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Methods for Understanding of Prophet's Hadis: Application Towards Hadis of Jihad

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Abstract

Hadis of jihad refers to hadis discussing on topic of holy war or mentioned by the term *jihad al-qital*. These hadis of jihad should be comprehended correctly based on methods and means explained by famous scholars. Failure of understanding these hadis according to methods lined by the scholars can lead to negative effects towards individual and at the same time tarnish the image of Islam. For example, some of these hadis are used by extremist movement to justify their radical action. However, their argumentation is seen not complying with the real method and understanding as elaborated by scholars. Therefore, this writing is aiming to analyse scholars' methodology in understanding any hadis related to jihad. Method implemented in this writing was of qualitative method. Data were collected through document analysis by referring books related to *ulum al-hadith* and collections of hadis and their elaboration by scholars of hadis. This study found that scholars have lined specific methodology regarding methods of interaction with hadis, including hadis of jihad. However, methods of understanding and argumentation of the hadis were found different from those utilised by extremist movement. As an effect of that, there is existence of dalil (proof) abuse for the sake of justification for their radical action.

Keywords: Methodology, Authentic, Understand, Hadis of Jihad, Extremism

Introduction

Hadis is a main source of reference in Islamic law besides al-Quran. Among the important roles of hadis is to explain the contents of al-Quran through various means. Therefore, to understand the contents of al-Quran and Islamic laws, it requires a correct method of understanding the hadis. This is to prevent from wrong form of proving and argumentation related to a subject being discussed. This wrong method of argumentation can come from misunderstanding of a hadis being read. Or from other aspect, the understanding of hadis meaning is already correct, but the application of hadis is inaccurate. Thus, to prevent from misunderstanding to the meaning of hadis or occurrence of

manipulation to certain hadis for a particular interest, it must refer to the guidelines or specific methodology in the interaction with Prophet's hadis.

This methodology must be made a parameter to evaluate method of argumentation of any parties who cite hadis as a proof to support their call or action. For example, Islamic State (IS) movement or more popularly known as Islamic State in Iraq and Syria (ISIS). Leaders of ISIS assign religious proof as the main argument for their core of struggle. Among topics brought forward are those related to obligation of reconstruction of *khilafah*, *hijrah*, *jamaah*, *jihad*, *amar ma'ruf nahi munkar*, *al-wala' dan al-bara'*, law of collaborating with infidels, *infaq fi sabilillah*, tribulations of end time and signs of judgement day and others.

These topics are mentioned based on verses of al-Quran and hadis of Rasulullah sallallahu 'alaihi wasallam. Although the Quranic verse cited is correct, but are their methods of understanding and argumentation also correct? That also goes to hadis. What is the status of the cited hadis alongside the evaluation of hadis scholars? If those hadis are in authentic status, do their methods of understanding comply with elaboration by famous scholars? Next, if their understanding of hadis is accurate, are the application methods also accurate or is there any manipulation to the hadis?

Therefore, to evaluate this problem, it needs specific guidelines and methodology for interaction with Prophet's hadis. It involves several objectives. First, to recognise the methodology for interaction with hadis as lined by scholars of hadis. Second, to apply the methodology to one of jihad hadis implemented by ISIS. Third, to evaluate the extent of accuracy in ISIS's methods of understanding the hadis.

Based on investigation, it was found that there are already a few studies done on this topic. Among them are Yusuf al-Qaradhawi in his book *Kayfa Nata'amal Ma'a al-Sunnah al-Nabawiyah*, Abu-al-Laith (1998) in a journal article titled *al-Manhaj al-'Ilmi 'inda al-Muhaddithin fi Ta'amul ma'a Mutun al-Sunnah*, Ghazali (2016) in a journal article titled *Critics of Jihad-Intolerance Hadis Text*, Shah (2011) in a journal article titled *Conceptual Approach in Understanding Hadith of Rasulullah s.a.w*, Razak et al. (2018) in a journal article titled *Abuse of Jihad Fiqh Concept by Religious Extremist Group: A Study*.

However, at this extent, past studies only listed generally the methodology implemented to understand a hadis. The examples given meanwhile was not focused on hadis related to jihad. Therefore, this study aims to apply the methodology implemented by scholars of hadis specifically to one of hadis applied by ISIS.

Research Methodology

Research methodology applied in this study was of qualitative approach. Data were obtained from document analysis by referring to books related to ulum al-hadith and collections of hadis and their elaborations by scholars of hadis. In the context of this article, qualitative study methods were implemented to understand deeply the scholars' methods in the interaction with hadis of Prophet. Then applying them to one of hadis related to jihad utilised by ISIS. Contemplation of this aspect is

highly significant in the evaluation of whether the understanding and methods of proving (istidlal) by ISIS comply with guidelines and understanding by renowned scholars.

Findings

Scholars of hadis have their own method of understanding hadis especially for hadis related to hadis.

Scholars' Methodology in Understanding Hadis

Authenticity of hadis does not guarantee the authenticity of understanding method of a text (matan) in hadis. Therefore, besides scrutinising on the authenticity of sanad, scholars of hadis also emphasised on methods of understanding the text of hadis. Ibn-al-Jawzi (2001) criticized several scholars of hadis in his time who were so occupied with collection of narration and the highest sanad but not of correct understanding on hadis text.

Hence, scholars of hadis have summarised several specific methodologies to understand a hadis of prophet. This can be witnessed through their means of interaction and elaboration of a hadis. Among the methodologies are:

Ensuring the Status of Hadis from Authenticity Aspect

The most important step in the interaction with hadis is recognising the status of hadis either it is in accepted (*maqbul*) or rejected (*mardud*) category of hadis. Process of scrutinising the status of hadis must be performed in advance before discussing the meaning of hadis, what are the laws contained in it and by what means to apply it. After ensuring that the hadis is in the accepted category, then the next step, which is the obtainment of correct understanding regarding the meaning of the hadis, is performed.

This is the truth of among the main objectives of *Ulum al-Hadith* knowledge. According to 'Itr (1997) in *Manhaj al-Naqd fi 'Ulum al-Hadith*, Mustolah al-Hadith knowledge is built upon a major goal which is to preserve Prophet's hadis from intermixing between the authentic and fabricated hadis. This goal is highly important as it contains several advantages, among them are:

- i. Preserving religion from corruption. Without *mustolah al-hadith* knowledge, then Prophet's hadis will intermix between the authentic with the weak and fabricated one.
- ii. Avoiding someone narrating hadis from being included into the threat of entering hell due to a lie towards Rasulullah s.a.w. The hadis is "Whoever narrates from me a hadis seen to contain a lie, then he is included into among the liars" (Muslim). That also goes to the hadis: "Whoever lies on me, then do prepare his seat in the hell" (al-Bukhari)
- iii. Cleansing community mind from elements of superstitions. *Mustolah al-hadith* knowledge plays a major role in cleansing community mind from elements of superstitions. This is because those are well-versed in field of hadis will filter accepted hadis from unaccepted hadis.

Scholars of hadis list two types of hadis included into accepted hadis category (*al-maqbul*) which are Hadis Sahih (Authentic hadis) and Hadis Hasan (Good hadis). Example of jihad hadis evaluated and categorised as authentic hadis is the hadis narrated by Salman r.a, said him:

Meaning: I heard Rasulullah s.a.w said: "Person who stands guard at the border for the whole day and night are better than fasting and praying at night for a month. If he dies, then does flow (the reward of) the deed that he always practices, he is bestowed with bounties and protected from torment (punishment) of grave and its trials.

(Muslim: 1913)

Gathering All Narrations Related to the Same Topic

Besides functioning to elaborate the contents of al-Quran, hadis also functions to explain the meaning of a hadis by another hadis. Therefore, to gain accurate and comprehensive understanding on a topic, hadis mentioning on the same particular topic must be gathered and their meanings are summarized. There is subject that is mentioned generally in a hadis, and then elaborated in another hadis. There is hadis that state on a law as *mutlaq* (without condition, binding and others) on a subject, but is mentioned with *muqayyad* (there is element of binding and relating it to other hadis) in other hadis. Therefore, related hadis in the same topic, must be gathered and analysed together. If not, it can lead to wrong and uncomprehensive understanding on a subject being discussed.

al-Baghdadi (1403H) quoted words of several scholars of hadis mentioning on the importance of this method. Among them is Yahya bin Mai'n. He stated: "If we did not write hadis from thirty versions, we will not understand it". Among them is also Ahmad bin Hanbal: "If hadis is not gathered of all its narrations, you will not understand it and hadis explains one another".

Emphasis on application of this method is also done by later scholars. For example al-Ghazali (2003). According to him: "If scholars want to revise an issue, they gather all proofs related to it from al-Quran and sunnah and they will make suspicious law to become clear and they will improve the union between different proofs.

Based on this method also, many scholars of hadis produced their works related to hadis. Related hadis in similar topic, are gathered in a chapter. For example, this method was clearly implemented by Imam Muslim in his Sahih. He gathered narrations of a topic differing in text and path, within the same chapter. For example, hadis related to jihad, Imam Muslim in his Sahih narrated a number of 112 hadis gathered in Kitab al-Jihad and divided into 29 chapters related to jihad.

Example related to application of the above method is the hadis regarding *isbal* (to lower the end of clothes exceeding the ankle). Rasulullah SAW in a hadis narrated from Abu Hurairah r.a:

Meaning: "There are three group of people who are not invited to speak by Allah on the judgement day, not gazed, and not purified and for them painful torments." Rasulullah shallallahu 'alaihi wa sallam uttered these words three times. Then Abu Dzar said, "They are damned and losers. Who are them, Ya Rasulullah?"

Rasulullah *shallallahu 'alaihi wa sallam* answered, "They are those who do *isbal*, mentioning of gift and who find sale in trade by false swear."

(Muslim:306).

Person who does *isbal* (*musbil*) is person who lowers his clothes or pants below the ankles. There are several other narrations mentioning on the act of lowering the clothes, but in those narrations it is connected with arrogance and boasting. For example, hadis narrated by Ibn Umar r.a, Rasulullah s.a.w said:

Meaning: "Allah will not gaze onto person who drags his clothes in arrogance."

(Muslim:5574)

Understanding Hadis Based on Quranic Context

The main function of hadis is to explain the contents of al-Quran. For example, if there is a subject al-Quran explained according to general concept, then hadis will elaborate it. There is also Quranic verse that brings absolute law and matters excepted from the law are mentioned in hadis. Thus, hadis has a strong relationship and position with al-Quran.

Therefore, to understand the meaning brought by hadis on a matter correctly, the matter must also be observed from Quranic point of view. Then there would be a parallel understanding between hadis and al-Quran. Through this method, there would be no contradiction between al-Quran and authentic hadis. If there is anyone who claims on existence of hadis contradicting with al-Quran, the incident happens due to two factors which are first that the hadis is not of authentic category and second that there would be inaccurate understanding of the hadis. For example, in hadis: "Consult with them (wives) and do not accept their opinion". This hadis if it is examined through Quranic context, it seems to contradict with the verse: "Then if both of them (husband and wife) want to stop the breast-feeding, then there is agreement (achieved by them) after they have negotiated, then it is not wrong (to do it)" (al-Baqarah 2:233). Thus, the narration is not of authentic hadis category, but of *maudhu'* (fabricated).

Understanding Hadis Based on *Asbab Wurud*

Some narrated hadis contain background or situation causing the hadis to be mentioned. In hadis discipline, it is known as *asbab al-wurud*. Understanding *asbab al-wurud* is important to gain accurate understanding on a hadis. As if not examining *asbab al-nuzul* of some Quranic verses, it can lead to misunderstanding or abuse of the verse, and that is also the same with hadis. Failure of knowing *asbab al-wurud* can cause some hadisto be misunderstood or may be found contradicting with other hadis. It is also possible that it can be manipulated by those irresponsible as a justification of defending their action. This is avoidable by observing what is the situation or context happening during the utterance of hadis.

As explained by al-Qaradhawi (2008) among the clear thing is that the scholars have mentioned that the factor that facilitates in good understanding of al-Quran is knowing the reason of revelation (*asbab nuzul*), that it does not happen as that of some extremists from Khawarij group

and others, who exploited the verse directed towards the polytheists to apply it to Muslim people. Due to this reason, Ibn Umar regarded them as the meanest creation due to corruption towards Book of Allah from the real objective it was revealed for.

Therefore, if knowing of *asbab nuzul* (reason of verse revelation) is demanded upon those who want to understand and interpret al-Quran, it means that knowing *asbab wurud* of a hadis is definitely more important. This is because al-Quran is in the general and permanent attribute. It is not the right way to present details and specification to all subjects except for just extracting the main principle and lesson from it. Al-Sunnah meanwhile corrects many things and branches of problems in within it are also details and specificity not contained in al-Quran. Thus, considering the background of situation and environment during utterance of a hadis is included in *asbab wurud* that should be paid attention. For example, hadis from Uqbah bin Amir, explaining:

Meaning: I heard Rasulullah s.a.w –as he was on minbar- saying: “And make preparation to face them (enemy) from what of your capability from aspect of strength” (Surah al-Anfal: 60). Know that strength is the archery, know that strength is the archery, know that strength is the archery”.

(Muslim: 1917)

According to Asri (2006), hadis like this mentioning specifically the old weapon used in the time of Rasulullah, does not mean that we are also obligated to use it all the time and to use it today to get blessings. However, Prophet said on archery as it was the weapon utilised for jihad fi sabilillah at that time. If it is destined that Rasulullah s.a.w sees a more modern weapon as of today, he will mention it.

Understanding Hadis through Synchronisation of Opposing Narrations

There are some authentic narration seen opposing in meaning superficially with other hadis which are also authentic. In fact, it is not like that. If the opposing narrations are not evaluated correctly, it would not be harmonised. Indeed, it would bring to wrong conclusion that the hadis are contradicting in meaning with other hadis. In fact, the reality of the contradicting meaning is in the superficial aspect and can be solved and synchronised.

If there are two authentic hadis seen contradicting between each other, their meaning must be combined and harmonized first. This approach is more prioritised by scholars of hadis and they do not haste of choosing the tarjih approach (choosing the stronger one).

According to al-Baghdadi (2013) every two hadis known that Prophet s.a.w uttered them, there would be no contradiction between the two hadis, even though superficially it looks like they contradict. This is because the meaning of contradiction between two hadis is that one of them denies the other and with that it will cancel a decree in either form of command or prohibition, permissibility or warning, or it brings meaning that one of them is a truth and the other one is a lie if it involves two statements. Prophet s.a.w was clean from all these matters and his purity from sin is agreed by Muslim people.

Therefore, among the methods implemented by scholars to solve the problem of hadis that contradict superficially are:

- i. Gathering and harmonise the opposing narration through *jam'* and *taufiq* method. The objective of gathering both contradicting hadis is to investigate any possibility of practicing with both of the hadis. Hence, it must be examined that what is the real meaning conveyed by the hadis. They might involve different situation or directed towards individuals possessing different background and others.
- ii. Through *nasakh* (cancellation) method. *Al-Naskh* or cancellation is the existence of later proof or evidence cancelling the law contained in earlier proof or evidence. Besides being discussed in hadis knowledge, this cancellation method is also discussed in Quranic knowledge. Later proof that cancels previous law is called as *al-Nasikh* (the canceller). Meanwhile, earlier proof being cancelled is known as *al-Mansukh* (the cancelled).

Al-Qaradhawi (2001) posed an important comment as a reminder before this cancellation method is to be applied. According to him, most of hadis regarded as cancelled, and when a careful study is done, it is found that it is not included in the subject of *nasikh* and *mansukh*. It is possible that among hadis conveying a demand called as *'azimah*, there are also those that convey leniency (*rukhsah*). Laws in both of these hadis are retained according to certain situation. It is also possible that some hadis are bound by condition or other matter and other hadis are bound by other situation. This change of situation does not mean the existence of cancellation.

Therefore, after effort of gathering and harmonizing the opposing meaning of hadis could not be achieved by various means suggested, then it can be viewed from *al-naasikh* and *al-mansukh* perspective. Hence, knowing the date and time a hadis was narrated is important to determine which earlier hadis is cancelled by later hadis.

iii. *Tarjih* (Selection) of a narration to another contradicting narration. According to Syed Abdul Majid Ghouri (2018), of there are aspects selectable from in a hadis, either from aspect of constancy or larger number of narrator or their attributes- like whether the narrators of one of contradicting hadis were stronger, more careful and hafiz- or others from forms of selection approved by sharia, it must be practised from the *rajih* hadis and rejected of *marjuh* hadis (not strong). If the contradicting narrations are not possible of being gathered and harmonised of their meaning, there is also no existence of *nasakh* and *mansukh*, *tarjih* method between the narrations can be applied according to *tarjih* method lined by scholars of hadis.

Understanding the Meaning of Hadis According to Maqasid Syariah

Islamic laws stand on principle of preserving the interest of Muslim people. It means that all laws and rules decreed upon Muslim people are aiming to serve benefits and avoid harms towards them. This is the principle which are named by scholars as *maqasid syariah* which are the main objectives of decreeing of law. Therefore, hadis which are a source of law in Islamic sharia must be understood parallel with *maqasid syariah*. If hadis is comprehended without looking at the main objectives behind

the law stated by the hadis, it is worried that it will bring to wrong understanding or may be seen contradictory with other proofs. For example, hadis on the withdrawal of alms from food types.

Meaning: "We withdrew fitrah alms while with Rasulullah s.a.w by a bushelful of food or a bushelful of wheat, or a bushelful of dates, or a bushelful of cheese or a bushelful of raisins".

(al-Bukhari:1506)

Imam Abu Hanifah, Umar Abdul Aziz, al-Hasan al-Basri, Sufyan al-Basri opined that it is permissible to withdraw alms from money as the meaning from Prophet s.a.w.'s command is to sustain need of poor people and prevent them from asking.

Understanding Hadis According to Arabic Knowledge

Due to Arabic utterance of hadis text, then there is no other way of understanding the meaning of hadis except by mastering Arabic knowledge. Arabic language has its own grammar. That also goes to its esthetic literature. Hence, to gain accurate understanding and avoid misunderstanding, grammatical and literary methods of Arabic language must be referred. Understanding specific methods of Arabic language from aspects of *nahu*, *i'rab*, *balaghah*, *majaz*, *hakikat* and others is important. That also goes to awkward words in hadis text. For example, there are scholars who gather hadis seen to contain Arabic utterances which are unique or awkward (*gharib*), then the meaning is elaborated. The example is as done by al-Jazari (2002) who wrote his work *al-Nihayah fi Garib al-Hadith wa al-Athar*. It was also done or Ibn-al-Jawzi (2004) who wrote *Gharib al-Hadith*.

For example:

A Prophet's companion named Jahimah came to meet him and asked:

Meaning: "O Rasulullah, I intend to join war and I come to meet you to ask for your advice. Prophet asked, "Do you still have mother?" Jahimah answered: "Yes". Then Prophet said: "Accompany (serve) your mother as the paradise is by her feet".

(Hasan:Ahmad)

The above hadis must be understood according to *majaz* (symbolic) method available in Arabic language. It does not mean in reality that paradise is by the mother's feet.

Understanding Hadis According to Reality Indicated in Sirah

Referring to the true reality happening during the time of Rasulullah s.a.w through sirah dictation is one of the methods that must be applied to achieve correct understanding on the meaning of a hadis. When viewed from sirah perspective, it will involve the date of an event, location, those who were involved, the situation at instance, factors leading to the event and others. These information from sirah perspective will provide a wider picture of an event. According to Rozaimi (2017), the method will bring many advantages in understanding hadis, among them are:

- i. Ability of solving contradiction between evidences seen to happen superficially.

- ii. Knowing that is there any *'illah* or maqasid behind decree of a law.
- iii. Recognising *mubham* narrator whose name is not mentioned in sanad or matan.
- iv. Specifying something mentioned generally in hadis (*mujmal*).
- v. Knowing the real meaning of some terms in hadis text.
- vi. Knowing the relationship between some words of Prophet s.a.w with his other utterances by referring to narrations existing in sirah alongside the scholars of history.

Application of Methodology in Understanding Hadis towards Hadis of Jihad

In understanding hadis of jihad, it is also subject to methodology explained above. Before discussing on the methodology, it is better to discuss on what is ISIS itself.

Introduction of ISIS

Islamic State in Iraq and Syria (ISIS) or in Arabic is known as *Da'esh* which is the acronym of *Daulat al-Islamiyah fi al-'Iraq wa al-Sham* which is a movement having long history. Its foundation is upon the accusation of performing jihad which is a direct effect from occupation of AS armies on Iraq in 2003 and it has relationship with al-Qaeda group at that time. This movement at the beginning was known as *Jama'at al-Tawhid wa al-Jihad* (Gulmohamad, 2014).

After its foundation, this movement went through several changes in name and leadership aspect under certain factors such as political situation in Iraq, crisis in Syria and effect of death of their several main leaders. They also include change in ideology and approach aspect and *takfiri* until leader of al-Qaeda himself has ceased connection with them on Feb 2014 (Liz, 2014).

On 29 Jun 2014, Syura Council of Mujahidin agreed to assign Abu Bakar al-Baghdadi as the main leader of ISIS, simultaneously declaring him as the caliph of Muslim people. In consequence of that, ISIS name was changed into Islamic State (IS) or *Dawlah Islamiyah* by omitting the words Iraq and Syria. Then on 5 Julai 2014, Abu Bakar al-Baghdadi appeared in front of the public in al-Nouri Mosque in Mosul region delivering sermon and declaring himself as the official caliph for Daulah Islamiyah. He called Islam community to make oath to him and join jihad with Dawlah Islamiyah under his leadership (Maszlee, 2014). The name Islamic State (IS) is used until now. However, the name ISIS more famous and popular among public and frequently used by the media. Due to that, this study will retain the usage of ISIS name to refer to Islamic State group.

Example of ISIS Argumentation

One of the hadis used as proof by extremist group like ISIS to justify their radical action is the hadis narrated by Ibn Umar:

Meaning: "I am commanded to wage war against human until they bear witness that there is no God worthy of worship except Allah and Muhammad is a messenger of Allah, and they perform prayer, withdraw alms. Then when they do that, they are protected from me of their blood and properties except by rights of Islam, and their fate later is left to Allah"

(al-Bukhari:6741)

This hadis is one of the dalils used by ISIS to act in killing of people regarded as their enemy, not just from infidels but also from Muslims that they regard as to have become infidels. Such action for them is not considered as terrorism, but it is done under Islam and jihad fi sabilillah name (Al-Baghdadi, 2014).

There are various other dalils used to justify their action besides the above hadis. The question is, are their method of understanding and proving comply with the real meaning of the hadis? Therefore, this hadis must be evaluated in advance based on methods lined by the scholars to gain correct understanding and accurate means of application.

Among the methodologies implementable are:

Method of Evaluating the Status and Authenticity of Hadis

The first step is by evaluating this hadis from authenticity aspect. After examination through *kutub al-sittah*, this hadis owns 49 sanad traces and narrated by all imams of *kutub sittah* through ways of several different companions which are Abu Hurairah, Aus, Anas bin Malik, Ibn Umar, Mu'adz bin Jabal, Jabir bin Abdullah, al-Nu'man bin Basyir and Nu'man bin Salim by slightly-differing texts. Generally, narration of this hadis has been approved authentic and it is clear that when Imam al-Bukhari and Imam Muslim narrated it in respective Sahih books.

Despite, merely using authentic hadis as reference of proof does not surely guarantee that this extremist group's action is true. It is subject to accurate way of understanding the meaning and also to be applied in accurate context. Thus, this hadis must also be examined according to other methods.

Method of Gathering All Similar Hadis

After knowing the authenticity of the hadis, the next step is to understand the text (*matan*) of the hadis accurately. Does this hadis mean a command to kill all humans who do not want to embrace Islam? To know the meaning, among the methods to be applied in understanding this hadis comprehensively is by gathering and evaluating all existing narrations. After the gathering, it was found that all narrations use the text "I am commanded to wage war against humans", except two narrations that use the text "I am commanded to wage war against the polytheists" (Abu-Daud: 2642; al-Nasaie: 3966)

When all these narrations are gathered, understanding of this hadis becomes clearer. It does not mean the whole humanity. This is because the word *an-nas* in hadis above is of general meaning and it is specified by the word *al-musyrikin* such as in narration of Abu-Daud and al-Nasaie. This is one of the opinions posed by al-Hafiz Ibn Hajar al-'Asqalani to refute the accusation saying that this hadis means to wage war against all human beings who reject tauhid (Al-'Asqalani, 2000).

According to Al-Qaradhawi (2009), most of the scholars chose the opinion that this hadis is of general nature but its meaning is specific. Those meant were the Arabic polytheists group who waged hostility towards dakwah from the beginning, tormented Muslim people in Mekah for 13 years,

waged war against Rasulullah s.a.w for 9 years in Madinah and attacked Muslim people in their own country for two times. They wanted to kill Prophet, companions and impede Prophet's preaching.

Therefore, the meaning of this hadis is specified towards the polytheists group who waged war against Prophet and it cannot be understood if other narrations are not gathered together. The possibility of this hadis to be misunderstood or abused is not impossible of occurring.

Method of Gathering Other Hadis in the Similar Topic

In consequence of that, does this polytheists group meant include all individuals who are polytheists? Do they all have right to be waged war against? To understand this subject, once against the method of gathering and evaluating narrations related to similar topic should be applied. Thus when other hadis related to jihad are gathered and analysed, it was found that not all polytheists can be waged war against. There are several groups excluded. This is clearly mentioned in other hadis. Among them is those who formed peace treaty with Muslim people as mentioned in the following hadis:

Meaning: "Whoever kills a non-Muslim person from among them who formed peace treaty with Muslim people, he will not bask the fragrance of paradise. Truly, the fragrance of paradise can be smelled at the distance of seventy-year journey".

(al-Nasaie:4749)

That also applies to group of women and children. Rasulullah prohibited them from being killed as in the hadis narrated by al-Bukhari.

Method of Understanding Hadis through Quranic Context

Besides that, method of understanding hadis through Quranic point of view must also be applied to gain accurate understanding. Among them is the main principle mentioned in the following verse:

Meaning: And fight to (uphold and defend) religion of Allah against people who wage war against you, and do not trespass (by initiating war); as truly Allah does not like people who trespass.

(al-Baqarah: 190)

Based on this verse, it is understood that not all polytheists can be waged war against arbitrarily, instead those who can be waged war against are those who choose and act to fight Muslim people and object peace treaty. They are reluctant to obey Muslim ruler by reluctance in payment of *jizyah*, indeed they wage hostility and war against Islam. In this context, Rasulullah s.a.w and companions were instructed to counterattack them to defend themselves. Despite, the verse also reminds of not trespassing in advance and transgress in the attack.

Method of Understanding Hadis through Arabic Language Context

Understanding on the meaning of this hadis will be accurate and far from corruption of meaning if it also studied from Arabic language aspect. Even though deriving from the same root word, which is *qatala*, the word *uqatila* (as in hadis text) is different in meaning with the word *aqtulu*.

This aspect as commented by al-Buthi (1993) stating that some people understand hadis by a wrong way due to failure in differentiating the meaning between the two words. If the hadis uses the word *aqtulu*, then the meaning of this hadis contradicts with many other evidences from al-Quran and hadis.

According to al-Buthi more, the word *uqatila* is upono the pattern *ufa'ila* bringing the meaning of involvement between two sides (*musyarakah*). Therefore, the expression *uqatila* is a reaction to action of the second party who wants to kill. Hence, the one to be killed is called as *muqatilun* while the one who begins to kill is called as *qatilun*. The accurate meaning in understanding this hadis is "I am commanded to impede any obstacles preventing me from preaching in Allah'a way, even though by means of waging war against people who wage hostility against Muslims and this is the obligation revealed by Allah to me".

Method of Understanding Hadis by Referring to Dictation of Sirah

The above hadis will be understood clearly if it is also observed from the aspect of reality that happened during the time of Rasulullah s.a.w. When checked in dictation of sirah, it was found clearly that decree of jihad did not happen simultaneously and at once, despite through several phases. This was clearly shown by Prophet and how he led his companions. Dictation of sirah indicates phases of jihad shown by Rasulullah and companions and they are as follows:

Phase 1: In the beginning, Rasulullah s.a.w was commanded of not bothering the polytheists group. This is based on the commandment:

Meaning: Therefore, let them (the infidels group who deny you O Muhammad) be and treat them kindly.

(al-Hijr:85)

In other verse, it is mentioned that:

Meaning: Therefore, convey clearly of what you are commanded of (O Muhammad), and do not bother the objection and resistance of the polytheists.

(al-Hijr:94)

Phase 2: Then, Rasulullah s.a.w was commanded to call them to religion of Islam by giving reminders and through debate by good means. Allah said:

Meaning: Call towards the way of God (O Muhammad) with wisdom and good lesson, and have debate with them (those who you call) by better means; truly your God He

is the All-Knowing of those who go astray from His path, and He knows more of those who get guidance.

(al-Nahl:125)

Phase 3: In this phase, Rasulullah s.a.w and companions were allowed to counterattack to defend themselves if the attack was initiated by the polytheists. This is based on Allah's words:

Meaning: It is allowed to fight for people (Islam) who are fought (by trespassers group), as truly they are persecuted; and truly Allah is the Omnipotent of helping them (to achieve victory).

(al-Hajj:39)

If the attacking polytheists group chose to have peace, Rasulullah s.a.w and companions were commanded to accept peace. Allah said:

"And if they (the enemy) tend to have peace, then you should also tend to it and rely to Allah. Truly He is the All-Hearing, and All-Knowing".

(al-Anfal:61)

Phase 4: Then, in this phase Rasulullah s.a.w was commanded to fight the polytheists group who did not want to have peace and were reluctant to submit to ruling of Islam led by Rasulullah s.a.w at that time. Allah said:

Meaning: And fight them until there is no trial, and (until) the religion becomes absolutely just for Allah. Then if they halt, then there would be no more hostility except towards those who transgress.

(al-Baqarah:193)

In other verse, Allah said:

Meaning: Then during the end of (time of) the respected month then kill the polytheists wherever you found them, and arrest them, and surround them, and wait for them in the place of intelligence. Then if they repent (from infidelity) and perform prayer and withdraw alms, then release them (from being disturbed). Truly Allah is the Most-Forgiving, and the Most Merciful.

(al-Taubah:5)

It was in this phase that the hadis was applied: "I am commanded to wage war against human until they bear witness that there is no God worthy of worship except Allah and Muhammad is a messenger of Allah, and they perform prayer, withdraw alms. Then when they do that, they are protected from me of their blood and properties except by rights of Islam, and their fate later is left to Allah".

Therefore, the command of waging war against the polytheists group happened during the third and fourth phase after Prophet s.a.w went through the earlier two phase which were different previously. The polytheists group were fought not of their resistance to stay infidel even after call towards Islam, but of their reluctance to obey and to loyal to the ruler at that time which was Rasulullah s.a.w. The sign of obedience and loyalty at that time must be shown through payment of *jizyah*. Thus, the reluctance was a symbol of hostility shown by them. Upon this factor, they were fought.

Conclusion

Efforts by scholars of hadis in the preservation of purity and authenticity of hadis do not only focus on revising and examining the authenticity of sanad. But, the major focus is also given towards investigation of authenticity and understanding of matan (hadis text). This study of matan involves two main aspects which are study on hadis text and on context that became the background during the utterance of hadis. Or it is known as textual and contextual study. From results of observation to the methods by scholars in the interaction and elaboration of a hadis, it can be summarized that several important methodologies must be followed in the interaction with a hadis.

This methodology in the interaction with hadis must be followed to gain accurate understanding on the meaning of a hadis. Then, it is also to ensure that the application of the hadis is accurate from textual and contextual aspects. Therefore, to understand hadis related to jihad, it is also the similar methodology to be used. Abandonment to this methodology has caused some hadis to be misunderstood or even manipulated to support action of certain group that in fact contradicts with Islam. For example, as some hadis related to jihad used by extremist group claiming that their jihad complies with what Islam has demanded, as done by ISIS.

Through this study, it was found that scholars of hadis either of the past or contemporary, have specific methodology in the interaction with hadis of Prophet. Through this methodology, a hadis can be known of its status, its meaning can be understood clearly and accurately, and then be applied in accurate context. The similar methodology should also be utilised in the interaction with hadis related to jihad. Negligence in applying this methodology can cause hadis related to jihad and others, to be misunderstood and abused. Based on application of this methodology towards one of the hadis used by ISIS, it was found that the real meaning of the hadis is far from what is meant and implemented by them.

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