

HADITH OF COMMANDMENT KILLING SNAKES IN THE BOOK OF SUNAN ABU DAUD: TEXTUAL AND CONTEXTUAL UNDERSTANDING

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Abstract

This study aims to understand the hadith concerning the command to kill snakes and to enhance knowledge and comprehension for practical application in daily life. Snakes, as legless reptiles with elongated, scaly bodies, play a crucial role in the food chain. Prophet Muhammad SAW once instructed Al-Abbas ibn Abdul Muthalib to kill small snakes in the Zamzam well and emphasized in another hadith that not killing them would mean not being part of the Prophet's community. This research employs a qualitative library research method, utilizing primary and secondary sources, with primary reference to the Kitab Sunan Abi Dawud. The hadiths were collected through takhrij and analyzed both textually and contextually. The analysis results indicate that textually, Rasulullah commanded to kill all types of snakes, especially those in the house after being warned for three days. However, contextually, only venomous snakes that pose a threat and danger should be killed to prevent extinction, considering the important role of snakes in controlling the population of other animals.

Keywords: Hadith, Snake Killing Command, Sunan Abi Dawud

Abstrak

Penelitian ini bertujuan memahami hadis tentang perintah membunuh ular dan meningkatkan wawasan serta pemahaman untuk diterapkan dalam kehidupan sehari-hari. Ular, sebagai reptil tanpa kaki dengan tubuh bersisik dan panjang, memiliki peran penting dalam rantai makanan. Nabi Muhammad SAW pernah memerintahkan Al-Abbas ibn Abdul Muthalib untuk membunuh ular-ular kecil di sumur Zamzam dan menegaskan dalam hadis lain bahwa tidak membunuhnya berarti bukan termasuk umat Nabi. Penelitian ini menggunakan metode kualitatif pustaka (library research) dengan sumber data primer dan sekunder, mengacu pada Kitab Sunan Abi Dawud. Hadis-hadis dikumpulkan melalui takhrij dan dianalisis secara tekstual dan kontekstual. Hasil analisis menunjukkan bahwa secara tekstual, Rasulullah memerintahkan membunuh semua jenis ular, terutama yang ada di rumah setelah diperingati selama tiga hari. Namun, secara kontekstual, hanya ular berbisa yang mengganggu dan membahayakan yang boleh dibunuh, untuk mencegah kepunahan mengingat peran ular dalam mengendalikan populasi satwa lain.

Kata kunci: Hadis, Perintah Membunuh Ular, Sunan Abi Dawud

Introduction

Snakes, one of the reptiles that inhabit various habitats around the world, have long attracted human attention due to their often mysterious nature and potential threat. (Hartati, n.d.) If exposed to its bite, which if not treated immediately will interfere with health and can even be life-threatening. (Dafa & Suyanto, 2021)

On the other hand, snakes are also useful as ecosystem balancers, controlling the population of other animals, especially pests such as rats and birds, (Riyandi, 2019) also for the treatment of skin diseases, such as itching and resistance. (Prastikawati & Husain, 2020)

Based on the above explanation, it can be understood that snakes as living creatures have an important role in natural life. However, in the hadith literature there are several narrations about the order to kill snakes, including Sunan Abu Daud. In this book there are fourteen (Amin, 2019) Hadith with different wording, is:

the first hadith is:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ مُوسَى الطَّحَّانِ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا نُرِيدُ أَنْ نَكْتُسَ زَمْزَمَ وَإِنَّ فِيهَا مِنْ هَذِهِ الْجَنَّاتِ يَعْنِي الْحَيَّاتِ الصِّغَارَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِنَّ (Al-Azdiy, 1997)

The Second Hadith:

حَدَّثَنَا إِسْحَقُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَأَلَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ وَمَنْ تَرَكَ شَيْئًا مِنْهُنَّ خِيفَةً فَلَيْسَ مِنَّا (Al-Azadi, n.d.)

In the first Hadith, it is explained that the order to kill the snake is فَأَمَرَ (commanding), بِقَتْلِهِنَّ (killing the snake) and in the second Hadith it is emphasized with the phrase فَلَيْسَ مِنَّا (then he is not of my people), This means that if he is afraid of killing the snake because he is afraid of its vengeance, then he is not one of the prophet's people because there is enmity between snakes and humans, meaning that Satan entered Paradise with the help of the snake to tempt Eve and Prophet Adam to eat the forbidden fruit which caused Eve and Prophet Adam to leave Paradise. Scholars differ on the commandment to kill snakes, Al Imam Ath Tahawi said that it is permissible to kill all kinds of snakes, because the Prophet made a covenant with the jinn not to enter the houses of his people, if they enter the house, they should not expose themselves. If it enters the

house, it is breaking the covenant, so killing it is no longer a problem. Ibn Abdil Barr said it is permissible to kill desert snakes whether they are small or large. Al Qarafi said that snakes of the desert or valley must be killed, and there is no need to warn them beforehand because the command is general. However, Imam Malik said that snakes in the city of Madinah or outside Madinah must be warned for three days.(El-Rasheed, 2023)

LITERATUR REVIEW

The previous research on the order to kill snakes is Imas Suryani entitled "Qualification of Hadith on the Suggestion to Kill Fasiq Animals".(*Kualifikasi hadis anjuran membunuh hewan Fasiq - Digital Library UIN Sunan Gunung Djati Bandung*, n.d.) Fasiq animals are rats, crows, eagles, and snakes. The problem discussed in this study is the quality of the recommendation to kill fasiq animals, the similarity of this research to what will be studied is that both explain the recommendation to kill snakes, but are limited to ihram only, while the object of research is the command to kill snakes in everyday life.

Nurul Fadillah Ramadhani discussed Dza Thufyatain and Al-Abtar with the title "Analysis of Hadith Dza Thufyatain (White Striped Snake) and Al-Abtar (Short-Tailed Snake) Study of Musykil Al-Hadith".Nurul Fadillah Ramadhani, "Analisis Hadits Dza Thufyatain (Ular Bergaris Putih) Dan Al-Abtar (Ular Ekor Pendek) (Kajian Musykil Al-Hadits)." (Universitas Islam Negeri Sultan Syarif Kasim Riau., 2017.). The similarity between this thesis and the research that will be researched is that they both discuss snakes, namely dza thufyatain and al-abtar, but the discussion that I will examine is not only one hadith about dza thufyatain and al-abtar, but also about the traditions about the order to kill snakes in Sunan Abu Daud.

Muhammad Mufti Syahril, in his work titled "The Law of Keeping Animals Commanded to be Killed," discusses certain animals that are ordered to be killed, such as eagles, scorpions, mice, black crows, and snakes. The central issue examined in this study is the legal ruling on keeping animals that are commanded to be killed. The similarity between this

research and the subject under review lies in the shared discussion of the recommendation to kill snakes. However, the difference is that the aforementioned study focuses on the legal perspectives according to Islamic scholars, whereas the current discussion aims to explore the textual and contextual understanding of the hadith commanding the killing of snakes.

The object of this research is to analyze the textual and contextual comprehension of the hadith regarding the command to kill snakes in daily life.

RESEARCH METHOD

The type of research on the understanding of hadith regarding the recommendation to kill snakes is library-based research, involving the collection of data directly from library sources, which include primary and secondary data. This study is classified as qualitative research (Hamzah, 2019) and employs the *ma'anil hadith* method. Hadiths related to the command to kill snakes are gathered through the *takhrij hadith* method and by collecting books of *sharh hadith*. Subsequently, the study explores the understanding of the

Prophet's hadith by considering various aspects and employing both textual and contextual approaches. (Henri Ramdini, 2023) Textual understanding refers to interpreting the hadith by focusing on its literal meaning (*zahir al-nash*) (Maizuddin, 2008). In contrast, contextual understanding examines the hadith by analyzing its relationship with the events or situations that form the background of its emergence. (Fahamsyah, 2019)

By combining these two approaches, this research is expected to provide a comprehensive and holistic understanding (Fiki Khoirul Mala, 2022) on the Hadith about the commandment to kill snakes in Sunan Abu Daud. This in-depth understanding is expected to be useful not only for academics and researchers in the field of hadith studies and Islamic sciences, but also for Muslims in general in understanding and applying Islamic teachings wisely and relevant to current conditions. This research is also expected to make a meaningful contribution to the development of hadith studies, especially in understanding the

interaction between text and context in Islamic teachings.

DISCUSSION

Textual Understanding of the Hadith on the Commandment to Kill Snakes

In order to examine the textual understanding of the Hadith about the command to kill snakes, the author will present some Hadith commentaries and analysis of the command to kill snakes. There are several words that must be studied more deeply to find certain meanings using linguistic approaches and ushul fiqh rules (Rafiq, 2007) which is associated with the Hadith of the commandment to kill snakes, the linguistic approach and the ushul-fiqh approach. (Mibtadin, 2019) The explanation of the Hadith related to the commandment to kill snakes is as follows:

First, the Hadith about the commandment to kill snakes is associated with being a follower of the prophet Muhammad (peace be upon him).

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَأَلَمْنَاهُمْ مُنْذُ حَارَبْنَاهُمْ
وَمَنْ تَرَكَ شَيْئًا مِنْهُمْ خِيفَةً فَلَيْسَ مِنَّا, (Al-Azadi, n.d.)

The above Hadith contains the words (مَنْ تَرَكَ شَيْئًا مِنْهُمْ) and (مَنْ تَرَكَ شَيْئًا مِنْهُمْ) (فَلَيْسَ مِنَّا) which if understood with a linguistic approach then the word (مَنْ تَرَكَ شَيْئًا مِنْهُمْ) since hostile to them means since The meaning of hostility here is that Iblis entered heaven with the help of the snake to tempt Eve and prophet Adam to eat something from the forbidden tree, and the word (مَنْ تَرَكَ شَيْئًا مِنْهُمْ) and the one who leaves something of them for fear means the one who does not kill the snake for fear of the snake's revenge, and the word (فَلَيْسَ مِنَّا) then he is not of my group means the one who follows the sunnah. (A. T. M. S. H. 'Azim Abadiy, n.d.)

After understanding the text of the above Hadith, it can be seen that the enmity and war between the snake and humans is universal, because the snake helped Satan or the jinn enter heaven to invite Eve and Adam to eat prohibited foods, and whoever fears the revenge of

the snake is not among those who follow the Sunan of the Prophet.

Second, the Hadith about the commandment to kill snakes for fear of making them into enemies.

حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانَ السُّكَّرِيُّ عَنْ إِسْحَقَ بْنِ
يُوسُفَ عَنْ شَرِيكَ عَنْ أَبِي إِسْحَقَ عَنْ الْقَاسِمِ بْنِ
عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ ابْنِ مَسْعُودٍ قَالَ : قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْحَيَّاتِ كُلَّهِنَّ
فَمَنْ خَافَ تَأْرَهُنَّ فَلَيْسَ مِنِّي (Al-Azdiy, 1997)

In the hadith above there are the words (اقْتُلُوا الْحَيَّاتِ كُلَّهِنَّ), and (تَأْرَهُنَّ) which if understood with a linguistic approach then the word (اقْتُلُوا الْحَيَّاتِ كُلَّهِنَّ) kill all snakes means clearly that killing all types of snakes, The snake in the house is not killed until it has been warned for three days, as the Prophet Muhammad (peace and blessings of Allaah be upon him) said: "There is a small snake in Madinah, so if you see it, warn it for three days." Some scholars are of the opinion that the snake in the house in Madinah is not killed until it has been warned. There is a dispute among the scholars as to whether the warning should be three days or three times. And the way to do the warning is to say "I swear to you by the covenant taken by

Noah and Solomon, peace be upon them, that you will not appear and not harm us", and in the word (تَأْرَهُنَّ) revenge they mean revenge, revenge is blood and killing, and the meaning of fear is that there is another snake that will take revenge. Because there was a custom during the pre-Islamic era that "Do not kill a snake, because if you kill it, its partner will come and bite you to take revenge". (A. T. M. S. al-H. al-‘Azhîm Abadiy, n.d.)

In the phrase (اقْتُلُوا) contained in the above hadith if understood by the rules of ushul fiqh punished amar, lafaz amar is a word that shows a request to carry out what is instructed from a higher direction to a lower one. (Wahid, 2015) Lafaz amar (command) has various meanings, such as sunnah (Nadb), giving guidance, prayer, threatening, and weakening, (Siti Fahimah, 2018) then the meaning of amar in the phrase اقْتُلُوا which is found from the hadith is the meaning of Sunnah (Nadb). The rule of amr in the phrase اقْتُلُوا is an order that requires immediate implementation unless there are separate qarinahs that make a

statement if an action is not immediately carried out.(Wahid, 2015)

After understanding the text of the hadith above, it can be understood that the type of snake to be killed is all snakes but there are exceptions to snakes that are in the house so they must be warned first for three days, some argue that they are warned three times. And the revenge referred to is the revenge of another snake that if we are afraid of killing it because of its revenge then it is not the people of the Prophet Muhammad (peace be upon him).

Third, the Hadith about the order to kill small snakes in the Zamzam wells:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ
مُوسَى الطَّحَّانِ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ
عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا نُرِيدُ أَنْ نَكْنُسَ زَمْزَمَ وَإِنَّ
فِيهَا مِنْ هَذِهِ الْجِنَّاتِ يَعْنِي الْحَيَّاتِ الصَّغَارَ فَأَمَرَ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَقْتُلِهِنَّ (Al-Azdiy, 1997)

In the hadith above there are the words (زَمْزَمَ أَنْ نَكْنُسَ), (وَإِنَّ فِيهَا), (مِنْ هَذِهِ الْجِنَّاتِ) and (يَعْنِي) which if understood with a linguistic approach then the word (زَمْزَمَ) (أَنْ نَكْنُسَ) that we clean zamzam means

cleaning from garbage and dirt, and the word (وَإِنَّ فِيهَا) and that indeed in it means in the well of zamzam, and the word (مِنْ) (هَذِهِ الْجِنَّاتِ) and from this jinnan means that in the well of zamzam there are some of the jinnan, and the word (يَعْنِي) means that Abbas R. A that the jinnan was a small snake, so the prophet ordered to kill the snake.(Abu al-Tayyib Muhammad Syams al-Haqq bin Amir 'Ali bin Maqsud 'Ali al-Siddiqi al-'Adzim Abadi, n.d.)

After understanding the text of the hadith above, it can be seen that when Abbas Ra and the Prophet cleaned the Zamzam well from garbage and dirt, Abbas R.A saw that there were many small snakes (jinnan) in the Zamzam well, so the prophet ordered to kill these snakes.

The fourth Hadith is the commandment to kill snakes of certain types:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ
عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفَيْتَيْنِ وَالْأَبْتَرِ فَإِكْهُمَا يَلْتَمِسَانِ
الْبَصَرَ وَيُسْقِطَانِ الْحَبْلَ قَالَ وَكَانَ عَبْدُ اللَّهِ يَقْتُلُ كُلَّ
حَيَّةٍ وَجَدَهَا فَأَبْصَرَهُ أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ

وَهُوَ يُطَارِدُ حَيَّةً فَقَالَ إِنَّهُ قَدْ نُهِِيَ عَنْ

ذَوَاتِ الْبُيُوتِ (Abu Dawud Sulaiman ibn al-Asyats al-Sijistani al-Azadi, 1996)

In the hadith above there are the words (اقْتُلُوا الْحَيَّاتِ), (ذَا الطُّفَيْتَيْنِ) and (وَالْأَبْتَرِ) which if understood with a linguistic approach then the word (اقْتُلُوا الْحَيَّاتِ) kill the snake means the whole snake in general, in lafaz (ذَا الطُّفَيْتَيْنِ) with dhammahkan letter thanya and sukunkan letter fa is two black lines on the back of the snake. The leaves of the al-Muql tree, in al-Lisan the al- Muql tree is equated to the term ad-Daum (the singular form is Daumah). Ad-Daum is the name of a tree that is similar in condition to dates. The two stripes on the top of the snake's back are similar to the two leaves of the al-Muql tree. Abu Umar an-Namari said, "There are those who state that Dhu Thufyatain is a variety of snake that has two white stripes on its back.", and the word (وَالْأَبْتَرِ) short-tailed means that it is a snake that resembles a truncated tail that has a short tail, and it is a dangerous snake unlike any other snake. (A. T. M. S. H. 'Azim Abadiy, n.d.)

If understood by the rules of ushul fiqh then the memorization of قتل in this hadith is punished mutlaq, mutlaq memorization is a typical memorization that shows several units or units that are general and also not bound by the limitations of the memorization that provides a reduction in its general nature. The memorization (يَقْتُلُ) in the hadith explaining the snake is allowed to be killed needs to be made restrictions if possible, because if the memorization of قتل mutlaq on that basis it is allowed to kill the animal in any condition whether it is not or dangerous.

In the lafaz (نُهِِيَ) contained in the above hadith is punished as nahi, lafaz nahi is an utterance or word that shows a request to stop from an action, from a higher individual to a lower one. There are two forms of nahi, the first is the phrase preceded by the phrase la nahiyyah, the second is the phrase that explicitly means prohibition such as the phrase نُهِِيَ which is in the hadith. (Kartini, 2016)

In the ذَوَاتِ الْبُيُوتِ contained in the above Hadith, the word 'Am is a word that gives a general definition and includes everything that is contained in

the word in an unlimited manner.(Fitri Miftahul Jannah, Tri Ramadani, 2023) But if Lafaz دَوَاتِ الْبُيُوتِ is ruled 'am because some scholars say that the house in question is not only a house in Medina but also a house outside Medina. So the lafaz دَوَاتِ الْبُيُوتِ is included in the division of 'Am which is a general lafaz when what is meant is a special meaning because there are indications that indicate such a meaning.(Wahid, 2015)

In the phrase (حَيَّةٌ) found in the above hadith, the word musytarak is a word that has two or more meanings that have diversification. It includes female snakes as well as males. However, based on al-Jauhari's perspective, the memorization of حية is limited in its applicability to female snakes because male snakes usually use the diction حيا.' Abbas, on the other hand, is of the view that a snake of the حية type has the same size as a snake of the tsu'ban type while its agility is the same as that of a snake of the الْجَانُ type. Besides having the meaning of snake, the diction حية is also a name of a tribe, namely Hayyah ibn Bahadallah, the diction حية has two meanings, namely snake and the name

of the tribe. The reason is that the diction of hayyah is a word that has isytarak al-lafzh content.

After understanding the text of the hadith above, it can be seen that the prophet ordered to kill all types of snakes, especially snakes with two black stripes on their backs and snakes with short tails, which are evil and deadly snakes that can cause blindness and pregnancy loss. However, Abu Lubabah said that it is forbidden to kill snakes in the house, and there are several differences of opinion of scholars regarding the house in question, some of which say that only houses in the city of Medina and some say that it is not limited to the city of Medina but other than the city of Medina as well.

Fifth, the Hadith about the command to kill snakes that enter the house:

حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ الرَّمْلِيُّ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ عَنْ صَيْفِيٍّ أَبِي سَعِيدٍ مَوْلَى الْأَنْصَارِ عَنْ أَبِي السَّائِبِ قَالَ أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ سَمِعْتُ تَحْتَ سَرِيرِهِ تَحْرِيكَ شَيْءٍ فَنَظَرْتُ فَإِذَا حَيَّةٌ فَقُمْتُ فَقَالَ أَبُو سَعِيدٍ مَا لَكَ قُلْتُ حَيَّةٌ هَاهُنَا

قَالَ فَرِيدُ مَاذَا قُلْتَ أَقْتُلُهَا فَأَشَارَ إِلَى بَيْتٍ فِي دَارِهِ
تِلْقَاءَ بَيْتِهِ فَقَالَ إِنَّ ابْنَ عَمِّ لِي كَانَ فِي هَذَا الْبَيْتِ
فَلَمَّا كَانَ يَوْمُ الْأَحْزَابِ اسْتَأْذَنَ إِلَى أَهْلِهِ وَكَانَ
حَدِيثَ عَهْدٍ بِعُزْسٍ فَأَذِنَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَذْهَبَ بِسِلَاحِهِ فَأَتَى دَارَهُ
فَوَجَدَ امْرَأَتَهُ قَائِمَةً عَلَى بَابِ الْبَيْتِ فَأَشَارَ إِلَيْهَا
بِالرُّمْحِ فَقَالَتْ لَا تَعْجَلْ حَتَّى تَنْظُرَ مَا أَخْرَجَنِي
فَدَخَلَ الْبَيْتَ فَإِذَا حَيَّةٌ مُنْكَرَةٌ فَطَعَنَهَا بِالرُّمْحِ ثُمَّ خَرَجَ
بِهَا فِي الرُّمْحِ تَرْتِكُضُ قَالَ فَلَا أَدْرِي أَيُّهُمَا كَانَ أَسْرَعَ
مَوْتًا الرَّجُلُ أَوْ الْحَيَّةُ فَأَتَى قَوْمَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالُوا ادْعُ اللَّهَ أَنْ يَرُدَّ صَاحِبَنَا فَقَالَ
اسْتَغْفِرُوا لِصَاحِبِكُمْ ثُمَّ قَالَ إِنَّ نَفَرًا مِنَ الْجِنِّ أَسْلَمُوا
بِالْمَدِينَةِ فَإِذَا رَأَيْتُمْ أَحَدًا مِنْهُمْ فَحَذِرُوهُ ثَلَاثَ مَرَّاتٍ
ثُمَّ إِنْ بَدَأَ لَكُمْ بَعْدُ أَنْ تَقْتُلُوهُ فَاقْتُلُوهُ بَعْدَ الثَّلَاثِ

A hadith which essentially states that Yazid bin Mauhab Ar Ramli reported: "I went to Abu Sa'id Al Khudri, and as I sat by his side, I heard something moving under his bed." This was according to Al Laits, who had heard from Ibn Ajlan through Shaifi bin Abu Sa'id, a former slave of Al Anshar. I looked and saw that it was a snake, so I got up to kill it. "What is wrong with you?" asked Abu Sa'id. I replied, "there is a snake." Again, Abu Sa'id said, "After that, what do you

want?" I said, "I will kill him." "My uncle's son used to live in that house, during the battle of Ahzab he said goodbye to his wife, because he was a newlywed," Abu Sa'id recounted, pointing to a house that stood in front of his house. He was given permission to carry weapons by the Prophet (saw). *When he returned home, his wife was waiting for him outside. Then, fearing that she had been unfaithful, he raised his spear at her. His wife said, "Don't be hasty until you see what brought me out of the house." He then went into the house, where he killed a large snake with his spear. When he came out, he was unconscious due to the trauma. I am not sure whether it was the snake or the man who died first. The Prophet then received a group of people and said, "Pray to Allah to bring our friend back to life." In response, he said, "Pray for forgiveness for your friend." Then he repeated himself, saying, "In Madinah, there are actually jinn who have become Muslims. If you meet one of them, warn him three times. If you still feel that he should be killed, then kill him after the third warning.*(Abu Dawud Sulaiman ibn al-Asyats al-Sijistani Al-Azadi, n.d.)

In the hadith above there are the words (ثُمَّ قَالَ إِنَّ نَفَرًا مِنَ الْجِنِّ أَسْلَمُوا بِالْمَدِينَةِ), (فَحَذَرُوهُ) and (لَكُمْ بَعْدُ) which if understood with a linguistic approach then the word (ثُمَّ قَالَ) (ثُمَّ قَالَ إِنَّ نَفَرًا مِنَ الْجِنِّ أَسْلَمُوا بِالْمَدِينَةِ) then he said that a group of jinn had converted to Islam in the city of Medina means the same thing in other places, Al-Qurtubi said: There should be an agreement between them and others to prevent the killing of snakes except with permission. He said: It cannot be understood from this hadeeth that the jinn who killed the man was a Muslim, and that the jinn killed him in retaliation. The man did not intend or intend to kill a Muslim, because he did not know that, but rather he intended to kill according to the law, and that the jinn who converted to Islam were seven or nine righteous jinn, (Ar-Romli, n.d.-a) in the word (فَحَذَرُوهُ) then they warned him means fear of him, and what is meant by fear is testifying with an oath over him as in the following narration, when it was said to him: I asked you, in the days of Noah and in the days of Solomon bin Daud Alaihi wassalam that you would not harm us, and the word (لَكُمْ بَعْدُ) for you afterward

means after the warning. Abadiy, 'Aun Al-Ma'bûd Syarh Sunan Abiy Dâwud,.

After understanding the text of the above Hadith, it can be seen that Abu Sa'ib, who visited the house of Abu Sa'id and was told about a young man who killed a snake that caused his wife to leave the house in panic, and was also killed by the snake. The Messenger of Allah then said which basically explained that indeed, in Medina there is a group of jinn who have converted to Islam. If you see one of them (in the form of a snake) then first warn it three times if it does not leave, the snake is justified to be killed.

The sixth, Hadith instructs killing the snake after three days:

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي مَالِكٌ عَنْ صَيْفِيِّ مَوْلَى ابْنِ أَفْلَحٍ قَالَ أَخْبَرَنِي أَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَذَكَرَ نَحْوَهُ وَأَتَمَّ مِنْهُ قَالَ فَادْنُوهُ ثَلَاثَةَ أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ فَإِنَّمَا هُوَ شَيْطَانٌ (Al-Azdiy, 1997)

In the hadith above there are the words (فَاقْتُلُوهُ فَإِنَّمَا هُوَ), (فَادْنُوهُ), (ثَلَاثَةَ أَيَّامٍ) and (شَيْطَانٌ) which if understood with a linguistic approach then (فَادْنُوهُ) then

commemorate the meaning by lengthening the hamzah and kasrah dzal, In another reading فأننوها means snake, and in the word (ثَلَاثَةَ أَيَّامٍ) three days means every day three times. Isa ibn Dinar said that it is commemorated for three days even if it appears several times a day, or there is no limit to commemorating it three times a day until three days, and it is understood from the hadeeth that it is three times, And this narration is an explicit text about three days which is limited to the first absolute narration, so it is not changed, and in the words (فَأَقْتُلُوهُ فَإِنَّمَا هُوَ) (شَيْطَانٌ) then kill him, he is a devil, meaning that those who are not Muslims are jinn.(Ar-Romli, n.d.-b)

After understanding the text of the above Hadīth, it can be seen that the snake in the house was warned three times and if it did not leave, it was killed because it was a devil, meaning a disbelieving jinn who did not belong to the jinn who entered Islam.

The seventh Hadith commands killing snakes except the white ones:

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ عَنْ
إِبْرَاهِيمَ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ أَقْتُلُوا الْحَيَّاتِ كُلَّهَا

إِلَّا الْجَانَّ الْأَبْيَضَ الَّذِي كَأَنَّهُ قَضِيبٌ فِضَّةٌ قَالَ أَبُو
دَاوُدَ فَقَالَ لِي إِنْسَانُ الْجَانُّ لَا يَنْعَرُجُ فِي مِشْيَتِهِ فَإِذَا
كَانَ هَذَا صَحِيحًا كَانَتْ عَلَامَةً فِيهِ
(Al-Azadi, n.d.)

The hadith above contains the word (إِلَّا الْجَانَّ الْأَبْيَضَ), (الَّذِي كَأَنَّهُ قَضِيبٌ فِضَّةٌ) and (لَا يَنْعَرُجُ) which if understood with a linguistic approach then the word (إِلَّا) except the white jinnan means that the prohibition of killing this type of animal when there is no emergency.,(A. T. M. S. al-H. al-‘Azhîm Abadiy, n.d.) and the word (إِلَّا الْجَانَّ الْأَبْيَضَ) (الَّذِي كَأَنَّهُ قَضِيبٌ فِضَّةٌ) except for the white jinn who are like swords and silver means that it is seen from the nature of whiteness that he is very white, the exception to this color is because it is included in the believer jinn, and said Abu Daud that someone told him that the disbeliever jinn is a path that does not turn.,(Ar-Romli, n.d.-b) and the word (لَا يَنْعَرُجُ) cannot climb means it does not turn around and is also said to be tilted and curved.(A. T. M. S. al-H. al-‘Azhîm Abadiy, n.d.)

The phrase الْجَانَّ الْأَبْيَضَ in the above Hadīth is considered *istisna'*.,(Sintaksis et al., 2024) i.e. the

ruling of an exception to a rule of general applicability because there is a clue to it. (Sintaksis et al., 2024) Lafaz إِلَّا الْجَانُّ الْأَبْيَضُ is included in Istisna' muttashil, meaning that if the discussion is still the same or still in one family, it is called istisna' muttashil (connected), lafaz إِلَّا الْجَانُّ الْأَبْيَضُ is called istisna' muttasil because this lafaz is still the same discussion as the previous sentence, namely اَقْتُلُوا الْحَيَّاتَ كُلَّهَا .

Contextual Understanding of the Hadith on the Commandment to Kill Snakes

After the author analyzes the textual understanding. Next the author conducts research on contextual understanding of hadith. In contextual understanding there are several steps, namely the editorial approach, historical sociological approach, analysis of the prophet's position, and contextualization of meaning.

First, the Editorial Approach

The redaction of the order to kill the snake is based on the editorial that shows the purpose of the order to kill the snake, with the following sentence:

- a. اَقْتُلُوا الْحَيَّاتَ, It is interpreted as an order to kill snakes, meaning that in

general the snakes that are killed are all types of snakes but there are limits to killing snakes, namely specifically snakes that have venom.

- b. وَذَا الطُّفَيْتَيْنِ وَالْأَبْتَرِ, snake that has two lines on its back and a short tail, the meaning is that this type of snake is highly recommended to be killed because this snake is a dangerous snake that can make blind eyes and fall in the womb, but there are exceptions to snakes found in the house not immediately killed must be warned three times first.

- c. إِلَّا الْجَانُّ الْأَبْيَضُ, With the exception of snakes that have a white stripe on their backs, the meaning is that this type of snake is prohibited from being killed, with the exception of when there is an emergency, killing is allowed.

Second, historical and sociological approach.

In terms of historical and sociological conditions, the Hadith about the order to kill snakes is related to the presence of a small snake in the Zamzam water well (Damsyiqi, 2016) mentioned in the Hadith about the order

to kill the snake. The Prophet gave quick instructions to the Companions to kill the snake because its presence could endanger lives if it was not destroyed. so at that time the prophet ordered to kill the snake and was also associated with other narrations as the asbabul wurud in the Hadith narrated by Ahmad. Third, Analyze the Position of the Prophet.

Based on the background of the Prophet's Hadith, it is clear that snakes are the enemies of humans. In addition, one of the Prophet's methods of healthy living is to stay away from animals that are dangerous. As the Hadith mentions, it is found that in ancient times the presence of snakes was feared even if the snake entered the house or was on the road while walking. This situation certainly scares anyone who sees a snake because it might at any time pose a threat to life. The Prophet (PBUH) gave permission to kill snakes and forbade releasing them to keep them alive out of fear or concern.

From the hadith it is clear that the law of killing snakes from an Islamic perspective is permissible. And it does not count as an unforgivable sin. Killing

a snake is highly recommended if it poses a danger to life and with the intention of protecting itself. It is not permissible to let go of them for fear of harm to life.

Fourth, Contextualization of Meaning

In contextualizing the Hadith regarding the order to kill snakes, the method used by the author is by (contextualizing the meaning) analyzing the purpose of the Prophet SAW ordering the killing of snakes found outside the house and those in the house even though they were warned first. The purpose of the Prophet SAW ordering to kill snakes is for self-defense, all things that are carried out whose intention is to protect themselves from a bad thing are not counted as a sin.

The word قتل (kill) in the Hadīth is generally understood to be for all types of snakes whether venomous or not but specifically the snakes that are recommended to be killed are venomous snakes only, because the basis and consideration in the term *ushul fiqh* الحكم يدور مع العلة then the permissibility of killing snakes is limited to several circumstances, in order to avoid extinction and in accordance with

the formulation of ecological fiqh / *hifz al-bi'ah*, which must meet several conditions including: if it hurts or disturbs and to be utilized as necessary. Based on the analysis of the traditions about the commandment to kill snakes, it can be concluded that killing snakes according to Islam is permissible. It is not an unpardonable sin. Killing a venomous snake is highly recommended but a non-venomous snake may be killed if it endangers life and with the intention of self-protection. Because if you let it remain it is not allowed because it is feared that it will endanger life. then it is permissible to kill because in this case *hifz al-nafs* (protecting yourself) is more important than *hifz al-bi'ah* (protecting the environment).

CONCLUSION

Based on the analysis of the hadith regarding the command to kill snakes, it is textually recommended to kill all types of snakes. However, contextually, it can be understood that killing snakes is only permissible for venomous species. Non-venomous snakes may only be killed in emergency situations, such as when they cause disturbance,

inflict harm, pose a danger, or for the purpose of *hifz al-nafs* (self-preservation). The command to kill snakes must be restricted by specific conditions to prevent their extinction, considering that snakes play an important role in controlling the population of other animals.

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