

Criticism and Hadis Explanation on Ability to Fight Invaders in MUI Fatwa No 83 of 2023

Fatichatus Sadiyah^{1*}

Sekolah Tinggi Ilmu Ushuluddin Darussalam, Jawa Timur, Indonesia^{1*}

faticha.sadiyah@gmail.com^{1*}



Article History:

Received on 21 October 2024

1st Revision 22 October 2024

2nd Revision 18 Februari 2025

3rd Revision 1 May 2025

Accepted on 6 May 2025

Abstract

Purpose: Since October 7, 2023, Israel has launched intense aggression against Palestine, resulting in over 11,200 Palestinian deaths by November 12, 2023. In response, the Indonesian Ulema Council (MUI) issued Fatwa Number 83 of 2023, concerning the law on supporting the Palestinian struggle. One of the arguments cited in the fatwa is a hadith that permits fighting invaders. This study aims to analyze the authenticity (sanad and matan) and interpretation (sharh) of this hadith while exploring its relevance to the Palestinian resistance against the Israeli occupation.

Methodology: This study uses a normative approach by applying descriptive-analytical methods. Descriptive-analytical is meant here by applying the takhri>j al-h {adi>th method.

Results: The analyzed hadith narrates the duel (mubārazah) between Muslim and non-Muslim warriors before the Battle of Badr. The Prophet Muhammad (SAW) permitted Ali, Hamzah, and Ubaydah to accept the challenge, resulting in victory. The hadith is authentic and highlights that dueling and armed resistance are permissible when one possesses sufficient skill and strength.

Conclusion: According to Islamic law, it is lawful to fight oppressors, and helping others in such efforts—materially or immaterially—is permitted. This supports the MUI's position that resistance to Israeli aggression is religiously justified.

Limitations: This study is limited to one hadith from the MUI fatwa. A broader analysis can be performed using other hadiths or interdisciplinary perspectives.

Contribution: This article highlights the content of the MUI fatwa on the permissibility of fighting against invaders in terms of hadith studies using the takhrij method.

Keywords: *Hadis, Fatwa, Takhri>J.*

How to cite: Sadiyah, F. (2025). Criticism and Hadis Explanation on Ability to Fight Invaders in MUI Fatwa No 83 of 2023. *Jurnal Ilmiah Hukum dan Hak Asasi Manusia*, 5(1), 1-8.

1. Introduction

The conflict between Israel and Palestine has been going on for 106 years, to be precise since November 2, 1917.(Insertlive, 2023) The conflict between Israel and Palestine is still hot and has caused thousands of deaths in the Gaza Strip. Most hospitals and residential areas in the area have been damaged.(Detik.com, 2023) As of November 6, 2023, Israel has dropped more than 25,000 tons of explosives on the Gaza Strip since the start of the large-scale war on October 7. That amount is equivalent to the cost of two nuclear bombs. According to the Geneva-based human rights organization, the Israeli army has admitted to bombing more than 12,000 targets in the Gaza Strip, with a record number of bombs exceeding 10 kilograms of explosives per individual. The Euro-Med Monitor team has also documented cases of injuries among Gaza residents due to Israeli airstrikes similar to those caused by the cluster bombs mentioned above. These small, high-explosive bombs cause penetrating shrapnel wounds and explosions inside the body, leaving victims with severe burns that lead to blistering and sometimes death. These bomb fragments cause unusual swelling and poisoning of the body, plus internal injuries from transparent fragments that are not visible on x-rays. Currently, the lives of residents in the Gaza Strip are worsening due to the lack of supplies of food, electricity, water, and

other essential goods. Israel is known to have imposed a total blockade on the region. (Republik, 2023) As of November 12, 2023, Palestinian deaths in this conflict have exceeded 11,200, around 9 times more than Israel's death toll (Databoks, 2023).

Responding to this, the Indonesian Ulema Council (*MUI*), as an institution that has the authority to issue fatwas (Suhartono, 2018) issued Fatwa Number 83 of 2023 concerning the law on support for the Palestinian struggle. In this fatwa, the *MUI* decided that support for Palestine was obligatory. This support can take the form of the distribution of zakat, infaq, and alms for the benefit of the struggle of the Palestinian people. In addition, the *MUI* stated that supporting Israeli aggression against Palestine or parties supporting Israel, either directly or indirectly, is haram.

In deciding on the fatwa, the *MUI* considered several arguments from the Koran, hadis, fiqh rules, and the opinions of the ulama. These hadis relate, among other things, to the prohibition of doing damage even during war and having to uphold manners and ethics; the hadis regarding the prohibition of doing injustice to other people; the hadis regarding the permissibility of resistance, where there are parties who carry out expulsion and colonization; and the hadis about the command to help each other and solidarity between people (Siagian, Riza, & Lubis, 2023).

Of the several hadis used as arguments by the *MUI*, there is one about the permissibility of fighting against invaders. According to the author, this hadis is interesting. From him, several questions emerged: What is the quality of the hadis? What were the conditions when the hadis was written? How do the scholars interpret this hadis? What form of resistance did there take to invaders? Is this hadis relevant if used today? The hadis reads:

عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: «أَنَا أَوَّلُ مَنْ يَجُثُو بَيْنَ يَدَيِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ» وَقَالَ قَيْسُ بْنُ عُبَادٍ: وَفِيهِمْ أَنْزَلْتُ: «هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ» [الحج: ١٩] قَالَ: «هُمَ لَذَيْنِ تَبَارَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ، وَعَلِيٌّ، وَعُبَيْدَةُ، أَوْ أَبُو عُبَيْدَةَ بْنُ الْحَارِثِ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ

In 'Ali bin Abi Talib r.a., he said, "I will be the first to prostrate before the Most Gracious to debate on the Day of Resurrection." Qays bin 'Ubad said the verse "These are two groups (believers and unbelievers) who quarrel; they quarrel about their God" [QS. Al Hajj: 39–40] was revealed to them. He said: The believers who faced the enemy directly in the battle of Badr were: Hamzah, 'Ali, 'Ubaidah or Abu 'Ubaidah bin al-Harits, Syaibah bin Rabi'ah, 'Utbah bin Rabi'ah, and al-Walid bin 'Utbah. (HR. Al-Bukhari).

Based on the identification of problems above, the author here will discuss the quality of hadis and hadis sharia regarding the ability to fight against invaders. And how is this hadis relevant to Palestinians, who are currently facing Israeli aggression and fighting for their independence? Thus, the aim of this research is to analyze the quality of the hadis regarding the ability to fight against colonialism, describe the sharah regarding the hadis, and relate the content of the hadis to the current condition of Palestinians (Parameshwara & Riza, 2023).

2. Literature Review

There are several studies discussing something similar to this research. Among others are:

First, undergraduated thesis entitled “Rekonstruksi Pemaknaan Hadis Jihad (Perspektif Hermeneutika Jorge J.E Gracia Dalam Hadis Sunan Abu> Da>wud Nomor Indeks 2504).” In the research, it was discussed that the quality of the hadis is *sahih li dha>tih*. Apart from that, according to this research, jihad does not only talk about fighting using a sword; jihad can take the form of property, soul, and verbal. (Wahyudi, 2019) Based on research methods, this research and this research both use the hadis criticism method; however, the formal objects and materials used are different. In this research, the hadis used is the hadis of jihad in the book *Sunan Abu> Da>wu>d*, while the author uses the hadis of ability to fight invaders in the book *Sahih al-Bukhari>*.

Second, undergraduated thesis entitled “Pemahaman Hadis Mati Syahid Syekh ‘Abd al-Samad al-Jawi al-Palimbani (Studi Atas *Nasihah al-Muslimin wa Tazkirah al-Mu'munin fi Fadail al-Jihad fi Sabil*

Allah wa Karamat al-Mujahidin)." In this research, it was stated that Sheikh 'Abd al-Samad wrote the book as a call to carry out jihad against the invaders. The book contains hadis about martyrdom, where martyrdom was not only caused by war. There are several other things that cause a person to die as a martyr, including disease.(Haq, 2020) In terms of research content, this research is similar to this research. However, the research objects and methods are different. This research is book research, while this research is hadis criticism research.

3. Methodology

The research used in writing this journal is normative juridical research, namely research through library research.(Lubis et al., 2023) This research uses a normative approach by applying descriptive-analytical methods. Namely, a research method that functions to describe or provide an overview of an object being studied through data or samples that have been collected as they are without carrying out analysis to make conclusions that apply to the general public.(Sugiyono, 2013) This type of research data is qualitative and does not contain numbers. The research sources are divided into two categories: primary data sources and secondary data sources. The primary data source in this research is the book *S{ah{i>h{al-Bukha>ri>* with a hadis about the ability to resist invaders and hadis sharahs related to this hadis. The secondary sources in this research are references related to this research topic, which come from journal articles, books, research, etc. The data collection technique is through library research. The data analysis technique uses descriptive-qualitative analysis. This analysis is a technique that describes and interprets the meaning of the data that has been collected.(Nazir, 2003) In this research, the author uses analysis by applying the *takhri>j hadi>th* method. *Takhri>j al-h{adi>th* is tracing or searching for hadis from various original sources by presenting the complete matn and sanad and then examining the quality of the hadis.(Suryadi & Suryadilaga, 2012) In this research, the author will perform *takhri>j al-h{adi>th* with pronunciation. Namely, tracing the hadis through the pronunciation of the matan, both at the beginning, middle, and end, using the book *al-Mu`jam al-Mufahras li Alfaz al-Hadi>th*, by A. J. Wensick, and the nine main books of hadis.(Khon, 2014)

After the hadis are found in their original sources, the next step is sanad criticism and matan criticism. Elements of sanad criticism include: sanad must continue from *mukharrij* to the Prophet SAW; all narrators must be fair (*`a>di*) and *d{a>bit*; sanad and matan must avoid *sha>dh* and *`illat*.(Suryadi & Suryadilaga, 2012) Apart from sanad criticism, matan criticism is also a series of hadis criticisms. The elements of Matan criticism are that the hadis does not conflict with the Koran, does not conflict with the stronger *mutawa>tir* hadis, does not conflict with the basic teachings of Islam, does not conflict with the *sunnatullah*, does not conflict with historical facts, and does not contradict the senses, reason, and scientific truth.(Suryadi & Suryadilaga, 2012)

4. Result and disscusion

4.1 Criticism and Hadis Explanation Concerning the Power of Resisting Colonizers

In conducting searches in the book *al-Mu`jam al-Mufahras li-Alfa>z{ al-Hadi>th*, the author uses keywords *jatha>* (جثا, جثى) and found two hadis from the book *S{ah{i>h{al-Bukha>ri>* (Wensick, 1955) with the following word:

حدثني محمد بن عبد الله الرقاشي حدثنا معتمر قال سمعت أبي يقول حدثنا أبو مجلز عن قيس بن عباد عن علي بن أبي طالب رضي الله عنه أنه قال أنا أول من يجثو بين يدي الرحمن للخصومة يوم القيامة وقال قيس بن عباد وفيهم أنزلت هذان خصمان اختصموا في ربهم قال هم الذين تبارزوا يوم بدر حمزة وعلي وعبيدة أو أبو عبيدة بن الحارث وشيبة بن ربيعة وعتبة بن ربيعة والوليد بن عتبة- (a) Bukhari, n.d.)

Muh{ammad bin `Abd al-Lah al-Raqa>shi> has told me; Mu`tamir has told us. He said, I heard my father say. Abu Mijlaz has told us from Qays bin `Abba>d from `Ali> bin Abi> T{a>lib ra, that he said I was the first person to kneel before Allah SWT to make a case on the Day of Judgment. Qays bin `Abba>d said, and in it was revealed the verse (هذان خصمان اختصموا في ربهم): they are the people who duel on the day of badr, namely H{amzah, `Ali>, `Ubaydah or Abu> `Ubaydah bin al-H{a>rith, Shaybah bin Rabi>`ah, `Utbah bin Rabi>`ah, and al-Wali>d bin `Utbah.

حدثنا حجاج بن منهال حدثنا معتمر بن سليمان قال سمعت أبي قال حدثنا أبو مجلز عن قيس بن عباد عن علي بن أبي طالب رضي الله عنه قال أنا أول من يجثو بين يدي الرحمن للخصومة يوم القيامة قال قيس وفيهم نزلت هذان خصمان اختصموا في ربهم قال هم الذين بارزوا يوم بدر علي وحزمة وعبيدة وشيبة بن ربيعة وعتبة بن ربيعة والوليد بن عتبة (al-Bukhari, n.d.)

H{ajja>j bin Minha>l has told us, Mu`tamir bin Sulayma>n has told us, He said, I heard my father say, Abu> Mijlaz has told us from Qays bin `Abba>d from'Ali> bin Abi> T{a>lib ra, he said: I was the first to kneel before Allah SWT to make a case on the Day of Judgment. Qays said, and in it came down the verse (هذان خصمان اختصموا في ربهم). Then, he said, they were the people who dueled on the day of Badr, namely, `Ali>, H{amzah, `Ubaydah, Shaybah bin Rabi>`ah, `Utbah bin Rabi>`ah, and al-Wali>d bin `Utbah.

The next stage is assessing the narrator and the connectivity of the sanad, as shown in the following table:

No	Rawi's Name	Year		Country	Kunyah	Comment		Circles
		Born	Died			-	+	
1	`Ali bin Abi> Ta>lib	23 SH	40 H		-		<i>Sahabat</i>	<i>Sahabat</i>
2	Qays bin `Abba>d	-	81 H	Basrah	Abu> `Abdillah	-	l-`Ijli>: <i>thiqah</i>	Senior <i>tabiin</i>
3	Abu> Mijlaz (La>h{iq bin H{umayd al-Sadu>si>)	-	110 H	Basrah	Abu> Mijlaz	-	Abu> Zur`ah: <i>thiqah</i>	
4	Abi> (Sulayma>n bin T{arkha>n)	46 H	143 H	Basrah	Abu> al-Mu`tamir	-	Ah{mad bin H{anbal: <i>thiqah</i> Al-`Ijli>: <i>thiqah</i> (including selected ulama in Basrah)	<i>Tabiin</i>
5	Mu`tamir	106 H	187 H	Basrah	-	-	Ibn Ma`i>n: <i>Thiqah</i> Abu> H{a>tim: <i>thiqah</i> <i>s{adu>q</i>	Followers of Tabi`i>n
6	H{ajja>j bin Minha>l		216 H	Basrah	Al-Anma>t{i>		Abu> H{a>tim: <i>thiqah</i> <i>fa>d{il</i>	

Based on a search of the book *al-Mu`jam*, these hadis have similar editorials to one another. However, in terms of *sha>hid*, there is no *sha>hid* in the hadis because both hadis were narrated by `Ali>'s friend. Judging from the *muta>bi`*, the two hadis have the same *muta>bi`* up to *tabaqah ta>bi`i>n*. However, the final narrators of the two hadis were two different people. Thus, in terms of quantity of hadis, this hadis is in the *ah{a>d* hadis category.

Indicators of the validity of sanad are: the sanad is continuous; the narrator is `a>dil and d{a>bit{; and the sanad and matan are protected from *sha>d* and *illat*. Judging from the year of death of the narrators above, even though there are some narrators whose year of birth cannot be found, it is possible that one narrator and another are of the same age. Apart from that, judging from the countries where the narrators live, it is possible for each narrator to meet. Judging from the assessment of the ulama, all the narrators

were considered good; no one gets bad criticism, no *sha>d* nor *illat*. Apart from that, this hadis is attributed to `Ali. According to several sources, if a hadis is related to a friend, it is called *athar*. Thus, in sanad terms, the *athar* has the quality of *s{ah{i>h{ li dha>tih*.

Judging from its perspective, this hadis is also a *sabab nuzul* (the reason for the revelation of the verse). The content also tells a bit of the history of the Badr war. It also does not conflict with common sense, nor is there any other history that violates it. Based on these considerations, it can be concluded that in reality, the hadis is valid.

The hadis describes `Ali's friends in duels or fighting one-on-one. In this hadis, there is the word “*yajthu*,” which means sitting on one's knees to litigate. In this case, `Ali> stated that he was the first to kneel before Allah SWT. It is called that because *muba>razah*, or dueling or one-on-one fighting, was the first *muba>razah* that occurred in Islam. (Ahmad bin `Ali bin Hajar, 2001) When the Muslims marched on the day of Badr, in front of them were the polytheists who were preparing for war. Seen in the row is `Utbah bin Rabi>`ah, his brother, namely Shaybah, al-Wali>d bin `Utbah. Muslim soldiers were also seen, such as `Ubaydah bin al-H{a>rith bin al-Mut{allib bin `Abd Mana>f, H{amzah bin `Abd al-Mut{allib, `Ali> bin Abi> T{ a>lib. (Al-Bassam, 2003) *Muba>razah* or the duel took place between H{amzah, `Ali>, `Ubaydah or `Ubaydah, they fought Shaybah bin Rabi>`ah, `Utbah bin Rabi>`ah, and al-Wali>d bin `Utbah. (al-Bukhari, n.d.) Three Muslim groups were from Bani> Abd Mana>f: two people from Bani> Ha>shim and one person from Bani> al-Mut{allib. Three of his opponents were from Bani: `Abd Shams bin `Abd Mana>f. (Ahmad bin `Ali bin Hajar, 2001)

At that time, `Utbah bin Rabi>`ah, his followers, and his son challenged him to a duel. Several young men from the Ans{a>r group prepared to fight him. However, the three of them looked down on it and said, “We have no interest in you. We want young men from our uncle’s descendants.” Then the Prophet SAW said, “Stand up H{amzah, stand `Ali>, and stand `Ubaydah bin al-H{a>rith.” Then H{amzah fought `Utbah, `Ali> fought Shaybah, and there were two blows between `Ubaydah and al-Wali>d. Each of `Ubaydah and al-Wali>d struck hard. Then those Muslims turned against al-Wali>d and killed him, while `Ubaydah spared the other Muslims. (al-Sijistani, 2009) In another history, it is stated that `Ubaydah bin al-Ha>rith and `Utbah bin Rabi were the two oldest people among the opponents. Then `Ubaydah dueled against `Utbah, H{amzah against Shaybah, and `Ali> against al-Wali>d. Meanwhile, according to Mu>sa> bin `Uqbah, H{amzah fought `Utbah, `Ubaydah against Shaybah, and `Ali> against al-Wali>d. Then `Ali> killed al-Wali>d and also killed H{amzah, who dueled him. `Ubaydah and his opponent clashed with two blows. The blow fell on `Ubaydah’s knee, and he died. Hamzah and `Ali turned to the person who had blocked `Ubaydah and then helped to kill him. (Ahmad bin `Ali bin Hajar, 2001; Al-`Aini, 2001)

Scholars differ in their opinions regarding the names of the opponents in this duel. Most traditions agree that `Ali> had a duel with al-Wali>d; this is the most valid opinion because `Ubaydah and Shaybah were both quite old people like `Utbah and H{amzah. In contrast to `Ali> and al-Wali>d, who were both still young, - However, they had disagreements regarding `Utbah and Shaybah. Which of them fought against `Ubaydah and Hamzah? Many opinions say that the Shaybah was against `Ubaydah. (Ahmad bin `Ali bin Hajar, 2001)

Abi> Dhar said that the verse

أنا أول من يجثو بين يدي الرحمن للخصومة يوم القيامة

This verse was revealed to six Quraysh people, namely `Ali>, H{amzah, `Ubaydah bin al-H{a>rith, Shaybah bin Rabi>`ah, `Utbah bin Rabi>`ah, and al-Wali>d bin `Utbah. This opinion is stated in the hadis:

حدثنا قبيصة، حدثنا سفيان، عن أبي هاشم، عن أبي مجلز، عن قيس بن عباد، عن أبي ذر - رضي الله عنه - قال: نزلت: هذان خصمان اختصموا في ربهم [الحج:19] في ستة من قريش: علي، وحمزة وعبيدة بن الحارث، وشيبة بن ربيعة، وعتبة بن ربيعة، والوليد بن عتبة (Mulqin, 2008).

Ibn 'Abba>s and Qata>dah are of the opinion that this verse was revealed to Muslims and people of the book. Then the people of the book said, "We are superior to Allah SWT; before you were given the book, our Prophet was before your Prophet." Then the believers said, "More worthy of Allah SWT, we believe in our Prophet Muhammad SAW and your Prophet also in the book revealed by Allah SWT. You know our book and our Prophet, but you arrogantly disbelieve in them." So this is what is called *khus{u>mah*, or their debate over their God.(Al-Baghawi, 1989)

The hadis above explains the ability of *muba>razah*, namely dueling or fighting someone who opposes it. Al-Awza>'i>, al-Thawri>, Ah{mad, and Ish{a>q condition this ability if a commander is responsible for his army. Apart from that, people who are challenged are allowed to give help to their friends, as was done by H{amzah and 'Ali and 'Ubaydah bin al-H{a>rith.(Ahmad bin 'Ali bin Hajar, 2001)

This hadis shows the ability to duel or challenge opponents for people who have the skills. Whoever does not have the skills should not duel, lest he allow himself to die in a situation where he cannot take precautions. Also, so that he could not weaken the support of other Muslim soldiers so as to break their hearts.(Al-Bassam, 2003)

In *al-Mabda'*, it is stated that when an infidel invites them to a duel, it is recommended for someone who knows that he is a strong person and has courage, also with the permission of the warlord.(Al-Hanbali, 2003)

This dueling incident was a war custom in the past, namely pitting the characters against each other to give encouragement. Therefore, three people from opposing circles and three people from Muslim circles fought each other before the battle started.(Basatari, 2011)

4.2 The Relevance of Hadis Content to the Palestinian Struggle Against Israeli Aggression

Based on the content of the hadis above, it is understood that Muslims during the Battle of Badr were challenged by polytheists as opponents to a one-on-one duel before the battle began. At that time, the Ansar were willing to fight them, but this was not welcomed by the opponents. They wanted people from their uncle's descendants as opponents. The Prophet SAW called 'Ali, Hamzah, and 'Ubaydah. The duel began, and the Muslims won the duel. Three warlords from among the infidels died instantly. Clerics require that they can duel based on their ability and strength.

Judging from the content of this hadis, it can be concluded that when a person is challenged by their opponent to fight, they can and are permitted to fight them, provided they have the ability and courage. The *MUI* used this hadis as a consideration for a fatwa, perhaps containing the idea that Palestinians are allowed to resist Israeli aggression. This is supported by other considerations in the fatwa, such as:

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبَيْعٌ وَصُلُوتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (Al-Karim, n.d.)

(namely, people who were expelled from their hometowns without a valid reason, just because they said, "Our Lord is Allah." If Allah had not rejected the violence of some humans with others, Christian monasteries, churches, Jewish houses of worship, and mosques would have been destroyed, in which the name of Allah is often mentioned. Allah will definitely help those who help (religion) Him. Indeed, Allah is Almighty.

In the *muba>razah* incident above, there was an incident where 'Ali> helped 'Ubaydah fight the polytheists who were fighting him, and then he was killed. Based on this incident, Muslims can help their Muslim brothers in Palestine. This is also the consideration of *MUI* factors such as:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (Al-Karim, n.d.)

And help you in doing righteousness and piety, and do not help you in committing sins and enmity. Fear Allah; indeed, Allah is very severe in his punishment. (QS: al-Maidah, 2)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (Al-Karim, n.d.)

Virtue is not turning your face towards the east and west, but virtue is the virtue of those who believe in Allah, the Last Day, angels, holy books, and prophets; giving the treasures he loves to relatives, orphans, poor people, travelers, beggars, and (freeing) slave slaves; performing prayers; paying zakat; keeping promises when promised; being patient in poverty, suffering, and times of war. They are the truthful people, and they are the pious people. (QS: al-Baqarah, 177)

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم "المسلم أخو المسلم لا يظلمه ولا يسلمه، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة من كرب الدنيا فرج الله عنه كربة من كرب يوم القيامة، ومن ستر على مسلم ستره الله في الدنيا والآخرة.

Abdullah bin Umar r.a. said: The Messenger of Allah said: A Muslim is a brother to another Muslim, does not persecute him, and will not allow others to persecute him. And whoever conveys his brother's wish, Allah will convey his wish. And whoever covers up a Muslim's troubles, Allah will cover up his troubles on the Day of Qiyamat, and whoever covers the nakedness of a Muslim, Allah will cover him on the Day of Judgment. (HR. Al-Bukhari dan Muslim).

From several considerations of the *MUI* fatwa in the arguments above, it shows that Muslims are encouraged to help their Muslim brothers and sisters in Palestine. Thus, based on the explanations above, in essence there are two: it is permissible to carry out resistance against Israel and the recommendation to help our Palestinian brothers. The forms of assistance, as stated in the *MUI* fatwa points, include:

1. Obligation to support the struggle for Palestinian independence
2. Fatwa haram supports Israeli aggression.
3. Distribute both material and immaterial assistance. Material forms such as giving zakat, fundraising, avoiding transactions, using products affiliated with Israel, and supporting colonialism and Zionism
Immaterial forms such as praying for victory and performing unseen prayers for the Palestinian martyrs.
4. For authorities such as the government, the *MUI* appeals to take firm steps such as carrying out diplomacy at the UN to stop the war and imposing sanctions on Israel, sending humanitarian aid, and consolidating with the OIC countries to pressure Israel to stop aggression.

5. Conclusion

Athar talks about the ability to fight invaders with valid qualities in Sanad and Matan. Editorially, this hadis talks about the permissibility of *mubāharah*, or dueling, in Islam. In this hadis, three men from the infidel army challenged the Muslims to a one-on-one match before the Battle of Badr began. On the orders of the Prophet SAW, 'Ali, Hamzah, and 'Utbah met the challenge and succeeded in defeating the infidels. According to Sharia, dueling is permitted, provided you have skill and strength. In addition, it is permissible to help friends compete against enemies.

If this hadis is relevant to the current condition of Palestinians according to the *MUI* fatwa, then Palestinians are allowed to fight Israeli aggression, and other Muslim communities are allowed to help them. This form of assistance can be material (such as distributing zakat, raising funds, avoiding transactions, and using products affiliated with Israel) or immaterial (such as praying for the Palestinian cause and performing unseen prayers).

This research only discusses the *takhrīj al-hadīth* ability to fight against invaders and its relevance to the *MUI* Fatwa No. 83 of 2023. This hadis can be researched in other aspects, for example, by using thematic methods or its relationship to the verses contained in it. Regarding the *MUI* fatwa, the author only researched one hadis and connected it to the fatwa. There are still many other objects within this scope that can be studied.

Referensi

- Ahmad bin 'Ali bin Hajar, al 'Asqalani. (2001). *Fath al-Bari Sharh Sahih Imam Abi 'Abd al-Lah Muhammad bin Ismail al-Bukhari*. In 10. Maktabah al-Mulk Fahd.
- Al-'Aini, B. al-D. (2001). *Umdat al-Qari Sharh al-Bukhari*. Dar al-Kutub al-Ilmiyah.
- Al-Baghawi, H. bin M. (1989). *Tafsir al-Baghawi*. Dar al-Taybah.
- Al-Bassam, 'Abd al-Lah. (2003). *Tawdih al-Ahkam min Bulugh al-Maram*. Maktabah al-Asadi.
- al-Bukhari, I. (n.d.). *al-Jami' al-Sahih li al-Bukhari* (1st ed.). Maktabah al-Mulk Fahd.
- Al-Hanbali, I. M. (2003). *al-Mabda' Sharh al-Muqna'*. Alim al-Kutub.
- Al-Karim, A.-Q. (n.d.). *al-Qur'an*.
- al-Sijistani, A. D. S. bin al-A. (2009). Sunan Abu Dawud. In 7 (1st ed.). Dar al-Risalah al-Ilmiyah.
- Basatari, A. (2011). Strategi Perang Badar menurut Ibnu Hisyam dan al-Thabari. *Jurnal TAPIS*, 7(13), 79–93. <https://doi.org/10.24042/tps.v7i2.1537>
- Databoks. (2023). *37 Hari Perang, Korban Jiwa Palestina Capai 11.200 Orang*. Databoks. <https://databoks.katadata.co.id/datapublish/2023/11/13/37-hari-perang-korban-jiwa-palestina-capai-11200-orang>
- Detik.com. (2023). *Pakar UM Surabaya: Serangan Israel ke Palestina Langgar Hukum Internasional*. Detik.Com. <https://www.detik.com/edu/detikpedia/d-7019855/pakar-um-surabaya-serangan-israel-ke-palestina-langgar-hukum-internasional>
- Haq, A. Z. (2020). *Pemahaman Hadis Mati Syahid Syekh 'Abd Al-Samad Al-Jawi Al-Palimbani*. Universitas Islam Negeri Sunan Kalijaga.
- Insertlive. (2023). *Sejarah perang di Palestina dan Israel*. Insertlive. <https://www.insertlive.com/lifestyle/20231018144618-210-321810/ini-sejarah-awal-palestina-diserang-israel-ternyata-sudah-106-tahun>
- Khon, A. M. (2014). *Takhrij dan Metode Memahami Hadis* (1st ed.). Amzah.
- Lubis, I. H., Riza, K., & Suwalla, N. (2023). Sidang Itsbat bagi Pasangan Nikah Siri Ditinjau dalam Perspektif Hukum Islam. *Jurnal Ilmiah Hukum Dan Hak Asasi Manusia*, 2(2), 59–65. <https://doi.org/10.35912/jihham.v2i2.1575>
- Mulqin, I. (2008). *al-Tawdih li Sharh al-Jami' al-Sahih*. Wizarah al-Awqaf wa Shu'un al-Islamiyah.
- Nazir, M. (2003). *Metode Penelitian*. PT. Ghalia Indonesia.
- Parameshwara, P., & Riza, K. (2023). Tindak Pidana Korupsi dalam Konteks Pertanggungjawaban Pidana Korporasi. *Jurnal Studi Multidisiplin Ilmu*, 1(1), 25–34. doi:[10.35912/jasmi.v1i1.1973](https://doi.org/10.35912/jasmi.v1i1.1973)
- Republik. (2023). *Menteri Israel Ancam Nuklir Gaza*. Republik. <https://www.republika.id/posts/47368/menteri-israel-ancam-nuklir-gaza>
- Siagian, A., Riza, K., & Lubis, I. H. (2023). Analisis Penegakan Hukum terhadap Perusahaan Pers yang Tidak Berbadan Hukum. *Kajian Ilmiah Hukum dan Kenegaraan*, 1(1), 35–42. doi:[10.35912/kihan.v1i1.1867](https://doi.org/10.35912/kihan.v1i1.1867)
- Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Suhartono, S. (2018). Eksistensi Fatwa Majelis Ulama Indonesia dalam Perspektif Negara Hukum Pancasila. *Al-Ihkam: Jurnal Hukum & Pranata Sosial*, 12(2), 448. <https://doi.org/10.19105/al-ihkam.v12i2.1255>
- Suryadi, & Suryadilaga, M. A. (2012). *Metodologi Penelitian Hadis*. TH Press.
- Wahyudi, M. N. (2019). *Rekonstruksi pemaknaan hadis Jihad: perspektif Hermeneutika Jorge JE Gracia dalam hadis Sunan Abu Dawud Nomor Indeks 2504* [Universitas Islam Negeri Sunan Ampel]. http://digilib.uinsby.ac.id/id/eprint/32749%0Ahttp://digilib.uinsby.ac.id/32749/3/Mohamad_Nur_Wahyudi_E95215053.pdf
- Wensick, A. . (1955). *al-Mu'jam al-Mufahras li Alfaz Hadith al-Nabawi*. Braile.