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THE COMMAND TO FIGHT NON-MUSLIMS BASED ON HADITH PERSPECTIVE
(THE MICRO AND MACRO ANALYSIS STUDIES)

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Abstract

This study aimed at comprehending Hadiths of 'command to fight non-Muslims'. Understanding the hadith of the Prophet PBUH by using macro and micro approaches can avoid radicalism, intolerance, and even acts of terrorism. This research employed a qualitative descriptive by using the thematic analysis method. The researchers found that, in microanalysis studies of the hadith, there were 62 *riwayahs* with various *lafaz* variants, recorded in 8 *kutub al-hadis* (canonical and non canonical hadiths). The Hadiths' command to fight non-Muslims' status was authentic both from the aspect of *sanad* and *matn*. Meanwhile, the macro analysis study of the hadith concluded that the practice of the hadith command to fight Non-Muslims must be understood in certain circumstances, not the generality *lafaz* of hadith. Textually, the hadith 'command to fight non-Muslims' can be applied if; 1) non-Muslims fought openly against Islam such as in the case of the Khaibar war, or 2) they refused the invitation of monotheism from the Prophet PBUH, such us what happened to the Bani Thaqif. After they were repulsed in the battle of Hunain, they fled to the Bani Taif area. Bani Tsaqif was besieged for 40 days, some of them surrendered and pledged to Islam. But if non-Muslims did not attack Muslims, or they made agreements in one country *(mu'ahad),* or they had the status of conquest and control of Muslims *(dhimmi),* then, their blood, soul, family, and property must be protected. The position of both non-Muslims and Muslims in the country was the same, they were citizens and the government must protect them.

Keywords: Command to fight Non-Muslims; Micro and Macro Hadith Analysis; Mu'ahadat; Dzimmi

الملخص

تهدف هذه الدراسة إلى وصف فهم الأحاديث حول "أمر محاربة غير المسلمين" عبر السياق الكلي والجزئي. في محاولة فهم الأحاديث النبوية عبر السياق الكلي والجزئي يمكنها أن تجنب فهم التطرف والتعصب وحتى أعمال الإرهاب. هذا البحث نوعي ووصفي باستخدام منهج التحليل الموضوعي. وجد هذا البحث أن الدراسة للأحاديث النبوية حول "أمر محاربة غير المسلمين" عبر السياق الجزئي ثَم اثنان وستون حديثا بألفاظ مختلفة مسجلة في ثماني كتب الأحاديث. الأحاديث حول "أمر محاربة غير المسلمين" صحيحة سندا ومتنا. أمر محاربة غير المسلمين يجب أن تُفهم من نواحٍ معينة، دون فهمها من حيث معاني ألفاظها العامة. يمكن تطبيق أحاديث "أمر محاربة غير المسلمين" نصيًا إذا؛ 1) قاتل غير المسلمين علنًا ضد الإسلام كما حدث في حرب خيبر، أو 2) كانوا مترددين في تلبية نداء التوحيد من النبي محمد صلى الله عليه وسلم، مثل ما حدث لبني ثقيف وذلك بعد صدهم في غزوة حنين حيث أنهم فروا إلى منطقة بني الطائف. كان بنو ثقيف محاصرين لمدة 40 يوما بعضهم استسلم وتعهد بالإسلام. ومع ذلك، إذا كان غير المسلمين لم يبدأوا في القتال، أو التزموا بالمعاهدة تحت مظلة الدولة الإسلامية، أو كانوا ذميون تحت سيطرة الدولة، فدمائهم وأرواحهم وأهاليهم وأموالهم محمية من قبل المسلمين. فإن وضعهم في نظر الإسلام كمسلمين أنفسهم، فهم يتمتعون بمكانة المواطنين الذين يجب حمايتهم.

المفردات المفتاحية: أمر محاربة غير المسلمين; دراسة الأحاديث عبر السياق الكلي والجزئي; معاهدون; ذميون.

Abstrak

Penelitian ini bertujuan menjabarkan pemahaman hadis tentang 'perintah memerangi *non*-Muslim' secara makro dan mikro. Pemahaman hadis Nabi saw. secara makro dan mikro dapat menghindarkan diri dari radikalisme, intoleran, dan bahkan aksi terorisme. Penelitian ini berjenis kualitatif, bersifat deskriptif, dengan menggunakan metode *thematic analysis*. Penelitian ini menemukan bahwa kajian hadis secara mikro didapati 62 redaksi hadis

dengan varian lafal beragam, terekam di dalam 8 kitab-kitab hadis. Hadis-hadis 'perintah memerangi *non*-Muslim' berstatus otentik baik dari aspek *sanad* maupun *Matn*. Sementara itu, kajian hadis secara makro disimpulkan bahwa pengamalan hadis 'Perintah memerangi *non*-Muslim' harus difahami dalam hal tertentu, bukan memahami hadis dari segi keumuman lafalnya. Secara tekstual, hadis 'Perintah memerangi *non*-Muslim' dapat diaplikasikan jika; 1) *non*-Muslim melakukan perlawanan secara terbuka terhadap Islam seperti kasus perang Khaibar, atau 2) mereka enggan mengikuti ajakan tauhid dari Baginda Nabi saw, hal tersebut terjadi pada Bani Tsaqif. Setelah mereka dipukul mundur di dalam perang Hunain, mereka melarikan diri ke Daerah Bani Thaif. Bani Tsaqif dikepung selama 40 hari, ada beberapa di antara mereka menyerahkan diri dan mengikrarkan keislamannya. Namun jika *non*-Muslim tidak menyerang umat Islam, atau mereka berkomitmen bersatu dalam payung negara *(mu'ahad)*, dan atau mereka berstatus penaklukan dan penguasaan umat Islam *(dzimmi)* maka darah, jiwa, keluarga dan harta *non*-Muslim harus dijaga. Kedudukan mereka di mata Negara sama dengan ummat Islam, mereka berstatus warga Negara yang harus dilindungi.

Kata Kunci: Perintah Memerangi *non*-Muslim; Kajian Hadis secara Makro dan Mikro; Mu'ahadat; Dzimmi

A. Introduction

Textually, understanding hadiths of 'command to fight non-Muslims' has the opportunity to damage world peace, it raises intolerance between religious communities, and destroys inter-ethnic brotherhood, moreover spreading hoaxes so that there are divisions among the community. The main indicators of the emergence of intolerance movements are marked by *takfiri*, anti-pancasila movements, and social movements under the guise of religion.

The conclusive evidence in misinterpretation of Hadiths 'command to fight non-Muslims' meaning is the increasing rejection of minority religions and beliefs, the emergence of religious alliances fighting to overthrow minority leadership, demonstrations under the guise of religion in fighting against government policies, even violence in social reality is getting closer. Violence such as social conflicts, brawls between villages, student brawls to domestic violence is increasingly prominent in media coverage. Whereas efforts to create peace have often been heard and sometimes even become slogans and mottos to encourage the realization of harmonization of fellow countrymen and more generally fellow human beings.

Maintaining peace is not as easy as imagined because it requires several aspects both internally and externally. Internal factors can be in the form of encouragement within us to behave peacefully while external factors are things that have the potential to influence a person to be anarchist and radical such as reporting

that is not independent and accurate and mistakes in understanding the text of religious orders both from the Qur'an and hadith.

If traced the core of *al-aḥādīs al-mu'tabarah*, it is found that the several texts of hadith textually contain 'command to fight Non-Muslims'. The hadith texts need to be comprehensively explained by the scholars' understanding of them, both in terms of textual, contextual, and intertextual aspects.[1] As a sample hadith can be seen from the following *riwayah*:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا، وَصَلَّوْا صَلاَتَنَا، وَسْتَقْبَلُوا قِبْلَتَنَا، وَذَبَحُوا ذَبِيحَتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ، إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ»[2]

> *"Anas bin Malik said: The Messenger of Allah said: I was commanded to fight people until they say 'there is no god but Allah' when they say it, and they pray as we pray, and they face our Qibla, and they slaughter according to our way of slaughter, then their lives and property are forbidden for us (awake) unless there is a right for them, and the reward for them is determined by Allah SWT."*

Understanding the meaning of this Hadith solely based on the text can lead to conflicts between religious adherents. Therefore, we need to take another approach in understanding hadith, so that we can find a comprehensive understanding,[3] inclusive

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[1]Arifuddin Ahmad, 'Metodologi Pemahaman Hadis; Kajian Ilmu Ma'ani Al-Hadis', ed. by Zulfahmi Alwi, III (Makassar: Alauddin Press, 2013)., p. 19.

[2]This hadith is recorded in several canonical and non-canonical books, such us*; Shahih Bukhari, Shahih Muslim, Sunan Abu Daud, Sunan Tirmizi, Sunan Nasa'i, Sunan Ibn Majah. It's also recored in non canonical, such us: Shahih Ibn Huzaimah, Shahih Ibn Hibban, Musnad al-Tayalisi, Musnad Ibn Syaibah, Musnad Ishaq bin Rahawaih (Bukhari Teacher), Musnad Ahmad bin Hanbal, Musnad Bazzar, Musnad al-Rauyani, Mu'jam al-Ausat, Mu'jam al-kubra, al-Muwatta' Malik, and Mustadrak lil Hakim*. In this research, I cite with bukhari teks.

Muhammad bin Isma'il Abu 'Abdillah al-Bukhari, *Sahih al-Bukhari,* vol IV (ed.. III; Beirut: Dar Ibn Kasir, 1407 H/1987 M), p.14.

[3]Michael Cook, '"Eschatology and The Dating Tradition." In The Formation of the Classical Islamic Word: Ḥadīth, Edited by Harald Motzki', *Routledge Publishing*, 28 (2016), 217–241 <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315253695-11/eschatology-dating-traditions-michael-cook>., p. 217-241.

and substantive to these religious texts.[4] Therefore, we do not trap in a textual, partial understanding.[5]

Some previous researchers who studied hadiths of the command to fight non-Muslims, including Muhammad Nuryansah with the title[6]: *Aplikasi Hermeneutika Nashr Hamid Abu Zaid terhadap Hadits Nabi (Studi pada Hadits "Perintah Memerangi Manusia sampai Mereka Mengucapkan Tiada Tuhan Selain Allah".*[7] This study included three aspects of understanding the hadith commanding to fight non-Muslims until they believe *tauhid*; aspect of *dalalah* (meaning), *maghza* (signification), and *maskut 'anhu* (the core meaning).

Another research conducted by Nasrulloh with the title[8] *Kontekstualitas dan historisitas matan hadis hadis peperangan terhadap non-Muslim.*[9] This study focuses on the contextuality of the hadith by trying to understand the meaning of *'al-Nas'*(human being) and *'uqatil* (command to fight) in the hadith by strengthening the arguments of contemporary and classical scholars. According to Nasrulloh, *'al-nas'* in the hadith is a certain person from among the polytheists so that he concludes that this hadith does not command to fight all human beings, but only those non-muslim who are openly hostile to the Muslims.

While according to the A.M. Ismatullah and Haidir Rahman with the title[10] *Perintah Memerangi Non-Muslim dalam Hadis (Analisis Ma'ani al-Hadis dan Kontekstualisasinya)*[11]. This study focused on understanding the meaning of *al-*

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[4]David Cook, 'Ḥadīth, Authority and the End of the World: Traditions in Modern Muslim Apocalyptic Literature', *BRILL*, 2002, 31–53 <https://doi.org/https://doi.org/10.1163/22138617-08201004>., p. 31-35.

[5]Muhammad Imran and Arifuddin Ahmad, 'The Interpretation of Hadits Prohibit Settling with Non-Muslims', 17.36 <https://doi.org/http://dx.doi.org/10.21111/klm.v17i2.3412>. p. 5-22.

[6]This book is only Indonesian edition, the translate is "The Application of Hermeneutics Nashr Hamid Abu Zaid toward Hadith (Study on the Hadith *"Command to Fight non-Muslim Until They Say There Is No God But Allah")*

[7]Mohamad Nuryansah, 'Aplikasi Hermeneutika Nashr Hamid Abu Zaid Terhadap Hadits Nabi', *Millatī*, 1.2 (2016), 259–78 <https://doi.org/10.18326/millati.v1i1.259-278>., p. 259-278.

[8]Translation of the book title: Contextuality and historicity of the *Matn* of hadith (text of hadith) *comment to fight against non-Muslims.*

[9]Nasrulloh Nasrulloh, 'Kontekstualitas Dan Historisitas Matan Hadis-Hadis Peperangan Terhadap Non-Muslim', *Jurnal THEOLOGIA*, 28.1 (2017), 165–82 <https://doi.org/10.21580/teo.2017.28.1.1322>., p. 165-182.

[10]The translation is: *Command to fight non-Muslims in hadith (Ma'ani al-Hadith Analysis and Contextualization)*

[11]A.M. Ismatulloh and Haidir Rahman, 'PERINTAH MEMERANGI NON MUSLIM DALAM HADIS (Analisis Ma'ani Al-Hadis Dan Kontekstualisasinya) A.M.', *RAUSYAN FIKR*, 14.1 (2018), 1–32 <https://doi.org/https://doi.org/10.24239/rsy.v14i1.320>., p. 1-32.

qital and *al-nas* contained in the hadith commanding to fight non-Muslims and then reviewing it with *ma'ani al-hadith* approach (contextual approach). Ismatullah and Haidir Rahman concluded that this hadith commanding to fight non-Muslims can be understood. Ismatullah's study is the same as Amri's study on religious tolerance in eastern Indonesia.[12] Both of these studies discuss living in harmony between religious communities.

The research of Muhammad Mundzir under the title[13] *"Reinterpretasi Hadis Perintah "Membunuh Manusia Sampai Mengucap Syahadat"* This study seeks to encourage the deradicalization of religion, the authors focus more on reinterpreting the hadith commanding to kill non-Muslims to avoid deradicalization in practicing religious texts. Misunderstanding can lead to unrest and acts of terrorism against non-Muslims. The author concludes that the textual understanding of the hadith of war does not describe Islam as a religion of mercy.[14]

The four studies above have similarities; the writers had focused on the command to fight non-Muslims, but on the other hand, they also had differences according to the focus of their respective studies. The four studies above only discussed the hadith on a micro basis, the researchers had not yet explored the meaning of the hadith against non-Muslims on a macro basis.

A big question that had not been answered by previous writers, why did non-Muslims at the time of the Prophet PBUH wanted to fight Muslims? were non-Muslims worried that Islam could shift the existence of their religions who have long lived in Medina? or were there some external factors that drove them to fight the Muslims?.

The methodology used in the previous studies only revolved around sociological studies that focused on the study of text and context. Meanwhile, in this study, it is developed with a new methodology; a macro and micro analysis approach. This research can improve the previous studies, As a result, this research is necessary in order to produce a more comprehensive understanding both textually and contextually, micro and macro towards the commands in the hadith to face non-Muslims. The goal was to avoid radicalism and terrorism movements caused by a misunderstanding of the content of hadith.

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[12]Saidna Zulfiqar Bin-Tahir Muhammad Amri, Risna Mosiba, 'Vol 20. No 1/2020', *Jurnal Adabiyah*, 20.1 (2020), 178–95 <http://journal.uin-alauddin.ac.id/index.php/miyah/article/view/13581>, p. 178–195.

[13]The translation: *"The reinterpretation of the hadith of the command "killing people until they say the shahada"*

[14]Muhammad Mundzir, 'REINTERPRETASI HADIS PERINTAH "MEMBUNUH MANUSIA SAMPAI MENGUCAP SYAHADAT" SEBAGAI UPAYA DERADIKALISASI AGAMA', *Jurnal Ilmu–Ilmu Ushuluddin*, 07 (2019), 37–54 <https://doi.org/https://doi.org/10.21274/kontem.2019.7.1.37-54>., p. 37-54.

B. *Analysis of the Hadith on Command to Fight non-Muslims*

a. Takhrij al-Hadis

The *Takhrīj* method in this study used a search for *lafadz* of hadith by focusing on *al-kalimat al-gharbiyyah* (unique words in hadith). The tools used were manual and software. Manual tool using the book *'Mu'jam al-Mufahras li Alfādz al-Ḥadīṡ al-Nabawī* AJ. Wensink', Arabic version by Muhammad Fuad Abd. Al-Baqi. In addition, to perform *takhrīj* comprehensively, the author also applied the al-Maktabah al-Syamilah software. The chosen keyword was the word قتل as a representation of *Alfādz al-Gharībah* in the hadith 'Command to Fight non-Muslims'. From the results of takhrij the following data were found:[15]

No	Book Title	Hadith Numbers	Total
1	Shahih al-Bukhari	25, 392, 1399, 2946, 6924, 7284	6 Hadiths
2	Shahih Muslim	32, 33, 34, 35	4 Hadiths
3	Sunan Abi Daud	1558, 2642, 2643	3 Hadiths
4	Sunan at-Tirmizi	2606, 2607, 2608, 3341	4 Hadiths
5	Sunan an-Nasai	2443, 3090, 3091, 3092, 3093, 3094, 3095, 3966, 3967, 3969, 3970, 3971, 3972, 3973, 3974, 3975, 3976, 3977, 3979, 3982, 3983, 5003.	21 Hadiths
6	Sunan Ibnu Majah	71, 72, 3927, 3928, 3929.	5 Hadiths
7	Sunan ad-Darami	2490	1 Hadiths
8	Musnad Ahmad bin Hanbal	67,117, 239,335,8525, 8891, 9469, 10161, 10162, 10526, 10834, 10852, 13372, 14247, 14600, 14691, 15278,16205, 16208	19 Hadiths

Based on the hadiths table above, it can be seen that the hadith regarding the command to fight non-Muslims were 62 hadiths, they were found in 8 hadith books with different narration paths and hadith *lafz*s.

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[15]Arent Jan Wensinck, *Aal-Mu'jamaal-Mufahras Li Alfaz Al-Hadis an-Nabawi, Translated by: Muhammad Fuad Abdul Baqi*, Vol. V (London: Brill, 1936)., p. 298.

C. *Criticism of Sanad and Matn Hadith*

a. *Sanad* Analysis

The test for the validity of the hadith was carried out on the *riwayah* of al-Darimi. Selection of the hadiths of al-Darimi, with the consideration that al-Darimi only narrated a *riwayah* of hadith, when the other *mukharrij* compared who narrated more than three traditions of hadith with different narrators. The narrators involved in al-Darimi's *sanad*, were Hasyim bin al-Qasim, Syu'bah, al-Nu'man bin Salim and Abi Aus Ats-Tsaqafi as stated in the following hadith:[16]

أَخْبَرَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ
أَوْسَ بْنَ أَبِي أَوْسٍ الثَّقَفِيَّ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِي وَفْدِ ثَقِيفٍ،
قَالَ: وَكُنْتُ فِي أَسْفَلِ الْقُبَّةِ لَيْسَ فِيهَا أَحَدٌ إِلَّا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، نَائِمٌ إِذْ أَتَاهُ
رَجُلٌ فَسَارَّهُ فَقَالَ: اذْهَبْ فَاقْتُلْهُ ثُمَّ قَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ شُعْبَةُ:
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ قَالَ: بَلَى، قَالَ: " إِنِّي أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا:
لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا، حَرَمَتْ عَلَيَّ دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا "

> *"Hasyim bin al-Qasim told us, told us Shu'bah, from al-Nu'maan bin Salim has said "I heard Aus bin Abi Aus al-Tsaqafi say: I have come to the Prophet PBUH in the delegation of bani Tsaqif people, at that time I was under the tent and no one was in the tent except the Prophet was sleeping, a man came suddenly to the Prophet whispering, Aush said 'kill him (one of banis tsaqif people). Then The Prophet said "didn't he believe that there is no God except Allah?. Shu'bah said: I doubt whether he also said, "tested that Muhammad is the messenger of Allah?" He said, "Indeed I was ordered to fight people until they say there is no god but Allah, if they say that, then their blood and property are forbidden except their right to Islam."*

Tracing *'adalah* and *dibt*[17] of each hadith narrator by using *Tahzib al-Kamal fi Asma' al-Rijal*, the researcher had found the evidence of each teacher-student *liqa'* (relationship). Al-Darimi was proven to meet his teacher Hasyim bin al-Qasim, as Hasyim bin al-Qasim also acknowledged Al-Darimi as his student.

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[16]Abu Muhammad Abdillah bin Abdurrahman bin al-Fadl bin Bahram bin Abudussamad ad-Darimi, 'Sunan Ad-Darimi' (al-Mamlakah al-Arabiyah as-Su'udiyah: Darul Mughni linnasyar wa at-Tauzi'), p. 1588.

[17]*'Adalah* is the study of the narrators of hadith in terms of the practice of worshiping Allah Almighty. while, *Dabith* is the ability to memorize hadith narrators.

Furthermore, Hasyim bin al-Qasim narrated the hadith from his teacher; Syu'bah, just as Syu'bah also narrated from al-Nu'man bin Salim. Furthermore, al-Nu'man bin Salim was a student of the companion Aus bin Abi Aus. And Aus bin Abi Aus was companion and student of the Prophet Mohammed PBUH.[18]

Based on the explanation above, it can be ascertained that the *sanad* of al-Darimi has fulfilled one of the criteria for the validity of the hadith; *ittishalu al-sanad* (the continuity of the chain). The hadith critics' assessment of the hadith narrated by al-Darimi received a fairly positive assessment. the authenticity of the narrators in the *sanad* al-Darimi is categorized as authentic hadiths.

b. *Matn* Critism

If the hadith in al-Darimi's narration was compared with other narrations, it was found some differences both in the structure of the sentence, someone just mentioned وَأَشْهَدُ أَنَّ مُحَمَّدًا سُولُ اللَّهِ wtihout mention لَا إِلَهَ إِلَّا اللَّهُ, and some mention both by adding وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا وَأَنْ يَأْكُلُوا ذَبِيحَتَنَا وَأَنْ /وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ يُصَلُّوا صَلَاتَنَا. Therefore, the researchers mapped the variety of *matn*s of hadith into six parts, this mapping was to determine the original text (textual) or *riwayah bi al-ma'na* of hadith.

1) *Matn* hadith mentioned the dialogue between Abu Bakr and Umar bin Khatthab related to the handling of the apostates after the death of the Prophet Mohammed PBUH. Precisely when Abu Bakr became caliph. As narrated by al-Bukhari from the path of Abi Huraiirah hadith number 7283, 6923 and 1399, Muslim hadith number 32, Abi Daud hadith number 1558, al-TIrmuzi hadith Number 2607, al-Nasaa'i hadith number 3973, 3971, 3970, 3093, 3092, 3091, 3091, 3975 and 2443, Ahmad bin Hanbal hadith number 10852, 9469, 335, 117, and 67. *Riwayah* al-Nasa'i from Anas bin Malik hadith no. 3094 and 3969.

2) *Matn* hadith that mentioned the *riwayah* of Aus bin Abi Aus, there were two *riwayah;* firstly: The hadith narrator Aus bin Abi Aus witnessed the recitation of the Prophet's hadith about the command to fight non-Muslims, the hadith was found in the hadith history of al-Nassa'i hadith number 3982, al-Darimi hadith number 2490, Ahmad bin Hanbal hadith number 16205. Secondly, Aus bin Abi Aus told other people, as shown in *riwayah* Ibnu Majah hadith number 3929 dan Ahmad bin Hanbal hadith number 16208.

3) *Matn* hadith that mentioned the story of al-Nu'man bin Basyir was only found in the history of al-Nasa'i hadith no. 3979.

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[18]Jamaluddin Abil Hajjaj Yusuf al-Mizzi, 'Tahzibul Kamal Fi Asma' Ar-Rijal' (Beirut: Mu'asasah ar-Risalah), p. 1342.

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4) *Matn* hadith that mentioned the sentence لَا إِلَهَ إِلَّا اللَّهُ, found in the *riwayah* of al-Bukhari from the path of Abi Hurairah hadith number 2946 and Anas bin Malik hadith number 392. Muslim from Abi Hurairah hadith number 33, Jabir hadith number 35. Abi Daud from Abi Hurairah hadith number 2642, al-Turmuzi hadith number 2606, Jabir hadith number 3341. al-Nasa'i from Abi Huraiirah hadith number 3977, 3976, 3974, 3972, 3095, and 3090, Aus bin Abi Aus hadith number 3983. Ibnu Majah from Abi Hurairah hadith number 71, 3927, Jabir hadith number 3928. Ahmad bin Hanbal dari jalur Abi Hurairah hadith number 10834, 10525, 10161 and 8891, Jabir hadith number 15278, 14691, 14600, and 14248.

5) *Matn* hadith that mentions syahadatain with the addition of ويقيوا الصَّلاَةَ، ويؤتوا الزَّكاةَ was found in the *riwayah* of al-Bukhari from the path of Ibn Umar hadith number 25. Ahmad bin Hanbal the path of Abi Hurairah hadith number 8525. Muslim from Ibnu Umar hadith number 36.

6) *Matn* hadith that mentioned syahadatain with additions وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا وَأَنْ يَأْكُلُوا ذَبِيحَتَنَا وَأَنْ يُصَلُّوا صَلاَتَنَا as shown in the *riwayah* of Abi Daud from the path Anas bin Malik hadith no. 2643. Al-Turmuzi from Anas bin Malik hadith number 2608. Ahmad bin Hanbal from Anas bin Malik hadis number 13372 and 13078. Al-Nasa'i from the path Anas bin Malik hadith number 5003, 3967 and 3966.

The six divisions of the hadiths above, the *riwayah*s have similarities with the hadiths *riwayah* al-Darimi route but other six *riwayah* did not mention Syu'bah's name, as in the history of al-Nasa'i with the hadith number 3982 and Ahmad bin Hanbal with the hadith number 16205. o that the path of al-Darimi there is idraj, with the addition of the name Shu'bah where the other six narrations did not include the name of Shu'bah. According to Mahmud Thahhan[19], Idraj is not a problem in the study of hadith if it is carried out by tsiqah narrators with a note that it does not violate the more tsiqah narrators. Therefore, it can be concluded that al-Darimi's narration has fulfilled the validity of the *Matn* hadith, namely avoiding *syaz* and *'illat*.

D. *The Micro and Macro Analysis Studies of Hadith*

Everything related to understanding hadith that originated from hadith expression is called micro analysis, while understanding hadith originating from outside the hadith text is called macro analysis. Micro analysis in the form of lexical meaning of hadith, arrangement of hadith texts, *syarah* hadith, *musykil* hadith,

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[19]Mahmud at-Tahhan, *Taisir Musthalahul Hadis*, ed. by IX (Riyad: Maktabah al-Ma'arif)., p. 137.

biographies of narrators, studies of *sanad* and studies of *Matn* hadith. While the macro analysis is in the form of the reason for the Prophet saying the hadith *(asbab al-wurud),* the condition of the interlocutor *(mukhatab)* or the object of the hadith allocation, the condition of the time and location of the recitation of the hadith, and the connection between the intentions of the Prophet's era and our era. The use of micro and macro terms in hadith has similarities and differences with the use of hermeneutics in the study of interpretation. The framework of hermeneutic has two methodological tools, firstly the keyword searches from qur'an and hadith, secondly: identification of historical context behind the text of alqur'an and sunnah.[20]

The explanation of the microanalysis of the hadith commanding the fight against non-Muslims begins with the lexical meaning of the hadith. According to Arabic Literature, The word أُمِرْتُ in this hadith indicates that the Nabi PBUH as maf'ul (as object) and Allah Almighty occupies the position of *fa'il* (as subject). This means, all the commands of the Prophet came from the instructions of Allah Almighty. Similarly, if a companion says أَمَرْنَا بِكَذَا then it is understood that the command came from the Messenger of Allah because of the position of the Prophet Mohammed as the bridge of the Shari'a and the explanatory of the Shari'a. It is different from the *tabi'in* says أَمَرْنَا بِكَذَا then it shows a possible case, meaning maybe from the Messenger of Allah and maybe from a companion.[21]

The meaning of the sentence أَقَاتِل النَّاس أُمِرْتُ أَنْ there were two understandings; (1) including *Ahl al-Kitab* and *al-Mushrikin,* but this view was disputed that *Ahl al-Kitab* was not included in it by referring to the word of Allah QS al-Taubah/10: 29, حَتَّى يُعْطوا الْجِزْيَة so if they have paid the *jizyah* (like a tax).[22] Then the law of war against them has fallen and this argument was also strengthened by the history of al-Nasa'i which mentions, أمرت أَن أَقَاتِل الْمُشْرِكِين Ibn Hajar al-Asqalani also mentioned the same argument in his book *Fath al-Bari.* (2) this sentence was only addressed to idol worshipers and not to *Ahl al-Kitaab* because the law of war has fallen by paying jizyah. This opinion was corroborated by al-Syaikani in his book

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[20]Siswanto Masruri Abdul Muiz Amir, Sahiron Syamsuddin, 'Dialectic Relationship Between The Qur'an And Hadith: The Interpretation Of The Term "As-Sā'Ah" Using Critical Hermeneutic Analysis', *Jurnal Adabiyah*, 21.1 (2021), 57–81 <http://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/20450>., p. 57–81.

[21]Badruddin Abi Muhammad Mahmud bin Ahmad Aini, '"Umdatul Qari" Syarah Shahih Al-Bukhari' (Beirut: Daru Ihya at-Turasul Arabi), p. 180–82.

[22] Badruddin Abi Muhammad Mahmud bin Ahmad Aini., "Umdatul Qari" Syarah Shahih Al-Bukhari', p. 180–82.

Nail al-Author, he perceived that the sentence أقاتل النَّاس was intended for idol worshipers not for *Ahl al-Kitab* because they said the words لَا إِلَهَ إِلَّا اللَّهُ and they did not take up arms to fight them.[23]

As for the sentences of the two sentences of creed, establishing prayer and paying zakat in the editorial of the hadith above, the part of the enforcement of Islamic law, and an order to take action against those who violated the Shari'a. therefore the punishment for those who violated the Shari'a was war. It also means emphasizing the *zimmi* to pay the *jizya*. However, according to Badruddin Abi Muhammad Mahmud bin Ahmad al-'Aini the obligation to take the *jizyah* from them and the fall of the war order with the payment of the jizyah.[24] The purpose of the obligation to pay *jizyah* for them was that they had expectations to convert to Islam or demanded obedience and discipline to the rules that were intended for them.

The understanding of the sentence فَإِذَا فَعَلُوا ذَلِكَ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ if *ahl kitab* convert to Islam, then their blood and property must be protected. If they converted to Islam without war, then they have rights to their property and land. However, if they convert to Islam after the war process, then their wealth became asset for Muslims, while the land became waqf for the benefit of Muslims, the results of which can be partially given to fighters on the battlefield, such as to build bridges, build mosques and for other benefits. On the other hand, some scholars argued that the land should divide, as Bilal and other companions argued, they asked for one-fifth of the land of Sham during the caliphate of Umar bin Khattab and the rest for the benefit and benefit of the Muslims.[25]

The meaning of the sentence إِلَّا بِحَقِّ الْإِسْلَامِ or إِلَّا بِحَقِّهَا are things that are required in the enforcement of Islamic law, such as *qishash* and stoning for married women, so their blood is lawful for them. Or part of his wealth is lawful because of *diyat* and zakat. And the meaning of the sentence وَحِسَابُهُمْ عَلَى اللَّهِ is something that is hidden within them and not what is shown openly or people who show their Islam openly but hide their disbelief in themselves, however, their Islam is accepted and the affairs of their faith are left to Allah Almighty.[26]

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    [23]Muhammad bin 'Ali bin Muhammad bin Abdullah as-Syaukani, 'Nailul Autar', I (Mesir: Darul Hadis), p. 357.

    [24]Badruddin Abi Muhammad Mahmud bin Ahmad Aini., "Umdatul Qari" Syarah Shahih Al-Bukhari', p. 181.

    [25]Muhammad bin Isma'il bin Shalah as-San'ani, 'Subulus Salam', II (Cairo: Darul Hadis), p. 481., p.481.

    [26] Muhammad bin 'Ali bin Muhammad bin Abdullah as-Syaukani., Nailul Autar, p. 237.

As for the hadith that mentions the text حَتَّى يشْهَدُوا أَن لَا إِلَه إِلَّا الله وَأَنِّي رَسُول الله addressed to Ahl al-Kitab who acknowledge the truth of Islam but they deny the purity of Mohammed PBUH. As for another narration with the addition of establishing prayer and paying zakat, it is an affirmation that whomever they have pledged monotheism and acknowledgment of the prophethood of Mohammed. but they did not carry out the religious orders that they required of him, then for him the law of war until they carried out those orders.[27]

As for the macro analysis of the hadith commanding to fight non-Muslims, the researcher found that the Messenger of Allah conveyed this hadith at the battle of Khaibar, as Ibn Abi Syaibah put this hadith in chapter *al-maghazi*. According to the *sirah* literature, the Khaibar War was a battle between Muslims Jews; Bani Nadhir, it was led directly by the Prophet Mohammed PBUH. Bani Nadhir conspired with other tribes around Medina to fight the Muslims. As for other narrations that were also alleged to be the cause of the *wurud* of this hadith.

عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيّ بْنِ الْخِيَارِ، أَنَّ رَجُلًا، سَارَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ فَلَمْ نَدْرِ مَا سَارَّهُ بِهِ حَتَّى جَهَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا هُوَ يَسْتَأْمِرُ
فِي قَتْلِ رَجُلٍ مِنَ الْمُنَافِقِينَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ؟» قَالَ: بَلَى، وَلَا شَهَادَةَ لَهُ، قَالَ: «أَلَيْسَ يُصَلِّي؟» قَالَ: بَلَى، وَلَا صَلَاةَ لَهُ،
فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أُولَئِكَ الَّذِينَ نَهَانِي اللَّهُ عَنْ قَتْلِهِمْ» [28]

"From Ubaidullah bin 'Addi bin al-khiyar, that a man walked the Rasulullah PBUH, we don't know what the man wants until we hear the voice of Rasulullah PBUH, turns out he was ordered to kill a hypocrite, then, Rasulullah said: Didn't he say the shahada? He said: true, there are no syahat for him, the Prophet said: did he not establish prayer?, he said: Yes, and there is no prayer for him. Then the Prophet said: Allah forbade me to kill them."

As it is understood that the Bani Thaqif were a tribe living in the city of Taif, therefore the Messenger of Allah PBUH invited them to convert to Islam but they refused the invitation. In the end, they were surrounded, and then they declared to convert to Islam, then the Prophet sent his friend to destroy the idols that were worshiped by Bani Thaqif at that time.

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[27]Ibrahim binnMuhammad al-Husain, 'Al-Bayaan Wa at-Ta'rif Fii Asbaab Al-Wurud Al-Hadis as-Syarif', II (Cairo: Darul Kitab al-'Arabi), p. 168.

[28]Muhammad bin Idris as-Syafi'i, 'Al-Musnad' (Beirut: Darul Kutub al-'Ilmiyyah), p. 320.

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The hadith commanding the fight against non-Muslims is a hadith with authenticated status based on the previous criticisms of the *sanad* and *Matn*. In principle, Islam is a religion that invites peace not war, as stated in Q.S Yunus/10:25 and QS al-Mumtahanah/60: 8-9. Of course, there are many more verses of the Qur'an that explain the importance of peace, the command to do good and be fair to fellow believers regardless of religious, ethnicity and ethnic background. These two verses clearly command peace, not hostility let alone war. In addition to the Qur'an, hadiths also talked about peace and tolerance, such as the following hadith:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى

اللَّهِ؟ قَالَ: الْحَنِيفِيَّةُ السَّمْحَةُ[29]

"From Ibn 'Abbas, he said; asked the Messenger of Allah. Which religion is most loved by Allah swt.? Rasulullah saw. answer that is straight and tolerant."

In another hadith, severe consequences were described for those who fight non-Muslims for no reason that was permissible in religion, such as in the following hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ

قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا»[30]

"From Ibn 'Ash from Rasulullah PBUH, he has said: Whoever kills a non-Muslim who is 'mu'ahadah', he will not smell the smell of heaven, in fact its smell can be smelled as far as 40 years of travel."

It became a complicated matter when finding authentic quality hadiths that seem to contradict the verses of the Qur'an, and also with other traditions of the Prophet. Therefore, the conflict became an indicator of the validity of the hadith. So to compromise between the conflicting texts, one methodology for understanding hadith was used, such as the *Ma'anil Hadith* methodology which applied interpretation techniques, both textual, contextual and intertextual. And also, the analysis of micro and macro studies is very important to understand the hadith of the prophet.

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[29]Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad as-Syaibani, 'Musnad Ahmad Bin Hanbal, Musnad Abdullah Bin Abbas Bin Abdul Muthallib', ed. by IV (Beirut: Mu'asasah ar-Risalah), p. 16.

[30]Muhammad bin Isma'il Abu 'Abdillah al-Bukhari, 'Shahih Al-Bukhari' (Beirut: Dar Ibn Kasir)., p.99

The results of the search and deepening of the hadith commanding to fight non-Muslims were narrated with quite a lot of narration paths, so it was quite difficult to determine which narrations are original *(lafzdzi)* and which are narrated in meaning *(ma'nawi)* because there are almost no exact same editorials. Therefore, this study should use *taqti' al-mutun analysis* (TMA) to determine which is the original text and ma'nawi text.[31] The author hopes that there were further studies to find the original text of the Prophet. This paper focused more on micro and macro analysis of the hadith commanding the fight against non-Muslims. It was suspected that two narrations that might be the origin of the hadith based on *asbab al-wurud hadith*, it is the hadith narrated by al-Nu'man bin Basyir and the hadith of Aus bin Abi Aus because both of these narrations were rewritten by mentioning the story in it. Both Hadiths Aus and Nu'man seem similarity but they have narrated in a *naqish* (uncompleted text) manner because in two *riwayah*s only mention the sentence لَا إِلَهَ إِلَّا اللَّهُ while in other *riwayah*s were narrated in a *tam* manner (completed text) full, such as the following hadith:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا وَيَأْكُلُوا ذَبِيحَتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى المُسْلِمِينَ».[32]

"From Anas Bin Malik said: The Messenger of Allah said: I was ordered to fight people until they say the two sentences of martyrdom, they face the Qiblah, they eat our slaughtered animals, pray according to our prayers if they do that it is forbidden for us to shed their blood, rob them of their wealth. except under certain circumstances, they are equal to Muslims."

Aus and Nu'man hadiths related to the *asbab al-wurud* of this hadith (Anas bin Malik's version). The Prophet Mohammed delivered these hadiths when the condition of the Muslims in Medina was at the strongest level, both in terms of human resources and weapons for war. So it was irrelevant if this hadith is practiced in the current context, where the Indonesian state is not in a state of physical war with non-Muslims. In addition, the Indonesian constitution has also protected and guaranteed every citizen to carry out their worship and belief.

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[31]Muammar Baba, 'Metode Taqti Al-Mutun Analysis (Sebuah Kajian Konstruktif Atas Metode Isnad Cum Matn Analysis Harald Motzki)', *UIN Alauddin Makassar*, 2019 <http://repositori.uin-alauddin.ac.id/15024/>., p. 290.

[32]Abu Daud Sulaiman bin al-Asy'as as-Sijistani, 'Sunan Abu Daud' (Cairo: Dar ar-Risalah al-Islamiyah), p. 348.

These two narrations also showed that the command to fight non-Muslims applied if they openly initiate resistance against Muslims, as happened in the battle of Khaibar. Other narrations showed that non-Muslims at the time of the Prophet refused the Prophet's invitation to monotheism as happened to the Bani Thaqif. However, if they did not fight against the Muslims and or because of the agreement with the Muslims *(mu'ahad)*, or because they were under the control of the Muslims *(dhimmi)*, then they should not fight. As confirmed in QS. Al-Taubah/9:6.

In the context of *mu'ahad* and *dhimmi,* it was based on the holy qur'an QS. Al-Kafirun/109:6. These two verses become *takhshish* against the general hadith commanding to fight non-Muslims, just as the hadith «مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ

الجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا». The correct rule to use in the case of a hadith by using kaedah ushul fiqh:

$$العِبْرَةُ بِخُصُوْصِ السَّبَبِ لاَ بِعُمُوْمِ اللَّفْظِ$$

The understanding of the hadith commanding to kill and fight non-Muslims for certain reasons was not due to the generality of the text but we should analyze the specific reason. Then, we associated it with location and time therefore, with this kind of comprehension, Islam should present itself as a shady religion, a religion of compassion, it is not a religion of violence as understood by some groups, especially those who hate Islam.

E. Conclusion

The study of hadith micro-analysis found that there were 62 *riyawah*s of 'command to fight non-Muslims' hadiths, they were recorded in 8 poles of al-hadith with different narration paths and *lafadz*s. The hadith was authentic, both in the analysis of the *sanad* and in the hadith. Meanwhile, a macro analysis of hadith studies concluded that the hadith about 'command to fight non-Muslims' could not be used unless: Non-Muslims fought Muslims openly, as in the case of the Khaibar war. They had pledged to Islam after being besieged for 40 days. The two cases above could not be applied to The Unitary State of the Republic of Indonesia because Indonesia is not a religious state, but a state based on religion. Therefore, the division between Islam and infidel cannot be touted because Indonesia is included in the concept of *mu'āhadāt*, all citizens make agreements that Pancasila and the 1945 Constitution as the basis of the State. All citizens are equal under the law, they must be protected with all their blood, property, and dignity. Therefore, this study recommends to the next researcher to find correlation between the concept of *mu'ahadat* at the time of the Prophet and the concept of a unitary state in the present.

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