



Strengthening Interreligious Communication: An Analysis of Interfaith Greetings in Fazlur Rahman's Hermeneutics of Hadith

Minhad Ali Yahya^{1*}, Akhmad Rifa'i²

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

Email: kangyahya20@gmail.com¹, akhmad.rifai@uin.suka.ac.id²

ABSTRACT

The issue of interfaith greetings in Islamic law has become increasingly relevant in multicultural societies. While classical fiqh outlines boundaries for interreligious interactions, Islamic law is inherently dynamic and responsive to societal changes. This study focuses on two key aspects: Fazlur Rahman's concept of hadith and Islamic law, which emphasizes *ijtihad* in addressing modern challenges, and the analysis of hadiths concerning *tasyabbuh* (imitation), often cited to reject interfaith greetings. Using a qualitative method and library research approach, the study reveals the importance of considering social context and intention in interpreting Islamic rulings on interfaith gestures. Fazlur Rahman promotes an inclusive approach, aligning Islamic law with contemporary realities. Diverse scholarly interpretations of *tasyabbuh* hadiths suggest the need for deeper understanding and application of tolerance principles. The study concludes that Islamic law should be harmonized with humanitarian and peaceful values without compromising core religious teachings. Interfaith greetings can serve as respectful expressions that foster social harmony. A dialogical and inclusive approach is essential to resolving this ethical and legal dilemma.

Keywords: Fazlur Rahman; Hermeneutics; Interfaith Greetings

ABSTRAK

Ucapan salam lintas agama dalam hukum Islam menjadi isu penting dalam masyarakat multikultural. Fikih klasik mengulas batasan interaksi antaragama, namun hukum Islam bersifat dinamis sesuai perkembangan zaman. Tulisan ini membahas dua aspek utama. Pertama, konsep hadis dan hukum Islam menurut Fazlurrahman, yang menggarisbawahi pentingnya ijtihad untuk menjawab tantangan kontemporer. Kedua, analisis hadis terkait pelarangan tasyabuh sebagai dasar beberapa ulama yang menghindari salam lintas agama. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research). Hasil penelitian menyoroti pentingnya memahami konteks sosial dan niat dalam menginterpretasikan hukum Islam terkait ucapan salam lintas agama. Fazlurrahman mendorong pendekatan inklusif yang menyesuaikan hukum Islam dengan realitas masyarakat modern. Dalam konteks hadis tasyabuh, terdapat perbedaan pandangan ulama, yang menuntut pemahaman mendalam dan penerapan prinsip-prinsip toleransi. Kesimpulan penelitian menegaskan perlunya penyesuaian hukum Islam dengan nilai-nilai kemanusiaan dan perdamaian tanpa mengesampingkan kesucian ajaran agama. Ucapan salam lintas agama dapat menjadi wujud penghormatan dan upaya memperkuat kerukunan dalam masyarakat. Pendekatan dialogis yang menghargai keberagaman dan inklusivitas menjadi kunci dalam menyelesaikan dilema ini. Penelitian ini diharapkan memberikan kontribusi positif dalam memahami dan mempraktikkan toleransi antarumat beragama dalam masyarakat yang heterogen.

Kata Kunci: Fazlurrahman; Hermeneutika; Salam Lintas Agama

INTRODUCTION

In Islamic scholarly tradition, the methodology of Qur'anic exegesis (tafsir) has undergone significant development. However, unlike tafsir, the study of hadith tends to focus

more on the activity of syarh (explanation)¹ and has not developed as much in terms of methodology, especially when connected to issues that arise in the modern era.²

Hadith, as one of the objects of Islamic studies and the second source of reference, is often understood in a textual manner without considering the dynamic context surrounding it. An understanding that focuses solely on the text without paying attention to its contextual relevance can lead to conclusions that do not align with the values of justice, and may even result in interpretations that are irrational and degrade the dignity of prophethood. Therefore, the development of a systematic methodology for understanding the Sunnah or Hadith becomes very important to prioritize and should be a main agenda in establishing a religious foundation that is relevant to social life.³

Hermeneutics, historically introduced as a method of reading texts based on their literal meaning, has been applied in various fields such as law, politics, journalism, and literature. However, the biggest challenge in the application of hermeneutics is dealing with literalism in the interpretation of authoritative texts, such as sacred scriptures and laws.⁴

Fazlur Rahman, a neo-modernist intellectual, began his thinking from a deep concern that was also felt by many Muslims. He observed that the Muslim community had tightly closed the door of ijtihad, which led to a serious intellectual stagnation. According to Fazlur Rahman, this condition hindered efforts to make Islam a relevant religion in the face of increasingly dynamic changes in the world.⁵

Fazlur Rahman proposed the concept of hermeneutics as an effort to critique established theories in order to discover the context of a text.⁶ The main goal of this approach is to create harmony between three aspects of Islamic teachings, namely law, ethics, and spiritual values, which support one another.⁷ This approach is based on three fundamental principles in human relationships, namely egalitarianism, justice, and mutual consultation.

Based on the breakthroughs made by Fazlur Rahman in his study of hadith, it is interesting to explicitly discuss the methodological approach he offers in understanding the context of hadith. This paper seeks to examine the hermeneutical construction of hadith from the perspective of Fazlur Rahman.

RESEARCH METHODS

This study employs a qualitative approach with a descriptive-analytical method to gain an in-depth understanding of interreligious communication through interfaith greetings from the perspective of Fazlur Rahman's hermeneutics of hadith. The qualitative approach was chosen because it is suitable for exploring complex social and religious phenomena, particularly those involving values, practices, and interfaith interactions. The primary focus of this study is to understand how interfaith greetings can serve as a communication tool to

¹ Akhmad Sagir, "Perkembangan Syarah Hadis Dalam Tradisi Keilmuan Islam," *Ilmu Ushuludin* 9, no. 2 (2010): 129–48, <https://jurnal.uin-antasari.ac.id/index.php/ushuluddin/article/view/1414/1032>.

² Muhammad Aly Mahmudi, "MEMBANGUN KOMUNIKASI INTERRELIGIUS : ANALISIS UCAPAN SELAMAT NATAL DALAM PERSPEKTIF HERMENEUTIKA" 5, no. September (2022): 123–36.

³ Susanto, H. (2019). Hermeneutika Hadis-Hadis Hukum Fazlur Rahman. *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum*, 13(2), 233-256.

⁴ Acep Iwan Saidi, "Hermeneutika, Sebuah Cara Untuk Memahami Teks," *Jurnal Sosioteknologi* 7, no. 13 (2008): 376–82.

⁵ Hadis Menurut and Fazlur Rahman, "Metodologi Pengajaran Dan Pemahaman Hadis Menurut Fazlur Rahman" 02 (2016): 23–34.

⁶ M.S.I Dr. Zaprul Khan, "Teori Hermeneutika Al- Qur'an Fazlur Rahman," *Noura* 1, no. 1 (2017): 22–47.

⁷ Syamruddin Syamruddin, "HERMENEUTIKA FAZLUR RAHMAN: Upaya Membangun Harmoni Teologi, Etika, Dan Hukum," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 35, no. 2 (2011): 276–94, <https://doi.org/10.30821/miqot.v35i2.144>.

promote harmony and tolerance among religious communities, based on the interpretation of Hadiths.

The descriptive-analytical method is used to systematically describe and analyze the phenomenon of interfaith greetings. This research not only presents facts but also interprets data using Fazlur Rahman's hermeneutic theoretical framework. Rahman's hermeneutics, which seeks to uncover the universal meaning of religious texts through historical and contextual analysis, serves as the primary approach in interpreting hadiths related to interfaith greetings. Through this approach, the study aims to reveal values of inclusivity and openness in interreligious communication.

The data in this study was obtained through an in-depth literature review of hadith texts, Fazlur Rahman's works, and other relevant literature on the theme of interfaith greetings and interreligious communication. The data collection process involved identifying hadiths related to greetings, both in intra-faith and interfaith contexts. Additionally, the study encompassed an analysis of the historical and social contexts in which the hadiths were articulated, as well as their relevance in the context of modern pluralistic societies. The collected data was analyzed using Fazlur Rahman's hermeneutical approach, which comprises two main steps: historical analysis and moral-normative analysis. Historical analysis was employed to understand the original context in which the hadiths emerged, including the cultural, social, and religious background of the Prophet Muhammad's era. Meanwhile, moral-normative analysis aimed to uncover the universal values contained within the hadiths that can be applied in the context of contemporary interfaith interactions.

With this method, the research is expected to make a significant contribution to strengthening interreligious communication through the practice of interfaith greetings, which are not only rooted in Islamic values but also aligned with universal principles of humanity.

RESULTS AND DISCUSSION

A. Biography and Temporal Context

Fazlur Rahman Malik (September 21, 1919 – July 26, 1988) was a modernist Islamic scholar born in the Hazara district of Punjab, which at the time was part of the Indo-Pakistani subcontinent and is now in the northwestern region of Pakistan. This area has been home to many liberal thinkers such as Shah Waliullah, Amir Ali, and Sir Muhammad Iqbal. Given this socio-historical background, it is not surprising that Rahman grew into a liberal and radical thinker in the reform of Islamic thought.

Raised in a family environment that adheres to the religious traditions of the Hanafi school, a Sunni madhhab.⁸ Which is more rationalistic in orientation compared to the other three Sunni schools of thought—Maliki, Shafi'i, and Hanbali. This upbringing accustomed him to practicing religious rituals such as prayer and fasting regularly from a young age. His father, Maulana Shihab al-Din, was a prominent scholar and a graduate of Dar al-'Ulum, Deoband, who imparted

⁸ The Sunni school of thought, also known as Ahlus Sunnah wal Jama'ah, is a sect committed to following the way of life of Prophet Muhammad (PBUH) and his companions. In the study of Islamic jurisprudence (fiqh), this school aligns with the core teachings of the four major schools of thought in Islam: the Hanafi school (supported by Abu Hanifah, 80–150 AH), the Maliki school (developed by Malik bin Anas, 90–179 AH), the Shafi'i school (founded by Muhammad bin Idris al-Shafi'i, 150–204 AH), and the Hanbali school (pioneered by Ahmad bin Hanbal, 164–241 AH). (Sahilun A Nasir, *Pemikiran Kalam Teologi Islam*, (Jakarta: Raja Grafindo Persada, 2010), hlm. 196.

traditional Islamic knowledge to Rahman from an early age. By the age of 10, Rahman had memorized the Qur'an under his father's guidance.⁹

Although raised in the Hanafi school of thought, Fazlur Rahman began developing his independent ideas from a young age. As a child, he showed a critical attitude toward the teachings of hadith imparted by his father. This attitude was likely influenced by Ahmad Khan and the Aligarh movement, which later became the foundation for the Islamic modernism developed by Rahman and systematically articulated in his intellectual works.¹⁰

After completing his secondary education, Fazlur Rahman continued his studies at the University of Punjab and earned a Master's degree in Arabic literature in 1942. In 1946, he pursued doctoral studies at the University of Oxford, England, and obtained a Doctor of Philosophy degree in 1951. After finishing his studies, Rahman taught as a lecturer in Persian Studies and Islamic Philosophy from 1950 to 1958 at the University of Durham, England, and then at the Institute of Islamic Studies, McGill University, Canada, where he served as Associate Professor of Philosophy. During his time in Canada, Rahman developed a close friendship with Wilfred Cantwell Smith, a prominent orientalist who was then the director of the Institute of Islamic Studies.¹¹

In the early 1960s, Rahman returned to Pakistan and joined the Institute of Islamic Research. In addition to holding various positions, Fazlur Rahman was appointed as the Director of the Islamic Research Institute and, in 1961, became a member of the Advisory Council of Islamic Ideology of the Pakistani government. Through these two institutions, Rahman actively sought to reinterpret Islam in rational and scientific terms to address the needs of society. However, his reformist ideas were considered unconventional and contradictory to the views of traditionalists and fundamentalists, leading to strong opposition and prolonged controversy. This controversy was also fueled by the disapproval of religious scholars over Rahman's appointment to both institutions, as well as his collaboration with Ayyub Khan, which was seen as disadvantageous. The rejection of Rahman's ideas essentially reflected a covert opposition to Ayyub Khan's regime.¹²

B. Epistemology of Fazlurrahman's Thought

The epistemology or general presentation of Fazlur Rahman's thoughts can be traced through the development of his ideas. The evolution of Fazlur Rahman's thinking can be divided into three main periods: First, the formative period (the 1950s); Second, the developmental period (the 1960s); and Third, the maturation period (the 1970s until his death).¹³

⁹ Luthfi Hibatullah and Ahmad Qomarudin, "Pemikiran Fazlur Rahman (Pragmatis-Instrumental) Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern," *As-Sabiqun* 3, no. 1 (2021): 26–44, <https://doi.org/10.36088/assabiqun.v3i1.1144>.

¹⁰ Iain Palangka Raya et al., "Pemikiran Fazlur Rahman Dan Muhammad Arkoun Ajahari" 12 (2016): 232–62.

¹¹ Anas Rohman, "Pemikiran Fazlur Rahman Dalam Kajian Qur'an-Hadis (Telaah Kritis)," *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 8, no. 1 (2020): 122, <https://doi.org/10.31942/pgrs.v8i1.3448>.

¹² Sa'dullah Assa'idi, *Pemahaman Tematik al-Qur'an Menurut Fazlur Rahman*, (Jakarta: Pustaka Pelajar, 2013), hlm. 46-47.

¹³ Sutrisno, "Fazlur Rahman: Kajian terhadap Metode Epistemologi dan Sistem Pendidikan" (Yogyakarta: Pustaka Pelajar, 2006) hlm. 64

During the first period (from the time of Fazlur Rahman's studies until his return to Pakistan), he produced three major works: *Avicenna's Psychology* (1952), *Avicenna's De Anima* (1959), and *Prophecy in Islam: Philosophy and Orthodoxy* (1958). The first two works, *Avicenna's Psychology* (1952) and *Avicenna's De Anima* (1959), are translations and editions of the works of Ibn Sina (Avicenna). Meanwhile, the last work, *Prophecy in Islam: Philosophy and Orthodoxy* (1958), discusses the differences in views on the doctrine of prophethood between the philosophers' perspectives and the beliefs held by the orthodox community.

To trace the roots of Islamic philosophy, Fazlur Rahman examines two great figures, namely Al-Farabi (870–950) and Ibn Sina (980–1037). He analyzes the views of these two philosophers, particularly regarding revelation and prophethood at the intellectual level, the psychological process of revelation that is technical or imaginative in nature, the doctrine of miracles, as well as the concepts of dawah and sharia. For comparison, Rahman also observes the thought of the orthodox school represented by Ibn Hazm, Al-Ghazali, Al-Syahrastani, Ibn Taymiyyah, and Ibn Khaldun. From his research, Fazlur Rahman concludes that there is no significant difference between the views of the Muslim philosophers and the orthodox schools.¹⁴

Through his study, Fazlur Rahman concluded that there is a consensus among the orthodox to reject the purely intellectual approach of the philosophers towards the phenomenon of prophethood. However, from this inquiry, Rahman also concluded that there is no fundamental difference between the views of the Muslim philosophers and the orthodoxy..

During the development period, from his return from England until his departure to America (during his time in Pakistan), Fazlur Rahman wrote a book titled *Islamic Methodology in History* (1965). In this book, he elaborates on two main aspects: First, the historical evolution of the four fundamental principles (primary sources) of Islamic thought, namely the Qur'an, Sunnah, Ijtihad, and Ijma'; and Second, the role of these principles in the historical journey of Islam. In addition, he also wrote a book during this period, *Islam*, which offers a systematic reconstruction of the development of Islam over fourteen centuries.¹⁵

In the third period, Fazlur Rahman declared himself as a spokesperson for neo-modernism. During this phase, he produced works such as *The Philosophy of Mulla Sadra* (1975), *Major Themes of the Qur'an* (1980), and *Islam and Modernity: Transformation of an Intellectual Tradition* (1982). While his works in the first period were historical studies, and those in the second period were both historical and interpretative (normative), his works in the third period tended to focus more on a purely normative approach. The last book written by Rahman was *Health and Medicine in Islamic Tradition*,¹⁶ in which he explained the organic relationship between Islam as a system of belief and Islam as a tradition of human medicine.

C. Hermeneutics as a Tool for Text Analysisaneutik

¹⁴ Fazlur Rahman, "Islam and Modernity: Transformation of an Intellectual Tradition" (Chicago: The University of Chicago Press, 1982), hlm. 135-145

¹⁵ Ahmad Syafii Ma'arif, "Sebuah: Fazlur Rahman, Al-Qur'an dan Pemikiran Islam", dalam Fazlur Rahman, *Islam*, alih bahasa Ahsin Mohammad (Bandung: Penerbit Pustaka, 2010), hlm. Vi.

¹⁶ Fazlur Rahman, *Health and Medicine in the Islamic Tradition: Change and Identity*, terj. Jaziar Radianti (Bandung: Mizan, 1999), hlm. 15.

Hermeneutics is often viewed as a study that tends to be liberal and detached from the foundational principles of orthodox Islam.¹⁷ However, it is important to understand that hermeneutics can be used as a methodology, not an ideology.¹⁸ Citing the opinion of Fazlur Rahman, mistakes in interpretation are something that naturally occurs, and even classical scholars were not immune to the potential for misunderstanding when interpreting texts, not only within the hermeneutic methodology. Therefore, if interpretation becomes too rigid and the works of past scholars are seen as final knowledge, the problems of interpretation cannot be resolved dynamically.

Schleiermacher, as the pioneer of modern hermeneutics, proposed an approach to understanding texts in two directions: grammatical hermeneutics and psychological hermeneutics. Both approaches aim to deeply uncover meaning.¹⁹ If a writer starts with an understanding that is then expressed in writing, hermeneutics seeks to interpret the author's intent through the text to reveal the intended meaning.²⁰

Hadith is one of the sacred texts in Islam that needs to be understood correctly as an object of hermeneutic study.²¹ The way to understand hadith is not limited to just the sanad (chain of narrators) and matan (content), but also requires delving into the meaning contained within it by analyzing the asbabul wurud (the reasons for the revelation of the hadith) after examining the character of the sanad through jarh wa tadil (criticism of the narrators) to assess its relevance in the study.²² Thus, a comprehensive understanding that remains dynamic and contextual makes hadith relevant and worthy of being applied throughout the ages.²³

D. Fazlur Rahman's Hermeneutical Methodology

There are three main aspects that distinguish Fazlur Rahman's hermeneutic thought from others. First, the approach he uses is holistic. Second, he categorizes the text into two categories: general laws and temporal laws. Third, he places special emphasis on context when interpreting the text.²⁴

In his framework of thought, Rahman distinguishes between laws that are general and laws that are temporal. As illustrated earlier, Rahman states that "a hermeneutic theory is urgently needed to help us understand the entire content of the Qur'an, so that the theological, ethical, and legal-ethical aspects of the Qur'an can be

¹⁷ Universitas Islam and Negeri Walisongo, "MENIMBANG KEKUATAN DAN KELEMAHAN HERMENEUTIKA SEBAGAI METODE INTERPRETASI TEKS-" 5, no. 2 (2020): 90–118.

¹⁸ Muhamad Ali Rozikin, "Hermeneutika Sebagai Metode Dan Teori Menafsirkan Hadis," *Universum* 16, no. 2 (2022): 48–54, <https://doi.org/10.30762/universum.v16i2.137>.

¹⁹ Mus'idul Millah and Hikmatul Luthfi, "Bertafsir Ala Schleiermacher," *Misykah* 6, no. 1 (2021): 34–49.

²⁰ F. Budi Hardiman, "Seni_memahami_hermeneutik_.Pdf" (Yogyakarta: PT Kanisius, n.d.).

²¹ Suryani Suryani, "Urgensi Hermeneutika Sebagai Metode Dalam Pemahaman Hadis," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 779, <https://doi.org/10.29240/alquds.v6i2.4086>.

²² Muhammad Fikri and Uswatun Hasanah, "Unsur-Unsur Hadis Dan Asbabul Wurud Hadis Dalam Studi Ilmu Hadits," *Adabiyah Islamic Journal* 1, no. 2 (2023): 120–28, <http://ojs.uma.ac.id/index.php/adabiyahadabiyah@uma.ac.id>.

²³ Zulfarizal Zulfarizal, "Tekstual Dan Kontekstual Dalam Memahami Hadis," *AL ISNAD: Journal of Indonesian Hadith Studies* 1, no. 1 (2020): 43–60, <https://doi.org/10.51875/alisdad.v1i1.27>.

²⁴ Fazlur Rahman, "Interpreting the Qur'an," dalam *Afkar Inquiry: Magazine of Events and Ideas*, May 1986, hlm. 45.

integrated into a unified whole."²⁵ In this statement, the term "ethics" is used to refer to common law, while "ethical-law" is used to describe law that is temporal in nature. The opinion regarding legal sources or nash mentions that most legal resolutions in nash are ethical-legal in nature, providing concrete answers to various issues that arise. Meanwhile, the number of ethical principles underlying the law is relatively small. However, ethics functions as a general guide in providing solutions to concrete problems, both explicitly and implicitly. In other words, ethics acts as a general principle, while ethical-legal principles function as temporary solutions, rules, and laws.

Rahman explains that the social reform carried out by Muhammad through the teachings of the Qur'an is based on two main principles: (1) the principle of gradualism, and (2) the principle of understanding the historical context. The principle of gradualism refers to the importance of laying the foundation before introducing social change. Meanwhile, the principle of understanding the context is related to the phenomenon known as the reasons for the revelation of the verses (*asbâb al-nuzûl* and *asbâb al-wurûd*).²⁶

Fazlur Rahman made significant contributions to the exploration of Islamic law in the contemporary era through his methodology of the double movement theory. This method begins with the first movement, which consists of two main steps: explaining three approaches to understanding texts: historical, contextual, and sociological approaches.²⁷ The second movement focuses on the effort to formulate principles, values, and objectives that have been systematized in the first movement, to then be applied to current or contemporary situations and cases.²⁸

With his theory, Rahman aims to create a dialectical relationship between two elements in religious texts (the Qur'an and Hadith). On one hand, these elements are absolute, while on the other, they reflect the historical, profane aspects of humanity. These two aspects form the core of Rahman's method, in which he strives to dialectically reconcile them so that the values within religious texts align with the historical development of humankind. In another sense, Rahman seeks to realize the concept of *al-Islamu Sholihun likulli zaman wa al-makan* (Islam is relevant for all times and places), so that the study of Islam in its texts remains dynamic and capable of adapting to changes in time.

E. Fazlur Rahman's Hadith Hermeneutics

Fazlur Rahman conducted research on Hadith due to two main factors. First, the academic criticism from the Orientalist scholars, and second, the growing strength of orthodox views. One of the things that sparked Rahman's academic concern was a theory proposed by the Orientalists, which stated that the Hadith did

²⁵ M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Ummat* (Bandung: Mizan, 1996), hlm. 45

²⁶ Rahman, Fazlur. *Islam and modernity: Transformation of an intellectual tradition*. Vol. 15. University of Chicago Press, 1984. hlm. 16-17

²⁷ Muhammad Arsyad, "Mu A's Arah : Jurnal Kajian Islam Kontemporer Nilai-Nilai Universal QS . Al-Mujâdalâh [58]: 11 : Kajian Hermeneutika Double Movement Fazlur Rahman" 5, no. 2 (2023): 114–27.

²⁸ Ilmu Al et al., "TEORI DOUBLE MOVEMENT PADA PENAFSIRAN FAZLURRAHMAN DOUBLE MOVEMENT THEORY IN THE INTERPRETATION OF FAZLURRAHMAN," 2024, 7704–15.

not originate from the Prophet, but was created in the third century Hijri. This theory is known as "Projecting Back."²⁹

According to Rahman, the evolution of hadith can be divided into three stages. The first stage is the informal hadith period, which lasted for 23 years when the Prophet was still alive and providing direct guidance through practical examples in the Muslim community. The second stage is the semi-formal hadith period (150-220 H), which took place after the Prophet's death. During this time, Muslims began to study the life of the Prophet, although hadiths had not yet been compiled in any specific form. The third stage is the formal hadith period (221-300 H), which began in the second half of the second century Hijri. In this period, more liberal interpretations took place, though they were still linked to the Prophet.³⁰

In Rahman's thought, the historical-sociological approach to understanding hadith requires several strategic steps. First, a muhaddith must understand the meaning of the text of the Prophet's hadith. Second, they need to delve into the socio-historical context during the time of the Prophet, including understanding *asbab al-wurud* (the reasons for the revelation). Third, analysis of the Qur'an's guidance becomes crucial in comprehensively understanding the hadith. These steps aim to fulfill two main criteria in understanding hadith: referring to the Qur'an and history. By understanding both criteria, the substantial values and legal purposes of specific legal rulings can be identified, allowing for the formulation of the ideal moral principles contained in the hadith. Next, in the fourth step, the ideal moral principles obtained from the previous analysis are applied to the sociological context of the present time. This process, according to Rahman, is an effort to transform the hadith into a relevant and living sunnah within modern society.³¹

The orientation of Rahman's study is focused on how to reproduce the realistic meaning of hadith through a historical-sociological-contextual approach. The meaning that has traditionally been understood in a literal sense now shifts to an inferred meaning. In his discourse, Rahman seems to dialectically engage with the debate between revelation and reason during the Middle Ages, which was dominated by the doctrine of orthodoxy and the dominance of revelation. This made revelation the basis of reasoning, while still giving room for reason as the criterion for distinguishing between good and bad, benefit and harm, using the *istiqriyoh* and *istidlaliyah* methods.

F. Analysis of the Hadith Permitting the Greeting Across Religions with Double Movement

"Salam" is a greeting given to someone with the hope that peace and security will always accompany them. This shows that the person receiving the greeting will experience peace and security when in the presence of the one who says it.³²

The interfaith greeting or universal greeting is a greeting that originates from the six religions recognized in Indonesia, and is said together, namely:

²⁹ Wael B. Hallaq, *A History of Islamic Legal Theories*, Cambridge University Press, Australia, 1997, h. 12-14.

³⁰ Fazlur Rahman, *Islamic Methodology in History*, Central of Islamic Research, Karachi, 1965, h. 32

³¹ Musahadi HAM, *Hermeneutika Hadis-Hadis Hukum: Mempertimbangkan Gagasan Fazlur Rahman*. Semarang: Walisongo Press, 2009), 112

³² Hakis and Ammy Rila Tuasikal, "Kebermaknaan Salam Dalam Kehidupan Sosial Masyarakat," *Jurnal Mediasi* 8, no. 01 (2018): 1–10, <https://jurnal.iainambon.ac.id/index.php/MDS/article/view/270>.

1. Islam: "Assalamu'alaikum warahmatullahi wabarakaatuh" (Peace be upon you and God's mercy and blessings)
2. Christianity: "Salam sejahtera bagi kita semua" (Peace be upon us all)
3. Catholicism: "Shalom" (Peace)
4. Hinduism: "Om Swastiastu" (May you be in a state of welfare and peace)
5. Buddhism: "Namu Buddhaya" (Homage to the Buddha)
6. Confucianism: "Salam Kebajikan" (Greeting of Virtue)

The interfaith greetings conducted by officials at official events have sparked debates in society. Some people argue that interfaith greetings mix different religious beliefs, which is considered a form of inconsistency in practicing religion. However, others believe that all religions are essentially the same, and interfaith greetings are a way to strengthen relationships between religious communities in Indonesia. Several community organizations have also shared their views based on in-depth studies on this issue.³³

This greeting once sparked a polemic when the East Java Indonesian Ulema Council forbade it, on the grounds that the word "Assalamu'alaikum" is a prayer. In their view, greeting a polytheist is considered something forbidden by the Prophet.³⁴

Critics highlight the similarity to non-Muslim customs practiced in that tradition. This opinion is based on a narration recorded in Abu Dawud number 3512 and Ahmad number 4868.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي مُنَيْبٍ الْجُرَشِيِّ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

The translation of the hadith into English is as follows:

"It has been narrated to us by Utsman bin Abi Shaibah, who said that Abu An-Nadhr narrated to us, who said that 'Abdurrahman bin Tsabit narrated to us, who said that Hassan bin Athiyah narrated from Abu Munib Al-Jurasyi from Ibn Umar, who said, 'The Messenger of Allah (peace be upon him) said: "Whoever imitates a people is one of them."'"³⁵

The term *tasyabuh* etymologically comes from an Arabic word meaning the resemblance or imitation of something. According to Ibn Mundhir, *tasyabuh* refers to an object that resembles or imitates something else. Meanwhile, in terms of definition, Muhammad al-Ghazi al-Shafi'i defines *tashabbuh* as an individual's attempt to imitate someone they admire, whether in behavior, appearance, or even their qualities.³⁶ This effort is a practice that is intentionally carried out to be applied in daily life.

Ibn al-Qayyim al-Jawziyyah quotes the opinion of al-Ilqami, who states that if a person imitates a righteous person, they will be honored just like the righteous person. Conversely, if a person imitates a wicked person, they will not receive any

³³ Muhammad Afiq Aminullah, "Konsep Salam Lintas Agama Dalam Prespektif Sosial Dan Agama Berdasarkan Pemikiran Buya Yahya Cirebon," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 10, no. 1 (2023): 211–20, <https://doi.org/10.15408/sjsbs.v10i1.26530>.

³⁴ S M Fahmi Azhar and Lukman Hakim, "Fleksibilitas Ungkapan Salam Dalam Q 24: 27 Dan Relevansinya Terhadap Konteks Keindonesiaan," *Contemporary Quran* 1, no. 2 (2021).

³⁵ Abu Dawud Sulaiman bin al-Asy'ats al-Azdi al-Sijistani, Sunan Abi Dawud, Jilid VI, 144.

³⁶ Jamil bin Habib al-Luwaihiq, at-Tasyabbuh al-Manhi 'Anhu fi al-Fiqh al-Islami, (Makkah: Jami'ah Umm alQura, 1417 H), 16.

respect.³⁷ According to al-Qārī, the phrase "man tasyabbaha" refers to someone who imitates the behavior of non-believers, whether in terms of clothing or other aspects, or imitates sinners, people who commit sinful acts, Sufis, or righteous individuals. Meanwhile, the meaning of "fahuwa minhum" according to al-Qārī relates to the positive or negative influence of such imitation.

According to its sanad, this narration is considered weak (dha'if) by al-Sakhawi. However, it has supporting evidence (shawahid) that makes it classified as hasan li-ghairihi. This opinion is supported by Ibn Taymiyyah, who stated that its sanad is good (*jayid*). Therefore, this hadith can be used as supporting evidence in legal rulings, as long as it does not contradict narrations of a higher grade.

Before the arrival of Islam, Makkah was a region inhabited by various tribes and followers of different beliefs. Essentially, interactions between the Muslim community and non-Muslim communities, including Jews and Christians, within a society had already taken place during the lifetime of the Prophet Muhammad.³⁸ Makkah is considered a very important place by the Arabs because of the presence of the Ka'bah, which they regard as a sacred site. Therefore, they placed idols around the Ka'bah, hoping that their prayers would be more easily answered.

The narration "man tasyabbaha biqoumin fahuwa minhum" has its background in the Battle of Uhud. At that time, there was a discussion regarding strategies to face the enemy at Mount Uhud. One of the companions of the Prophet SAW asked, "How can we distinguish between the Muslims and the idol worshippers, as they all appear similar?" In response to this, a companion of the Prophet suggested giving a special mark to the Muslim troops' clothing as a distinction. The Prophet then approved this suggestion and said, "Whoever imitates a people is one of them."

There are several hadiths that share the same substance regarding tasyabbuh (imitating non-Muslims). First: the narration of Jundab bin Abdullah al-Bajali regarding the prohibition of making the Prophet's grave a place of prayer, which resembles the practices of the People of the Book. Second: the narration of Ibn Umar about the Sunnah of shaving the mustache and maintaining the beard as a distinguishing feature from idol worshippers. Third: the Sunnah of having a pre-dawn meal (sahur) as a distinction from the fasting practices of the People of the Book. Fourth: the Sunnah of fasting on the 9th of Muharram (Tasu'a) to accompany the fast on the 10th of Muharram (Ashura) as a distinction from the Jews. All of these narrations share the same essence, which is the prohibition of imitating non-Muslim communities. However, contextual analysis is needed to reinterpret the meaning of these texts in relation to the current realities.

The history of tasyabbuh has a broad meaning, which generally refers to the prohibition of imitation or resemblance to non-Muslims. This narration is often used as a basis to prohibit interfaith greetings, on the grounds that it is a tradition of non-Muslims. The concept of double movement can be used to address this issue by viewing it from two perspectives. First, in the micro-context, the Prophet at that time acted as a commander-in-chief, facing a dilemma in distinguishing between enemies and opponents. The narration was directed towards the companions who participated in the Battle of Uhud, with the aim of establishing a distinction between the characteristics of Muslims and non-Muslims as enemies in war. The purpose was to

³⁷ Ibn Qayyim al-Jawziyyah, *Awn al-Ma'bud Sharh Sunan Abi Dawud*, hlm. 74.

³⁸ Muhammad Tasrif, *Islam dan Multikulturalisme*, (Ponorogo: STAIN Ponorogo Press, 2010), 20-27.

ensure that the Muslim forces did not mistakenly target their own in the battlefield. The moral value that can be derived from this is the formation of a political identity that serves as a distinguishing factor between Muslims, who were taking on a new role as a religion that came after various existing beliefs.

Currently, many people claim to be Muslims but cannot demonstrate their Islamic identity in a tangible way, which has led to terms like "Islam KTP" or "Islam by heritage." This creates a contradiction when compared to the social conditions during the time of the Prophet Muhammad (PBUH), where *tasayabbuh* (imitating non-Muslim practices) was used as a tool to distinguish between Muslims and non-Muslims. However, when viewed in a modern context, there is a need for a more contextual understanding, rather than being fixated on the literal meaning. As a result, greeting non-Muslims with peace (*salam*) is no longer considered an act of imitation of non-Muslim customs, as long as it is done with a different approach from theirs.

Specifically, there is no clear prohibition regarding the greeting of peace across religions. Additionally, such greetings fall within the context of *muamalah* (social transactions), not *aqidah* (beliefs). There is also no explicit evidence that the Prophet SAW ever directly greeted non-Muslims during their celebrations. However, several contemporary scholars such as Habib Ali al-Jufri, Sheikh Ali Jumah, Yusuf al-Qardhawi, Wahbah al-Zuhayli, and many others support this approach, even viewing it as an act of *birr* (goodness). According to Abdul Mustaqim, the Prophet SAW demonstrated an even more inclusive attitude, going beyond merely greeting, by providing guarantees of safety to the Christians who celebrated their festivals.

CONCLUSION

The understanding of Islamic law regarding interfaith greetings requires a contextual and inclusive approach, in line with the hermeneutical principles of Fazlur Rahman. The narration about *tasyabbuh*, which is often used as the basis for prohibition, needs to be re-evaluated by considering its historical background, namely as a political identity strategy during the time of Prophet Muhammad (SAW) to distinguish Muslims from their enemies in the context of war.

In the modern context, interfaith greetings can no longer be seen as a form of imitation of non-Muslim traditions, but rather as a gesture of respect and an effort to strengthen interfaith harmony. Fazlur Rahman's double movement analysis emphasizes the importance of understanding religious texts through a historical and normative approach, so that the moral values contained in them can be applied in accordance with contemporary social challenges. This study highlights the urgency of applying the principles of justice, inclusivity, and tolerance in Islamic law to address the needs of a multicultural society. Thus, interfaith greetings can serve as a means to bridge differences, create peace, and foster harmony in a heterogeneous society.

BIBLIOGRAPHY

Abu Dawud Sulaiman bin al-Asy'ats al-Azdi al-Sijistani, Sunan Abi Dawud, Jilid VI, 144.
Acep Iwan Saidi. "Hermeneutika, Sebuah Cara Untuk Memahami Teks." *Jurnal*

- Sosioteknologi* 7, no. 13 (2008): 376–82.
- Akhmad Sagir. “Perkembangan Syarah Hadis Dalam Tradisi Keilmuan Islam.” *Ilmu Ushuluddin* 9, no. 2 (2010): 129–48. <https://jurnal.uin-antasari.ac.id/index.php/ushuluddin/article/view/1414/1032>.
- Al, Ilmu, Ushuluddin Adab, U I N Sultan, and Maulana Hasanuddin. “TEORI DOUBLE MOVEMENT PADA PENAFSIRAN FAZLURRAHMAN DOUBLE MOVEMENT THEORY IN THE INTERPRETATION OF FAZLURRAHMAN,” 2024, 7704–15.
- Aminullah, Muhammad Afiq. “Konsep Salam Lintas Agama Dalam Prespektif Sosial Dan Agama Berdasarkan Pemikiran Buya Yahya Cirebon.” *SALAM: Jurnal Sosial Dan Budaya Syar-I* 10, no. 1 (2023): 211–20. <https://doi.org/10.15408/sjsbs.v10i1.26530>.
- Arsyad, Muhammad. “Mu A’s Arah : Jurnal Kajian Islam Kontemporer Nilai-Nilai Universal QS . Al-Mujâdalah [58]: 11 : Kajian Hermeneutika Double Movement Fazlur Rahman” 5, no. 2 (2023): 114–27.
- Azhar, S M Fahmi, and Lukman Hakim. “Fleksibilitas Ungkapan Salam Dalam Q 24: 27 Dan Relevansinya Terhadap Konteks Keindonesiaan.” *Contemporary Quran* 1, no. 2 (2021).
- Dr. Zaprukh Khan, M.S.I. “Teori Hermeneutika Al- Qur’an Fazlur Rahman.” *Noura* 1, no. 1 (2017): 22–47.
- F. Budi Hardiman. “Seni_memahami_hermeneutik_.Pdf.” Yogyakarta: PT Kanisius, n.d.
- Fikri, Muhammad, and Uswatun Hasanah. “Unsur-Unsur Hadis Dan Asbabul Wurud Hadis Dalam Studi Ilmu Hadits.” *Adabiyah Islamic Journal* 1, no. 2 (2023): 120–28. <http://ojs.uma.ac.id/index.php/adabiyahadabiyah@uma.ac.id>.
- Hakis, and Ammy Rila Tuasikal. “Kebermaknaan Salam Dalam Kehidupan Sosial Masyarakat.” *Jurnal Mediasi* 8, no. 01 (2018): 1–10. <https://jurnal.iainambon.ac.id/index.php/MDS/article/view/270>.
- Hibatullah, Luthfi, and Ahmad Qomarudin. “Pemikiran Fazlur Rahman (Pragmatis-Instrumental) Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern.” *As-Sabiqun* 3, no. 1 (2021): 26–44. <https://doi.org/10.36088/assabiqun.v3i1.1144>.
- Islam, Universitas, and Negeri Walisongo. “MENIMBANG KEKUATAN DAN KELEMAHAN HERMENEUTIKA SEBAGAI METODE INTERPRETASI TEKS-” 5, no. 2 (2020): 90–118.
- Mahmudi, Muhammad Aly. “MEMBANGUN KOMUNIKASI INTERRELIGIUS : ANALISIS UCAPAN SELAMAT NATAL DALAM PERSPEKTIF HERMENEUTIKA” 5, no. September (2022): 123–36.
- Menurut, Hadis, and Fazlur Rahman. “Metodologi Pengajaran Dan Pemahaman Hadis Menurut Fazlur Rahman” 02 (2016): 23–34.
- Millah, Mus’idul, and Hikmatul Luthfi. “Bertafsir Ala Schleiermacher.” *Misykah* 6, no. 1 (2021): 34–49.
- Raya, Iain Palangka, Keywords Thought, Fazlur Rahman, and Muhammad Arkoun. “Pemikiran Fazlur Rahman Dan Muhammad Arkoun Ajahari” 12 (2016): 232–62.
- Rohman, Anas. “Pemikiran Fazlur Rahman Dalam Kajian Qur’an-Hadis (Telaah Kritis).” *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 8, no. 1 (2020): 122. <https://doi.org/10.31942/pgrs.v8i1.3448>.
- Rozikin, Muhamad Ali. “Hermeneutika Sebagai Metode Dan Teori Menafsirkan Hadis.” *Universum* 16, no. 2 (2022): 48–54. <https://doi.org/10.30762/universum.v16i2.137>.
- Suryani, Suryani. “Urgensi Hermeneutika Sebagai Metode Dalam Pemahaman Hadis.” *AL QUDS : Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 779. <https://doi.org/10.29240/alquds.v6i2.4086>.

- Syamruddin, Syamruddin. "HERMENEUTIKA FAZLUR RAHMAN: Upaya Membangun Harmoni Teologi, Etika, Dan Hukum." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 35, no. 2 (2011): 276–94. <https://doi.org/10.30821/miqot.v35i2.144>.
- Zulfarizal, Zulfarizal. "Tekstual Dan Kontekstual Dalam Memahami Hadis." *AL ISNAD: Journal of Indonesian Hadith Studies* 1, no. 1 (2020): 43–60. <https://doi.org/10.51875/alisnad.v1i1.27>.
- Wael B. Hallaq, *A History of Islamic Legal Theories*, Cambridge University Press, Australia, 1997, h. 12-14.