The Interpretation of Hadits Prohibits Settling with Non-Muslims

Muhammad Imran
UIN Alauddin Makassar
Email: muhammedimran@iain-manado.ac.id

Arifuddin Ahmad
UIN Alauddin Makassar
Email: arifuddinelbuqisy@gmail.com

Abustani Ilyas
UIN Alauddin Makassar
Email: abustaniilyas66@gmail.com

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-Ḥadīths 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-Ḥadīths 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
Abstrak


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 musnad1 “From Ibn ‘Abbas, he said; asked the Messenger of Allah.

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

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 host 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.

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 Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, Musnad AhÂfmad... , 37.
“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 \textit{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 hadits revealed. But the fact is that this hadits raises a variety of opinions from Muslim religious leaders in Manado. Interview the researcher with one of the religious leaders in Manado said:


\textit{Hadits which is similar to the hadits above, narrated by Imam al-Bukhari in his book} \textit{Sahih al-Bukhari, Chapter silah al-mar`ah ummah wa lahā zauj, IV, 103}:

\begin{quote}
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَكَّةٍ فِ عَهْدِ قُرَيْشٍ، إِذْ عَاهَدَهُمْ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّ اللُّ عَلَيْهِ وَسَلَّمَ، يَا رَسُولَ اللَّهِ صَلَّ اللُّ عَلَيْهِ وَسَلَّمَ وَمُدَّتِهِمْ مَعَ أُمِّي وَهِيَ رَاغِبَةٌ، فَقَالَتْ: يَا رَسُولَ اللهِ صَلَّ اللُّ عَلَيْهِ وَسَلَّمَ أَفَأَصِلُ أُمِّي؟ قَالَ: (نَعَمْ، صِلِي أُمَّكِ)
\end{quote}

See also \textit{sahih Muslim}, Chapter al-na\={a}fah wa al-\={s}adaqah, II, 696:

\begin{quote}
وَحَدَّثَنَا أُبُو كُرَيْبٍ مَّمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أُبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسَّاءَ بِنْتِ أَبِ بَكْرٍ، قَالَتْ: أَفَأَصِلُ أُمِّي وَهِيَ رَاغِبَةٌ؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ صَلَّ اللُّ عَلَيْهِ وَسَلَّمَ: قَدِيمَتُ علٰي أمي وَهِيَ رَاغِبَةٌ، فَأَصِلُ أمي؟ قَالَ: (نَعَمْ، صِلِي أُمَّكِ)
\end{quote}
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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 hadis ini kita pahami dalam makna kontekstual".  

"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

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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 hadits, then give an interpretation of the hadits with a science scout Ma‘āni al-Ḥadīṣ.

The Hadits Redaction

The book of Mu’jam Mufahras li Alfāz al-Ḥadīṣ al-Nabawī become a reference in the search for this hadits. These keywords used in the takhrīj process al-ḥadīṣ is words بَأْرَأَ يَبُأْرَأَةَتْ بَأْرَأَةَتْ بَأْرَأَةَتْ بَأْرَأَةَتْ بَأْرَأَةَتْ بَأْرَأَةَتْ Bār’-rā’-rā’-rā’-rā’-rā’ 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 ʿam la taṣama bi al-suṣūd hadits no. 2647, Al-Turmuzi, abwād al-siyaw bāb mā jā’a fi karāhiyyat al-maṣāmā baih aslhu al-musyrikiḥ hadits no. 1604, Al-Nasā’i, kitāb al-qasāmah bāb al-qūd bighair ḥadīdah hadits no. 4780.

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”

Takhřīj of Hadits


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The Structures of Sanad and Matan Hadits

Abi Daud

Jihād bāb al-nahyu ‘an qatl man i’taşama bi al-sujūd hadits no. 2647

462 - حَدَّثَنَا هَنَّانُ بْنُ السَّرِىِّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْعَاهِلٍ عَنْ قَيْسِ عَنْ جَرِيرٍ بْنِ عَبْدِاللَّهِ قَالَ، بَعْثَ رَسُولُ اللَّهِ صَلَّى الله عليه وسلم - صلى الله عليه وسلم - سَرِىَّةً إِلَى خَثْعَمٍ فَأَغْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ القَتْلُ - قَالَ: فَبَلَغَ ذَلِكَ النَّبِيّ صلى الله عليه وسلم - صلى الله عليه وسلم - فأَمَرَ لَُمْ بِنِصْفِ الْعَقْلِ وَقَالَ: (أَنَا بَرِيءٌ مِّنْ كُلِّ مُسْلِمٍ يُقِيمُ بَينَهَا أَظْهُرِ الْمُشْرِكِينَ). قَالَوْا: يَا رَسُولُ اللَّهِ، لَِ قَالَ: (لَ تَرَاءَى نَارَاهَا). 

Al-Turmuzi: Abwa bāb mā jā’a fi karāhiyyat al-maqām baina azhuri al-musyriki hadits no. 1604

461 - حَدَّثَنَا هَنَّانُ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْعَاهِلٍ عَنْ قَيْسِ عَنْ جَرِيرٍ بْنِ عَبْدِاللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ سَرِىَّةً إِلَى خَثْعَمٍ فَاعْتَصَمَ نَاسٌ بِالسُّجُودِ، فَقُتِلُوا فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِنِصْفِ الْعَقْلِ وَقَالَ: (إِنِّي بَرِيءٌ مِّنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ) ثُُّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: (أَلَ لَ تَرَاءَى نَارَاهَا). 

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

4780 - أَخْبَرَنَا مَُمَّدُ بْنُ الْعَلَاء، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ إِسْعَاهِلٍ عَنْ قَيْسِ، عَنْ جَرِيرٍ بْنِ عَبْدِاللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ سَرِىَّةً إِلَى قَوْمٍ مِنْ خَثْعَمٍ فَاسْتَعَصَمُوا بِالسُّجُودِ، فَقُتِلُوا فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِنِصْفِ الْعَقْلِ وَقَالَ: (أَيُّوْرِيٌّ مِّنْ كُلِّ مُسْلِمٍ مُّعَ تُشْرِكٍ) ثُُّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: (أَلَ لَ تَرَاءَى نَارَاهَا). 

9 Abu Daud Sulaiman bin al-‘A’sy’as al-Sijistani, Sunan... 349.
Critic of Sanad

The path of the hadits 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 satan’s every narrator of the hadits. 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 hadits 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 hadits from him. Next Abu Mu’awiyah once studied with Isma’il and narrated the hadits 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 hadits from the Prophet. Following are the comments of the scholars of hadits related to the sovereignty of every narrator of the hadits 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 hadits scholars on him, 13 first Abu Bakr al-Khallani said “Al-Imām al-muqaddam fī zamānīhi, rajulun wara’” second, Ahmad bin Muhammad bin Yasin said “kāna ahl ad ḥuffaz al-Islām li ahādiṣ Rasūlillah sallallahu ‘alaihi wasallam wa ḫīlan wā sanadihi fī a’lā darajat al-Nusuk wa al-‘Afāf wa al-Ṣaḥā wa al-Wara.’ Third Abu Hatim said, ahad a’immat al-dunya fiḏhan wā ‘ilmān wa ḥifzan wa nusukan wa warān wa ṭaqānan. Fourth Al-Hakim said, imām ahl al-ḥadīṣ fī ‘asrihi.

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

13 Ibid., 364.

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 šīgah حدثنا which is used in narrating the hadits from his teacher.


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 šīgah which can be accounted for.

Sanad III, Isma’il full name Isma’il bin Abi Khalid. Here are the comments of the hadits scholars on him. First, Sufyan al-Sauri said ḥuffaẓ 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 aṣahhu hadīṣ ‘an al-Sya’bi. Third Yahya bin Ma’in said tsiqah. Fourth Al-Ijli said, kuﬁ tābi’ī tsiqah wa kāna rajulan šāliḥan. 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

15 Ibid., 31.
16 Ibid., 123.
17 Ibid., 132.
19 Ibid., 73-75.
with šigḥat ʿaḥn that can be trusted.

Sanad IV, Qais full name Qais bin Abu 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 hadits scholars on him.21 First, Sufya bin ‘Uyainah said mā kāna bi al-Kuṭbāt aḥlabun arwā ‘an ašhāb Rasulillah sallallahu ṣallallahu ‘alaihi wasalam min Qais bin Abi Hazim. Second Abu ‘Ubaid al-Ajiri said ajwad al-ṭābi‘īn islāh 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 quḍāmā’ al-ṭābi‘īn wa ḥuwa ṭaḥalun kāmil, mutqin al-riwāyah.

A fairly positive assessment given to him by hadits critics shows his capacity as t}abi‘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 šigḥat ʿaḥn 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 hadits šahīḥ but was disputed between mauṣūl and ʿirsāl. 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 hadits, Hafs bin Ghiyas and al-Hajjaj bin Artah is reinforced by ibnul-Qattan argument in his book.23 Also ibn al-Mulqin in his book.24 Al-Bani in his book also mentions that the above hadits is the hadits of mauṣūl narrated by the narrators who tṣiqah and all the narrators are narrators in š aḥīḥ 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.
25 Muhammad bin ‘Isa bin Saurah bin Musa al-Dahhak al-Turmuzi, Ilal al-Kabīr,
have been stated above, it is concluded that this hadits is the hadits of *mausul* and all the narrators are *tsiqah*.

Critic of Matan

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

Recitation of the tradition of the hadits of Abu Daud, when compared with the *matan* hadits 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 hadits no. 2647**

**Al-Turmuwash hadits no. 1604**

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It seems that there are not too many significant differences from these two narrations, the difference is only in the sentence 

`قال بعث رسول الله صلى الله عليه وسلم` and `أنا رسول الله صلى الله عليه وسلم بعث`; the first sentence takes the verb and one ends it. Like wise in the sentence 

`فولوا فقضى رسول الله صلى الله عليه وسلم ينصف العقل` and `فاستعصموا بالسجود، فقضى رسول الله صلى الله عليه وسلم ينصف العقل`.

But the significant difference lies in the history of al-Nasa’i hadits no. 4780, as follows:

خَثـْعَمَ، إِلَ قـَوْمٍ مِنْ عَنْ قـَيْسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بـَعَثَ سَرِيَّةً رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنِصْفِ الْعَقْل فَقُتِلُوا فَقَضَى، فَاتـَّسـَعَمُوا بِالسُّجُودِ، وَقَالَ: (إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ لَّ تَرَاءَى نَارَاهَُا)

(لا أُفْتَرِى نَارًا)

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

**Interpretation of Hadits**

No evidence has yet been found specifically related to the prohibition of settling with non-Muslims. But if this hadits attributed to the words of the Prophet it can be concluded that the hadits is narrated in times of war, coupled with the assertion sentence mentioned in the editorial tradition ban dwelt with non-Muslims, shows the implicit meaning of war. The narrators involved in the narration of the hadits 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 hadits is *mursal* at Qais bin Abi Hazim. However, there is a hadits *mausūl*, which is narrated by al-Tabrani this is related to the hadits above, namely:

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The meaning of the sentence 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 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 Musyrikin. But after conquering the city of Mecca by the Muslims the Messenger of Allah said; “From Ibn Abbas that the Messenger of Allah said: There is no migration after fath of Mecca, but what remains is jihaḍ and intention, if you are commanded to jihaḍ, then depart for jihaḍ.”

With this hadits, it is understood that after the Muslims got a sense of security from the disruption of the Musyrikin of Mecca at that time, the Messenger of Allah. Allowing Muslims to live side by side and neighbor with the Musyrikin 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

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”:

لا هجرة بعد الفتح ولكنجهاد وبيعة وإذا استضفتم فانتفروا

become takhşis to the generality of hadits,

أنا برئ من كل مسلم يقيم بين أظهر المشركون

There are several traditions related to this hadits, including:

عن سُرَى بن جُنْدُب، أما بعد قال رسول الله صلى الله عليه وسلم: (من جامع المشرك وسكن مغة فإنه مثلك)

"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».

عن سنة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: (لا تساهموا المشركين، ولا تجامعوه، فمن ساكنهم أو جامعهم فليس منا» هذا حديث صحيح على

31 Abu Daud Sulaiman bin al-'Asy'as al-Sijistani, Sunan Abü Dāūd, Juz: III…, 93.
“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”.

"Having told us Muhammad bin 'Abd al-A'la, said, had told us al-Mut-tamar, said, I have heard Bahz bin Hakim, he told me from his father from his grandfather, he have said (O Nabiyyulah 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 Musyrikin charity who has converted to Islam until he leaves the city of the Musyrikin and moves to an Islamic country”.

The sentence مِمَّا ْفَلِيَتْنَ in the narrative of Abi Daud and 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

away from them. This hadits 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 Rasullah 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 hadits 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 hadits 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 hadits 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**

Hadits 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’aání al-*hadîs*. Thus we will not rush to reject the hadits which seems contrary to the Qur’an and other traditions. Like the hadits discussed in this article, at a glance this tradition seems to limit the space for Muslims to coexist with non-


\(^{35}\) *Ibid.*, 123.
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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 hadits of the prohibition to settle with non-Muslims, it is concluded that this hadits 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 hadits is said to be a way to understand hadits intact and wise. If this hadits 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 hadits is very relevant to practice as a form of experience from Allah’s command to emigrate. It is suggested that when we find the Hadits maqbuł 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 maqbuł, then do not rush to refuse the hadits because of course the Messenger of Allah. when saying the hadits there must be a purpose and a reason. Because it is possible to reject the hadits of the Prophet without deep clarification can be classified in the category of inkar al-sunnah. For the hadits observers, of course this becomes obligatory for him to be more careful in rejecting and accepting hadits as an academic responsibility which has a concern in the field of hadits. 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 hadits only textually.

Bibliography


