The All-Present”. The form فَعِيل is one of the intensive forms of فاعِل. If knowledge is viewed in its absolute sense, then He is the All-Knowing. If it is added to the hidden things, then He is the All-Knowing. If it is added to the apparent things, then He is the All-Witness. The Quran uses the word “witness” (shahid) in singular, dual, and plural forms, as well as the word “martyr” (shahid). In its form, this word is derived from “testimony” (shahada), which means “information” or “presence”.

- The definition of a martyr in Islamic terminology:

*Martyrdom (Shahīd) In Prophetic Hadiths: A Thematic Study Of Classification
And Scholarly Interpretation*

Nur Baety Sofyan



A martyr, according to Islamic law, is one who is killed in the cause of God, meaning one who fights to make the word of God supreme, or one who is killed unjustly outside of combat (Ibnu Manzur 1414; Abu Habib 1988). In other words, a martyr in Islamic law is one killed in the cause of God (Abu Al- Faydh, n.d.; Abu Al- Baqa Al- Hanafi, n.d.).

A martyr is one who is killed in the cause of God and one who bears witness. In the Holy Quran, it says:

﴿وَلَا يَضَار كَاتِبٌ وَلَا شَهِيدٌ﴾

Meaning: “And let no scribe or witness be harmed” (Al- Baqarah: 282). The plural of martyr is martyrs (شُهَدَاءُ وَأَشْهَاد). In Islamic law, a martyr is any free, pure, adult Muslim who is killed unjustly, and for whose death no blood money is due, nor is there any inheritance. That is, a martyr is any free, pure, adult, sane Muslim who is killed unjustly, and for whose death no blood money is due, nor is there any inheritance. The absence of inheritance is established in the context of inheritance (Sulaiman Bin Ahmad Bin Ayyub Abu Al- Qasim At- Thabrani, n.d.; Qasim Bin Abdullah Amir Ali Al- Qazwini 2004; Al- Qadhy `Abdunnabi Bin `Abdurrasul Al- Ahmad 2000).

The martyr (الشهيد): one who is frequently present and insightful in what he witnesses. In the terminology of the jurists: a Muslim who dies fighting the disbelievers because of it. He also said that the martyr is one who is killed by the disbelievers in battle, the form being “fa'il” in the sense of “maful” because the angels of mercy witnessed his washing or witnessed the transfer of his soul to Paradise, or because God testified to his being in Paradise (Ahmad Bin Muhammad Bin `Ali, n.d.).

2. The Reason For The Name “Martyr” (Shahid):

There is disagreement regarding the reason for calling the martyr a martyr: An-Nadr ibn Shumayl said it is because he is alive, so it is as if their souls are witnessing, i.e., present. Ibn al-Anbari said it is because God and His angels bear witness for him to Paradise. It was also said that it is because he witnesses, at the time of his soul's departure, the honour prepared for him. Another opinion is that it is because he is given witness to being safe from Hellfire. Because he has a witness to his being a martyr, and it was said because only the angels of mercy witness him at his death, and it was said because he is the one who will testify on the Day of Resurrection about the messengers conveying their message, and it was said because the angels testify for him about a good end, and it was said because the prophets testify for him about good following, and it was said because God testifies for him about his good intention. And his sincerity, and it was said because he sees the angels at the time of his death, and it was said because he sees the Kingdom of Heaven from this world and the Hereafter, and it was



said because he is assured of safety from Hellfire, and it was said because he has a sign that testifies that he has been saved. Some of these are specific to those who were killed in the cause of God, some are general for others, and some may be disputed (Ibnu Hajar Al-`Asqalani 1379).

When studying these opinions collectively, it becomes clear that they are not necessarily contradictory. Rather, they represent complementary theological reflections built upon the broad semantic range of the root (شهد). Some explanations are more linguistically grounded, while others are more devotional or theological in nature. Additionally, as noted in your passage, certain interpretations apply specifically to those killed in the path of God (shahid al-ma'rakah), whereas others may extend to different categories of martyrdom mentioned in hadith, such as those who die from plague, drowning, or other causes. From a critical academic perspective, the diversity of explanations demonstrates how early Muslim scholars integrated language, theology, and eschatology in their interpretation of key religious terms. Rather than seeking a single exclusive reason, it may be more accurate to understand the term *shahid* as intentionally rich in meaning, encompassing presence, testimony, honour, divine recognition, and eschatological privilege.

It was stated by Abu Ishaq Al- Zajjaj that the commentaries mention that the nations of the prophets will be denied by those who were sent to them in the Hereafter, thus causing their prophets to be rejected. This is applied to those among them who denied the message of the messengers in this world. It was further stated that the nation of Muhammad (peace and blessings be upon him) will be testified to by the Prophet for their truthfulness, and testimony will be given against others for their denial. It was also explained by Abu Mansur that martyrdom is designated for the best of the nation, and those killed in the cause of God are regarded as the best among them.

. They are distinguished from creation by virtue, and God has made it clear that they are:

﴿أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

Meaning: "Alive with their Lord, receiving provision," rejoicing in what God has bestowed upon them of His bounty". (Al Imran: 169, 170). Then, following them in virtue are those whom the Prophet, may God's prayers and peace be upon him, considered martyrs, for he said: "The one who dies of a stomach ailment is a martyr, and the one who dies of plague is a martyr." And among them is that a woman dies in childbirth. Ibn al-Athir said: The martyr originally meant one who was killed fighting in the cause of God, then its meaning was broadened and applied to those whom the Prophet, peace and blessings be upon him, named, such as one who dies of a stomach ailment, drowning, burning, being crushed by a building, pleurisy, and others (Ibnu Manzur 1414; Abu Al- Faydh, n.d.; Abu Manshur 2001; Muhammad Bin Ahmad Bin Al- Azhary Al- Haramy, n.d.; Abu Fadhl, n.d.).



And also, it was stated by Abu Bakar that Abu Al- Abbas said that a martyr is called a martyr because Paradise is witnessed for him by God Almighty and His angels. It was further explained by Abu al-Abbas that the earth is called “shahada” because the martyr’s blood is poured upon it, and it is made to bear witness for him before God. For this reason, the martyr is given this designation (Abu Bakar Al- Anbari 1992).

In his book “Gharib al-Hadith”, al-Jawzi mentions seven opinions regarding the naming of a martyr (Jamaluddin Abu Al- Farj Abdurrahman Bin Ali Bin Muhammad Al- Jawzy 1985):

The first is that he is alive, as if he were a witness, meaning present, based on the verse: “Rather, they are alive” This was stated by al-Nadr ibn Shumayl. The second is that God Almighty and His angels testified to his entry into Paradise, as stated by Tha’lab. The third is because the angels of mercy witness him. The fourth is because he falls to the earth, which is the witness. Abu al-Husayn ibn Faris narrated both of these opinions. The fifth is because he rises. The sixth reason is that he bears witness to the truth in the matter of God Almighty, even unto death, as stated by Abu Sulayman al-Dimashqi. The seventh reason is that he bears witness to the honour God Almighty has prepared for him through martyrdom, as mentioned by our Sheikh Ali ibn Ubayd Allah. The seventh reason is that he bears witness to God Almighty's existence and divinity by surrendering himself through martyrdom, and he bears witness to others through speech.

Fakhr Ar- Razi In his commentary rejected that martyrdom in Islam is limited to being killed by the hands of disbelievers. It was explained that believers may desire martyrdom, and if they were to request to be killed by disbelievers, such an act would be considered impermissible according to Islamic law, as asking for it would itself constitute an act of disbelief. It was further questioned how one could request from God something that is regarded as disbelief. Moreover, it has been narrated from the Messenger of God, Muhammad(peace and blessings be upon him), that those who die from a stomach ailment or by drowning are considered martyrs. Therefore, it is argued that the term “martyr” (shahid) is derived from the root meaning “to do,” and is applied to those who are recognized as testifying to the truth of God’s religion, whether through reasoned argument, clear explanation, or force of arms. It is further stated that martyrs are those who uphold justice, as referenced in God’s saying: “God bears witness that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining justice.” Finally, it is explained that one who is killed in the cause of God is called a martyr because self-sacrifice in support of God’s religion serves as testimony to its truth and to the falsehood of all else (Syaikh Hasan Khalid 1971).

In conclusion, The text shows that the concept of Shahid (martyr) in Islamic scholarship is deeply rooted in the meaning of “witness” (Shahadah),



not merely someone killed in battle. Scholars such as Ibn Hajar al-Asqalani and Ibn al-Anbari explain that a martyr is called such because he either bears witness to the truth of God through sacrifice, or because God, angels, and even the earth bear witness for him to Paradise. The Qur'anic basis in Surah Al-Imran (3:169–170) affirms that martyrs are “alive with their Lord,” emphasizing their spiritual status. Furthermore, scholars like Fakhr al-Din al-Razi argue that martyrdom should not be restricted to being killed by disbelievers, but understood more broadly as upholding divine truth, whether through struggle, testimony, or sincere faith. Thus, martyrdom in Islam is a multidimensional concept encompassing linguistic, theological, and eschatological meanings.

3. The Virtues of A Martyr (Shahid):

The martyrs hold an exalted rank with Allah, promised immense reward and the glad tidings of Paradise. At the moment of death, the angels of mercy receive and guard them, and their sins are largely forgiven. Their souls dwell in Paradise within the bodies of green birds, sustained by their Lord and rejoicing in the boundless grace He has bestowed upon them. They are filled with happiness for those believers who have not yet joined them, assured that they shall have no fear nor shall they grieve. Delighting in Allah's mercy and bounty, their souls rest in lamps suspended beneath the Divine Throne. So great is the honor and sweetness of their reward that they long to return to the world only to be martyred again and attain that blessing once more. Yet, despite the splendour of this world and all it contains, no righteous soul who has tasted the bliss of the Hereafter would ever wish to return to it (Musa Shahih Lashin 2002).

Here are some of the virtues or privileges of martyrdom mentioned in the hadiths of the Prophet Muhammad Shallahu `alaihi wa sallam, namely:

1. The fragrance of his blood. The hadith is:

أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «زَمَلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُ لَيْسَ كَلِمٌ يُكَلِّمُ فِي اللَّهِ إِلَّا يَأْتِي يَوْمَ الْقِيَامَةِ يَدْمَى، لَوْ نُهُ لَوْنُ الدَّمِ وَرِيحُهُ رِيحُ الْمِسْكِ».

Meaning: “Has reported to us Hannad bin As-Sari, from Ibn Al-Mubarak, from Ma'mar, from Az-Zuhri, from Abdullah bin Tsa'labah, He said: Rasulullah SAW said: cover (shroud) them with their blood. For no one is injured in the way of Allah, but on the Day of Resurrection he will come with his blood still flowing; its color is like the color of blood and its smell is like the smell of musk (An-Nasa'i 2001; Abu Bakar Bin Abi `Ashim 1409)”.

2. Not feeling pain. The hadith says:



حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا : حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرَصَةِ » : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

Meaning: “Muhammad ibn Bashar, Ahmad ibn Nasr al- nisabury and more than one narrator reported to us, saying: Safwan ibn Isa narrated to us; he said: Muhammad ibn Ajlan narrated to us, from al- Qa`qa ibn Hakim , from Abu Salih, from Abu Hurairah, who said: The Messenger of Allah (peace and blessing be upon Him) said: “The martyr does not feel the pain of being killed except as one of you feels the pain of a pinch”. The hadith classified as hasan shahih gharib (Abu `Isa 1975; Muhammad `Ali Bin Muhammad 2004; Faishal Bin Abdul Aziz 2002).

His sins are forgiven. The hadith says:

حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنِ صَالِحِ الْمِصْرِيِّ، حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ، عَنْ عِيَّاشٍ وَهُوَ ابْنُ عَبَّاسٍ الْقُتَيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ « يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ ».

Meaning: Zakariyya ibn Yahya ibn Salih al- Misri narrated to us; al- Mufadhhal – meaning ibn Fadalalah- narrated to us, from Ayyash, who is ibn Abbas al- qitbani, from Abdullah ibn Yazid abu Abdul Rahman al- Hubuli, from Abdullah ibn Amr ibn al- As, that the messenger of Allah (peace and blessing be upon him) said: “Every sin of the martyr is forgiven except debt (Muslim Bin Al- Hajjaj, n.d.; Ali Bin (Sulthan) Muhammad 2002)”.

3. His body is not consumed by the earth. The hadith:

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا بَشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ : لَمَّا حَضَرَ أَحَدٌ دَعَانِي أَبِي مِنَ اللَّيْلِ، فَقَالَ : مَا أُرَانِي إِلَّا مَقْتُولًا فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنِّي لَا أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ، غَيْرَ نَفْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنَّ عَلَيَّ دَيْنًا فَاقْضِ، وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا، «فَأَصْبَحْنَا، فَكَانَ أَوَّلَ قَتِيلٍ وَدُفِنَ مَعَهُ آخِرُ فِي قَبْرِ، ثُمَّ لَمْ تَطْبُ نَفْسِي أَنْ أَتْرُكَهُ مَعَ الْآخِرِ، فَاسْتَخَرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمِ وَضَعْتَهُ هُنَيْئَةً غَيْرَ أُذْنِهِ»

Meaning: “Musaddad narrated to us; Bishr ibn al- Mufadhhal informed us; Husain al- Mu`allim narrates to us, from `Ata, from Jabir (may Allah be pleased with him), who said: when the battle of Uhud approach, my father called me at night and said: “I believe that I will be among the first of the companions of the prophet (peace and blessing be upon him) to be killed.



After the messenger of Allah (peace and blessing be upon him), I leave behind no one dearer to me than you. I am in debt, so repay it on my behalf, and take good care of your sister”. The next morning, he was the first to be killed, and he was buried together with another man in the same grave. Later, I was not content to leave him with the other, so I exhumed him after six months, and he was as he had been on the day I buried him, except for a slight change to his ear (Muhammad Bin Isma`il 1422)”.

Providing intercession for 70 families. The hadith:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ قَالَ : حَدَّثَنِي بَجِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ الْمُقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ : يَغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ، وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَرْعِ الْأَكْبَرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ، وَيَزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيُشَفِّعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ.

Meaning: “Hisham ibn Ammar narrated to us, saying: Ismail ibn Ayyash narrated to us; Bahir ibn sa`ad narrated to me, from Khalid ibn Ma`dan, from al- Miqdam ibn Ma`dikarib, that the messenger of Allah (peace and blessing be upon him) said: “ The martyr has six special virtues with Allah: his sin are forgiven at the first drop of his blood; he sees his place in paradise; he is protected from the punishment of the grave; he is safe from the greatest terror on the day of judgement; he is adorned with the robe of faith; he is married to the pure houris; and he intercedes for seventy of his relatives” (Ibnu Majah, n.d.).

4. The Categories of Martyrs (Shahid):

Scholars have divided martyrs into three categories:

- First: The martyr of this world (شهيد الدنيا), to whom the rulings pertaining to martyrdom apply in this life. He is considered a true martyr according to Islamic law, and therefore, no funeral prayer is offered for him, nor is he shrouded. Rather, he is buried in his clothes and blood. However, he may not receive the same reward as martyrs in the Hereafter if his fighting was primarily for a worldly purpose.
- Second: The martyr of this world and the Hereafter (وشهيد الدنيا والآخرة): This is the one who fought and was killed for the sake of God's word being supreme, sincerely for God's sake, advancing and not retreating. Such a person is not offered a funeral prayer for, nor is he shrouded, and is buried in his clothes and blood. In the Hereafter, he will receive from God a great reward and immense favor.



- Third: The martyr of the Hereafter (شهيد الآخرة): This is the one who dies of a stomach ailment, burns, plague, a building collapse, or other causes mentioned in the hadiths. All of these are washed, shrouded, and prayed over, but they receive from God the reward of martyrs (Syaikh Hasan Khalid 1971).

Dr. Saadi Abu Habib, in his book “The Jurisprudential Dictionary (القاموس الفقهي)” quotes the opinions of scholars regarding the classification of martyrs, including the following (Abu Habib 1988):

- According to Imam Al- Hanafi:

1. A martyr of this world and the hereafter: This refers to any legally responsible, Muslim, and ritually pure person who is unjustly killed in a manner that warrants retaliation (qisas) without blood money (diya), and who has not yet been killed. Being killed in this manner means being carried, eating, drinking, making a will, or remaining alive for a day and a night. This also applies if the person is killed by an aggressor, a combatant, or a highway robber, even if the killing was indirect and did not involve a wound, or if they were found wounded in battle. This also applies to someone killed defending themselves, their property, or in a town or village unjustly.
2. A martyr of this world only: This refers to someone who fights for a worldly purpose.
3. A martyr of the hereafter only: This refers to someone who does not meet the conditions of a martyr of the first type. This also includes someone who intends to harm the enemy but kills themselves, someone who drowns, dies in a fire, is a stranger, is buried under rubble, dies of abdominal illness, is stabbed, is a woman in childbirth, dies on Friday night, or dies while seeking knowledge.

According to Imam As- Syafi i:

1. A martyr in this world and the hereafter: This refers to one who is killed fighting the disbelievers, but who fought to exalt the word of God Almighty. However, one who dies in the midst of battle against the disbelievers, not due to fighting them, but rather suddenly or from illness, is not a martyr, although some say he is. Similarly, if rebels kill one of the righteous, he is not a martyr, although some say he is. If the righteous kill a rebel during battle, he is not a martyr. And: one killed by highway robbers or thieves is not a martyr according to the soundest opinion, although some say he is.
2. A martyr in this world only: This refers to one killed in war against the disbelievers, who embezzled from the spoils of war, or was killed while fleeing, or fought for show, and so on.



3. A martyr in the hereafter only: This refers to one who dies of a stomach ailment, or from a stab wound, or from drowning, and similar cases.

According to Imam Al- Hanbali:

1. A martyr in this world and the hereafter: This is someone killed in battle while sincerely fighting.
2. A martyr in this world only: This is someone killed in battle for show, or for similar reasons.
3. A martyr in the hereafter only: This is someone for whom Islamic law recognizes martyrdom, but who does not receive the specific rulings pertaining to martyrs, such as someone who drowns, or similar cases.

In his book “The Martyr in Islam (الشهيد في الإسلام)”, Sheikh Hassan Khalid states that there are two types of martyrs: those who are martyrs in reality and those who are martyrs by legal ruling. A martyr in reality and by legal ruling is not washed:

One of the rulings concerning a martyr in reality and by legal ruling is that he is not washed. The evidence for this is what was narrated from the Prophet (peace and blessings be upon him) regarding the martyrs of Uhud: “Wrap them in their blood and do not wash them, for there is no one wounded in the cause of God except that he will come on the Day of Resurrection with his jugular veins gushing blood, the color being the color of blood and the scent the scent of musk”. The shrouding of a martyr in reality and by legal ruling: The martyr is shrouded in the clothes he was killed in, based on the Prophet’s (peace and blessings be upon him) statement: “Wrap them in their blood and wounds.” It was narrated that when Zayd ibn Suhan was martyred at the Battle of the Camel, he said: “Do not wash the blood off me, nor remove my clothes, for I am a man who will argue on the Day of Resurrection against whoever killed me.” When Ammar ibn Yasir was martyred at the Battle of Siffin, he also said, “Do not wash the blood off me, nor remove my clothes, for I will meet Muawiyah at the front line.” A similar statement was reported from Hujr ibn Adi. According to the Hanafi school, the shroud of a martyr can be increased or decreased, unlike the Hanbali school, which rejects the principle of increasing or decreasing the shroud. The Maliki school holds that a martyr is shrouded in his own clothes if they cover him; otherwise, additional clothing is added to ensure he is properly covered. Just as he is not washed and is most likely shrouded in his own clothes, the funeral prayer is also not performed for him, based on the Prophet's sayings and actions. The Martyr, in Reality and Legal Ruling, is Not Prayed Over: Imam al-Shafi'i, Malik, and Ahmad (may God be pleased with them) held that the martyr, in reality and legal ruling, is not prayed over, based on the hadith of Jabir ibn Abdullah. This hadith states that the Prophet (peace and blessings be upon him) ordered the martyrs of Uhud to be buried in their blood, without being washed or prayed over. The



Hanafi school, however, holds that the funeral prayer should be performed for the martyr. They established that the Prophet (peace and blessings be upon him) prayed over the martyrs of Uhud, contrary to what was established by al-Shafi'i and his followers. It was even narrated that he (peace and blessings be upon him) prayed over Hamza (may God be pleased with him) seventy times that day. However, this narration is interpreted to mean that Hamza (may God be pleased with him) was placed before the Prophet (peace and blessings be upon him), and he would bring them one by one and pray over them. The narrator mistakenly thought that the Prophet (peace and blessings be upon him) prayed over Hamza (may God be pleased with him) each time and thus said: "The Messenger of God (peace and blessings be upon him) prayed over Hamza (may God be pleased with him) seventy times." Therefore, they rejected the evidence of al-Shafi'i and his followers. They said regarding the hadith of Jabir (may God be pleased with him) that it was not strong. Rather, it was said that he was preoccupied on the day of Uhud, as his father, brother, and maternal uncle had been killed, and he returned to Medina to arrange for their transport there. Therefore, he was not present when the Messenger of God (peace and blessings be upon him) prayed over the martyrs (Qasim Bin Abdullah Amir Ali Al- Qazwini 2004; Syaikh Hasan Khalid 1971).

From the discussion above, that Islamic scholars classify martyrs into categories that distinguish between legal rulings in this world and spiritual reward in the Hereafter. The majority divide them into three types: (1) martyrs of this world only, who receive the legal rulings of martyrdom—such as not being washed or prayed over—but may lack full spiritual reward due to insincere intention; (2) martyrs of both this world and the Hereafter, who are sincerely killed in the path of God and receive both the legal distinctions and the promised *العظيم* reward; and (3) martyrs of the Hereafter only, such as those who die from illness, drowning, or other causes mentioned in hadith, who are treated normally in funeral rites yet attain the reward of martyrs. Although the four major Sunni schools differ in detailed conditions—especially regarding who qualifies and whether funeral prayer is performed—the core principle across them is that sincerity of intention (*Ikhlas*) is central to true martyrdom. Thus, the discussion shows that martyrdom in Islam is not defined solely by the manner of death, but by a combination of legal criteria, theological understanding, and inner intention, reflecting a nuanced balance between jurisprudence and spirituality.



2. Hadiths Related To Martyrdom (Shahid):

A Thematic Analysis And Muslim Scholarly Explanations

In this second part, the author will organize the hadiths related to martyrdom. Among the many hadiths on this topic found in hadiths collections, the author has chosen the hadiths that are considered representative of those addressing martyrdom. After mentioning the hadiths that mention martyrdom, the author will explain the narrators and the status of the hadiths, as well as how scholars explain these hadiths. Here are the hadiths:

The First Hadith:

- Matan hadith which mentions seven categories of martyrdom:

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ عَتِيكِ بْنِ الْحَارِثِ بْنِ عَتِيكٍ، وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبُو أُمِّهِ، أَنَّهُ أَخْبَرَهُ أَنَّ عَمَّهُ جَابِرَ بْنَ عَتِيكٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ يَعُودُ عَبْدِ اللَّهِ بْنِ ثَابِتٍ، فَوَجَدَهُ قَدْ غَلِبَ، فَصَاحَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يُجِبْهُ فَاسْتَرْجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ : غُلِبْنَا عَلَيْكَ يَا أَبَا الرَّبِيعِ، فَصَاحَ النَّسْوَةُ، وَبَكَيْنَ فَجَعَلَ ابْنُ عَتِيكٍ يُسَكِّتُهُنَّ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «دَعِهِنَّ، فَإِذَا وَجِبَ فَلَا تَبْكِينَ بَاكِيَةً» قَالُوا: وَمَا الْوُجُوبُ؟ يَا رَسُولَ اللَّهِ، قَالَ : «الْمَوْتُ» قَالَتْ ابْنَتُهُ : وَاللَّهِ إِنْ كُنْتُ لَأَرْجُو أَنْ تَكُونَ شَهِيدًا، فَإِنَّكَ كُنْتَ قَدْ قَضَيْتَ جَهَارَكَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْقَعَ أَجْرَهُ عَلَيَّ قَدْرَ نَيْتِهِ، وَمَا تَعُدُّونَ الشَّهَادَةَ؟» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ تَعَالَى، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ : الْمَطْعُونُ شَهِيدٌ، وَالْعَرَقُ شَهِيدٌ، وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ، وَالْمَبْطُونُ شَهِيدٌ، وَصَاحِبُ الْحَرِيقِ شَهِيدٌ، وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ، وَالْمَرْأَةُ تَمُوتُ بِجُمُعٍ شَهِيدَةٌ.

Meaning: "Al-Qa`nabi has told us, from Malik, from `Abdullah bin `Abdullah bin Jabir bin `Atik, from `Atik bin Al- Harith bin `Atik, namely `Abdullah bin `Abdullah's maternal grandfather - that he reported to him that Jabir bin `Atik, informed him: that the Messenger of Allah came to visit `Abdullah bin Thabit. Then he found him unconscious. himself. Rasulullah SAW called him, but he did not answer. So Rasulullah SAW said *istirja`* (saying *Inna lillahi wa inna ilaihi rajiun*) and said: "We have been defeated by you, O Abu Ar-Rabi`. Then the women cried and Ibn `Atik tried to calm them. So Rasulullah SAW said: let them be. When *al-wujub* has occurred, then no one should cry. They asked: what is meant by *al-wujub*, O Messenger of Allah? He answered: death. His daughter said: By Allah, I really hope you become a martyr, because you have prepared your equipment. So Rasulullah SAW said: verily Allah `Azza wa Jalla has determined a reward for him according



to his intention. _And what do you consider to be a martyr? They answered: people who were killed in the way of Allah Ta`ala. Rasulullah SAW said: There are seven martyrs apart from being killed in the way of Allah: the person who dies because of the plague of ta'un is a martyr, the person who drowns is a martyr, the person who dies from chest disease (pneumonia) is a martyr, the person who dies from a stomach ailment is a martyr, the person who burns to death is a martyr, the person who dies from being crushed by a collapse is a martyr, and a woman who dies from giving birth is a martyr (Abu Daud Sulaiman Bin Al- Asy`ats Bin Ishaq, n.d.)”.

- The narrator and status of hadith:

(Abdullah ibn Abdullah ibn Jabir, his maternal grandfather, that he informed him that Jabir ibn Atik) ibn Qays al-Ansari, a noble companion, whose participation in the Battle of Badr is disputed, died in the year sixty-one at the age of ninety-one (informed him that the Messenger of Allah, may God bless him and grant him peace, came to visit Abdullah ibn Thabit) ibn Qays al-Ansari Al-Awsi, and it is said that he was a Zafari who died during the time of the Prophet.

Al-Waqidi and Ibn al-Kalbi said: He is Abdullah ibn Abdullah, and his father was a Companion. It was stated by Al- Kalbi that the prophet Muhammad (peace and blessings be upon him) shrouded him in his own shirt. It was noted that his father lived until the caliphate of Umar Bin Al-Khattab, and that both were present at the Battle of Uhud. This was also reported by Al- Tabari , Ibn Sakan, and others. It has been mentioned in “Al-Ishabah Fi Tamyiz Al- Sahabah” that he was the brother of Khuzaymah ibn Thabit (Muhammad Bin Abdul Baqi Bin Yusuf Az- Zarqani 2003).

In the book “Mirqat al-Mafatih Sharh Mishkat al-Masabih”, it states: (from Jabir ibn Atik): with a fatha on the 'ayn and a kasra on the ta', his kunya was Abu Abdullah al-Ansari. He witnessed the Battle of Badr and all the battles that followed it. An-Nawawi said: This is an authentic hadith, even though it was not included in the two Sahihs (al-Bukhari and Muslim), without any disagreement. (Ali Bin (Sulthan) Muhammad 2002).

In “Al-Mustadrak ‘ala al-Sahihayn,” it is stated that this hadith has a sound chain of transmission, but its narrators, who are from Medina and Quraysh, were not included in the two Sahihs. When compiling the hadith of Malik, Muslim ibn al-Hajjaj began with this hadith from among Malik’s teachers (Abu `Abdullah Al- Hakim Muhammad Bin `Abdullah 1990). Al-Albani ruled that it is authentic (An- Nasai 1986; Zainuddin Muhammad 1356).

The explanation of hadith:

It was stated by Ibn Al- Athir that the plague is a general disease, affecting the air and thereby corrupting temperaments and bodies. It was explained by Abu Bakar Ibn Al- Arabi that the plague is a severe pain that



extinguishes the spirit. In Al- Majma`, it was described as a great death. It has also been reported that the plague manifests as a very painful swelling accompanied by flames, causing the surrounding area to turn black or green, along with heart palpitations and vomiting, usually appearing in the elbows and armpits. Furthermore, it was stated by Ibn Sina that the plague is a toxic substance that causes swelling (Suyuthi et al., n.d.).

(The one who dies from the plague (المَطْعُون)) is a martyr. And in the hadith: “The destruction of my nation will be through stabbing and plague.” Aisha said: “As for stabbing, we know what it is, but what is plague?” He said: “A gland like the camel’s gland that appears in the groin and armpits.” (And drowning (وَالْعَرَقُ)) with a fatha on the ghayn and a kasra on the ra, the one who dies drowning in water (is a martyr, and the one with pleurisy (وَصَاحِبُ ذَاتِ الْجَنْبِ) is a well-known disease, and it is a hot swelling that occurs in the membrane lining the ribs, and it is said to be a scrofula (is a martyr, and the one with abdominal illness (وَالْمَبْطُون)). Ibn Abd al-Barr said: It was said that he is the one with diarrhea, and it was also said that he is the one who is constipated. Ibn al-Athir said: He is the one who dies from a disease of his stomach such as dropsy and the like (Muhammad Bin Abdul Baqi Bin Yusuf Az- Zarfani 2003).

The Messenger of Allah (peace and blessings be upon him) said: “Martyrdom, meaning legal martyrdom, is seven,” or rather, more than that, as is known from other hadiths. This excludes being killed in the cause of Allah, meaning martyrdom other than actual martyrdom. “One who dies of plague is a martyr”. At-Tayyibi said: This, and the rest of it, is an explanation of the seven with a clear meaning. “And one who drowns is a martyr,” if his journey was for a righteous purpose. (And the one who suffers from pleurisy is a martyr): This is an ulcer or ulcers that afflict a person inside their side, then it ruptures, and the pain subsides, and that is the time of death. Among its signs are pain below the ribs, shortness of breath, and persistent fever and cough. It is more common in women. (And the one with a stomach ailment): from diarrhea, ascites, or abdominal pain. (A martyr, and the one who dies in a fire, i.e., the one who is burned, and he is the one who dies by burning. A martyr, and the one who dies under a collapsed building): with the letter dal pronounced with a fatha and it can be pronounced with a sukun. (A martyr, and the woman who dies in childbirth (الْمَرْأَةُ تَمُوتُ بِجُمُعٍ)): with the letter jim pronounced with a damma and it can be pronounced with a kasra and the letter mim pronounced with a sukun. (Shahid): In the end: meaning she dies while pregnant, and it was said: she dies a virgin. The word “al-Jum`u (الجُمُعُ)” with a damma means “the collected (المَجْمُوعُ)” like “al-Dhukhr (الذَّخْرُ)” meaning “the stored (الْمَدَّخُورُ)”. It has been stated by some commentators that “Al- Jum`u” refers to a woman who dies



while her child is still in her womb. It has also been explained that the term refers to labor pains, or that she dies during childbirth. Further interpretations indicate that it refers to death caused by the placenta remaining in her womb, which is called the discharge. It has additionally been stated that the term can mean she dies from intercourse with her husband, implying that she died a virgin and was deflowered by her husband (Ibnu Al- Atsir 1969; Ali Bin (Sulthan) Muhammad 2002).

In summary, the discussion demonstrates that classical Muslim scholars understood plague and similar fatal illnesses both medically and theologically, while integrating them into the broader doctrine of martyrdom. Scholars such as Ibn al-Athir and Ibn Sina described plague as a severe, toxic, and often fatal disease characterized by swelling and systemic corruption of the body, reflecting the medical knowledge of their time. At the same time, prophetic traditions elevated those who die from plague, drowning, pleurisy, abdominal illness, burning, building collapse, and even women who die in childbirth to the rank of legal martyrs (Shahid Al-Akhirah), granting them the reward of martyrdom without necessarily applying the battlefield rulings. This synthesis reveals an important theological principle: martyrdom in Islam is not restricted to combat but extends to forms of death marked by intense suffering, patience, and trial. The expansion of the category reflects divine mercy, recognizing human vulnerability and transforming painful, often tragic deaths into spiritually meaningful ends. Thus, the concept of martyrdom operates not only as a legal classification but also as a framework of consolation, hope, and moral elevation in the face of suffering.

The Second Hadith:

- Matan hadith which mentions five categories of martyrdom:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْعَرِقُ، وَصَاحِبُ الْمَدَمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ»

Meaning: “Abdullah bin Yusuf related to us, Malik, from Sumayyin, from Abu Salih, from Abu Hurairah Radiallahu `Anhu that the Messenger of Allah SAW said: There are five types of martyrs, namely: those who die because of plague, those who die because of stomach ache, those who die because of drowning, those who die because of falling debris, and those who are killed in the way of Allah” (Muhammad Bin Isma`il 1422).

- The narrator and status of hadith:

Abdullah ibn Yusuf al-Tunisi narrated to us, saying: Malik ibn Anas al-Asbahi, the Imam of Medina, informed us, on the authority of Sumayy, Abu



Abdullah, the freed slave of Abu Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham ibn al-Mughirah al-Qurashi al-Madani, on the authority of Abu Salih, Dhakwan al-Zayyat (Ahmad Bin Muhammad Al- Qutaibi 1323).

It reported in al-Nasa'i, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, peace and blessings be upon him, said: "There are five types of martyrs; whoever dies in any of them is a martyr: one who is killed in the cause of God is a martyr, one who drowns in the cause of God is a martyr, and a woman who dies in childbirth in the cause of God is a martyr." In Sunan Abi Dawud, on the authority of Umm Haram, the Messenger of Allah (peace and blessings be upon him) said: "The one who is seasick and vomits has the reward of a martyr, and the one who drowns has the reward of two martyrs" (Ibnu Al- Atsir 1969).

Al-Albani commented that it is authentic, and Shu'ayb al-Arna'ut commented that its chain of narration is authentic according to the criteria of the two Sheikhs (al-Bukhari and Muslim) (Muhammad Bin Hibban 1993).

- The explanation of the hadith:

(There are five martyrs) This is an additional limitation, considering what is mentioned here; otherwise, all the martyrs mentioned in the narrations would have been counted, reaching about thirty. (The one who dies of plague) i.e., the one who dies of the plague. (The one who dies of a stomach ailment) i.e., the one who dies of a stomach disease. (The one who drowns) In one narration, the letter ra' is pronounced with a kasra. Al-Zarkashi said: Both are correct. (The one who dies under a collapsed building) i.e., the one who dies under a collapsed building. With a fatha, it refers to what collapses. Those who narrate it with a sukun are using the noun form of the verb. It is permissible to attribute the killing to the action, but the reality is that what collapses is what kills the one who dies under the collapse. (The martyr) i.e., the one killed. (In the cause of God) He placed it last because it is a matter of progressing from the legal martyr to the real one. It is not permissible to say that the expression "martyr in the cause of God" is problematic when he says "there are five martyrs", because it entails attributing something to itself. It is as if he said, "The martyr is a martyr" because we say it is like saying, "I am Abu al-Najm, and my poetry is my poetry", or the meaning of "martyr" is "the one killed"(Zainuddin Muhammad 1356).

(There are five martyrs: the one who dies of plague, the one who dies of abdominal illness, and the one who drowns). The one who dies of plague is the one who dies of abdominal illness, and the one who drowns is the one who dies in the water. (The one who dies under rubble) The one who dies under rubble. (And the martyr in the cause of God) He is the one who fights to exalt the word of God. Some people equate car accidents with being crushed under rubble, meaning as if the car collapsed on him. There is no doubt that if he was not negligent and something like that happened to him, which caused his death, especially if the car collapsed on him, or something



similar, then it is like being crushed under rubble, in its meaning. (And the one who dies under rubble, and the martyr in the cause of God). That is, the one who fights to exalt the word of God. All of them are martyrs, but the martyr or martyrs are of different types (Abdul Karim Bin Abdullah, n.d.).

(The one who dies from plague) is the one who dies from a gland like a camel's gland that appears in the armpits and groin. (The one who dies from abdominal illness) is the one who is sick with an abdominal ailment. (The one who drowns) is the one who dies by drowning. (The one who dies under rubble) is the one who dies under a collapsing building. (The martyr) is the one who is killed (in the cause of God), the Exalted and Majestic (Ahmad Bin Muhammad Al- Qutaibi 1323).

As for the one who dies from plague, he is the one who dies from the plague, as in the other narration: the plague is martyrdom for every Muslim. As for the one who dies from abdominal illness, he is the one who suffers from diarrhea. The judge said, and it was also said, that he is the one who has dropsy. And abdominal bloating. It was said that it is the one whose stomach aches, and it was said that it is the one who dies from a stomach ailment in general. As for drowning, it is the one who dies drowning in water. The one who dies under a collapse is the one who dies beneath it. The one with pleurisy is well-known, and it is an ulcer that occurs in the inner side. The one who dies from a fire is the one who dies from a fire. As for the woman who dies in childbirth, it is pronounced with a damma, a fatha, or a kasra on the letter jim. The term "martyr" is more commonly used, referring to a woman who dies while pregnant, carrying her child in her womb. It has also been said that it refers to a virgin, but the first interpretation is the correct one (An-Nawawy 1392).

Muhammad Fuad Abdul-Baqi explained that there are five types of martyrs: those who die from plague (المطعون), those who die from abdominal illness (المبطون), those who suffer from diarrhea (صاحب داء البطن) (Muslim Bin Al-Hajjaj, n.d.).

Mustafa al-Bugha commented: "Those who die from plague or other epidemics (المطعون)" is the one who dies of a stomach ailment. The one who drowns (الغرق) is the one who is overcome by water and dies. The one who is crushed by a collapsed building (صاحب الهدم) is the one on whom the building collapsed and died (Muhammad Bin Isma'il 1422; Ibnu Al- Atsir 1969).

Then al-Nawawi said: It is the one who dies of the plague. And the one who dies of a stomach ailment, al-Nawawi said: It is the one who has a stomach ailment, which is diarrhea. And it was said: It is the one who has ascites and abdominal swelling. And it was said: It is the one who complains of stomach pain. And it was said: It is the one who dies of a stomach ailment in general. And this last one is what al-Qurtubi affirmed. And the one who drowns, al-Nawawi said: It is the one who dies drowning in water. And al-Qurtubi said: It is narrated Drowning (الغرق) is without the letter "ya" while drowning (الغريق) is with the letter "ya". The one who dies under a collapsed



building is called “the one who is buried”. Al-Qurtubi said, “This and the previous case apply if they did not betray themselves and did not neglect to take precautions. If they neglected to take precautions until they were afflicted, then they are disobedient” (Jalaluddin As- Suyuthi 1996).

As for the one who dies from plague (المطعون), it is called “the one who is afflicted” It is said, “He was afflicted, so he is afflicted and wounded”, if he was afflicted by the plague, or if he was stabbed with a spear. Here, it refers to the well-known disease. In the third narration, it is said, “The plague is a martyrdom for every Muslim who dies from it” The plague is an epidemic disease that affects many people in a particular region, unlike the usual diseases of people. Their illness is usually the same, unlike at other times when diseases vary. Scholars have differed in its diagnosis and symptoms. Ibn Abd al-Barr says: The plague is a gland that appears in the groin and armpits, and it may also appear on the hands. And the fingers, and wherever God wills. Al-Nawawi says in Al-Rawdah: It has been said that the plague is the flow of blood to an organ. Others have said that it is the agitation and convulsion of the blood. Al-Ghazali said that it is the swelling of the entire body from blood along with fever, or the flow of blood to some of the extremities. Al-Mutawalli said that it is like leprosy; whoever is afflicted with it, their organs decay and their flesh falls off. Ibn Sina and a group of physicians said that the plague is a toxic substance that causes a deadly swelling, occurring in the soft areas and groins of the body, and most often under the armpits and behind the ears, or near the nose. As for the one who dies of abdominal illness (المبطون), it is the one who dies from a disease of the abdomen. It has been said that it is diarrhea, and it has been said that it is ascites and abdominal swelling. As for the one who drowns (الغرق), with a fatha on the ghayn and a kasra on the ra, it is the one who dies drowning in water. In the appendix of the second narration, it says, “The drowned person is a martyr”. “Whoever drowns is a martyr” As for the one who dies under a collapsed building, it is the one who dies because of buildings falling on them. As for the one who dies in a fire, it is the one who dies because of fire. As for the one who dies of pleurisy, it is the one who dies because of this well-known disease. It is called shawsa (الشوصة). An-Nawawi said: It is an ulcer that forms internally in the side. Al-Hafiz Ibn Hajar said: It is an acute swelling that occurs in the membrane lining the ribs. It may also refer to thick winds that accumulate in the sides, between the membranes and muscles of the chest and ribs, causing pain (Musa Shahih Lashin 2002).

(There are five martyrs): This number is not meant to be exhaustive, as other types of martyrs have been mentioned in other hadiths. In the hadith of Jabir ibn Atik, it is mentioned that there are seven martyrs, and several hadiths mention types that exceed these seven. Al-Hafiz said in Al-Fath, “It appears that the Prophet, peace and blessings be upon him, knew the minimum number, then knew more than that, so he mentioned them at another time, and he did not intend to be limited to any of that. We have gathered from good chains of transmission (sanad) more than twenty characteristics”. Then he detailed those five by saying, “(The one who dies of plague),” which is the one who dies of the plague, i.e., the epidemic. He did not mean the one who is stabbed with a spear because he is a martyr in the



way of God. The plague is a general disease that corrupts the air, so the temperaments and bodies are corrupted. “(The one who dies of diarrhea)”, which is the one who dies of diarrhea. Al-Qadi said, and it was said that it is the one who has dropsy and bloating of the abdomen. It was said that it is the one who complains of his stomach. It was said that it is the one who dies of a stomach ailment in general. “(The one who drowns (الغرق))”, with a kasra on the ra’ and without a ya’, It is the one who dies drowning in water. “(The one who dies under a collapse (وصاحب الهدم))”, which is the one who dies under a collapse, i.e., the one on whom a wall or something similar collapses and he dies (Muhammad Al- Amin Bin Abdullah 2009).

As for the benefits of the hadith: it shows God Almighty’s favor upon the nation of Muhammad, may God bless him and grant him peace, by making the deaths a means of expiating their sins and increasing their rewards, giving them the reward of martyrs (An- Nawawi 1998).

It can be concluded that the hadith stating “there are five martyrs” is not meant to limit martyrdom to only five categories, but rather to highlight key examples, while other narrations expand them to seven or even more than twenty types. The five commonly mentioned are those who die from plague, abdominal illness, drowning, being crushed under a collapsed structure, and the one killed in the path of God; however, scholars such as Al-Nawawi and Ibn Hajar al-Asqalani clarify that the number varies across reports because the Prophet mentioned different cases at different times. Classical scholars also carefully defined each illness medically and linguistically, showing the depth of scholarly engagement with both religious texts and contemporary medical knowledge. Importantly, many scholars emphasized that these rulings apply when the person was not negligent in protecting themselves. Overall, the hadith reflects Allah’s mercy toward the Muslim community, transforming painful and tragic deaths into means of expiation of sins and elevation of rank, and demonstrating that martyrdom in Islam extends beyond the battlefield to include those who endure severe trials with patience and faith.

The Third Hadith:

- Matan hadith which mentions four categories of martyrdom:

عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ، أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عَبِيدٍ، يَقُولُ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : الشُّهَدَاءُ أَرْبَعَةٌ : رَجُلٌ مُؤْمِنٌ حَيَّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ، فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنُهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوتهُ، قَالَ : فَمَا أَدْرِي أَقَلَنْسُوتهُ عُمَرَ أَرَادَ أَمْ قَلَنْسُوتهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ : «وَرَجُلٌ مُؤْمِنٌ حَيَّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكٍ طَلَحَ مِنَ الْجُ بِنِ أَنَاهُ سَهْمٌ غَرِبَ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ خَلَطَ



عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الثَّلَاثَةِ، وَرَجُلٌ مُؤْمِنٌ أُسْرَفَ عَلَيْهِ نَفْسُهُ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ».

Meaning: “Has told us Qutaibah, he said: has told us Ibn Lahi`ah, from `Atha` bin Dinar, from Abu Yazid Al- Khaulani, that he heard Fadhalah bin `Ubaid say: I heard Umar bin Al-Khattab say: I heard Rasulullah SAW say: there are four kinds of martyrs: a male believer who is good in his faith, he meets the enemy and then proves his honesty to Allah until he was killed. So he was the one who on the Day of Judgment raised their eyes to him like this (then he raised his head until his skullcap fell off because of fear (cowardice), then an arrow came that missed (not aimed specifically at him) and killed him believers who mix pious deeds "With bad deeds, he meets the enemy and proves his honesty to Allah until he is killed. He is in the third degree. A believer who is excessive (sinful) towards himself, meets the enemy and proves his honesty to Allah until he is killed. He is in the fourth degree” (Abu `Isa 1975).

- The narrator and status of hadith:

(from Ata' ibn Dinar) is al-Hudhali, , truthful, except that his narration from Sa'id ibn Jubayr from his Sahihah is from the sixth (from Abu Yazid al-Khawlani) is al-Misri, unknown, from the fourth (that he heard Fadalah ibn Ubayd) ibn Nafidh ibn Qays al-Ansari al-Awsi, the first time he witnessed Uhud, then he descended He was from Damascus and served as its judge. He died in the year 58 AH, or it is said, before that (Abu Al- `Ala Muhammad Abdurrahman, n.d.).

Imam al-Tirmidhi said: This is a hasan gharib hadith; we know it only through the narration of `Ata' ibn Dinar. I heard Muhammad say: Sa'id ibn Abi Ayyub narrated this hadith from `Ata' ibn Dinar, and he said: from elders from Khawlan, and he did not mention Abu Yazid in it. And `Ata' ibn Dinar said: “There is nothing wrong with it” (Abu `Isa 1975).

Abu Bakr said: “We do not know of this hadith being narrated from the Messenger of Allah (peace and blessings be upon him) with this exact wording except through Umar, and it has no other chain of transmission besides this one” (Abu Bakar Ahmad Bin `Amru 2009).

In the book “Al-Muntakhab min Musnad Abd ibn Humayd (المنتخب من مسند (عبد بن حميد) it states: “This chain of transmission is weak. It includes Abu Yazid al-Khawlani, who is unknown. It also includes Abdullah ibn Uqbah, who is Abdullah ibn Lahi`ah ibn Uqbah al-Hadrami, Abu Abd al-Rahman al-Misri, the judge. He was truthful, but his memory became confused after his books were burned. The narrations of Ibn al-Mubarak and Ibn Wahb from him are more reliable than others.” It also includes: Ata' ibn Dinar al-Hudhali, their freed slave, who is truthful, except that his narration from Sa'id ibn Jubayr is from his own collection. Al-Albani also ruled it weak, and



Husayn Salim Asad ruled its chain of transmission weak (Abu Ya`la Ahmad Bin `Ali 1984).

- The explanation of the hadith:

The hadith narrated by Umar Ibn Al- Khattab from prophet Muhammad (peace and blessings be upon him) explains that there are four types of martyrs, each distinguished by the combination of faith, courage, and sincerity. The first type is a believer of strong faith who meets the enemy and fulfills God's promise through courage, ultimately being killed in battle. This reflects complete sincerity in both belief and action, as highlighted by God's statement: "Men who were true to what they had promised God" [Al-Ahzab: 23]. The second type is a believer whose faith is strong but whose courage is less perfect. The metaphorical descriptions in the hadith—such as trembling or hair standing on end—illustrate their human fear and struggle, distinguishing their rank from the first. The third type includes believers whose deeds are mixed between good and bad, yet they meet the enemy and remain truthful to God, demonstrating a combination of courage and imperfection. This is supported by Qur'anic guidance: "And others have confessed their sins; they mixed a righteous deed with another that was bad" [At-Tawbah: 102], as explained by scholars like Al- Baydawi. The fourth type consists of believers who transgress against themselves yet still meet the enemy and are truthful to God until death. Their rank demonstrates that faith and sincerity can exist even amidst moral shortcomings, though their reward may differ. As noted by Al- Thayyibi, these gradations indicate that martyrdom is not uniform; the variations in rank reflect differences in courage, intention, and moral standing. The shared concept of martyrdom emphasizes the spiritual reward rather than an identical level of achievement, echoing the Qur'anic statement: "That is the Book" [Al-Baqarah: 2], highlighting the moral and spiritual distances that not everyone can attain. In essence, this hadith presents a hierarchical understanding of martyrdom, showing that ultimate merit depends not only on being killed in battle but on the combination of faith, courage, sincerity, and perseverance. Each type is honored according to the quality of these attributes, reflecting the nuanced moral framework in Islamic teachings on jihad and martyrdom. Al-Tayyibi said: "The difference between the second and the first—although both had good faith—is that the first was true (honest) to Allah in his faith due to his courage. This one (the second) sacrificed his life in the way of Allah but was not true (not completely sincere) due to cowardice within him. The difference between the second and the fourth is that the second had good faith, but was not honest in his actions, while the fourth was the opposite. Therefore, from his placement in the fourth degree, it can be understood that his faith and sincerity were not mixed with anything, and that the foundation of his deeds was sincerity. It is also explained in the hadith that this hadith does not directly refer to sincerity, although sincerity is still considered in all levels of virtue. However, the difference between the

*Martyrdom (Shahīd) In Prophetic Hadiths: A Thematic Study Of Classification
And Scholarly Interpretation*

Nur Baety Sofyan



first two lies in courage and its opposite (cowardice), although both are equal in faith and good deeds. Then below these two is al-mukhalliṭ (one who mixes intentions), then below them is al-musrif (one who transgresses), although both also have this quality. faith. "Perhaps what Ath-Thībī means by al-mukhalliṭ is a person who combines the intentions of the world and the hereafter, and what is meant by al-musrif is a person who in his jihad intends to obtain war booty, or because of riya' and wants to receive praise (Abu Al-`Ala Muhammad Abdurrahman, n.d.; Ali Bin (Sulthan) Muhammad 2002).

Overall, the hadith narrated by Umar Ibn Al- Khattab from Prophet Muhammad explains that believers who are martyred in jihad do not share the same rank, but are divided into four levels according to the quality of their faith, courage, and sincerity of intention: the highest is the believer with complete faith who bravely fulfills his covenant with God, followed by the believer whose faith is sound but whose courage is weaker, then the believer whose deeds are mixed between good and bad yet who still fights truthfully, and finally the believer who has many sins but still strives and is martyred. The explanations of scholars such as Al- Tayyibi and Al- Baidawi clarify that the real distinction between these ranks lies not merely in outward belief, but in inner qualities—especially courage, sincerity, and purity of intention—showing that struggle in God's path is judged not only by action but by spiritual integrity. Analytically, the hadith establishes a theological principle that the value of deeds in Islam is hierarchical and shaped by the interplay of faith, intention, and moral character; even a sinful believer may attain honor through sincere sacrifice, yet the highest rank belongs only to those who unite strong faith, courage, and complete sincerity without worldly motives, in harmony with the teachings of the Al-Qur'an about those who remain true to their covenant with God.

After examining the presentation of the hadiths about martyrdom and the scholarly interpretations presented above, it becomes evident that there are textual variations in the wording of these hadiths. Certain reports specify a particular number of categories as martyrs, whereas others indicate different numbers. The following section provides an explanation of these differences:

The hadiths differ regarding the number of causes of martyrdom: some mention five, others seven, and some even fewer. Al-Hafiz explained that Prophet Muhammad (peace and blessings be upon him) was first informed of a smaller number of causes, and later informed of additional ones, which he mentioned on different occasions. Thus, his statements were not intended to restrict martyrdom to a fixed number of causes, but rather reflected what had been revealed to him at different times (Abu Al-`Ala Muhammad Abdurrahman, n.d.).



Al- Qurtubi explained that the prophet Muhammad (peace and blessings be upon him) was initially informed of a smaller number, and later of additional ones, mentioned at different times without intending to impose a fixed limit (Jalaluddin As- Suyuthi 1996).

Similarly, Ibn Al- Munir Al- Iskandarani noted that Al- Bukhari did not aim to restrict martyrdom to a precise number of causes. In his compilation, he included only narrations that met his criteria of authenticity, such as those reporting five types, while leaving out others, like the narration of seven martyrs in Al- Muwatha of Malik Bin Anas, although he referenced them in chapter headings to indicate the non-exhaustive nature of the enumeration (Ahmad Bin Muhammad Abu Abbas, n.d.).

In “Irshad Al- Sari Li Sharh Shahih Al- Bukhari”, it is stated that in “Al- Muwatha” of Malik, in the narration of Jabir Ibn Atik, it is reported that “the martyrs are seven, besides those killed in the cause of God.” This is said to correspond with what was mentioned in the chapter heading; however, it was not included because it did not meet the conditions of Muhammad Al- Bukhari. Instead, reference to it was made in the chapter heading to indicate that the numbers mentioned—whether five or seven—were not intended to serve as fixed limits that cannot be increased or decreased. Rather, they were presented as referring to specific categories among those recognized by God, and this interpretation was alluded to by Ibn Al- Munir Al- Iskandarani (Ahmad Bin Muhammad Al- Qutaibi 1323).

In “Syarh Al- Zarqani ‘Ala Muwatha Imam Malik”, the commentary of Muhammad Al- Zarqani on Al- Muwatha of Malik Ibnu Anas, it is reported that “the martyrs are seven, besides those killed in the cause of God.” It is also stated that this had previously been mentioned in the chapter on nightfall and dawn, in a narration from Abu Hurairah, where the martyrs were said to be five, and it was suggested that some narrators may have forgotten the remaining two. This view, however, was regarded as unlikely, though it was considered to be supported by a narration transmitted by Muslim Ibn Al- Hajjaj, in which a report from Abu Hurayrah was recorded that both added to and omitted from the narration of Jabir ibn Atik; among its additions was the statement, “Whoever dies in the cause of Allah is a martyr.” From this, it is understood that the minimum number was first conveyed by Prophet Muhammad(peace and blessings be upon him), after which additional categories were later communicated and mentioned on different occasions, without any intention of providing an exhaustive list. As a result, more than twenty commendable categories have been compiled from various transmission chains, and even more have been reported through weaker narrations (Muhammad Bin Abdul Baqi Bin Yusuf Az- Zarqani 2003).

Ibn Hajar Al- Asqalani similarly explains that the differing numbers are not definitive, and it is plausible that some narrators of the five-martyr



hadith may have forgotten the rest. The principle emerging from these analyses is that martyrdom encompasses varying degrees of reward, depending on factors such as the sincerity of intention, the rigor of one's struggle, and the impact of one's actions. Even among martyrs described similarly, ranks differ, indicating that the term "martyr" primarily denotes the type of reward rather than its precise magnitude or quantity (Musa Shahih Lashin 2002).

In summary, the variations in hadith reports regarding the number and types of martyrs highlight that these enumerations are illustrative rather than definitive. Scholars such as Al- Qurtubi, Ibn Munir Al- Iskandarani and Ibn Hajar Al- Asqalani explain that the Prophet Muhammad(peace and blessings be upon him) was informed of a minimum number of martyrs first, with additional types communicated later, and that compilers like al-Bukhari included only narrations meeting their authenticity criteria while acknowledging others in chapter headings. These differences do not affect the core meaning: martyrdom encompasses varying degrees of reward based on intention, effort, and impact, and even among martyrs described similarly, ranks differ. Thus, the concept of martyrdom signifies the type of reward rather than its exact magnitude, and the complete knowledge of its scope remains solely with God.

REFERENCES:

- Abdul Karim Bin Abdullah. n.d. *Syarh Muwatha*. Vol. 2.
- Abu `Abdullah Al- Hakim Muhammad Bin `Abdullah. 1990. *Al- Mustadrak `Ala Shahihaini*. 1st ed. Vol. 1. Dar Al- Kutub Al- `Ilmiyyah.
- Abu `Isa, Muhammad Bin `Isa Bin Sarwah Bin Musa Bin Ad-Dhahak At- Tirmidzy. 1975. *Sunan At- Tirmidzy*. Vol. 4. Syirkah Maktabah Wa Mathba`ah Musthafa Al- Bab Al- Halab.
- Abu Al- `Ala Muhammad Abdurrahman. n.d. *Tuhfah Al- Ahwadzi Bi Syarh Jami` At- Tirmidzi*. Vol. 5. Dar Al- Kutub Al- `Ilmiyyah.
- Abu Al- Baqa Al- Hanafi, Ayyub Bin Musa. n.d. *Al- Kuliyyat Mu`jam Fi Al- Musthalahat Wal Al- Furuq Al- Lughawiyah*. Vol. 1. Muassasah Ar- Risalah.
- Abu Al- Faydh, Muhammad Bin Muhammad Bin Abdurrazaq Al-Husaini. n.d. *Taj Al- `Arus Min Jawahir Al- Qamus*. 8th ed. Dar Al- Hidayah.
- Abu Al- Hasan, Ahmad Bin Faris Bin Zakaria Al-Qazwini Ar-Razy. 1979. *Mu`jam Maqayis Al- Lughah*. Vol. 3. Dar Al- Fikr.
- Abu Bakar Ahmad Bin `Amru. 2009. *Musnad Al- Bazzar*. Vol. 1. Maktabah `Ulum Wa Al- Hukm.

*Martyrdom (Shahīd) In Prophetic Hadiths: A Thematic Study Of Classification
And Scholarly Interpretation*

Nur Baety Sofyan



- Abu Bakar Al- Anbari, Muhammad Bin Al-Qasim Bin Muhammad Bin Basyar. 1992. *Az- Zahir Fi Ma`ani Kalimat An- Nas*. Vol. 1. Muassasah Ar- Risalah.
- Abu Bakar Bin Abi `Ashim. 1409. *Al- Jihad Li Ibn Abi `Ashim*. Vol. 2. Maktabah Al- `Ulum Wa Al- Hukm.
- Abu Daud Sulaiman Bin Al- Asy`ats Bin Ishaq. n.d. *Sunan Abu Daud*. Vol. 3. Al- Maktabah Al- `Ashriyah.
- Abu Fadhl, `Iyadh Bin Musa Bin `Iyadh. n.d. *Masyariq Al- Anwar `Ala Shahah Al- Atsar*. Vol. 2. Al- Maktabah Al- `Atiqah Wa Dar At- Turats.
- Abu Habib, Sa`di. 1988. *Al- Qamus Al- Fiqhy*. 1st ed. Vol. 2. Dar Al- Fikry.
- Abu Manshur, Muhammad Bin Ahmad Bin Al-Azhary Al-Harawy. 2001. *Tahzib Al- Lughah*. 6th ed. Dar Ihya Turats Al- `Arabi.
- Abu Ya`la Ahmad Bin `Ali. 1984. *Musnad Abi Ya`la*. 2nd ed. Vol. 1. Dar Al- Ma`mun Li Turats.
- Ahmad Bin Muhammad Abu Abbas. n.d. *Al- Mutawary `Ala Tarajum Abwab Al- Bukhari*. Maktabah Al- Ma`la.
- Ahmad Bin Muhammad Al- Qutaibi. 1323. *Irsyad Syari Li Syarh Shahih Bukhari*. 7th ed. Vol. 5. Al- Mathba`ah Al- Kubra Al- Amiriyah.
- Ahmad Bin Muhammad Bin `Ali. n.d. *Al- Misbah Al- Munir Fi Gharib As- Syarh Al- Kabir*. Vol. 1.
- Al- Qadhy `Abdunnabi Bin `Abdurrasul Al- Ahmad. 2000. *Dustur Ulama*. Vol. 2. Dar Al- Kutub Al- Ilmiyyah.
- Ali Bin (Sulthan) Muhammad, Abu Al-Hasan Nuruddin. 2002. *Mirqat Al- Mafatih Syarh Misykat Al- Mashabih*. Vol. 5. Dar Al- Fikr.
- An- Nasa`i, Abu Abdurrahman Ahmad Bin Syu`aib. 2001. *As- Sunan Al- Kubra*. Vol. 2. Muassasah Ar- Risalah.
- An- Nasai, Abu Abdurrahman Ahmad Bin Syu`aib. 1986. *Al- Mujtaba Min As- Sunan, As Sunan As- Sughra Li An- Nasai*. 2nd ed. Vol. 3. Maktaab Al- Mathbu`at Al- Islamiyah.
- An- Nawawi, Abu Zakaria Yahya Bin syaraf. 1998. *Raudhah Al- Muttaqin Syarh Riyadh As- Shalihin*. 2nd ed. Vol. 3. Dar Al- Fikr.
- An- Nawawy, Abu Zakaria Muhyiddin Yahya Bin Syaraf. 1392. *Al- Minhaj Syarh Shahih Muslim Bin Al- Hajjaj*. 2nd ed. Vol. 13. Dar Ihya Turats Al- Arabi.
- Faishal Bin Abdul Aziz. 2002. *Thatriz Riyadh As- Shahih*. Vol. 1. Dar Al- `Ashimah.



- Ibnu Al- Atsir, Majduddin Abu Sa`adat Al-Mubarak Bin Muhammad As-Syaibani. 1969. *Jami` Al- Ushul Fi Ahadits Ar- Rasul*. 1st ed. Vol. 2. Maktabah Al- Helwan.
- Ibnu Hajar Al- `Asqalani. 1379. *Fathu Al- Bari Syarh Shahih Al- Bukhari*. Vol. 6. Dar Al- Ma`rifat.
- Ibnu Majah, Abu Abdullah Muhammad Bin Yazid Al-Qazwini. n.d. *Sunan Ibnu Majah*. Vol. 2. Dar Ihya Al- Kutub Al- `Arabiyah.
- Ibnu Manzur, Muhammad Bin Mukarram Bin Manzur Al-Ansari Al-Khazraji. 1414. *Lisan Al- Arab*. 3rd ed. Vol. 3. Dar Shadir.
- Jalaluddin As- Suyuthi. 1996. *Ad- Dibaj `Ala Shahih Muslim Bin Al- Hajjaj*. 1st ed. Vol. 4. Dar Ibnu Affan.
- Jamaluddin Abu Al- Farj Abdurrahman Bin Ali Bin Muhammad Al- Jawzy. 1985. *Gharib Al- Hadits*. Vol. 1. Dar Al- Kutub Al- Ilmiyyah.
- Muhammad `Ali Bin Muhammad. 2004. *Dalil Al- Falihin Li Thuruq Riyadh Shalihin*. Vol. 7. Dar Al- Ma`rifah.
- Muhammad Al- Amin Bin Abdullah. 2009. *Al- Kaukab Al- Wahhaj Wa Ar- Raudha Al- Bahhaj Fi Syarh Shahih Muslim Bin Al- Hajjaj*. 1st ed. Vol. 20. Dar Al- Minhaj.
- Muhammad Bin Abdul Baqi Bin Yusuf Az- Zarqani. 2003. *Syarh Az- Zarqani `Ala Muwatha Imam Malik*. 1st ed. Vol. 2. Maktabah Tsaqafah Ad- Diniyah.
- Muhammad Bin Ahmad Bin Al- Azhary Al- Haramy. n.d. *Az- Zahir Fi Gharib Alfaz As- Syafi`i*. Vol. 1. Dar At- Thalai.
- Muhammad Bin Hibban. 1993. *Shahih Ibnu Hibban*. 2nd ed. Vol. 7. Muassasah Risalah.
- Muhammad Bin Isma`il, Abu Abdullah Al-Bukhari Al-Ja`fi. 1422. *Al- Jami` Al- Musnad As- Shahih Al- Mukhtashar Min Umur Rasulillah Shallahu `Alaihi Wasallam Wa Sunanihi Wa Ayyahmihi Shahih Bukhari*. Vol. 2. Dar Thuq An- Najat.
- Musa Shahih Lashin. 2002. *Fathul Al- Mun`im Syarh Shahih Muslim*. 1st ed. Dar As- Syuruq.
- Muslim Bin Al- Hajjaj, Abu Al-Hasan Al-Qusyair An-Nisabury. n.d. *Al- Musnad As- Shahih Al- Mukhtashar Bi Naqli Al- `Adli `An Al- `Adli Ila Rasulillah SAW*. Vol. 3. Dar Ihya At- Turats Al- `Arabi.
- Qasim Bin Abdullah Amir Ali Al- Qazwini. 2004. *Anis Al- Fuqaha Fi Ta`rifat Alfaz Al- Mutadawilah Bayna Al- Fuqaha*. Vol. 1.



Sulaiman Bin Ahmad Bin Ayyub Abu Al- Qasim At- Thabrani. n.d. *Mu`jam Al- Awsath*. Dar Al- Haramain.

Suyuthi, Muhammad Abdul Ghani, and Fachrul Hasan. n.d. *Syarh Sunan Ibnu Majah*. Vol. 1. Kutub Khan.

Syaikh Hasan Khalid. 1971. *Syahid Fi Al- Islam*. 1st ed. Dar Al- Ilmi Lil Malayin.

Zainuddin Muhammad, Abdurrauf Bin Taj `Arifin. 1356. *Faydh Al- Qadir Syarh Jami` As- Shaghir*. 1st ed. Vol. 4. Al- Maktabah Al- Tijariyah Al- Kubra.