



Reconciling Hadiths on Tolerance and Warfare: A Mukhtalif al-Ḥadīth Study on Muslim-Non-Muslim Relations

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Abstract

Hadith is a source of Islamic teachings that has a great influence in shaping the social ethics of Muslims, including in establishing relations with followers of other religions. However, a number of textually contradictory hadiths have been found between the call for tolerance and the order of war against non-Muslims. This study aims to analyze and reconcile the meaning of these traditions through a qualitative approach based on a literature study, using a descriptive-analytical method. The approach of *mukhtalif al-ḥadīth* and supported by the framework of *maqāṣid al-syarī'ah* to interpret the purpose of Islamic law as a whole. The results show that the traditions on tolerance apply in peaceful situations and contain the principle of protection of human life, religion, and honor. In contrast, the war traditions are understood contextually as responses to real threats or violations of peace treaties, not as instruments of theological aggression. Thus, the study asserts that reconciliation of the hadith is only possible through a historical, contextual and teleological approach that does not separate the text from the overall purpose of the Shari'ah. The implication of this study is the importance of understanding the hadith as a whole so that it is not used to justify violence in the name of religion.

Keywords: Hadith, Tolerance, War, *Mukhtalif al-Hadis*, *Jam'u wa al-Taufiq*.

Introduction

The discourse on interfaith tolerance has become increasingly important in a modern world rife with identity conflicts and misuse of religious texts. In many cases, religious teachings are taken out of context and used to legitimize violence against other groups, including in issues of war and religious-based radicalism (Ahiokhai, 2022). Islam, a universal religion that upholds justice, compassion, and respect for human dignity, has a solid theological foundation for building a peaceful multicultural society. These values are not only recorded in the Qur'an, but also explicitly manifested in the Sunnah of the Prophet Muhammad (Arifinsyah et al., 2025), especially in the form of traditions emphasizing the importance of peaceful coexistence.

In Islamic scholarship, the hadith ranks as the second primary source after the Qur'an, which plays a central role in the formation of the Muslim legal system, ethics, and worldview (Al-Qattan, 2005). Especially in the context of inter-religious relations, the interpretation of relevant traditions greatly influences the attitude of Muslims towards people of other religions. Many traditions explicitly contain messages of mercy, peace and tolerance, which support the principle of coexistence and harmonious living together. However, the historical record also shows that during the time of the Prophet Muhammad, there were many wars between Muslims and non-Muslims, and there are also some traditions that textually seem to

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contain calls for fighting those outside the Islamic community, which often lead to various interpretations in the context of interreligious relations (Gregory F. Treverton, et al., 2005).

Methodological problems arise when the two categories of hadith are understood fragmentarily and textualistically, without considering the historical, sociological, and *maqāṣid al-syarī'ah* background. This interpretive tension becomes a source of epistemological problems that have a profound impact on the way Muslims behave towards other communities. The imbalance in interpreting the traditions on tolerance and war has the potential to give birth to exclusive, intolerant, and even radical attitudes, which not only deviate from the basic spirit of Islam as *rahmatan lil-'ālamīn* but also open space for legitimizing the ideology of violence in the name of religion. It is within this framework that the mukhtalif al-ḥadīs method becomes very important.

Therefore, this research is focused on analyzing and reconciling the seemingly contradictory traditions between the teachings of tolerance and the command of war against non-Muslims, using the mukhtalif al-ḥadīs approach. It also seeks to contribute to the strengthening of a moderate and dialogical Islamic discourse and build an interpretive framework that can counteract the misuse of hadith in issues of intolerance and violence in the name of religion.

Literature review

The study of traditions related to tolerance and war in Islam has come to the attention of scholars in recent decades, along with the increasing urgency to understand Islamic teachings in the context of plurality and contemporary challenges. For example Zahri et al. (2024), who assert that the Prophet Muhammad's traditions are replete with normative values that encourage the formation of an inclusive society, uphold religious freedom, and guarantee security for non-Muslims within the structure of Islamic society.

On the other hand, studies that have highlighted the traditions that contain war orders against non-Muslims have emphasized the urgency of a contextual approach in their interpretation. Farhanah (2021), for example, underlines that confrontational traditions cannot be separated from the historical and geopolitical realities behind their occurrence. According to him, most of these traditions respond to situations of military aggression or violations of peace treaties committed by external parties against Muslim communities and, therefore, cannot be used as a general basis for the justification of interreligious violence.

A similar view is expressed by Assidiqi (2023), who emphasizes that the sanad and matan validity of the traditions on war cannot necessarily be used as normative legitimacy without in-depth semantic and historical analysis. He warns that any deviation in the interpretation of such traditions has the potential to create a negative stigma against Islam as a religion that promotes violence, especially if they are read in a literalistic manner without considering the *maqāṣid al-syarī'ah* and the objective conditions under which they were revealed.

Offering a more technical perspective Imran et al. (2021) emphasize the importance of distinguishing between micro and macro analysis in understanding the traditions containing war instructions. Their findings suggest that the application of such traditions is highly

situation-dependent: if non-Muslims are peaceful, not committing treason or aggression, then Islam in principle protects their full rights within the framework of civil justice and equality.

While these studies have made important contributions to the understanding of hadith in socio-religious contexts, most of them have focused on one side of the spectrum: highlighting hadith on tolerance or war separately. No study has yet been found that specifically attempts to integrate these two poles in a coherent and systematic analytical framework.

This article offers a different approach by reconciling the two categories of seemingly contradictory traditions through the method of *mukhtalif al-ḥadīs*, an approach in hadith studies that has been tested since the classical era in resolving the issue of textual contradictions. This method allows reconciliation not only at the textual level but also at the meaning, context, and normative purpose of the hadith. Furthermore, the study utilizes the *maqāṣid al-syarī'ah* framework to assess the moral and social significance of each hadith and its applicability in the modern context of religious plurality, ethnicity, and geopolitical interests.

Thus, this article's main contribution lies in its constructive effort to develop a more holistic, moderate, and *maqāṣid*-based interpretive paradigm to respond to hermeneutical and praxis challenges in understanding interreligious relations in Islam. This integrative approach is expected to bridge the gap in understanding that has been a source of ambiguity and tension in both the academic and socio-religious spheres.

Research method

This research uses a qualitative approach based on library research and a descriptive-analytical method to explore in depth the hadith texts and Islamic literature relevant to the topic of study. The research focuses on identifying, classifying, and analyzing the Prophet Muhammad's hadith traditions related to tolerance and inter-religious warfare. Primary data sources were obtained from primary hadith books and the works of classical hadith scholars who discussed the themes of *mukhtalif al-ḥadīs*. Meanwhile, secondary data includes scientific journals, academic books, and relevant contemporary studies.

The analysis uses the *mukhtalif al-ḥadīs* approach to reconcile seemingly contradictory traditions. To strengthen its argumentative foundation and ethical relevance, the study also integrates the *maqāṣid al-sharī'ah* framework to ensure that the interpretation of the hadith aligns with the objectives of the Shari'ah.

Results and Discussion

Hadith Tolerance in Interreligious Relations

Tolerance according to language comes from the Latin term *tolerare*, which means to bear, be patient, allow, or be steadfast. Then in the development of English, this term turned into tolerance, which is interpreted as an attitude of accepting, recognizing, and respecting the beliefs of others, even though they disagree (Usman, 2023). Meanwhile, KBBI defines tolerance as an attitude of tolerating, appreciating, and allowing differences in opinions, views, beliefs, and habits, even though they conflict with personal beliefs (Nasional, 2007). According to UNESCO, tolerance is a form of respect and appreciation for cultural diversity and humanitarian expression (UNESCO, 1995).

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In terms of terms, tolerance refers to an attitude that allows others to act according to their beliefs or interests. In the social, cultural and religious realms, tolerance means rejecting any form of discrimination against different individuals or groups. This attitude includes appreciation of diversity, respect for other beliefs, traditions and values, without cornering or demeaning them. Thus, tolerance becomes the foundation for the creation of harmonious relationships, mutual respect, and guarantees the rights of every individual, regardless of religious background, culture, or other identities (Suryani & Kambali, 2023).

In Islam, the term often used to describe the concept of tolerance is *al-tasāmuh*, which literally means “making allowances”, ‘leniency’, or “easiness”. It is derived from the root word *samaha*, which implies generosity and openness in social interactions. *Tasamuh* reflects an attitude that respects the rights of others, is adaptive in diversity, and prioritizes patience and self-control. As Kadarusman (2023) asserts, *tasamuh* is an expression of Islamic ethics in human relations, emphasizing respect within the limits of sharia principles. In this framework, *tasamuh* is often interpreted as a form of religious tolerance that encourages the creation of peace in a pluralistic society (Nawawi, 2023).

In interreligious relations, tolerance can be seen in one's ability to build harmonious relationships with people of other religions without imposing certain beliefs or worship practices. True tolerance does not stop at the level of discourse or normative principles but is evident in social interactions that are open, respectful and constructive. This pattern of relationship is an important basis for the formation of a strong interfaith social network and the creation of an inclusive society (Nawawi, 2023).

Islam places the value of tolerance as an integral part of its teachings, especially in the context of inter-religious relations. The Hadiths of the Prophet Muhammad PBUH provide a normative basis for Muslims to respect the rights of non-Muslims who live in peace and do not show hostility. One of the important traditions in this regard is his saying:

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ حَدَّثَنَا عَبْدُ الْوَّاحِدِ حَدَّثَنَا الْحَسَنُ بْنُ عَمْرِو حَدَّثَنَا مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوْجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا (Al-Bukhārī, 1980)

“Qais ibn Hafsh told us 'Abdul Wahid told us Al Hasan ibn 'Amr told us Mujahid reported that 'Abdullah ibn 'Amr ra, the Prophet saw said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years”.

This Hadith shows that acts of violence against non-Muslims living in peace are strongly condemned in Islam. Imam Bukhari emphasized that *mu'ahad* are non-Muslims who are under the protection of the Islamic state through a peace treaty, either by providing *jizyah*, or through security guarantees from Muslim authorities (Al-Asqalani, 2009). Thus, actions towards them are regulated within the justice and legal protection framework. This Hadith also confirms that tolerance in Islam is not only passive, but also active in the form of protecting the right to life and security of non-Muslim individuals.

Beyond normative texts, his actions and policies reflect the Prophet's tolerance. In a narration, the Prophet did not pray for the destruction of the Daus who rejected his preaching,

but asked that they be guided (Al-Bukhārī, 1980). This shows an approach emphasizing gentleness and hope for change through guidance, not coercion.

In the aspect of family relations, the Prophet ordered the companion Asma' bint Abu Bakar to keep in touch with her polytheist mother (Al-Bukhārī, 1980), an essential signal that differences in belief do not prevent ethical obligations in social relations. This is the basis that tolerance in Islam does not mean theological recognition of all beliefs as equally valid, but rather mutual respect in a peaceful social space.

In the economic sphere, the Prophet once pawned his armor to a Jew (Al-Bukhārī, 1980), an act that recognized the legal and civil status of non-Muslims. In the Charter of Medina, he even regulated the position of Jews as part of the Medina community, who had rights and responsibilities along with the Muslim community, as long as there was no betrayal or hostility.

These examples show that the Prophet Muhammad not only tolerated the existence of non-Muslims but also actively built a fair and harmonious multicultural society. Tolerance in Islam is not a pseudo-tolerance that only stops at discourse, but a principle of life that is applied in social, economic and political interactions.

Hadiths on Tolerance in Interreligious Relations

War is a form of armed conflict between the armed forces of a country, government forces and organized armed groups that have the command structure and capacity to carry out military operations, or between organized armed groups. In the Islamic perspective, the concept of war is associated with the terms *qitāl* and *jihad*. Classical interpreters such as al-Qurthubi emphasized that *qitāl* means fighting against the enemies of Islam from among the Kafirs. Meanwhile, Jamāluddīn al-Qāsimī defines *qitāl* as a form of *jihad* aimed at confronting the enemies of Islam to destroy, conquer, press, or make their position weak (Ismail et al., 2020).

Meanwhile, the term *jihad* in the Qur'an has a broader meaning. Although often associated with warfare (*jihad qitāl*), the Qur'an does not limit jihad to the military context alone, but includes various forms of spiritual and social struggle. As explained by Ahamad Bazith, *jihad* in the Makkah verses is not armed war, but the sacrifice of all abilities against persecution with rational sentences for the sake of truth, then in the Medina period, *jihad* tends to mean counter-war to repel attacks (Bazith, 2014).

The issue of war in Islam, especially as it relates to interfaith relations, is a complex theme that often takes center stage in academic studies and in global public discourse. War in early Islamic history cannot be simplified as an expression of hostility towards other religions. Instead, the military actions taken by the Prophet Muhammad were based more on political and security considerations, such as betrayal of peace treaties as well as real threats to the existence of the nascent Muslim community in Medina. For example, conflicts with Jewish groups such as Banu Qaynuqa', Banu Naḍīr, and Banu Qurayzah did not arise solely because of their religious identity, but due to violations of the Medina Charter and involvement in conspiracies that threatened the stability of the city state (Ibrahim, 2024) This fact shows that the Prophet's decision to take military action rested more on juridical and political dimensions than on sectarian religious motives.

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In addition to these historical aspects, the ethical principles of war are also highly emphasized in Islamic teachings, primarily through the authentic traditions of the Prophet Muhammad. In many narrations, the Prophet explicitly prohibits the killing of non-combatants such as women, children, the elderly, and religious leaders who are not involved in armed conflict. In fact, the destruction of houses of worship and the cruel treatment of enemies who have surrendered are declared as violations of Islamic teachings (Fadly, n.d.). These provisions show that Islam has high moral standards in dealing with war situations, which uphold the values of humanity and justice, even against opponents.

However, in contemporary developments, the relationship between Islam and war is often distorted due to extreme and decontextualized interpretations. Radical groups usually quote *qitāl* verses and jihad hadiths in a literal way without considering the historical background and social context surrounding them. This has led to religious texts being used to justify acts of violence against other religious groups (Siregar et al., 2024), even though such interpretations deviate far from the understanding of authoritative scholars in the Islamic tradition. For this reason, a contextual hermeneutic approach is needed that can distinguish between universal normative texts and texts that are situational and historical.

One of the traditions that is often quoted to discuss the theme of war is the tradition about the Battle of Khaibar, which is as follows:

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَيْبَرَ لَأُعْطِينَ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ قَالَ عَمْرُ بْنُ الْخَطَّابِ مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ قَالَ فَتَسَاوَرْتُ لَهَا رَجَاءً أَنْ أَدْعَى لَهَا قَالَ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَأَعْطَاهُ إِيَّاهَا وَقَالَ امْشُ وَلَا تَلْتَفِتْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ قَالَ فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَوَلَمْ يَلْتَفِتْ فَصَرَخَ يَا رَسُولَ اللَّهِ عَلَى مَاذَا أُقَاتِلُ النَّاسُ قَالَ قَاتِلُهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ (Al-Naisābūrī, 2006)

"Qutaibah ibn Said has narrated to us Ya'qub, Ibn Abdur Rahman Al Qari, from Suhail, from his father, from Abu Hurayrah, that at the time of the battle of Khaibar the Messenger of Allah, peace and blessings be upon him, said: 'I will hand over this flag to a man who loves Allah and His Messenger, and Allah will give him victory by his hand. Umar bin Khattab said: Indeed, I have never wanted leadership except on that day. He said: Then I revealed my face hoping to be called to receive the flag. He said: Then the Messenger of Allah called Ali bin Abi Talib, and he gave him the flag and said, ' Depart and do not look back until Allah wins you over. Abu Hurairah said: Then Ali walked, then stopped, not looking back. He cried out: O Messenger of Allah, on what basis do I fight people? He replied: Fight them until they testify that there is no god but Allah and that Muhammad is the messenger of Allah. If they do so, they will have prevented you from shedding their blood and taking their wealth except what is due to them (Islam), and their reckoning is with Allah."

This hadith, when read without context, seems to suggest that Islam legitimizes war against non-Muslims simply because of differences in belief. However, when analyzed historically, the Khaibar war took place after the Treaty of Hudaibiyah, when Khaibar

became a threat center that united several anti-Madinah forces, including Ghathafān and the rest of the Quraysh army (Al-Mubarakfuri, 2011). The military action was a form of strategic defense, not theological expansion.

Thus, the command to fight non-Muslims in the hadith is not a general and absolute provision but is contextual. It applies in situations of real military confrontation, such as when there is treaty betrayal or aggression against Muslims. Meanwhile, other traditions emphasize that Islam upholds the principles of tolerance and justice in peaceful situations in interfaith relations.

Reconciling the Meanings of Hadiths on Tolerance and War

The paradoxical impression between traditions that teach interfaith tolerance and traditions that contain war orders against non-Muslims is often debated in contemporary Islamic discourse. On the one hand, some traditions emphasize respect for the right to life, security, and religious freedom of non-Muslims; on the other hand, some traditions explicitly state the legitimacy of armed confrontation against groups outside Islam. This tension is not only semantic but also epistemological, thus demanding an adequate methodological approach within the framework of hadith studies. To unravel these contradictory impressions more comprehensively, this study employs a dual strategy: the *jam'u wa al-tawfīq* method in the discipline of *mukhtalif al-ḥadīṣ* to unify the textual and contextual aspects of the traditions, and the *maqāṣid al-syarī'ah* framework to reveal the normative and social orientations of each tradition.

The *jam'u wa al-tawfīq* method is the main approach in the discipline of *mukhtalif al-ḥadīṣ* that is used to compromise two or more traditions that appear contradictory on the surface (Mufid et al., 2022). Ibn Qutaybah in *Ta'wīl Mukhtalif al-Ḥadīs* asserts that not all contradictions are intrinsic (*ta'āruḍ ḥaqīqī*), but many of them are outward (*zāhirī*) due to ignorance of the context, the reason for the appearance of the hadith (*asbāb al-wurūd*), or differences in their normative functions (Muthalib, 2023). As such, this method not only combines the text's redaction but also seeks to uncover its meaning structure and normative application space in socio-historical reality.

In this context, traditions advocating tolerance—such as the prohibition of killing *mu'āhad*—present a universal Islamic norm in interfaith relations. They demonstrate the principle of legal protection for non-Muslims living under a peace treaty and affirm the value of substantive justice. On the other hand, traditions such as the command to fight in the Battle of Khaibar are a response to the military and political conditions that threatened the Muslim community in Medina. The historical context of this hadith indicates that the Prophet's military action did not stem from a spirit of theological expansionism but rather as a response to the betrayal of treaties and hostile alliances. Khaibar was seen as a cage of conspiracy and betrayal, a military base, a source of hostility and a trigger for war, thus becoming the main target of Muslim forces at that time (Al-Buthy, 2010). With this approach, it can be asserted that the traditions on tolerance function as basic norms applicable in peace and harmonious social interaction, while the traditions on war are particular and contextual, applicable in situations of aggression or violation of socio-political contracts.

To deepen this reconciliation, a *maqāṣid al-syarī'ah*-based reading is required, emphasizing that Islamic law, including hadith, aims to realize the good and prevent harm

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(Sudarmanto et al., 2025). Hadiths that call for tolerance can be understood within *maqāṣid* as the protection of the right to life (*ḥifẓ al-nafs*) and socio-political stability (*ḥifẓ al-māl and ḥifẓ al-dawlah*), which are the conditions for the realization of a peaceful society. This reading also shows that the hadith is not only individual ethical but also has structural value in maintaining multicultural coexistence.

As stated by Jasser Auda, *maqāṣid* should not be interpreted only as a textual normative goal, but must be read in the context of the socio-political dynamics that surround it (Jamrozi et al., 2022). In this context, the hadith about the command to fight non-Muslims is not interpreted as a justification for religious-based violence, but rather as a form of *dar' al-mafāsīd* (prevention of harm) oriented towards protecting the collective integrity of Muslims in situations of existential threat. Therefore, war in the context of the hadith is not the goal of the Shari'ah, but rather an emergency tool (*tadbīr ḍarūrī*) to defend the primary *maqāṣid*.

Furthermore, although war in emergency conditions is permitted, Islam still emphasizes the principles of noble humanitarian ethics. Hadiths of the Prophet Muhammad explicitly prohibit the killing of non-combatants, the destruction of places of worship, and the mistreatment of prisoners of war (Rusdi et al., 2024). This confirms that even in situations of armed conflict, Islamic law still upholds the values of justice and protection of human dignity.

The tension between the traditions of tolerance and war is often misunderstood, especially by extremist groups that adopt a literalistic, atomistic, and ahistorical approach in understanding religious texts. Such readings tend to ignore the principle of *maqāṣid* and lead to textual authoritarianism, which is the absolutization of texts without considering their spirit and context, thus obscuring the substantial meaning of the prophetic mission.

Within this analytical framework, it becomes clear that reconciliation between the traditions on war tolerance can only be achieved through a holistic and teleological approach. By placing each tradition in its historical, sociological and broader objective (*maqāṣidī*) contexts, it can be concluded that the two categories of traditions do not negate each other but rather complement each other in forming a system of Islamic law and ethics based on the principles of justice, protection and mercy.

This approach directly refutes the view that Islam is a doctrinally aggressive religion. On the contrary, it asserts that peaceful coexistence, respect for humanity, and interfaith tolerance are basic norms of Islamic teachings. Reconciling meanings through the *jam'u wa al-tawfīq* method and *maqāṣidīyah* reading not only resolves textual tensions between traditions methodologically but also offers an interpretive paradigm that is more relevant, contextual, and responsive to contemporary religious and humanitarian challenges.

Thus, the contribution of this study lies in strengthening the integrative model in hadith studies that has not been systematically addressed by previous research, which generally only partially focuses on one pole of meaning. This approach is expected to become an epistemological foundation for developing moderate Islamic discourse in the context of a global multicultural society.

Conclusion

Based on the previous discussion, it can be concluded that the tension between traditions that teach tolerance and traditions that call for war against non-Muslims is not a substantial contradiction but the result of ahistorical and fragmentary readings of the hadith texts. Through the *mukhtalif al-hadīs* approach and the *jam'u wa al-tawfiq* method, the differences in meaning can be methodologically reconciled. The traditions on tolerance apply in the context of peace and affirm universal human values. In contrast, the traditions on war are particular and contextual, appearing in situations of real threats to the existence of Muslims.

In terms of *maqāsid al-syarī'ah*, the traditions of tolerance reflect key principles such as *ḥifẓ al-nafs*, *ḥifẓ al-dīn*, and *ḥifẓ al-'ird*, which emphasize the protection of life, religious freedom, and human dignity. The war traditions are positioned as *tadbīr ḍarūrī*-that is, a shar'i-justified emergency mechanism to maintain the stability and safety of the Muslim community in crisis conditions, not as a justification for religious-based violence. Thus, this approach offers a comprehensive and contextualized interpretative framework in understanding the two poles of hadith in an integrative manner.

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