

**CONTEXTUALIZATION OF THE HADITH OF SAYING SALAM
AGAINST NON MUSLIMS
(APPLICATION OF FAZLUR RAHMAN'S DOUBLE MOVEMENT THEORY)**

Vanesa Andrea Rizendwien¹

Universitas Islam Negeri Raden Fatah Palembang
vanesaandrearizendwien@gmail.com

Uswatun Hasanah²

Universitas Islam Negeri Raden Fatah Palembang
uswatunhasanah_uin@radenfatah.ac.id

Hedhri Nadhiran³

Universitas Islam Negeri Raden Fatah Palembang
hedhrinadhiran_uin@radenfatah.ac.id

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ABSTRACT

The research entitled "Contextualization of Hadith Saying Salam to Non Muslims (Application of Fazlur Rahman's Double Movement Theory)" is motivated by the existence of modern social associations that trigger social phenomena, namely phenomena of not responding to greetings from non-Muslims. This phenomenon occurs because of doubts and habit or tradition of the community regarding greeting norms, giving rise to various perspectives. While in religious books has been clearly explained that there is a barrier in the communication between Muslims and Non Muslims. The existence of these problems raises the questions of how the understanding of the hadith regarding how to greet non Muslims? And how is the contextualization of the hadith in the present?. This seeks to determine how perceptions of hadiths greet non Muslim and contextualized through Fazlur Rahman's Double Movement theory using Library Research method. In addition to collecting data obtained from documentation or literature and interview supporting data in this study.

Introduction

Islam is a universal religion which does not prohibit relations between religions. Even Islam does not impose itself or turn into a force when it comes to practicing hadith in public. Islam teaches humans to care for and love each other. Humans are social creatures by nature, they cannot survive in a socially isolated environment. the age at which people begin to socialize and integrate into society. Then, the life that is formed can influence each person's capacity for growth within it.

Islamic life in general includes ethics in socializing, especially in relationships, so the life of interaction in society cannot be separated from mutual respect for each other. Even Muslims and non-Muslims have lived side by side with each other for a very long time, both in terms of respect for each other and other people since the time of the Prophet Muhammad SAW. Regarding social ethics, the phenomenon of the practice of pronouncing and responding to non-Muslim greetings is an example of social interactions that often occur in everyday life. This gives rise to societal conventions or traditions surrounding greetings from Muslims to non-Muslims and vice versa, this gives rise to various points of view about Muslims. In addition, there is a lack of knowledge and uncertainty about the Islamic principles that govern how to say and answer greetings from non-Muslims. Muslims, which contributes to the stigma of intolerance due to variations in how people react to these situations. In contrast, Islamic law explains in detail how religion regulates the behavior of Muslims in their social environment.

When we talk about tolerance, we are talking about how Muslims treat non-Muslims and vice versa. In the past, "special tolerance" was used to describe the complicated relationship between Muslims, Christians, and Jews that has changed over time. According to Lawrence Lewis, it is not clear what is behind Muslims' tolerance towards non-Muslims such as Christians and Jews. Some people have long-standing ties to a society's history and politics. Here, acceptance of other people's opinions, attitudes and actions is referred to as tolerance, even if it is uncomfortable. Religious issues should not be handled by the government or certain groups.

However, in terms of interactions, Muslims and non-Muslims have a fundamentally harmonious relationship, eliminating the notion that Islam prohibits some activities. As a result, this limitation brings the application of the relevant hadith back to conditions. as long as neither party is harmed by confrontation or dispute. It is evident that Islam is a religion that emphasizes freedom as a source of peace. Another example of this form of tolerance in Islam is the staunch defense of the rights of dhimmis, or non-Muslims, to sign peace treaties in Muslim-controlled territories.

Islamic law is based on the idea that everyone has the right to live happily both in this world and in the afterlife. Islamic law is based on the four pillars of justice, goodness, profit, and wisdom. Therefore, despite attempts to embrace all these topics through interpretation, Islamic law does not do so because deviation from justice leads to tyranny, deviation from goodness results in violence, deviation from benefit results in harm, and deviation from wisdom leads to wastefulness. . Islamic law is the mercy of Allah SWT for His creatures, the justice of Allah SWT for His servants. Wisdom also shows the existence of Allah SWT and the truth of His Messenger as the best and most convincing evidence. Therefore, in terms of this discussion, quoting Syaltut's words, many sunnahs are only known as the actions, statements and agreements of the Prophet Muhammad SAW without understanding the context. Thus it can be found that most of the sunnah of the Prophet Muhammad SAW has many forms by being aware of certain contextual factors. Some are sharia laws that must be followed, others are sunnah or mandub, namely sunnah which is intended to enforce sharia and is often seen in good deeds, good habits and experimental experiences.

As in the hadith, Rasulullah SAW forbade his followers from starting greetings to non-Muslims when they meet, namely: It means :

Qutaibah bin Sa told us "id, has been Telling to we are 'Abdul 'Aziz, namely Ad Daraawardi from Suhail from his father from Abu Hurairah that the Messenger of Allah sallallaahu'alaihi wasallam said: "Don't you take the lead Jews and Christians greet each other. When you meet one of them on the road, then urge him on the narrowest. If you

Then Rasulullah SAW explained how to answer greetings from non-Muslims, namely:
told us Husyaim had told us means: Uthman bin Abu Shaibah has told you bin Malik, may God bless 'Ubaidullah bin Abu Bakr bin Anas told us Anas Wasallam said: him and grant him peace, he said: The Prophet, peace be upon him you, then answer: wa'alaikum (and "When the people of the book send greetings to upon you too)"

These two hadiths explain how Muslims today welcome non-Muslims. Here it is explained how a Muslim should behave when meeting non-Muslims and how to return their greetings. The second issue is that as Islam entered the modern period, the sect was seen as dogmatic and generally useless because contemporary social norms supported inclusion and tolerance towards others (non-Muslims). Leave from problem this can be researched about "**Contextualization of Saying Greetings to Non Muslim (Application of Fazlur Rahman's Double Movement Theory)**" using the Library Research method (utilizing literature), in addition to data collection techniques from documentation and interview sources as supporting data for research analysis.

Method

The writing of this article uses qualitative data and is descriptive in nature and is categorized as "library research" (Library Research) by utilizing primary data based on literature of a bibliographic nature.

Discussion

Definition of Greetings

In Islam as part of the code of ethics Muslims are required to greet someone when they meet or when they start a discussion with fellow Muslims, this practice is known as shari'a. Greetings in Islam that say "Assalamu'alaikum Warohmatullahi Wabarokatuh" is a beautiful prayer for Which wish and answered it. Al-salam, which in Arabic means freedom or purity (bara'ah), and "*tastellama minhu*", which in Arabic means freedom. Mahmud Yunus claims that the Arabic term salam is also known as sentosa, meaning "safe. As-Salam said derived etymology from *fi'il water*, which is the past tense of three letters sin, lam and mime (*salima*) which means avoid danger, chase tranquility, and without disabled. The origins of the same roots form words (*hanging*) where from (*yuslimu*) *fiil madhi* from the word Islam. This also describes the faith practiced by Prophet Muhammad SAW which means submission, obedience, and humility".

Verses of the Qur'an About Greetings

In Surah Al-An'am verse 54:

It means :*And when those who believe in our verses come to you, then say, "Salamun" 'alaikum (peace be upon you). "Your Lord has established the nature of love in Himself"*

In Surah An-Nisa verse 86:.

It means:*When you are honored with an honor then return the honor with something better than him or return the honor in kind. Indeed, God is always make calculations for everything.*

According to Ibn Asyur in Tafsir al-Misbah, it shows that the meaning of as-Salam has the following meanings: First, a sign and special favor to believers. Second, in Islamic faith, greetings are seen as good deeds, and have an honorable position. (carrying out all His commandments and avoiding all His prohibitions). Third, said hello Also mean with well-being, This is a form of manifestation of goodness and tranquility. with peaceful and good conditions. Fourth, The term "salam" also means "safety" for the person saying the greeting understands it as "protection from any danger that may come his way" Fifth, Saying hello while turned around to the right and to the left is Wrong One from Al-Asma al-Husnah, who mark that Allah SWT is Which protect from everything deficiency and properties certain.

The view of scholars

Scholars have different perspectives on this; some disapprove of greeting non-Muslims first. Imam Nawawi and the ulama agree that it is haram to greet non-Muslims the law and if you meet, you must answer with "wa'alaikum" or "'alaikum". However, if you just say good morning or afternoon, then that can be done.. Salaf scholars have different views towards those who approve of greeting non-Muslims. Between scholar salaf yeah enable is like Ibn Mas'out, al-Auza'i, Abu Umamah al-Bahili, they reasoned that they greeted Muslims warmly because the Prophet gave orders to spread Salam (Peace).

Biography of Fazlur Rahman

On September 21, 1919, Fazlur Rahman was born in Pakistan, in the region known as Hazara Pakistan. An intellectual scholar who identifies as a Neo-modernist, Fazlur Rahman is also an intellectual who positions himself in the Neo-modernist ranks. Neomodernism is a flow or movement used to identify the tendency of Islamic scholars that has emerged in the last ten years to try to reconcile and even overcome traditionalism and modernism. This was seen as "an understanding of a new modernity". In other words, modernism places great importance on rationality. In addition, Neo-modernism emerged as a result of contemporary needs that had not been fully foreseen by historically formed Islamic philosophy. Fazlur Rahman developed a theory or approach called Dual Movement which supports the neomodernist school of thought.

Application of Fazlur Rahman's Double Movement Theory in Understanding Hadith

To understand Rahman's notion of the paradigmatic key, six topics are explored. The ideal and the contingent, social justice, moral standards or principles, caution in using hadith, and linking the past and present are these six characteristics. The Dual Movement, which the theory recognizes between past and present, is one of the six elements. recognizing the normative legacy, as well as the requirements and difficulties of modern Muslim societies.

First movement (flash back), knowledge or significance of the historical circumstances or problems of the meaning of the hadith. Placing these comments into broader and more general statements with social moral objectives that can be taken from certain texts in the context of sociohistorical history and the often stated ratio legis (ilat Law) until deep understanding the hadith text is the first stage, and drawing conclusions and giving the right answer is the second. The second step is the transition from a broad to a specific perspective, which must be developed and realized right now. In other words, the general must be realized in the concrete socio-historical context of the present.

Asbabul Wurud

Prophet Muhammad proclaimed a promise of protection for followers of other religions after moving to Medina and assuming political authority. The Charter of Medina, a text of Islamic history, contains the Prophet's attitude towards politics. The promise of protection for non-Muslims in Islam is called the concept of Ahl Dzimmah, and this was initiated by the Prophet Muhammad SAW after the migration to Medina among the Muhajirin, Ansar, and Jews of Medina. The Islamic government imposed the jizyah, a kind of head tax, as protection for followers of other religions. This behavior has been seen as the norm in Islam's treatment of Jews and Christians, and is also expected of followers of other religions. According to Asbabul Wurud, it is important to understand hadith from both a textual and contextual perspective. The Prophet Muhammad SAW served as the Messenger of Allah, head of state, leader of his people, supreme commander, and human being throughout history. As a result, a hadith statement attributed to the Prophet Muhammad SAW contains advice whose understanding and implementation depend on the position of the Prophet at the time the hadith occurred.

Textual Comprehension

When interpreting a hadith, one must understand and elaborate its meaning based on the relevant text without deviating from the original meaning of the text.¹⁶ Textual understanding is possible if a hadith is linked to its historical context, but it also requires an understanding of the editorial content of the hadith. This shows that the laws specified in the hadith are followed in the implementation of the hadith. Some scholars argue that greeting non-Muslims is haram because they follow the text exactly as it is, as stated in the hadith. If you look closely at the origins of the conflict between Muslims and non-Muslims, you will see that this justification stems from the belief that it was inappropriate for him to greet people who had insulted the Prophet Muhammad SAW. Likewise, greetings are a sharia mandate in the Al-Qur'an to convey greetings to prevent non-Muslims from praying to Allah SWT asking for protection and prosperity because they are polytheists and do not believe in Allah SWT.

Contextual Understanding

Understand text regularly contextual involves centralization pay attention to the signs meaning other than interpretation text literal. Martyr Ismail concluded contextually with understanding understanding meaning contained on nash. A deeper understanding of the context of the hadith is possible when dealing with new issues. The notion of respect between religious communities is used to describe the phenomenon of modern affiliation so that it can be implemented, without going outside the core of the text.

The Relevance of Hadith Contextualization to Modern Social Ethics

Phase This Also is results of understanding and interpretation first movement. If understanding these applications is unsuccessful, it will be difficult to make an accurate assessment of the situation as it is. To account for variations in the characteristics of the current situation, it is impossible that something that was possible in a particular setting in the past cannot be realized in the current environment. Changing past laws to suit changed circumstances in the present falls within the phrase "taking into account differences in particular matters, such as the present situation", (provided that these adjustments do not conflict with the broad principles and values derived from past) and changes in current situations. This type of information is used to contextualize current relationships while examining the growth of the hadith. Through the lens of historical and social research on it, Rahman confirms or re-dilutes the existing hadiths into the form of "living sunnah" like the previous generation. This is very necessary because of the many components of the hadith and its reinterpretation must always be in line with changes in the social and moral climate of the modern world.

Similar to the hadith prohibiting saying greetings to non-Muslims, when the hadith is textual, it is revealed for the same purpose, especially during times of conflict or war, but when it is contextual it is permissible to say it to non-Muslims. This is based on the Dual Movement theory's answer to the problem of creating new special laws that prioritize religious tolerance, harmony and peace. In addition, the hadith which discusses the prohibition of greeting non-Muslims is in line with Surah An-Nisa verse 86, which functions as a practical Bayan At-Tafsir, which states that respect is returned with respect. This hadith from the Prophet Muhammad SAW is temporary, or related to time, because it discusses the ability to greet non-Muslims. The relevance of the contextualization of hadith to modern social ethics is a form of the second movement of the Dual Movement theory as a special understanding in the current context by paying attention to hadith textually and contextually, as long as the past historical context does not occur in the present which has developed into a state of peace.

Conclusion

Saying greetings to non-Muslims is prohibited because it implies asking for their safety and welfare and is one of the characteristics of Allah SWT. Thus, greetings cannot be given to non-Muslims. Here, a Muslim must be consistent in his understanding and actions. The Dual Movement Theory which begins with the first movement in the form of a socio-historical interpretation of hadith is used to contextualize hadith greetings in modern times.

Apart from that, a contextual study of this hadith shows that the greeting hadith has a tasyri component but is temporal in its second movement to understand the hadith in the present. This shows that these restrictions are related to the historical background that influenced the emergence of the hadith. When the situation described in this hadith does not currently exist, the prohibition may turn into a permissibility depending on the circumstances. The hadith also mentions greeting non-Muslims with Wa'alaikumsalam to uphold religious unity and peace.

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