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A Preventive Security Framework in Hadith: Exploring Mitigation and Tracing

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ABSTRACT

This study examines the concepts of mitigation and tracing in the Prophetic traditions (hadith) and analyzes their contribution to social security and self-defense systems. The research is motivated by the tendency of previous studies to focus primarily on hadith as a legal basis for self-defense and the use of force, while paying limited attention to their preventive and early-detection dimensions. Employing a qualitative library-based approach, this study utilizes a normative-theological perspective and thematic (mawdhu'i) hadith analysis. Primary data were drawn from relevant traditions contained in the Six Canonical Collections (Kutub al-Sittah) concerning the protection of life, property, and honor. The data were analyzed as well as contextual and intertextual analysis. The findings reveal that the hadith corpus embodies the principle of tracing as a mechanism for identifying, verifying, and detecting potential threats at an early stage, while mitigation functions as a strategy for reducing risks through the protection of life, property, and personal dignity. These findings indicate that self-defense in hadith is not merely a reactive response to an ongoing attack but constitutes an integral component of a broader preventive security framework that prioritizes risk prevention over punitive action.

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1. INTRODUCTION

In 2023, the total number of crimes in Indonesia reached 584,991 cases, a sharp increase from 372,965 cases in 2022. This figure indicates that out of every 100,000 residents, 214 people became victims of crime, with only a 53-second interval between one crime and the next. In the same year, there were 1,129 murder cases, 875 cases of negligence resulting in death, and 4,772 cases of criminal threats (Sosial, 2024, p. 10-11).

Cases of rape were recorded at 1,230, molestation at 2,739, sexual violence at 1,410, and sexual intercourse involving minors at 3,691 cases. In addition, there were 6,573 cases of violent theft (Sosial, 2024, p. 18-24). Furthermore, in 2024, on an international scale, Indonesia ranked second in crime rates among ASEAN countries and twentieth globally (Yonatan, 2025). These data indicate that security

remains a highly vulnerable aspect of society and urgently requires practical solutions to ensure the protection of human life (*hifz al-nafs*).

From an Islamic perspective, the protection of life (*hifzh al-nafs*) constitutes one of the primary objectives of Islamic law (*maqashid al-shari'ah*) and occupies a strategic position within its framework (*Maqāshid Al-Syarī'ah Al-Islāmiyyah*, n.d.). The Qur'an affirms that killing a single person without a justifiable reason is equivalent to killing all humankind, while saving one life is likened to saving all humanity.[1] This principle demonstrates that Islam not only condemns actions that threaten human safety but also establishes protective mechanisms that are both preventive and responsive. Therefore, self-defense against threats endangering life is not merely an individual right but also a moral responsibility to preserve the sanctity of life honored by religion.

The Qur'an has laid down the fundamental principles regarding the legitimacy of self-defense against oppression,[2] yet the operational details concerning its forms, limitations, and moral consequences are largely elaborated in the traditions of the Prophet Muhammad (peace be upon him). The hadiths concerning self-defense encompass two dimensions. First, mitigation, namely efforts aimed at prevention and risk reduction. Second, tracing, namely the investigation of causes, motives, and moral responsibility. Thus, hadith functions not only as a source of legitimacy for defensive actions but also as an ethical instrument that contributes to the development of a social security system based on justice and humanity.

Studies on self-defense in Islam have predominantly been examined through the perspective of fiqh al-jinayah (Islamic criminal jurisprudence), while thematic hadith studies that specifically collect, verify, and construct hadiths related to self-defense remain relatively limited. In fact, these hadiths contain concepts that are highly relevant to addressing contemporary security challenges. Based on this consideration, the present article aims to examine the concepts of mitigation and tracing in hadiths on self-defense in order to explain their contribution to social security systems and personal defense. This study is expected to enrich hadith scholarship while providing a more comprehensive understanding of the protection of life, the right to self-defense, and moral responsibility within social life.

2. METHODS

This study employs a qualitative library research (Cawelti, 1969) approach using a normative-theological perspective and textual analysis methods (Al-Farmawi, 1977). The research focuses on hadiths related to the concepts of mitigation and tracing within the framework of self-defense and social security. Primary data sources consist of the major hadith collections, namely *kutub al-sittah*. Secondary data sources include hadith commentaries (*sharh al-hadith*) (Darmalaksana Wahyudin, 2020), scholarly works on *takhrij* and *jarh wa ta'dil* (Ibn Abi Hatim, 1952; Sulidar, 2019), as well as academic articles relevant to the research topic.

To minimize scholarly disputes concerning authenticity, only hadiths classified as sahih by hadith scholars were included in the analysis. The inclusion criteria consisted of: (1) hadiths directly related to the protection of life, property, honor, or public security; (2) hadiths containing elements of threat prevention, risk reduction, monitoring, or threat identification; and (3) narrations with an accepted sahih status. Narrations with weaker authenticity grades, duplicate reports with identical meanings, and traditions unrelated to the study's thematic focus were excluded. Based on these criteria, eight principal hadiths were selected as the primary analytical corpus.

Data collection was conducted through the identification and examination of hadiths related to the research theme. These hadiths were subsequently analyzed contextually in relation to their asbab al-wurud (circumstances of narration) and socio-historical backgrounds, as well as through intertextual analysis to identify relationships of meaning among different hadiths. A thematic

[1] See The Qur'an, Surah al-Mā'idah (5): 32.

[2] See The Qur'an, Surah al-Shūrā (42): 38 and 41.

synthesis was then undertaken to formulate the concepts of mitigation and tracing in hadith comprehensively. Finally, the findings were strengthened through comparative analysis with contemporary legal and security systems.

3. FINDINGS AND DISCUSSION

Mitigation and Tracing from Various Perspectives

In the field of safety studies and risk management, mitigation is understood as a series of actions aimed at reducing the likelihood of threats or minimizing their impact when such threats cannot be avoided. This concept is a fundamental component of Disaster Risk Reduction (DRR) and risk management, which emphasize prevention, vulnerability reduction, and the strengthening of protective capacities before threats develop into crises (Aven, 2014; Murray et al., 2015).

Meanwhile, tracing refers to the process of identifying, tracking, and monitoring sources of threats in order to prevent risks from spreading to individuals and communities. In public health literature, contact tracing is defined as the effort to identify individuals who may have been exposed to a particular risk and then assess and manage that risk to prevent it from becoming a greater threat (Guy et al., 2025; Mohr et al., 2013). Thus, tracing functions as an early detection mechanism that supports more effective preventive action.

From an Islamic perspective, the concept of mitigation is closely aligned with the objectives of Islamic law (*maqashid al-shari'ah*), particularly the principle of *hifzh al-nafs* (the protection of life). This principle emphasizes not only saving lives after danger has occurred but also preventing potential harm before it arises. Accordingly, scholars of *maqashid* regard the prevention of harm (*daf' al-mafasid*) as one of the primary objectives of Islamic law (Al-Subki, 1984, vol. 3, p. 65). Within this framework, the protection of life, property, and honor constitutes a preventive system of protection.

Likewise, the concept of tracing in Islam can be understood through the principles of *tabayyun* (verification of information), *yaqazhah* (vigilance), and various Prophetic traditions that encourage the identification and anticipation of potential dangers before taking action. Therefore, tracing and mitigation function as two complementary mechanisms: tracing serves to detect and identify threats, while mitigation aims to reduce risks and their consequences. Together, they form a preventive security paradigm that is consistent with the objectives of Islamic law in safeguarding life, property, and human dignity.

The Right of Self-Defense

Shaykh al-Khattabi (d. 388 AH), in his *Ma'alim al-Sunan*, explained that Allah encourages Muslims to attain martyrdom (*shahadah*). According to him, when the Prophet ﷺ described those who are killed while defending their property, family, or religion as martyrs, this indicates that they receive divine reward and attain the rank of martyrdom in the sight of Allah (Al-Khaththabi, 1997, vol. 4, p. 336). Thus, martyrdom is not limited to those who fall on the battlefield in jihad but also includes those who are killed while protecting their fundamental rights.

Ibn Battal (d. 449 AH) explained that anyone whom the Prophet ﷺ equated with a martyr attains a status comparable to those who are killed in the cause of Allah (Ibnu Baththal, 2003, vol. 5, p. 44). He further emphasized that this hadith demonstrates the permissibility of defending oneself and one's property. If a person is killed while engaging in such defense, he is considered a martyr; and if he kills the aggressor, no *diyah* (blood compensation) or *qisas* (retaliatory punishment) is imposed upon him. The same ruling applies to those who defend their family and religion (Ibnu Baththal, 2003, vol. 6, p. 608).

Furthermore, Abu Bakr Ibn al-'Arabi (d. 543 AH) firmly stated that there is no disagreement among scholars regarding the martyrdom status of a person who is killed while defending his property (Abu Bakr ibn al-'Arabi, 2007, vol. 3, p. 574). Therefore, resisting those who attempt to seize one's property, family, or religion is a legitimate and lawful act according to Islamic law, although a person may also choose not to resist.

From the perspective of mitigation, the legitimacy of self-defense in hadith demonstrates that Islam views individuals as active agents who possess the right to reduce and eliminate threats to their safety. Consequently, self-defense is not merely reactive but also forms part of a broader mechanism for preventing harm to life, property, and personal honor.

Abu al-Walid al-Baji (d. 474 AH) stated that thieves and robbers may be fought when they refuse any solution other than violence. Malik, Ibn al-Qasim, and Ashhab even regarded such resistance as a form of jihad, and according to a narration from Imam Malik, it is among the most virtuous and highly rewarded forms of jihad. This view indicates that resisting criminal acts is not merely a matter of individual protection but also a means of preserving public security.

Imam Malik also held that fighting highway robbers is more virtuous than engaging in jihad against the Romans. If a person is killed while defending his property and the property of the Muslim community, his reward is even greater (Al-Andalusi, 1332, AH, vol. 7, p. 170).

However, al-Shan'ani emphasized that the primary objective of Islamic law is safety and protection. According to him, the right to resist applies when a person has no secure refuge and is unable to flee. If there remains a means of avoiding danger, then such an option is more consistent with the principle of risk mitigation. He further explained that defending one's property is not always obligatory, whereas defending one's honor remains mandatory because there is no legitimate basis in Islamic law that permits the violation of a person's dignity and honor (Al-Shan'ani, 1997, vol. 4, p. 458).

In addition to the hadiths that legitimize self-defense, there are also traditions indicating the permissibility of avoiding combat under certain circumstances. This view is based on the hadith of Abu Musa al-Ash'ari (may Allah be pleased with him), which states that the Messenger of Allah ﷺ instructed his followers to be like the righteous son of Adam during the periods preceding the Day of Judgment, when society would be overwhelmed by fitnah, turmoil, and disorder (See: Abu Dawud as-Sijistani, 2009, vol. 6, p. 315, no. 4259; Al-Qazwini, 2009, vol. 5, p. 108, no. 3961).

This hadith demonstrates the existence of a tracing dimension within the teachings of the Prophet ﷺ. Before engaging in resistance, an individual must first identify the nature of the threat being faced, distinguish between clear aggression and ambiguous conflict, and evaluate the potential consequences of his actions. Therefore, tracing does not merely involve identifying the source of danger but also assessing the level of risk to ensure that the chosen response promotes benefit and prevents greater harm.

Among the scholars who cited this hadith as evidence for the permissibility of refraining from resistance and the non-obligatory nature of defending oneself or one's property was Shaykh Faisal Ali Mubarak (d. 1376 AH) (Faishal Ali Mubarak, 1998, vol. 2, p. 134). This hadith indicates that the defense of life and property is not absolutely obligatory in every circumstance; rather, it depends on the specific situation and the degree of benefit expected to result from such action.

Accordingly, the hadiths on self-defense reveal a multi-layered security system that begins with threat identification (*tracing*), followed by risk assessment, prevention and avoidance efforts (*mitigation*), and ultimately the use of force as a last resort. Therefore, the right of self-defense in Islam forms part of a preventive security paradigm aimed at preserving social order and protecting fundamental human rights.

Maintaining Social Security in Hadith

Social security is one of the fundamental principles of Islamic society. The Prophet Muhammad (peace be upon him) emphasized that a true Muslim is one who does not pose a threat to others, whether through words or actions. In a hadith, it is stated:

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ«

Mean: *Adam ibn Abi Iyas narrated to us; he said: Shu'bah narrated to us, from 'Abdullah ibn Abi al-Safar and Isma'il, from al-Sha'bi, from 'Abdullah ibn 'Amr (may Allah be pleased with them both), from the Prophet (peace be upon him), who said: "A Muslim is one from whose tongue and hand other Muslims are safe. And a Muhajir is one who abandons what Allah has forbidden. (Abu Dawud as-Sijistani, 2009, vol. 4, p. 137, no. 2481; Al-Bukhari, 1422 AF, vol. 1, p. 11, no. 10 & vol. 8, p. 102, no. 6484; Al-Naisaburi, 1955, vol. 1, p. 65, no. 41; Al-Nasa'i, 2001, vol. 8, p. 63, no. 8648; At-Tirmidzi, 1975, vol. 5, p. 17, no. 2627) "*

This hadith demonstrates that the concept of security in Islam is not limited to physical threats but also encompasses verbal, psychological, and social threats. The phrase "safe from his tongue and hand" carries a broad meaning, including insults, slander, mockery, harassment, intimidation, and physical violence (Qadhi 'Iyadh, 1998, vol. 1, p. 276-277).

Upon deeper analysis, this hadith establishes a conceptual foundation for self-defense in a preventive and communal form. Self-defense in Islam does not begin when a person is physically attacked; rather, it begins with efforts to prevent threats from emerging within the social sphere. In this way, the Prophet (peace be upon him) shifted the orientation of defense from a repressive model to a preventive defense model. Within this framework, social security serves as the primary instrument for preventing the emergence of larger conflicts.

The phrase "*salima al-muslimuna min lisanihi wa yadihi*" (other Muslims are safe from his tongue and hand) indicates that social threats may arise through two principal human instruments: the tongue and the hand. The mention of the tongue before the hand suggests that verbal threats often precede physical violence. Many social conflicts originate from insults, provocations, slander, and hate speech that later escalate into open disputes. Therefore, the Prophet (peace be upon him) regarded control of one's speech as an essential component of the community's social defense system (Al-Nawawi, 1392 AF, vol. 2, p. 10-11).

From the perspective of self-defense, this hadith affirms that Islam not only recognizes the right to defend oneself after an attack occurs but also establishes mechanisms to minimize factors that trigger threats. This aligns with the concept of mitigation in modern security studies, namely efforts to reduce risks before they develop into actual dangers (Kahfi & Alif, 2026). Thus, the prohibition against harming others through speech represents a form of social mitigation aimed at preserving societal stability.

Furthermore, the use of the term *al-Muslim* in this hadith indicates that a Muslim's identity is not measured solely by ritual worship but also by his or her ability to create a sense of security for others (Qadhi 'Iyadh, 1998, vol. 1, p. 276-277). In other words, social security in Islam is part of the manifestation of faith. A person cannot truly represent Islamic values if his or her presence remains a source of fear, anxiety, and social threat.

This hadith also illustrates that self-defense in Islam possesses a psychological dimension. Threats against human beings are not always physical attacks; they may also take the form of mental and moral destruction. Insults, verbal abuse, and intimidation can inflict profound psychological harm. Consequently, the Prophet (peace be upon him) included verbal security as one of the indicators of social well-being.

In the context of modern society, this teaching is highly relevant to phenomena such as bullying, cyber harassment, hate speech, and symbolic violence on social media. Although these threats are not always physical, their effects can damage a person's dignity, sense of security, and even mental health (Huda et al., 2017). Therefore, this hadith demonstrates that the Islamic concept of self-defense is comprehensive, encompassing both physical and psychological protection.

Furthermore, the hadith contains the principle that social security is a collective responsibility. The Prophet (peace be upon him) did not say, "*A good believer is one who does not attack others*," but rather described a Muslim as one from whom others are safe. This indicates that the ideal standard of an Islamic society is the creation of a social environment free from potential threats, whether physical

or non-physical. In other words, self-defense in Islam is not merely about the individual's right to protect himself but also about the social obligation not to become a source of harm to others.

This concept is reinforced by another hadith of the Prophet (peace be upon him):

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ ، حَدَّثَنَا دَاوُدُ يَعْنِي: ابْنَ قَيْسٍ ، عَنْ أَبِي سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: « لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ التَّقْوَى هَاهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ، وَمَالُهُ، وَعِرْضُهُ«.

> Mean: *'Abdullah ibn Maslamah ibn Qa'nab narrated to us; Dawud, namely Ibn Qays, narrated to us from Abu Sa'id, the freedman of 'Amir ibn Kuraiz, from Abu Hurairah, who reported that the Messenger of Allah (peace be upon him) said: "Do not envy one another, do not artificially inflate prices through deception (najash), do not hate one another, do not turn away from one another, and do not outbid one another in trade. Be servants of Allah and brothers to one another. A Muslim is the brother of another Muslim; he does not wrong him, abandon him, or look down upon him. Piety is here," and he pointed to his chest three times. "It is sufficient evil for a person to despise his fellow Muslim. The blood, property, and honor of every Muslim are inviolable to another Muslim. (Al-Naisaburi, 1955, vol. 5, p. 17, no. 2627)"*

This hadith broadens the scope of the objects of self-defense in Islam. While classical discussions of self-defense often focus on the protection of life and property, this hadith adds honor ('*irdh*) as an element that must also be protected. The mention of honor alongside blood and property indicates that Islam regards human dignity as possessing fundamental value.

The term '*irdh* in this hadith encompasses personal honor, self-respect, social reputation, and human dignity within society (Al-Qurthubi, 1996, col. 6, p. 537-538). Therefore, all forms of insult, humiliation, slander, and acts intended to disgrace a person constitute violations of the sphere of human self-defense. Consequently, self-defense in the hadith does not merely signify protecting the body from physical attacks but also safeguarding dignity from social and psychological assaults.

This demonstrates that the concept of self-defense in hadith is multidimensional. Defense is required not only when the body is attacked but also when one's honor is undermined. In this context, verbal humiliation may be regarded as a form of social aggression that threatens both individual and communal stability.

More profoundly, this hadith shows that Islam constructs a social security system based on respect for human beings. When blood, property, and honor are declared inviolable (*haram*), Islam effectively blocks every pathway leading to social violence. These prohibitions are not merely moral injunctions but also preventive measures designed to protect society from hostility and disorder.

From the perspective of communal self-defense, safeguarding the honor of community members constitutes an essential component of social stability. Many conflicts arise from uncontrolled insults and humiliation. When a person's dignity is degraded, it may provoke anger, retaliation, and even broader horizontal conflicts (Bustami, 2014). Therefore, the Prophet (peace be upon him) established preventive mechanisms from the outset by prohibiting all forms of behavior that undermine human dignity.

This concept also demonstrates that self-defense in hadith is oriented toward both *security* and *safety*. Security relates to protection from actual threats that disrupt social stability, while safety concerns the creation of a sense of security within society. Islam seeks not only to provide physical security but also to foster psychological and social security.

Collective Defense in Hadith

Collective defense in the hadith tradition is a form of self-defense that is no longer centered solely on the individual but develops into a shared social responsibility to safeguard the security, honor, and well-being of society. In Islam, a threat directed at an individual is not viewed merely as a

personal matter; rather, it can develop into a social threat that affects the stability of the entire community. Therefore, the Prophet Muhammad (peace be upon him) established a defense system based on communal solidarity, positioning society as an integral part of the mechanism of social protection.

This principle is evident in an authentic hadith in which the Prophet (peace be upon him) said:

حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا. وَشَبَّكَ أَصَابِعَهُ.«

Mean: *Khallad ibn Yahya narrated to us; he said: Sufyan narrated to us, from Abu Burdah ibn 'Abdullah ibn Abi Burdah, from his grandfather, from Abu Musa, from the Prophet (peace be upon him), who said: "Indeed, a believer to another believer is like a building; each part strengthens the other." Then he interlaced his fingers (Al-Bukhari, 1422 AF, vol. 1, p. 103, no. 481; vol. 3, p. 129, no. 2446 & vol. 8, p. 12, no. 6026; Al-Naisaburi, 1955, ol. 1, p. 103, no. 481; vol. 3, p. 129, no. 2446 & vol. 8, p. 12, no. 6026).*

This hadith employs the metaphor of a building (*al-bunyan*) to describe the relationship among members of the Muslim community. A building cannot stand firmly if one of its parts is damaged or weak. Each component supports and strengthens the others (Ibnu Baththal, 2003, vol. 5, p. 85). This analogy demonstrates that defense in Islam is not built upon individualism but upon social solidarity and human interconnectedness.

In the context of self-defense, this hadith implies that an individual's security cannot be separated from the security of the community. If a member of society experiences threats, harassment, intimidation, or oppression, other members of society bear a moral responsibility to provide protection. Thus, the concept of defense in the hadith evolves from *self-defense* to *social defense*.

This concept is reinforced by another hadith recorded in Sahih Muslim, in which the Messenger of Allah (peace be upon him) said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا زَكَرِيَّاءُ ، عَنِ الشَّعْبِيِّ ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: « مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى«.

Mean: *Muhammad ibn 'Abdullah ibn Numayr narrated to us; my father narrated to us; Zakariyya narrated to us, from al-Sha'bi, from al-Nu'man ibn Bashir, who said: The Messenger of Allah (peace be upon him) said: "The example of the believers in their mutual love, mercy, and compassion is that of a single body. When one limb suffers, the entire body responds with sleeplessness and fever (Al-Naisaburi, 1955, vol. 4, p. 1999-2000, no. 2586)."*

This hadith illustrates the concept of emotional and social interconnectedness within the Islamic community. The Prophet (peace be upon him) not only taught moral empathy but also fostered a collective awareness that harm directed at one member of society affects the entire community.

From the perspective of self-defense, this hadith has a broad dimension. Threats to a person's life, property, or honor are not regarded merely as individual problems but as threats to social stability. Consequently, society bears a collective obligation to protect those who face such threats.

This concept also demonstrates that self-defense in Islam is not synonymous with violence or physical retaliation alone. Rather, the Prophet's hadiths establish a system of social protection that begins with solidarity, concern for others, social monitoring, and the prevention of emerging threats within society.

Conceptually, collective defense in the hadith tradition can be understood through three primary dimensions:

***First*: Protection of Social Security**

Social security is one of the principal objectives of collective defense. The Prophet (peace be upon

him) sought to establish a society in which individuals protect one another from internal threats such as insults, harassment, intimidation, and social violence.

This is evident in the hadith: "*A Muslim is one from whose tongue and hand other Muslims are safe*." This hadith indicates that security in Islam encompasses both physical and non-physical dimensions. Verbal threats such as mockery, insults, slander, and psychological abuse are viewed as disruptions to social stability.

Within the framework of collective defense, society bears responsibility for preventing the emergence of social environments that undermine psychological security and human dignity. Accordingly, *amr bi al-ma'ruf wa nahy 'an al-munkar* (enjoining good and forbidding evil) may be understood as part of Islam's social defense system.

This concept remains highly relevant to modern phenomena such as bullying, cyber harassment, hate speech, verbal abuse, and social discrimination. If such behaviors are tolerated, they can create social insecurity that ultimately weakens social cohesion.

***Second*: Protection of Human Honor and Dignity**

One of the most important aspects of collective defense is the protection of honor ('*irdh*). In a hadith, the Prophet (peace be upon him) stated: "The blood, property, and honor of every Muslim are sacred to another Muslim."

This hadith demonstrates that human honor holds a status equal to that of life and property. Therefore, insults, sexual harassment, bullying, and the degradation of human dignity constitute threats that must be prevented collectively. In this context, the concept of self-defense in the hadith extends beyond physical resistance when an attack occurs. It also includes social protection of human dignity before threats escalate into violence.

***Third*: Prevention of Conflict and Social Disintegration**

Another objective of collective defense is to preserve social stability by preventing internal conflict. The Prophet (peace be upon him) recognized that social conflicts often begin with seemingly minor acts such as insults, provocation, and social injustice.

For this reason, Islam established a system of prevention (*mitigation*) through prohibitions against insulting others, spreading fear, undermining brotherhood, and through encouragement to resolve disputes peacefully.

A hadith states:

حدَّثنا محمدُ بنُ سليمانَ الأنباريُّ، حدَّثنا ابنُ نُميرٍ، عن الأعمش، عن عبدِ الله بنِ يسارٍ، عن عبدِ الرحمن بنِ أبي ليلى حدَّثنا أصحابُ محمدٍ صلى الله عليه وسلم أنهم كانوا يسيرونَ مع النبيِّ صلى الله عليه وسلم، فنامَ رجُلٌ منهم، فانطلقَ بعضُهُم إلى حَبْلٍ معه فأخذه، ففزعَ، فقال رسولُ الله صلى الله عليه وسلم: "لا يَحِلُّ لمسلم أن يُرَوِّعَ مُسْلِماً"

> Mean: *Muhammad ibn Sulayman al-Anbari narrated to us; Ibn Numayr narrated to us, from al-A'mash, from 'Abdullah ibn Yasar, from 'Abd al-Rahman ibn Abi Layla, who said: The Companions of the Prophet Muhammad (peace be upon him) narrated to us that they were once traveling with the Prophet (peace be upon him). One of them fell asleep, and another took a rope belonging to him as a joke. The man became startled and frightened. Thereupon, the Messenger of Allah (peace be upon him) said: "It is not lawful for a Muslim to frighten another Muslim (Abu Dawud as-Sijistani, 2009, vol. 8, p. 352, no. 5004)."*

This hadith demonstrates that a sense of safety is a social right that must be protected. Even actions that merely cause fear without involving physical violence are still considered violations of social security.

Therefore, the concept of collective defense in the hadith possesses a preventive character. Its objective is not merely to respond to threats after they occur but to create a society that is protected from potential conflicts from the outset.

Mitigation and Tracing by the Authorities

In the discussion of self-defense at the state level, one important aspect that can be found in the practices of the Prophet Muhammad (peace be upon him) is the implementation of mitigation and tracing measures against social and political threats. In the context of mitigation, the Prophet (peace be upon him), in his capacity as the head of the Madinan polity, laid the foundations of social security by establishing an orderly social structure. After the Hijrah to Madinah, he drafted the Constitution of Madinah as a form of socio-political regulation governing relations among Muslims, Jews, and other groups. This constitution was not merely a political agreement but also a preventive measure designed to reduce the likelihood of conflict within the multicultural society of Madinah (Al-Mubarakfuri, 2002, p. 230).

The Prophet (peace be upon him) understood that a society composed of various tribes, religions, and interests possessed a significant potential for social friction if not regulated according to principles of justice and shared responsibility. Therefore, the Constitution of Madinah represented one of the earliest forms of state-level mitigation in maintaining public order and collective security. While individuals were expected to uphold ethical values and social responsibilities, the implementation of security policies remained the responsibility of the governing authority.

The concept of tracing in state defense can likewise be seen in several policies implemented by the Prophet (peace be upon him) when confronting threats to Madinah. In a number of narrations, the Prophet monitored groups that exhibited signs of hostility or betrayal. Such measures were undertaken not as personal initiatives but as functions of political leadership aimed at safeguarding the security of the community. The monitoring was not based merely on suspicion but on concrete indications that posed potential threats to public security. In this context, tracing may be understood as the process of identifying and detecting potential social and political threats at an early stage.

The practice of tracing is clearly evident in the Prophet's relationship with certain Jewish tribes in Madinah, including Banu Qaynuqa'. Initially, the Prophet (peace be upon him) maintained peaceful relations with them through mutual agreements. However, when acts of provocation, the harassment of a Muslim woman, and violations of social agreements began to emerge, the Prophet did not immediately resort to spontaneous repressive measures. Instead, he first observed the development of the situation and assessed its implications for the security of Madinah. Only when these threats escalated into open conflict and disrupted social stability did the state take firm action by besieging and expelling Banu Qaynuqa' from Madinah.

This event demonstrates that the Prophet's actions as head of state were based on considerations of collective security rather than emotional reactions to a single incident. Although the harassment of a Muslim woman served as the immediate trigger of the conflict, the more significant issue was the pattern of hostility and treaty violations that threatened public order (Al-Dhiya', 2016, vol. 2, pp. 47–48; Ibn Hisyam, 1955, vol. 8, p. 237). Thus, the expulsion of Banu Qaynuqa' can be understood as a form of state defense against socio-political threats that had the potential to undermine the overall security of Madinah.

Tracing practices during the Prophet's time are also evident in his dispatching of companions to gather intelligence regarding enemy movements. In several military campaigns, the Prophet assigned specific companions to monitor opposing forces, collect information, and assess security conditions before making strategic decisions. This demonstrates that Islam recognizes the importance of information and intelligence in safeguarding state security. Threats are not always visible in an open manner; therefore, the ability of governing authorities to assess situations and detect potential dangers at an early stage is essential for maintaining collective security.

Nevertheless, tracing in Islam must never evolve into oppression or unjust treatment of society. Surveillance and intelligence gathering are legitimate only when conducted within the framework of justice and for the purpose of protecting public security. The Prophet (peace be upon him) never considered mere suspicion a sufficient basis for punishment, as reflected in the hadith commanding believers to avoid suspicion because suspicion is among the most deceitful forms of speech (Al-

Bukhari, 1422 AH, vol. 7, p. 19, no. 5143). Although this hadith primarily addresses individual moral conduct, its ethical principle also serves as a limitation upon state authority, ensuring that security measures are based on evidence and credible indications rather than arbitrary assumptions.

This principle indicates that tracing in Islam is not unlimited surveillance that infringes upon individual rights. Rather, it is a state mechanism for maintaining security based on clear indications and established facts while remaining subject to the principles of justice, public protection, and the common good. As head of state, the Prophet established a security system that integrated moral foundations, social solidarity, threat monitoring, and decisive action against parties that endangered public stability, thereby illustrating a model of collective security grounded in justice and public welfare.

Conceptual Analysis of Mitigation and Tracing

***First*, Mitigation as a Form of Social Defense**

When examined more deeply, the hadiths concerning self-defense demonstrate that Islam does not merely teach defense after an attack has occurred; rather, it emphasizes the importance of preventing the emergence of social threats. In this context, mitigation can be understood as an effort to safeguard public security by eliminating factors that have the potential to generate conflict, violence, and threats to human dignity and safety. Thus, self-defense in the hadith tradition does not begin with retaliation but with efforts to establish a safe and harmonious social environment.

The concept of mitigation is reflected in various hadiths of the Prophet Muhammad (peace be upon him) that prohibit hostility, hatred, and actions that damage social relations. The Prophet (peace be upon him) said:

لَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Meaning: "*Do not envy one another, do not hate one another, do not turn your backs on one another, and be servants of Allah as brothers* (Al-Naisaburi, 1955, juz 4, h. 1986, no. 2564; Al-Qazwini, 2009, vol. 5, p. 86, no. 3934)."

This hadith indicates that Islam regards hostility as a social threat that must be prevented from the outset. Envy and hatred are not merely viewed as individual moral problems but also as factors that may lead to communal conflict if allowed to develop (Al-Andalusi, 1332 AF, vol. 7, p. 215).

Therefore, the Prophet (peace be upon him) established a system of social defense through the cultivation of moral character and the strengthening of brotherhood within society. In this regard, self-defense possesses a preventive dimension because it seeks to eliminate the causes that may give rise to violence.

The principle of mitigation is also evident in the Prophet's prohibition against intimidation and the spread of fear within society. In a hadith narrated by Abu Dawud, it is stated:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا

Meaning: "*It is not lawful for a Muslim to frighten another Muslim* (Abu Dawud as-Sijistani, 2009), vol. 8, p. 352, no. 5004."

This hadith demonstrates that security and a sense of safety are essential components of social life. From the perspective of the hadith, threats do not always take the form of physical violence; they may also manifest as psychological threats and social pressure. Consequently, the concept of self-defense in the hadith encompasses the protection of both security and safety within society as a whole. The Prophet (peace be upon him) sought to establish a community that was not only free from physical violence but also free from fear and intimidation.

Furthermore, mitigation in the hadith tradition can also be observed through the protection of human dignity. The Prophet (peace be upon him) said:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ

Meaning: "*The blood, property, and honor of every Muslim are inviolable to another Muslim (Al-Naisaburi, 1955, vol. 4, p. 1986, no. 2564).*"

This hadith shows that honor (*'irdh*) constitutes a highly significant object of protection in Islam. Human dignity is placed on the same level as life and property as something that must be safeguarded. Therefore, insults, harassment, ridicule, and actions intended to humiliate others are considered forms of social threats that must be prevented (Qadhi 'Iyadh, 1998, vol. 8, p. 31). In this context, mitigation functions to preserve social stability by protecting human dignity from various forms of abuse and degradation.

The concept of mitigation in the hadith tradition demonstrates that self-defense in Islam possesses a very broad orientation. Self-defense is not limited to the ability to confront physical attacks; it also includes efforts to create a secure social environment through moral education, mutual respect, and the prevention of factors that may generate social conflict.

***Second*, Tracing (Threat Detection and Identification)**

In addition to mitigation, the hadiths on self-defense also reveal the concept of tracing, namely the process of detecting and identifying threats that may disrupt public security. In this context, self-defense in Islam is not passive but incorporates a dimension of social vigilance toward various potential dangers that may develop into larger conflicts.

The concept of tracing can be observed in the Prophet's actions toward groups that engaged in provocation and betrayal against the community of Madinah. One significant example is the incident involving the harassment of a Muslim woman by the Jews of Banu Qaynuqa'. In this event, a Muslim woman was harassed in the marketplace of Banu Qaynuqa', resulting in her private parts being exposed and becoming the object of mockery among the Jews. When a Muslim man defended her honor and was subsequently killed, the social conflict escalated into tensions between the Muslim community and Banu Qaynuqa'.

This incident demonstrates that the Prophet (peace be upon him) did not regard the harassment as merely an individual matter but as a threat to the honor and social stability of the Muslim community. The actions of Banu Qaynuqa' were understood as a form of provocation capable of undermining the security of Madinah. Therefore, the Prophet's response to Banu Qaynuqa' may be understood as a form of tracing directed toward the source of a social threat.

In this context, tracing does not imply repressive action without justification; rather, it constitutes an anticipatory measure aimed at preserving social stability. The Prophet (peace be upon him) recognized that groups that continuously engaged in insults, treaty violations, and social provocation had the potential to create greater threats if not addressed from the outset. Consequently, self-defense in the hadith tradition concerns not only the individual right to defend oneself but also the responsibility of the community and the state to safeguard public security.

Thus, tracing in the hadith tradition reflects a system of social vigilance intended to identify sources of threat, assess their level of danger, and undertake anticipatory measures to maintain public security. In this regard, the Prophet (peace be upon him) acted not only as a spiritual leader but also as a social and political leader responsible for maintaining public order.

***Third*, The Integration of Mitigation and Tracing within the Islamic Social Defense System**

When analyzed comprehensively, mitigation and tracing in the hadith tradition represent two complementary elements within the Islamic social defense system. Mitigation functions to prevent the emergence of threats through the cultivation of moral character, respect for others, and the protection of human dignity. Tracing, on the other hand, serves to detect and anticipate existing threats so that they do not develop into greater social harm.

Through mitigation, the Prophet (peace be upon him) established a society that upheld

brotherhood, avoided humiliation and abuse, and maintained a sense of security within social life. Through tracing, he fostered vigilance against provocation, betrayal, and various forms of threat capable of disrupting social stability. Accordingly, self-defense in the hadith tradition is not merely reactive but also preventive and systematic.

This demonstrates that the concept of self-defense in the hadith cannot be narrowly understood as the right to engage in physical defense when attacked. In essence, self-defense in Islam constitutes a comprehensive system of social protection aimed at preserving security, honor, safety, and social stability. Therefore, hadiths concerning self-defense are not only relevant in the context of individual conflicts but also possess significant relevance for the development of social security systems within contemporary societies

4. CONCLUSION

This study finds that the hadiths of the Prophet not only provide legitimacy for acts of self-defense when threats have already materialized, but also establish a preventive social security system through the integration of the principles of mitigation and tracing. The concept of tracing in the hadith is manifested through efforts to identify, verify, and remain vigilant toward potential threats before they develop into actual dangers, while mitigation is reflected in the objective of protecting life, property, and honor as primary goals of the Shari'ah. Self-defense in the hadith tradition is not an isolated reactive action; rather, it forms part of a broader mechanism of social protection that begins with early detection, risk identification, and the prevention of harm. The hadith tradition has laid a conceptual foundation for a security system that prioritizes prevention over enforcement, making it highly relevant for development as a paradigm of social security and self-defense in the context of contemporary societies facing diverse forms of threats and criminal activities.

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