



CRITICAL ANALYSIS HADITH OF WAR: BETWEEN HISTORICAL CONTEXT AND CONTEMPORARY RELEVANCE

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Abstract: Perceptions that associate Islam with acts of violence have been the subject of protracted debate. This article delves deeper into this issue while emphasizing the significance of analyzing religious texts' historical context and interpretation. The research adopts the methods of *talāzum* and *al-takhrīj* to interpret the traditions to understand their meaning and veracity. By detailing the understanding of the traditions of jihad in Islam, it can be asserted that the act of killing can only be justified in the context of war and self-defense. This understanding is critical to clarifying false claims regarding the use of violence in Islam. A concrete example of the justified understanding can be seen in the decisive action taken by Abu Bakr in the face of rebellion. However, in the contemporary era, acts of radicalism that involve killing contradict the concept of jihad presented by the scholars of *Ahl al-Sunnah*. It also violates the law, humanitarian principles, and ethics. This article discusses why educative approaches and intercultural dialogue are considered more effective solutions for countering extremism and achieving peace in a diverse global society.

Keywords: *Countering extremism, Jihad, War, Extremism.*

INTRODUCTION

The connection between terrorism and Islam often appears in a historical context, such as the beheading of Samuel Paty in France in 2020 (Joshi, 2021). Some orientalists and researchers have put forward claims that link Islam to violence, and these claims are often based on their observations of war Hadiths and historical records that do not always paint a positive picture of the religion. Such claims have sparked a long debate about the relationship between Islam and acts of terrorism and how the history and texts of the religion can be adequately understood. One of the most frequently cited Hadith is;

عن عمر بن الخطاب وابنه عبد الله وأبي هريرة رضي الله عنهم مرفوعاً: أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى

'Umar ibn al-Khattāb and his son 'Abdullāh and Abu Hurayrah *raḍiyallāhu 'anhum* reported that the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam* said: "I have been commanded to fight the people until they testify that there is no god but Allah *Subḥānahu wa Ta'ālā* and that Muhammad is the Messenger of Allah *Subḥānahu wa Ta'ālā*, establish prayer, and pay alms. If they do so, then they are protected from me by their blood and property except by the right of Islam, and their account will be with Allah *Ta'ālā*.

From the Hadith above, historical records indicate that Abu Bakar utilized this Hadith as the basis of his argument against the group that refused to pay zakat. In this context, Abu Bakar judged that individuals who declined to pay zakat were equivalent to those actively opposing the teachings of Islam. Therefore, according to Abu Bakar's viewpoint, such actions warranted a proportional response, including efforts to combat or oppose the refusal to pay zakat. The approach adopted by Abu Bakar reflects his strong commitment to the fundamental principles of Islam, among which is the implementation of zakat as a crucial pillar of the religion. To Abu Bakar, zakat was not merely an individual obligation and an inseparable foundation for constructing a fair and just social structure within the Muslim community.

Beyond being an individual issue, the refusal to pay zakat, in Abu Bakar's perspective, was considered a violation of broader religious obligations and collective social rights. This stance aligns with Abu Bakar's view on zakat's significance in ensuring fair distribution and economic justice within the Muslim community. (Munawir, 2021).

However, the religious texts and Abu Bakar's behavior alone without a complete understanding of what they encompass will only lead to a problematic understanding. Thus, it is necessary to dig deeper and think critically about whether the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam* taught his followers to use violence as the primary means of spreading the religion of God, as practiced by the Islamic State of Iraq and Syria (ISIS). Answering this question requires carefully analyzing religious texts' historical context and interpretation. This involves a deep understanding of the situation and time in which the Hadith was uttered and how it has been understood and interpreted by scholars throughout Islamic history.

METHOD

The study adopts a qualitative approach that collects and analyzes data through hadith texts, scholarly literature, and scholarly views (Nurhasanah et al., 2021). This study adopts a qualitative approach that collects and analyzes data from hadith texts, scientific literature, and scholars' views (Nurhasanah et al., 2021). In conducting research, Muslim scholars have developed several essential rules that form the basis of hadith studies. One of the main rules in the study of narrations and propositions is quoting validly and claiming statements based on logical arguments. These principles became the basis for various hadith sciences, such as *mustalah al-hadith* (the science of hadith terminology), *al-jarḥ wa al-ta'dil* (the science of ranking hadith narrators), *tarājim al-rijal* (biographies of hadith narrators), and *al-takhrīj* (the compilation of Hadith sanads).

From these sciences, Muslim scholars could identify the degree of truthfulness of a report and distinguish between authentic and not. In addition, this principle also led to the

methods of *talāzum* (comparison) and *qiyas* (analogy), which are used to prove the truth of a claim in the Hadith. However, in the context of this study, we will focus on a few specific methods of Hadith authentication. This is because discussing all these methods is not the main focus of this article, but only as a support before entering into further discussion. Therefore, the author uses the method of *talāzum* in analyzing the meaning in the Hadith text and the method of *al-takhrīj* to prove its veracity.

The *talāzum* method is used to understand and analyze the meaning of the hadith text. Meanwhile, the *al-takhrīj* method serves to authenticate the Hadith. One of the essential functions of the science of *al-takhrīj* is to find the supporting traditions that can serve as a *shahid* (support) or *mutaba'ah* (correspondence) for a particular tradition. Thus, traditions that initially have a weak degree can become stronger if supporting traditions are found.

In the science of *al-takhrīj*, several methods are used in its application. First, by finding out the top narrator of a narration. Second, through the prefix of the text of a tradition. Thirdly, using the striking phrases of a tradition, i.e., those rarely used or repeated. Fifth, through knowledge of the theme of the Hadith. In the context of this study, the author chose to use the third method of finding the striking phrase of a Hadith. The reference used in this study is Winsink's *al-Mu'jam al-Mufahras li Alfādhi al-Hadīth al-Nabawi* (Arnt Jan, 1937), which helps in finding the striking phrases of the traditions under study.

FINDING AND DISCUSSION

Identification of Hadith Validity

Takhrīj al-Hadīth

In the early history of Islam, there was a challenging situation during the time of the first caliphs after the death of the Prophet *Ṣallallahu 'Alayhi Wa Sallam*. One of the critical events recorded in history was the issue of Arabs who had previously embraced Islam but later apostatized or refused some religious obligations, such as the payment of zakat. In response to this challenge, a discussion occurred between two significant figures, Abu Bakr and 'Umar ibn al-Khattāb. Their debate about dealing with those who refused to pay zakat reflected a deep understanding of Islamic religious principles and leadership responsibilities. The following conversation between Abu Bakr and 'Umar reflects their thinking at the time:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ الرَّهْرِيِّ، أَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاسْتُخْلِيفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ، إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ؟"، فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ، لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ، مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، قَالَ: فَعَرَفْتُ أَنَّهُ الْحَقُّ

Qutaibah ibn Sa'id told us, Laith ibn Sa'id told us from 'Uqail from al-Zuhri, he said: 'Ubaidillah bin 'Abdillah bin 'Utbah bin Mas'ud reported to me from Abu Hurayrah, who said: When the Messenger of Allah *Subhānahu wa Ta'ālā* died, and Abu Bakr became the Caliph after him, and the disbelievers appeared among some Arabs, 'Umar ibn al-Khattāb said to Abu Bakr: How can you fight them when the Messenger of Allah *Subhānahu wa Ta'ālā* has said: I was commanded to fight the people until they testify that

there is no god but Allah *Subhānahu wa Ta'ālā*. Moreover, whoever says there is no god but Allah, then his blood and property are under my protection, except (if they violate) the laws of Islam. As for the reckoning of their deeds with Allah? So Abu Bakr said: By Allah, I will fight those who separate prayer and zakat, while zakat is the right of wealth. By Allah, if they refuse to pay zakat as they did during the time of the Messenger of Allah, then I will fight them. Then 'Umar ibn al-Khattāb said: By Allah, I did not see Abu Bakr unless Allah had expanded his chest, then I realized that it was true (Abū Dāwūd, 1979, no. 1556).

From the above narration, the author chose to use the phrase "عصم" as a keyword to search for Hadiths that are consistent with the Hadith. As a result, several Hadiths were found in the books of Ṣaḥīḥ Bukhari, Ṣaḥīḥ Muslim, Sunan al-Tirmīdhī, Sunan Abū Dāwūd and Sunan al-Nasā'ī (Arnt Jan, 1937). The Hadiths are as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسْتَدِيُّ، قَالَ: حَدَّثَنَا أَبُو رَوْحٍ الْحَرَمِيُّ بْنُ عُمَارَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بِمَعْنَى

Hannad told us that Abu Mu'āwiyah said from al-A'mash from Abu Thālih from Abu Hurayrah, and The Messenger of Allah said: *bi ma'nā*.

أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى، وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بِمَعْنَى

Yunus ibn 'Abd al-A'lā reported to us, and it was recited to al Hārith ibn Miskīn while I heard from Ibn Wahb that he said: Yunus informed me from Ibn Shihab, who said Sa'īd ibn al-Musayyab told me that Abu Hurayrah reported that the Messenger of Allah said: *bi ma'nā*.

"*bi ma'nā*" means that the Matan of the Hadith is by the meaning found in the Hadith described earlier.

أَخْرَجَهُ الْإِمَامُ مُسْلِمٌ مِنْ طَرِيقِ قُتَيْبَةَ بْنِ سَعِيدِ الثَّقَفِيِّ بِهِ وَبِمِثْلِهِ.

Imam Muslīm narrates it through the route of Qutaibah ibn Sa'īd bihi wa bi mitslih (al-Ḥusayn, 2010, no. 20).

The term "*bihi*" refers to the phrase used to indicate the narrator's agreement with the previous narration, which is the Hadith narrated by Imam Abū Dāwūd. The term "*bimithlih*" refers to the phrase used to indicate the similarity of the text in both words and meaning with the previous narration.

Thus, the presence of the sahid and mutaba'ah found in Abū Dāwūd's sanad through the route of Qutaybah ibn Sa'īd can confirm the veracity of the Hadiths similar to the Hadith-both in letter and meaning and in meaning only, especially the sahid recorded in the Hadith narrated by Imam Bukhārī and the *mutaba'ah* in the narration of Imam Muslim, both of which have a high level of validation. In addition, the above Hadith has a *Shahīd* from Imam Tirmīdhī and Imam Nasā'ī.

Hadith Content Analysis

After investigating the veracity of the Hadith above, an in-depth analysis of its meaning can proceed using the method of *talāzum*. In the context of analyzing the meaning of the Hadith, some critical aspects can be outlined.

First, the word "*umirtu*" (I am commanded). The word indicates the existence of "the one who commands" and "the one who is commanded." The "one who commands" is none other than Allah because no one commands the Messenger of Allah except Allah. Therefore, the lafaz indicates that the Messenger was commanded by Allah *Subhānahu wa Ta'ālā* (al-'Asqalānī, n.d.). Meanwhile, it is impossible for a messenger to say something that contradicts his message, in this case, the Qur'an. He is untrustworthy if he says something that contradicts his message, and a messenger cannot possess this trait. Therefore, the Prophet's *Ṣallallahu 'Alayhi Wa Sallam* behavior cannot contradict the Qur'an. Therefore, this discussion will also include verses from the Qur'an as an effort to understand the Hadith as a whole.

Second, the word *uqātīla* (to fight). The word is derived from the *wazan* "*ufāilu*," which indicates the meaning of rivalry. Moreover, the word is not used except as a form of resistance. Therefore, the word is not the same as *aqtulu* (killing), which is only done by a subject. This is in line with what al-Hafidh Ibn Hajar quoted from Imam Ibn Daqīq: "The permissibility of (warfare) does not necessitate the permissibility of *qatl* (killing); because *muqātalah* is a form of intercourse that requires warfare between two parties, and this is not the case with *qatl*. (al-'Īd, 1953; al-'Asqalānī, n.d.)" The prevalence of the Hadith in this sense leads to a contradictory conclusion, which is wrong for those who say that the Hadith is a basis for killing others.

Thirdly, *al-nās* (human being) in the Hadith refers to a universal phrase. However, this universal phrase has multiple meanings, not only indicating a general meaning but also expressing a general meaning in a general sense and even hinting at something specific. An example of a general lafaz with a general meaning is surah Saba' (34:28).

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

We did not send you (Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam*), except to all humanity as a bearer of glad tidings and a warner. However, most people do not know.

This sentence illustrates that the Prophet *Ṣallallahu 'Alayhi Wa Sallam* was sent to all humanity, with no exceptions in the text. Therefore, the word "human" in the sentence includes all individuals. However, in the sentence "All human beings are born," the word "human" refers to the majority. It notes that Adam and Eve are not examples of human beings born, so they are outside the definition of human beings in general. lafaz is universal but indicates something specific, as Allah *Subhānahu wa Ta'ālā* says in surah Ali Imran (3:97)

فِيهِ آيَةٌ بَيِّنَةٌ مِّمَّا بَرَّهْنُوا أَنَّهُمْ لَكَاذِبُونَ هَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

As for "people," it is limited to Muslims who are mature and can go. Other than Muslims, Hajj is not obligatory because Hajj is only obligatory for Muslims. Children, the insane, and the incapable are not included in the word "people" because they are not eligible for Hajj .

The word *al-nās* in the Hadith is a general term with a specific meaning. What makes it specific is Allah's command to fight those who fight Muslims. As Allah *Subhānahu wa Ta'ālā* says in surah al-Baqarah (2:190)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the cause of Allah those who fight you and do not transgress. Verily, Allah does not like those who transgress limits.

It refers to those who were fighting the Muslims at that time: the disbelievers of Quraysh and the polytheists of the Arabian Peninsula. Thus, the meaning of the Hadith at that time

was, "I am commanded to fight those who fight me from among the disbelievers of Quraysh and the polytheists of the Arabian Peninsula (Sa'īd, n.d.)."

Fourth, hatta yaqūlū lā ilāh illā Allah (until they say "There is no god but Allah). In Arabic literature, *hatta* has several meanings, two of which are "until" and "so that." However, most the extremists understand *hatta* in the Hadīth to mean "so that." Because of this, they make one's disbelief a cause for war. The reason for war in Islam is to fight against injustice, as stated in surah al-Baqarah (2:190). The scholars-especially the scholars of al-Azhar-say that *hatta* means "until." In that sense, the reason for fighting is as a form of resistance against those who attack Islam until they say the shahada. On the other hand, if they do not say the shahada but do not fight Islam, they are not fought. This is in line with surah al-Baqarah (2:191-192).

وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Kill them (who fight you) wherever you find them and drive them out from where they drove you out. Slander is more cruel than murder. Then do not fight them in the Sacred Mosque unless they fight you there. If they fight you, then fight them. Such is the recompense of the disbelievers.

Fifth, if we look at the last part of the Hadith, "Whoever says that there is no god, but Allah *Subhānahu wa Ta'ālā*, his blood, and property are under my protection unless they violate Islamic law. As for the reckoning of their deeds, it is with Allah *Fifth*, if we look at the last part of the Hadith, "Whoever says that there is no god, but Allah *Subhānahu wa Ta'ālā*." It can be concluded that humans are only allowed to judge by what is visible, while Allah is the one who conceals everything. Hence, anyone who utters the shahada has his blood and property forbidden, even if he is a hypocrite (Sa'īd, n.d.). As a result, people who use this Hadith as a basis for killing or use it as a claim that Islam was spread only by the sword cannot be held accountable (Nasrulloh, 2017).

Hadith Interpretation of Jihad in the Modern Era

Going back to Samuel Paty's case, he allegedly committed blasphemy in a compassionate way in Islam, drawing a cartoon of the Prophet Muhammad *Ṣallallāhu 'Alayhi Wa Sallam*, and showing it to his students. This act was considered a violation of religious norms and led Abdoulakh Anzorov to kill him as a form of resistance. Although the resistance may have been inspired by Abu Bakr's action against those who refused to pay zakat, the world condemned Abdoulakh's act of resistance, even Muslims themselves. However, the question is, is their resistance in line with what Abu Bakr did?

If we review the historical events, we can find various rebellions during the early days of Abu Bakr's caliphate. One well-known example is that of Musaylamah, who tried to convince people to accept his claim to be a prophet. The rebellion was also led by Mālik ibn Nuwairah, who flatly refused to allow the Banū Yarbu' to pay zakat.

Abu Bakr's harsh response to these rebellions was not only his *ijtihad* on the Hadith but also the fact that the rebels started the war in the first place. In this context, Abu Bakr tried to bring them back to the right path by giving them a chance to repent. However, Abu Bakr would fight them in battle if they refused and did not want to make peace (Farhanah, 2021).

The act of resistance taken by Abu Bakr in that case was the right step that a caliph should have taken. This view is based on several reasons that need further consideration. *First*, the resistance led by Abu Bakr was a response to a group that openly opposed Islamic law and

even invited the general public to go against the teachings of the religion. This action aligned with the concept of *muqāṭalah* described in the Hadith above. *Secondly*, it is essential to note that the war was not excessive. In this case, war is only waged by its clear objectives, and actions that go beyond such limits, such as killing innocent people, are not allowed. The principle of equality in response to attacks, as described in surah al-Baqarah (2:194), must be carefully maintained. Thus, the resistance led by Abu Bakr not only defended religious teachings but also respected the principles of humanity and justice in using force (al-Sharbīnī, n.d.).

The case of Samuel Paty's beheading, as mentioned earlier, shows that Abdoulakh's judgment that ultimately led to his murder not only did not solve the problem but instead created unrest around the world, especially in the context of slander against Islam. One of the factors that triggered these riots was the arbitrary act of passing judgment by Abdoulakh, who did not have the authority to pass such judgment.

Furthermore, the situation was made worse by Abdoulakh's going so far as to commit murder. This act violated not only the law but also humanitarian and ethical principles. Murder as a reaction to perceived blasphemy should not be an acceptable solution in a civilized society. In dealing with this situation, it is essential to emphasize the importance of fair law enforcement and judicial proceedings by applicable laws. Extreme measures such as murder will only worsen the situation and harm the image of the religion represented by individuals such as Abdoulakh.

In contrast to the actions taken by Abdoulakh in the case, the Grand Sheikh of al-Azhar, Ahmad Ṭayyib, showed a much wiser attitude in dealing with the controversy surrounding the blasphemy against the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam*. In his speech during the commemoration of the Prophet's birthday in 2020, Ahmad Ṭayyib not only strongly rejected all forms of actions that denigrate the Prophet but also advocated an attitude of compassion and kindness towards others and encouraged prayers for those who do not know the truth to be guided.

This stance is based on the example of the Prophet Muhammad's *Ṣallallahu 'Alayhi Wa Sallam* actions in history, such as when he preached to Ṭāif, where he showed great compassion and patience despite being met with strong resistance. In addition, the Grand Sheikh of al-Azhar also took the initiative to announce a program from al-Azhar to introduce the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam*. The al-Azhar Observatory runs the program for Countering Extremism. It includes materials in various languages to educate people about the teachings of Islam and the life of the Prophet *Ṣallallahu 'Alayhi Wa Sallam* and counter-extremism through education and dialogue. Such measures reflect a more constructive approach to dealing with controversy and promote peace, understanding, and tolerance (al-Ṭayyib, 2016).

From the stance described above, it can be seen how al-Azhar is active against injustice in the contemporary era. The approach is through actions that can prevent the spread of extremism to the general public, primarily through the al-Azhar Observatory for Countering Extremism. They realize that war is not only limited to physical or military conflicts but can also involve economic, ideological, and other aspects (al-Ṭayyib, 2016).

It is important to note that al-Azhar has never taught or advocated violence or killing as a way to fight injustice or extremism. They understand that such actions will only worsen the situation and lead to more significant problems, as in Abdoulakh's case. In addition, al-Azhar also does not punish or oppose individuals or groups that are not directly involved in controversial or provocative acts, such as the French people in general.

In line with what al-Azhar did, some Muslim countries also criticized and even boycotted French products as a form of resistance, such as the boycott by Turkey. Furthermore, in response to the same thing (terrorism), the social organization in Indonesia, Nahdlatul Ulama (NU), in R20, encouraged religious leaders to present a tolerant and humanist face of religion as a solution to the incident.

From this discussion, it can be seen that resistance to injustice and extremism does not have to be done with violence. Jihad, in the understanding of *ahl al-sunnah*, is the defensive attitude of Muslims against injustice. Many examples of defensive Muslim resistance have been recorded in history, such as Omar al-Mukhtar's resistance to the Italian occupation of Libya and Abd al-Qadir al-Jazayri's resistance to the French occupation of Algeria. Al-Azhar and NU also provide clear examples that a more practical approach is through educative measures, intercultural dialogue, and efforts to prevent the spread of radical ideologies. Thus, this approach is not only wiser but also more efficient in achieving the goal of peace and harmony in a diverse global society.

CONCLUSION

This research reveals that the interpretation of war Hadiths in Islam is often a source of negative perceptions of the religion. It is essential to ensure accurate understanding by testing the Hadith's veracity through the principles recognized by Muslim scholars, namely, "If one quotes something, it must be done correctly. Moreover, if one claims something, it should be based on a logical argument." The results show that the war Hadiths often used by extremist groups have validity. However, deviations in interpretation and misuse of these Hadith often result in interpretations that are inconsistent with the original text and even contradict the teachings of the Quran. This, in turn, creates slander against Islam. In order to prevent the misuse of Hadith texts, this study also identifies some cases that have become sources of slander. It is hoped that this study can provide a more precise understanding of the Hadith of war and help people actualize Islam's teachings correctly to avoid misuse and misunderstanding of the teachings of the religion.

As a result, from the above explanation, the spirit of jihad brought by the Hadith of war is the spirit of spreading goodness and fighting injustice. It has its concepts and limits. The jihad must be carried out by the situation and conditions faced and not be excessive. Ignorance is fought with knowledge, sword for sword, politics for politics, etc.

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