

The Interpretation of Hadits Prohibits Settling with Non-Muslims

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Abstract

Islam is a religion with universal teachings covering all lines of human life from various aspects. That is, that Islam has taught its people how to become real human beings as caliphs on this earth. All activities of a Muslim are arranged in two important guidelines, namely the Qur'an and Hadits. It is undeniable, that sometimes the texts of the Qur'an and Hadits are found to be contrary to Islam as the religion carrying out the mission of seclusion. However, these texts must be comprehended in their entirety and comprehensively by using their knowledge so that they gain a comprehensive understanding of a problem and do not seem to be in a hurry to conclude. In the study of hadits, the use of the knowledge Ma'ānī al-Ḥadīts becomes very important in understanding the substance and meaning of a hadits, for example the hadits prohibited from living with non-Muslims, at a glance this tradition presents Islam as an exclusive religion. But with the use of knowledge Ma'ānī al-Ḥadīts in understanding this hadits, it will get an objective conclusion, so as not to give a negative impression on Muslims.

Keywords: *Hadits, Interpretation, Tolerance, Sanad, Matan*

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Abstrak

Islam adalah agama dengan ajaran universal mencakup semua lini kehidupan manusia dari berbagai aspeknya. Artinya, bahwa Islam telah mengajarkan umatnya bagaimana menjadi manusia yang sebenarnya sebagai khalifah di muka bumi ini. Segala aktivitas seorang Muslim telah diatur dalam dua pedoman penting, yaitu al-Qur'an dan Hadis. Tidak dipungkiri, bahwa terkadang ditemukan teks-teks al-Qur'an dan Hadis terkesan bertentangan dengan Islam sebagai agama pembawa misi kerahmatan. Namun demikian teks-teks tersebut harus dipahami secara utuh dan menyeluruh dengan menggunakan ilmu alatnya sehingga mendapatkan pemahaman yang komprehensif terhadap suatu permasalahan dan tidak terkesan terburu-buru dalam menyimpulkan. Dalam kajian hadis, penggunaan Ilmu Ma'āni al-Ḥadīṣ menjadi sangat penting dalam memahami substansi dan makna sebuah hadis, contoh hadis larangan bermukim dengan non-Muslim, sekilas hadis ini menampilkan Islam sebagai agama eksklusif. Namun dengan penggunaan Ilmu Ma'āni al-Ḥadīṣ dalam memahami hadis ini, maka akan mendapatkan kesimpulan yang objektif, sehingga tidak memberikan kesan negatif terhadap umat Islam.

Kata Kunci: Hadis, Interpretasi, Toleransi, Sanad, Matan.

Introduction

Islam is a religion with a mission of freedom for the entire universe as well as the spread of love for fellow human beings and even fellow creatures of Allah Almighty. By him, Islam is very high in the values of tolerance, help, living side by side harmoniously, and dynamically between people regardless of their religion, language, race and ethnicity. This is in line with the words of the Prophet. Narrated by Imam Ahmad bin Hanbal in his *musnad*¹ "From Ibnu 'Abbas, he said; asked the Messenger of Allah.

¹ Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Musnad Ahmad bin Hanbal*, Juz: XXVI, (Beirut: Mu'assasah al-Risalah, Cet. I, 1421 H/2001 M), 16.

عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَذْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الْحَنِيفِيَّةُ السَّمْحُ
In the same book narrated with different editors:

عَنْ أَبِي أُمَامَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ مِنْ سَرَايَاهُ قَالَ: فَمَرَّ رَجُلٌ بِعَارٍ فِيهِ شَيْءٌ مِنْ مَاءٍ قَالَ: فَحَدَّثَ نَفْسَهُ بِأَنْ يُقِيمَ فِي ذَلِكَ الْعَارِ فَيَقُوَّهُ مَا كَانَ فِيهِ مِنْ مَاءٍ وَيُصِيبُ مَا حَوْلَهُ مِنَ الْبَقْلِ، وَيَتَخَلَّى مِنَ الدُّبْيَا، ثُمَّ قَالَ: لَوْ أَنِّي أَتَيْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ ذَلِكَ لَهُ فَإِنْ أَدِنَ لِي فَعَلْتُ، وَإِلَّا لَمْ أَفْعَلْ. فَأَتَاهُ فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنِّي مَرَرْتُ بِعَارٍ فِيهِ مَا يُعْوِثُنِي مِنَ الْمَاءِ وَالْبَقْلِ، فَحَدَّثْتَنِي نَفْسِي بِأَنْ أُقِيمَ فِيهِ وَأَتَخَلَّى مِنَ الدُّبْيَا. قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَمْ أَبْعَثْ بِالْيَهُودِيَّةِ وَلَا بِالنَّصْرَانِيَّةِ، وَلَكِنِّي بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَعْدُوَّةٌ أَوْ رُوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّبْيَا وَمَا فِيهَا، وَلَمُقَامٌ أَحَدِكُمْ فِي الصَّفِّ خَيْرٌ مِنْ صَلَاتِهِ سِتْرِينَ سَنَةً»

“Which religion is most loved by God Almighty? Rasulullah SAW answer a religion that is straight again tolerant.”

The same thing is confirmed in the word of God Almighty. in QS. al-Mumtahanah [60]: 8-9.

“God does not forbid you to do good and be fair to those who do not fight you in religious matters and do not expel you from your hometown. Indeed, Allah loves those who are just. Verily Allah only forbids you to make your friend those who fight you in matters of religion and drive you from your hometown, and help (others) to drive you away. Whoever makes them friends, they are the wrongdoers.”²

Ibnu Kasir in his statement stated that Allah Almighty do not forbid you from doing good and do justice to non-Muslims as long as you do not fight you because of religion, like women and weak people from them. God only forbids you from making them friends if you intend to do you, fight you and want to get you out of your country and or because they intend to work with other people to fight you.³ Because the descent of this verse is related to the religion of Qutailah who is the mother of Asma the daughter of Abu Bakr al-Siddiq who at that time had not embraced Islam. Qutailah went to her daughter by bringing a present for her, then Asma refused the gift and also refused the arrival of Qutailah (her mother) into her house. Then the verse came down as a form of order to Asma to receive gifts from her mother and allow Qutailah to enter her house. This story is narrated by Imam Ahmad bin Hanbal in his *musnad*⁴

Hadits with editors who also mean narrated by Imam al-Bukhari dalam kitab *Al-Adab al-Mufrad*. See Muhammad bin Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, *Al-Adab al-Mufrad*, Juz: I, (Beirut: DarTuq al-Najat, Cet. I, 1409 H), 108.

² Kementrian Agama RI Direktorat Jenderal Bimbingan Masyarakat Islam Direktorat Urusan Agama Islam dan Pembinaan Syariah, *Al-Qur'an Dan Terjemahnya* (T.K: PT. Sinerji Pustaka Indonesia, 2012), 803.

³ Abu al-Fida Isma'il bin Umar bin Kasir al-Qurasyi al-Basri, *Tafsir al-Qur'an al-'Azim*, Juz: VIII, (Beirut: Dar Tayyibah li al-Nasyar wa al-Tauzi, Cet. II, 1420 H/ 1999 M), 90-91.

⁴ Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Musnad Ahlmad...*, 37.

حَدَّثَنَا عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ، قَالَ: قَدِمَتْ قَتَيْلَةُ ابْنَةُ عَبْدِ الْعَزَى بْنِ عَبْدِ أَسْعَدَ مِنْ بَنِي مَالِكِ بْنِ حَسَلٍ، عَلَى ابْنَتِهَا أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ بِحَدَايَا، ضَبَابٍ، وَقِرْطٍ، وَسَمْنٍ وَهِيَ مُشْرِكَةٌ، فَأَبَتْ أَسْمَاءُ أَنْ تَقْبَلَ هَدِيَّتِهَا، وَتُدْخِلَهَا بَيْتَهَا، فَسَأَلَتْ عَائِشَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُعَاتِلُوكُمْ فِي الدِّينِ} إِلَى آخِرِ الْآيَةِ، فَأَمَرَهَا أَنْ تَقْبَلَ هَدِيَّتِهَا وَأَنْ تُدْخِلَهَا بَيْتَهَا

“Having told us ‘Amir bin Abdullah bin al-Zubair from his father, he said there had come Qutailah daughter from Abd al-‘Uzza bin’ Abd As’ad from Bani Malik bin Hasal origin to his daughter Asma’ daughter of Abu Bakr al-Siddiq with the gift of monitor lizards, dried milk and butter which at the time was still in idolatry, Asma’ refused to accept the gift and refused his mother’s arrival at his house, then ‘Aisyah asked the Prophet regarding the matter, then the verse came down and ordered him to receive a gift from his mother and also accept his mother’s arrival at his house.”

This story is quite clear that Islam is very open to communication and interaction with anyone and any group without any religious barriers, except in certain circumstances as a form of self-defense and *aqeedah*. Things like this not only apply to Islam but also other religions. This article will straighten out an understanding of some religious texts that tend to be understood intolerant if the text is only understood textually, but it is also necessary to understand the context of the hadiths revealed. But the fact is that this hadiths raises a variety of opinions from Muslim religious leaders in Manado. Interview the researcher with one of the religious leaders in Manado said:

“Saya belum mendengarkan hadis ini, hadis ini sangat berbahaya dan bertentangan dengan al-Qur’an dan hadis Nabi SAW. tapi kita harus menelaah hadis ini dengan sebaik-baiknya, apakah ini bentuk perintah yang bermakna keharusan atau bermakna kewaspadaan atautkah ini bentuk keharaman. Karena di Manado, kanan-kiri, muka-belakang kita dikelilingi oleh non-Muslim, jadi tinggal bagaimana kita mendudukan hadis ini. Oleh sebab itu hadis ini tidak bisa dipahami secara tekstual, akan tetapi hadis ini harus dikaitkan dan dihubungkan dengan dalil-dalil lain baik dari hadis itu sendiri maupun dari ayat-ayat al-Qur’an. Hadis ini bisa saja menimbulkan kesalahpahaman dari umat itu sendiri yang dapat menimbulkan sikap benci dan intoleran terhadap

Hadiths which is similar to the hadiths above, narrated by Imam al-Bukhari in his book *Ṣaḥīḥ al-Bukhari*, Chapter *ṣīlah al-mar’ah ummahā wa lahā zauj*, IV, 103:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ • حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ • عَنْ هِشَامِ بْنِ عُرْوَةَ • عَنْ أَبِيهِ • عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا • قَالَتْ قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَدَنِيَّتُهُمْ مَعَ آبَائِهِمَا • فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ أَفَأَصِلُهَا • قَالَ نَعَمْ صِلِهَا

See also *ṣaḥīḥ Muslim*, Chapter *al-nafaqah wa al-ṣadaqah*, II, 696:

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ • حَدَّثَنَا أَبُو أَسْمَاءَ • عَنْ هِشَامِ • عَنْ أَبِيهِ • عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ • قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • فَقُلْتُ: يَا رَسُولَ اللَّهِ • قَدِمْتُ عَلَى أُمِّي وَهِيَ رَاغِبَةٌ • أَفَأَصِلُ أُمِّي؟ قَالَ: (نَعَمْ • صِلِي أُمَّكَ)

agama lain”.⁵

“I have not heard of this hadits, this hadits is very dangerous and contrary to the Qur’an and the hadits of the Prophet. but we must examine this hadits as well as possible, whether this form of command means meaning or meaningfulness or is it a form of prohibition. Because in Manado, right and left, our faces are surrounded by non-Muslims, so we just have to place this hadits. Therefore this hadits cannot be understood textually, but this hadits must be linked and related to other propositions both from the hadits itself and from the verses of the Qur’an. This hadits can cause misunderstandings from the people themselves which can lead to hatred and intolerance towards other religions “.

The same view was also conveyed by one of the other Islamic religious leaders:

“Ada baiknya tidak tinggal dalam satu daerah atau kompleks untuk menjaga aqidah seorang Muslim, akan tetapi jika ia mampu menjaga dirinya dan keluarganya maka tidak ada masalah. Jadi hadits ini kita pahami dalam makna kontekstual”.⁶

“It’s better not to stay in one area or complex to keep a Muslim’s faith, but if he is able to take care of himself and his family then there is no problem. So we understand this hadits in contextual meaning “.

This hadits can have a sinful consequence for a Muslim who does not practice it because of the fact that very many Muslims live and live together with non-Muslims in a housing complex and may even generate the perception of non-Muslims themselves on the Islamic religion because of this hadits which impressed ordered his people to separate themselves from the multi-religious community, especially in Manado. Therefore, moving on from this interview, the author sees two different views from the results of the interviews of the two religious leaders above. The first, tends to reject this hadits, even though this hadits belongs to the category of hadits received. The second, tends to accept the hadits but must be understood contextually. Therefore, the author has an academic responsibility to explain this hadits comprehensively by adhering to the knowledge of *ma’āni al-ḥadīṣ* So that it can provide a good understanding to

⁵ Rizali M Noor, *wawancara*, Manado 21 November 2018.

⁶ Nasruddin Yusuf, *wawancara*, Manado 10 November 2018.

Muslims, especially Manado Muslims. Thus, a Muslim does not present Islam as an exclusive religion against other religions and does not seem to limit himself in choosing a place to live. The attitude like this could lead to the seeds of hatred towards other religions which in turn triggers intolerance and conflict. This paper will examine how the quality and interpretation of the traditions of prohibition to settle with non-Muslims, as well as critique the traditions and traditions of the hadiths, then give an interpretation of the hadiths with a science scout *Ma'āni al-Ḥadīṣ*.

The Hadiths Redaction

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- سَرِيَّةً إِلَى خَنْعَمٍ فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ الْقَتْلُ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَأَمَرَ هُمْ بِنِصْفِ الْعَقْلِ وَقَالَ (أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ). قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ (لَا تَرَأَى نَارَاهُمْ).⁷

Meaning:

“From Jarir bin Abdillah, that the Messenger of Allah. sent an expedition to Typical am then there were some people asking for protection with prostration, but the expeditionary forces immediately killed them, the news of the murder reached the Messenger of Allah. then he also ordered them to give half a ransom: “then said I was released from every Muslim living with the *Musyrik* people.” The Companions asked, “O Messenger of Allah why? He replied: “The fire of war has been seen from both of them”

Takhrij of Hadiths

The book of *Mu'jam Mufahras li Alfāz al-Ḥadīṣ al-Nabawī* become a reference in the search for this hadiths. These keywords used in the *takhrij* process *al-ḥadīṣ* is words برأ and the instructions given by us *Mu'jam al-Mufahras li Alfāz al-Ḥadīṣ al-Nabawī* is:⁸ *Abi Daud, Jihād bāb al-nahyu 'an qatl man i'taşama bi al-sujūd* hadiths no. 2647, *Al-Turmuzi, abwād al-siyar bāb mā jā'a fī karāhiyyat al-maqām baina azhuri al-musyrikīn* hadiths no. 1604, *Al-Nasa'i, kitāb al-qasāmah bāb al-qūd bighair ḥadīdah* hadiths no. 4780.

⁷ Abu Daud Sulaiman bin al-'Asy'as al-Sijistani, *Sunan Abū Dāud*, Juz: II, (Beirut: Dar al-Kitab al-Arabi, T.Th), 349.

⁸ A. J. Wensink, *Al-Mu'jam al-Mufahras li alfāz al-Ḥadīṣ al-Nabawī*, Juz: I, (London: Brill, 1936), 164.

The Structures of Sanad and Matan Hadits

Abi Daud

Jihād bāb al-naḥyu 'an qatl man i'taşama bi al-sujūd hadits no. 2647

٧٤٦٢ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَرِيَّةً إِلَى خَتَعَمٍ فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ الْقَتْلُ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَمَرَ لَهُمْ بِبِنْصَفِ الْعَقْلِ وَقَالَ (أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ). قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ (لَا تَرَأَى نَارَاهُمَا).⁹

Al-Turmuzi: *Abwād al-siyar bāb mā jā'a fi karāhiyyat al-maqām baina azhuri al-musyrikīn* hadits no. 1604

٤٠٦١ - حَدَّثَنَا هَنَّادُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى خَتَعَمٍ فَأَعْتَصَمَ نَاسٌ بِالسُّجُودِ، فَأَسْرَعَ فِيهِمُ الْقَتْلُ، فَبَلَغَ ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ لَهُمْ بِبِنْصَفِ الْعَقْلِ وَقَالَ: (أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ). قَالُوا: يَا رَسُولَ اللَّهِ، وَلِمَ؟ قَالَ: (لَا تَرَأَى نَارَاهُمَا).¹⁰

Al-Nasa'i: *Kitāb al-qasāmah bāb al-qūd bighair ḥadīdah* hadits no. 4780

٠٨٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى قَتُومٍ مِنْ خَتَعَمٍ، فَاسْتَعْصَمُوا بِالسُّجُودِ، فَفُتِلُوا فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِنْصَفِ الْعَقْلِ وَقَالَ: (إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ) ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَلَا لَا تَرَأَى نَارَاهُمَا).¹¹

⁹ Abu Daud Sulaiman bin al-'Asy'as al-Sijistani, *Sunan...*, 349.

¹⁰ Muhammad bin 'Isa bin Saurah bin Musa bin al-Dahhak al-Turmuzi, *Sunan al-Turmuzi*, Juz: IV, (Mesir: Syirkah wa Matba'ah Mustafa al-Babai al-Hilabi, Cet. II, 1395 H/1975 M), 155.

¹¹ Abu Abdirrahman Ahamad bin Syu'aib bin 'Ali al-Khurasani al-Nasa'i, *Sunan al-Nasa'i*, Juz: VI, (Hilb: al-Maktabah al-Matbu'ah al-Islamiyyah, Cet. II, 1406 H/1986 M), 109.

Critic of *Sanad*

The path of the hadiths *sanad* examined in this study is the history of Abi Daud, the explanation is:

The first thing in the study of *sanad* is the study of the connection of the next cohort and study of the aspects of the *sanad's* every narrator of the hadiths. By him, if traced the connection between *sanad* and narrators one with other narrators in the history of Abi Daud proved to have happened teacher-student relations, meaning that between one narrator and other narrators there was a direct meeting with his teacher and narrated hadiths from him. Abi Daud was a student of Hannad bin al-Sari. Next Hannad bin al-Sari was a disciple from Abu Mu'awiyah and at the same time narrated the hadiths from him. Next Abu Mu'awiyah once studied with Isma'il and narrated the hadiths from him. As Isma'il was a student of Qais and Qais it was proven that he had studied with a friend of the Prophet named from Jarir bin Abdillah. Next Jarir bin Abdillah is a friend who narrates the hadiths from the Prophet. Following are the comments of the scholars of hadiths related to the sovereignty of every narrator of the hadiths in the century of Abi Daud.

Mukharrij, Abi Daud full name is Sulaiman bin al-Asy'as bin Syadad bin 'Amr bin' Amir Abu Dawud al-Sijistani.¹² Comments of the hadiths scholars on him,¹³ first Abu Bakr al-Khallani said "*Al-Imām al-muqaddam fi zamānihi, rajulun wara*" second, Ahmad bin Muhammad bin Yasin said "*kāna ah{ad h{uffaz al-Islām li ahādīṣ Rasūlillah s}allāllahu 'alaihi wasallam wa 'ilmihī wa 'ilalihī wa sanadihī fi a'lā darajat al-Nusuk wa al-'Afāf wa al-Ṣalāh wa al-Wara.*" Third Abu Hatim said, *ahād a'immat al-dunya fiqhan wa 'ilman wa hifzan wa nusukan wa wara'an wa itqānan.* Fourth Al-Hakim said, *imām ahl al-ḥadīṣ fi 'aṣrihi.*

The positive assessment of the scholars of the hadiths related to his good shows his capacity and capability as a narrator of the hadiths which is undoubtedly great. Therefore his confession has studied and accepted the hadiths from Hanna bin al-Sari it can be ascertained the truth. Supported by *ṣiḡhat al-thana* حدثنا which is used in narrating hadiths from his teacher.

Sanad I, Hannad bin al-Sari full name Hannad bin al-Sari bin Mus'ab bin Abi Bakr bin Syibr bin Amr bin Zararah bin 'Adas bin Zaid

¹² Jamal al-Din Abi al-Hajjaj Yusuf al-Mizzi, *Tahdzib al-Kamal fi Asmā' al-Rijāl*, Juz: XI, (Beirut: Mu'assasah al-Risalah, Cet. II, 1403 H/1983 M), 355.

¹³ *Ibid.*, 364.

bin Abdillah bin Diram al-Tamimi al-Darimi Abu al-Sirri al-Kufi.¹⁴ Comments of the hadits scholars on him,¹⁵ first Abu Hamid Ahmad bin Sahal said, *sami'tu Ahmad bin Hanbal su ila 'an man naktubu bi al-Kūfah qāla 'alaikum bi Hannad*. Second Abu Hatim said, *ṣaduq*. Third, Abu 'Ubaid al-Ajiri said, *sami'tu Aba Daud wa su ila 'an Hannad faqāla Qutaibah bin Sa'ad yaqūlu mā ra'aitu Waki'an yu'azzimu ahṣadan ta'zīmahu li Hannad*. Fourth Al-Nasa'i said, *tsiqah*. The last, Ibnu Hibban said, *dzakarahu fī al-tsiqāt*.

A fairly good assessment of the scholars of hadits critics relating to his sovereignty shows his integrity as a narrator of the hadits. Thus his confession has received a hadits from his teacher named Abu Mu'awiyah can be accepted the truth through *ṣiḡhat* حَدَّثَنَا which is used in narrating the hadits from his teacher.

Sanad II, Abu Mu'awiyah full name Muhammad bin Khazin al-Tamimi al-Sa'di Abu Mu'awiyah al-Kufi.¹⁶ Comments of the hadits scholars on him,¹⁷ first Al-Ijli said, *kūfī tsiqah*. Second Ya'qub bin Syaibah said, *kāna min al-tsiqāt*. Third Al-Nasa'i said *tsiqah*. Fourth Ibnu Kharras said, *ṣaduq wa fī al-A'masy tsiqah*. Fifth Ibnu Hibban said *kāna ḥāfīzan mutqinan walākinnahu kāna murji'an*.

A fairly good comment from the critics of the hadits related to his sovereignty shows his personal capacity as a narrator of hadits. By that his confession has received the hadits from his teacher by *ṣiḡhat* عَنْ that can be accounted for.

Sanad III, Isma'il full name Isma'il bin Abi Khalid.¹⁸ Here are the comments of the hadits scholars on him.¹⁹ First, Sufyan al-Sauri said *ḥuffāz al-nās tsalatsah Isma'il bin Abi Khalid, Abd al-Malik bin Abi Sulaiman wa Yahya bin Sa'id al-Ansari*. Second Abdullah bin Ahmad bin Hanbal said *aṣaḥḥu ḥadīṣ 'an al-Sya'bi*. Third Yahya bin Ma'in said *tsiqah*. Fourth Al-Ijli said, *kūfī ṭābi'i tsiqah wa kāna rajulan ṣāliḥan*. Fifth Al-Nasa'i and Abu Hatim said *tsiqah*. The last Ya'qub Syaibah said *kāna tsiqah sabtan*.

A fairly positive assessment of the critics of the hadits critics related to his gods shows his personal capacity as a narrator of the hadits. By that his confession has received the hadits from his teacher

¹⁴ Jamal al-Din Abi al-Hajjaj Yusuf al-Mizzi, *Tahdzīb al-Kamal fī...*, 311.

¹⁵ *Ibid.*, 31.

¹⁶ *Ibid.*, 123.

¹⁷ *Ibid.*, 132.

¹⁸ Jamal al-Din Abi al-Hajjaj Yusuf al-Mizzi, *Tahdzīb al-Kamal fī...*, 69.

¹⁹ *Ibid.*, 73-75.

with *ṣiġhat* عَنَّ that can be trusted.

Sanad IV, Qais full name Qais bin Abi Hazim is called Husain bin 'Auf, 'Auf bin Abd al-Haris, Abd 'Auf bin al-Haris bin 'Auf bin Hasyisi bin Hilal bin al-Haris.²⁰ Comments of the hadiths scholars on him.²¹ First, Sufya bin 'Uyainah said *mā kāna bi al-Kuġfati ahfadun arwā 'an aṣḥābi Rasullillah sallallahu 'alaihi wasalam min Qais bin Abi Hazim*. Second Abu 'Ubaid al-Ajiri said *ajwad al-ṭābi'īn isnā dan Qais bin Abi Hazim*. Third Yahya bin Ma'in said *tsiqah, Qais awsaq min al-Zuhri wa min al-Sa'ib bin Yazid*. Fourth Ya'qub bin Abi Syaibah said *Qais min qudamā' al-ṭābi'īn wa huwa rajulun kāmil, mutqin al-riwāyah*.

A fairly positive assessment given to him by hadiths critics shows his capacity as ṭābi'i with integrity. Therefore his confession had met with one of the companions of the Prophet named Jarir bin Abdullah and narrated from him using *ṣiġhat* عَنَّ can be believed to exist.

Sanad V, Jarir bin Abdullah full name Jarir bin Abdillah bin Jabir bin Malik bin Nadr bin Sa'labah bin Jasyam bin 'Auf bin Hazaimah bin Harb bin Ali al-Bajli.²² Jarir bin Abdillah is a well-known friend of the Prophet and no one doubts his quality as a friend of the Prophet. The praise of the Prophet and his companions for him was recorded both in his sirah. By that, if he said he had narrated from the Messenger of Allah. Then there is no doubt at all.

Syu'aib al-Arnaut commented that the sanad of this hadiths *ṣaḥīḥ* but was disputed between *mauṣūl* and *irsāl*. Among those who argue about the mausoleum of the ulama is Abu Mu'awiyah, is one of the narrators involved in the narration of this hadiths, Hafs bin Ghiyas and al-Hajjaj bin Artah is reinforced by Ibnu al-Qattan argument in his book.²³ Also Ibn al-Mulqin in his book.²⁴ Al-Bani in his book also mentions that the above hadiths is the hadiths of *mauṣūl* narrated by the narrators who *tsiqah* and all the narrators are narrators in *ṣaḥīḥ* Muslims. And those who argue with the law are among them al-Bukhari in *Ilal al-Kabīr* li al-Turmuzi.²⁵ from the arguments that

²⁰ *Ibid.*, 10-11.

²¹ *Ibid.*, 13-15.

²² Ahmad bin 'Ali bin Hajar al-'Asqalani al-Syafi'i, *Al-Iṣābah fī Tamyiz al-Ṣaḥābah*, Juz: I, (Beirut: Dar al-Jil, 1412 H), 475.

²³ Abu al-Hasan Ibnu al-Qattan, *Bayān al-Wahm wa al-Iḥām*, Juz: V, (Riyad: Dar Taibah, Cet. I, 1418 H/1997 M), 421.

²⁴ Ibnu al-Mulqin Siraj al-Din Abu Hafs 'Umar bin Ali bin Ahmad al-Syafi'i al-Masri, *Al-Badr al-Munir fī Takhrij al-Aḥādīṣ wa al-Āṣār al-Wāqī'ah fī al-Syarah al-Kabīr*, Juz: X, (Riyad: Dar al-Hijrah, Cet. I, 1425 H/2004 M), 164.

²⁵ Muhammad bin 'Isa bin Saurah bin Musa al-Dahhak al-Turmuzi, *Ilal al-Kabīr*,

have been stated above, it is concluded that this hadith is the hadith of *mausul* and all the narrators are *tsiqah*.

Critic of Matan

The hadith editorial focus in the study of the hadith prohibited from settling with non-Muslims is the editorial of the hadith of Abu Daud, namely:

قَيْسٌ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- سَرِيَّةً إِلَى خَثْعَمٍ فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ الْقَتْلُ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَأَمَرَ هُمْ بِنِصْفِ الْعَقْلِ وَقَالَ (أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ). قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ (لَا تَرَأَى نَارَاهُمَا)

Recitation of the tradition of the hadith of Abu Daud, when compared with the *matan* hadiths narrated by other *mukharrij*, it is found that there are not significant differences in the structure of the sentence. But the sentence structure is almost the same as the history of Abu Daud is the history of al-Turmuzi from the same path as found in the path of the *sanad* Abu Daud.

Abu Daud hadiths no. 2647

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- سَرِيَّةً إِلَى خَثْعَمٍ فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ الْقَتْلُ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَأَمَرَ هُمْ بِنِصْفِ الْعَقْلِ وَقَالَ أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ). قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ (لَا تَرَأَى نَارَاهُمَا)

Al-Turmuzi hadiths no. 1604

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى خَثْعَمٍ فَأَعْتَصَمَ نَاسٌ بِالسُّجُودِ، فَأَسْرَعَ فِيهِمُ الْقَتْلُ، فَبَلَغَ ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ هُمْ بِنِصْفِ الْعَقْلِ وَقَالَ: (أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ). قَالُوا: يَا رَسُولَ اللَّهِ، وَمِمَّ؟ قَالَ: (لَا تَرَأَى نَارَاهُمَا)

Juz: I, (Beirut: Maktabah al-Nahdah al-Islamiyyah, Cet. I, 1409 H), 264.

It seems that there are not too many significant differences from these two narrations, the difference is only in the sentence *قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* and *بَعَثَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, the first sentence takes the verb and one ends it. Like wise in the sentence *نَاسٌ مِنْهُمْ* and *نَاسٌ*. But the significant difference lies in the history of al-Nasa'i hadiths no. 4780, as follows:

عَنْ قَيْسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى قَوْمٍ مِنْ خَثْعَمَ، فَاسْتَعْصَمُوا بِالسُّجُودِ، فَقُتِلُوا فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِصْفِ الْعَقْلِ وَقَالَ: (إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ) ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَلَا لَا تَرَأَى نَارَاهُمَا)

But in the meantime, the differences do not change the substance of the hadiths editors, in addition there is no visible ziyādah or idraj. Therefore, it can be concluded that this hadith is not indicated by *illat* or *syādz*. The diversity of *lafaz* shows that this hadith is narrated meaningfully. The positive comments of the scholars of the hadiths against each of the narrators of this hadith, show that this hadith can be justified in its validity and this tradition is classified in the category of hadiths Hasan. The diversity of the *lafaz* hadiths indicates this hadith is narrated meaningfully.

Interpretation of Hadiths

No evidence has yet been found specifically related to the prohibition of settling with non-Muslims. But if this hadith attributed to the words of the Prophet *لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَبَيْتَةٌ*, وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا it can be concluded that the hadith is narrated in times of war, coupled with the assertion sentence *لَا تَرَأَى نَارَاهُمَا* mentioned in the editorial tradition ban dwelt with non-Muslims, shows the implicit meaning of war. The narrators involved in the narration of the hadiths from Jarir bin Abdillah are narrators of *tsiqah*, but al-Bukhari, Abu Hatim, Abi Daud, al-Turmuzi and al-Daruqutni this they say that this hadith is *mursal* at Qais bin Abi Hazim.²⁶ However, there is a hadith *mausul*, which is narrated by al-Tabrani this is related to the hadith above, namely:

²⁶ Muhammad bin 'Ali bin Muhammad bin Abdullah al-Syaukani, *Nail al-Auṭār*, Juz: VIII, (Mesir: Dar al-Hadis, 1413 H/1993 M) 30.

حَدَّثَنَا أَبُو الزُّبَيْعِ رُوْحُ بْنُ الْفَرَجِ، ثنا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بْنِ مِقْلَاصٍ، ثنا يُوْسُفُ بْنُ عَدِيٍّ، ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى نَاسٍ مِنْ خَتَنَمٍ فَأَعْتَصَمُوا بِالسُّجُودِ، فَقَتَلَهُمْ فَوَدَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِصْفِ الدِّيَةِ، ثُمَّ قَالَ: (أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ أَقَامَ مَعَ الْمُشْرِكِينَ، لَا تَرَاءَى نَارَاهُمَا)²⁷

The meaning of the sentence *أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُتَمِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ*²⁸ is an order to leave a settlement or a non-Muslim majority population.²⁸ According to ibn Hajar the teaching of this hadits is addressed to Muslims who feel insecure about their religion if they remain in a region or settlement inhabited by a majority of non-Muslims.²⁹ The sentence *لَا تَرَاءَى نَارَاهُمَا* is a figurative meaning that a Muslim should not live in a territory or settlement controlled by a non-Muslim if there is hostility or war between the two. Because this will endanger security and harm the Muslims, therefore the Messenger of Allah. in his statement he said I was free from every Muslim living with non-Muslims. Therefore the Messenger of Allah. ordered the Muslims to migrate and leave the territory of the *Musyrikîn*. But after conquering the city of Mecca by the Muslims the Messenger of Allah said,³⁰ "From Ibn Abbas that the Messenger of Allah said: There is no migration after fath of Mecca, but what remains is *jihād* and intention, if you are commanded to *jihād*, then depart for *jihād*."

With this hadits, it is understood that after the Muslims got a sense of security from the disruption of the *Musyrikîn* of Mecca at that time, the Messenger of Allah. Allowing Muslims to live side by side and neighbor with the *Musyrikîn* in Mecca specifically and in general it is understood that they may live with followers of any religion and anywhere as long as there is no interference. If this hadits is related to the current context, then the meaning is wherever Muslims are in

²⁷ Sulaiman bin Ahmad bin Ayyub Abu al-Qasim al-Tabrani, *Al-Mu'jam al-Kabîr*, Juz: IV, (Kairo: Maktabah ibnu Taimiyyah, Cet. II, T.Th), 114.

²⁸ Muhammad bin Isma'il bin Salah bin Muhammad al-Husni al-Kahlani al-San'ani, *Subul al-Assalâm*, Juz: II, (Kairo: Dar al-Hadis, T.Th), 462.

²⁹ Ahmad bin 'Ali bin Hajar al-'Asqalani, *Fath al-Bārî*, Juz: VI, (Beirut: Dar al-Ma'rifah, 1379H), 39.

³⁰ Muhammad bin Isma'il Abu Abdillah al-Bukhari al-Ju'fi, *Al-Adab...*, Juz: IV, (Beirut: Dar Tuq al-Najat, Cet. I, 1422), 23.

this world, if they get pressure and discomfort in carrying out their *syari'ah* religion, then it is obligatory for them to emigrate to a safer and more comfortable place to be able to practice the *syari'ah* religion without any interference, pressure and intimidation either from the local government or from the community in general. Whether it emigrates to a Muslim-majority country or to a non-Muslim majority country, like many cases that have occurred in Muslim minority countries, such as *Rohingya* in Myanmar and ethnic Uighurs in China and or minority Muslims in general. The same is true for Muslims who live in areas of the majority of non-Muslims in Indonesia such as in Manado. For example, if there is a conflict between Muslims and Christians, for example, it is obligatory for every Muslim to leave their residence and choose a place where the majority of Muslims live in order to avoid things that can harm and harm Muslims and as a form of prophetic hadits, namely migrate. But on the contrary, if there are no conflicts, disturbances and the like and Muslims feel safe carrying out their obligations as Muslims, then Muslims are free to live, settle and co-exist with the majority non-Muslim communities wherever they are, so the hadits”:

(لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفِرْتُمْ فَانْفِرُوا)

become *takhṣiṣ* to the generality of hadits,

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ

There are several traditions related to this hadits, including:

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَمَّا بَعْدُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ)³¹

“From Samurah bin Jundub said that the Messenger of Allah. has said «whoever associates with an Musyrik and lives with him, then indeed he is like the *Musyrik*”.

عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا تُسَاكِنُوا الْمُشْرِكِينَ، وَلَا تُجَامِعُوهُمْ، فَمَنْ سَاكَنَهُمْ أَوْ جَامَعَهُمْ فَلَيْسَ مِنَّا) هَذَا حَدِيثٌ صَحِيحٌ عَلَى

³¹ Abu Daud Sulaiman bin al-'Asy'as al-Sijistani, *Sunan Abū Dāūd*, Juz: III..., 93.

شَرَطِ الْبُخَارِيِّ، وَلَمْ يُخَرِّجَاهُ^{٣٢})

“From *Samurah ra*, from the Prophet. Have said: Do not live with the *Mushrik* people and do not associate with them, whoever lives and associates with them, then not from our group”.

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ مَا أَتَيْتَكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِ هِنَّ لِأَصَابِعِ يَدَيْهِ، أَلَّا آتِيكَ، وَلَا آتِيَ دِينِكَ، وَإِنِّي كُنْتُ أَمْرًا لَا أَعْقِلُ شَيْئًا، إِلَّا مَا عَلَّمَنِي اللَّهُ وَرَسُولُهُ، وَإِنِّي أَسْأَلُكَ بِوَجْهِ اللَّهِ عَزَّ وَجَلَّ بِمَا بَعَثَكَ رَبُّكَ إِلَيْنَا؟ قَالَ: (بِالْإِسْلَامِ) قَالَ: قُلْتُ وَمَا آيَاتُ الْإِسْلَامِ؟ قَالَ: (أَنْ تَقُولَ: أَسْلَمْتُ وَجْهِي إِلَى اللَّهِ عَزَّ وَجَلَّ، وَتَحْلِيَّتُ، وَتَقْيِيمَ الصَّلَاةِ، وَتَثْوِيَةَ الزَّكَاةِ، كُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ أَخْوَانٌ نَصِيرَانِ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْ مُشْرِكٍ بَعْدَ مَا أَسْلَمَ عَمَلًا، أَوْ يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ)^{٣٣}

“Having told us Muhammad bin ‘Abd al-A’la, said, had told us al-Muṭamar, said, I have heard Bahz bin Hakim, he told me from his father from his grandfather, he have said (O Nabiyullah I did not come to you until I swear as much (the number of fingers of his hand) that I will not come to you and neither embrace your religion. And verily I am now one who knows nothing except what Allah and His Messenger taught me, I ask you because of Allah Almighty, with what did Allah send you to us? Rasul answered (with Islam). He said, I asked again “what are the Islamic signs? Rasulullah saw. say let you surrender to Allah by giving up all forms of polytheism and establishing prayer, giving alms. Every Muslim and the other Muslim is forbidden because they become brothers and sisters. Allah Almighty will not accept a *Musyrikīn* charity who has converted to Islam until he leaves the city of the *Musyrikīn* and moves to an Islamic country”.

The sentence *مِنَّا فَلَيْسَ* in the narrative of Abi Daud and *مِثْلُهُ فَإِنَّهُ* in the history of al-Hakim is an emphasis on the prohibition of settling with non-Muslims and it is an obligation for every Muslim to stay

³² Abu Abdillah al-Hakim Muhammad bin Abdullah bin Muhammad bin Nu’aim bin al-Hakim al-Naisaburi, *Al-Mustadrak ‘alā al-Ṣaḥīḥaini*, Juz: II, (Beirut: Dar al-Kutub al-‘Ilmiyyah, Cet. I, 1411 H/1990 M), 154.

³³ Abu Abdirrahman Ahmad bin Syu’aib bin Ali al-Khurasani al-Nasa’i, *Sunan al-Nasa’i*, Juz: V..., 82.

away from them. This hadith is a warning to Muslims wherever they are, if they feel insecure and comfortable in carrying out their religious *syari'a*, it is obligatory for them to move to a safer place, because if not then Rasulullah saw. Detach themselves from them and there is a consequence of sin for those who disobey the orders of Rasulullah saw. As the meaning of the editions of the hadiths above and as mentioned in QS. Al-Nisa' [4]: 140. "And don't sit down with them, so they enter another conversation. For verily (if you do this) you must be the same as them".³⁴

It seems very clear that the order to emigrate to every Muslim when they no longer have security and cannot carry out their worship freely, then the order to migrate is obligatory and absolute for them as mentioned in the hadiths above. And specifically the *Hijrah* order has also been mentioned in QS. Al-Nisa' [4]: 97. along with the consequences that accompany the verse;

"Indeed, those who are converted by angels in a state of self-abuse, the Angel asks "in what circumstances are you?" They replied "are we oppressed people in the land (Mecca)". The Angels said "is not the earth of God so vast, that you can emigrate to the earth" those places in hell, Hell and the land is the worst place to return".³⁵

The related hadiths mentioned above are considered by Muslims when the situation is not safe for them. But if the situation is safe, then communication, interaction and brotherhood rights of fellow human beings must still be maintained and upheld as a society order that has been built by the Messenger of Allah. In Medina different religious communities can coexist, respect each other and carry out their respective religious orders.

Conclusion

Hadiths must be understood comprehensively to get the right conclusions, both from the textual aspects, the inter-text and the context known as the approach *ma'arifi al-hadith*. Thus we will not rush to reject the hadiths which seems contrary to the Qur'an and other traditions. Like the hadiths discussed in this article, at a glance this tradition seems to limit the space for Muslims to coexist with non-

³⁴ Kementrian Agama RI Direktorat Jenderal Bimbingan Masyarakat Islam Direktorat Urusan Agama Islam dan Pembinaan Syariah, *Al-Qur'an...*, 132.

³⁵ *Ibid.*, 123.

Muslims, which is contrary to the teachings of Islam that carry the mission of freedom for fellow human beings even for fellow creation of Allah SWT. Therefore, with the *ma'ānī al-ḥadīs* in understanding the hadiths of the prohibition to settle with non-Muslims, it is concluded that this hadith was delivered by the Prophet at the time of the war at that time. This became reasonable said by the Prophet to avoid Muslims from oppression and affixing which was based on hatred towards Muslims at that time. So looking at the context of this hadith is said to be a way to understand hadiths intact and wise. If this hadith is drawn to the context now it is irrelevant, but if things happen that lead to the suppression and killing of Muslims by non-Muslims, then this hadith is very relevant to practice as a form of experience from Allah's command to emigrate. It is suggested that when we find the Hadiths *maqbul* and that status *ṣaḥīḥ* and *ḥasan* which is in conflict with the Qur'an and the traditions of the other Prophets who have the status *maqbul*, then do not rush to refuse the hadiths because of course the Messenger of Allah. when saying the hadiths there must be a purpose and a reason. Because it is possible to reject the hadiths of the Prophet without deep clarification can be classified in the category of inkar *al-sunnah*. For the hadiths observers, of course this becomes obligatory for him to be more careful in rejecting and accepting hadiths as an academic responsibility which has a concern in the field of hadiths. At the same time it has a big responsibility to understand the community in relation to this matter, considering that there are many circulating in the midst of a society of understanding that tends to understand hadiths only textually.

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