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REINTERPRETING HADITHS ON MUSLIM–NON-MUSLIM RELATIONS THROUGH FAZLUR RAHMAN'S DOUBLE MOVEMENT THEORY: A SOCIO-HISTORICAL APPROACH

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Abstract

This study examines the relevance and applicability of Fazlur Rahman's Double Movement theory in interpreting hadith texts concerning Muslim–non–Muslim relations in the contemporary era. Specifically, it addresses how prophetic teachings rooted in the seventh–century Arabian socio–historical context can be ethically reapplied in today's globalized and pluralistic societies. The study employs qualitative library research and hermeneutic content analysis, drawing on primary sources such as Fazlur Rahman's *Islam and Modernity* and *Islamic Methodology in History*, as well as canonical hadith collections including *Ṣaḥīḥ al-Bukharī* and *Ṣaḥīḥ Muslim*, alongside relevant secondary scholarship (e.g., Goldziher, Saeed, and Moosa). The analysis follows Rahman's two–step process of reconstructing the original contexts and distilling universal moral principles. The findings show that this theory offers a coherent framework that preserves textual fidelity while enabling the rearticulation of ethical tachings to address modern concerns. When applied to hadiths concerning greetings toward the People of the Book, *tasyabbuh*, and *jihвd*, the theory highlights Islam's commitment to justice, dignity, resilience, and coexistence rather than exclusion. Methodologically, this research contributes to hadith studies by extending Rahman's Qur'an–centered hermeneutical approach to the interpretation of hadith. It processes a replicable model for the contextual reinterpretation of seemingly exclusivist texts and offers practical insights for fostering inclusive interfaith relations within pluralistic societies.

Abstrak

Penelitian ini mengkaji relevansi dan penerapan Teori Double Movement Fazlur Rahman dalam menafsirkan teks-teks hadis yang berkaitan dengan relasi Muslim–non-Muslim di era kontemporer. Secara khusus, penelitian ini membahas bagaimana ajaran Rasulullah yang berakar pada konteks sosio-historis Arab abad ke-7 dapat diterapkan kembali secara etis dalam masyarakat global dan pluralistik masa kini. Penelitian ini menggunakan metode kualitatif berbasis studi pustaka dengan analisis isi hermeneutik, dengan merujuk pada sumber-sumber primer seperti karya Fazlur Rahman Islam and Modernity dan Islamic Methodology in History, serta kitab-kitab hadis utama seperti Ṣaḥīḥ al-Bukharī dan Muslim, di samping literatur sekunder seperti Goldziher, Saeed, dan Moosa. Analisis dilakukan dengan mengikuti dua tahap hermeneutik Rahman, yaitu rekonstruksi konteks asal hadis dan penyarian prinsip-prinsip moral universalnya. Temuan penelitian menunjukkan bahwa teori ini menyediakan kerangka yang koheren yang tetap menjaga nilai dasar teks sekaligus merumuskan ulang etika agar relevan dengan kebutuhan modern. Ketika diterapkan pada hadis-hadis tentang salam kepada Ahl al-Kitab, tasyabbuh, dan jihad, teori ini menyingkap komitmen Islam terhadap keadilan, martabat, ketahanan, dan koeksistensi, bukan eksklusivisme. Secara metodologis, penelitian ini berkontribusi pada studi hadis dengan memperluas hermeneutika Rahman yang semula berfokus pada al-Qur'an dalam kajian hadis. Penelitian ini juga menawarkan model yang dapat direplikasi untuk reinterpretasi kontekstual terhadap teks-teks eksklusivis serta panduan praktis dalam membangun relasi antariman yang inklusif dalam masyarakat pluralistik.

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Introduction

In contemporary pluralistic societies, literal interpretations of hadiths that prohibit initiating greetings to Ahl al−Kitab, engaging in resemblance (tasyabbuh) with non−Muslims, seeking their assistance, and certain forms of muʿвmalah have contributed to the emergence of exclusivist attitudes that hinder social harmony. Empirical studies and surveys consistently document the tangible impacts of such readings: significant segments of Muslim communities, in both majority− and minority−Muslim contexts, avoid interfaith social interaction, refrain from congratulating non−Muslims on their religious festivals, or maintain rigid social boundaries justified through direct appeals to these texts.[1] Such attitudes not only strain multicultural coexistence but also reinforce external perceptions of Islamic intolerance.

As Fazlur Rahman argued, the root of this rigidity lies in the failure to distinguish between the specific socio−historical circumstances of seventh−century Arabia—marked by intense communal conflict and the need to consolidate a distinct Muslim identity—and the broader ethical objectives of revelation.[2] By applying Rahman's Double Movement theory, this study seeks to move from the present reality of exclusivism back to the original context of revelation, extract its underlying moral impulse, and then return to the present with a contextualized ethical framework that enables Muslims to engage confidently and constructively in pluralistic societies without compromising the integrity of the Islamic tradition.

Studies on Fazlur Rahman's Double Movement theory can be classified into four major paradigms. First, the "contextual−relevance" paradigm, represented by Aprilianti,[3] emphasizes the theory as a tool for maintaining the Qur'an's continuing relevance by systematically linking its original socio−historical context to contemporary realities. Second, the "modernity−challenge" paradigm, advanced by Sulkifli and Amir,[4] positions Double Movement as a critical response to the intellectual and ethical challenges posed by modernity to traditional Islamic thought. Third, the "comparative−hermeneutical" paradigm is exemplified by Riza Taufiqi Majid,[5] who employs the theory in comparative engagement with other contemporary hermeneutical models (e.g., Abdullah Saeed's contextualist approach) on specific legal−ethical issues, including the prohibition of ribв. Fourth, the "ethical−legal" paradigm, developed by Ulya[6] and others, redirects Double Movement toward the construction of maqвṣid−oriented and ethically grounded Islamic law.

Despite the richness and diversity of these paradigms, the existing scholarship remains overwhelmingly Qur'an−centric. The systemic extension of Double Movement

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[1]John L. Esposito, *Islam and Politics* (Syracuse University Press, 1998).

[2]Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (The University of Chicago Press, 1982), https://ia903207.us.archive.org/2/items/FazlurRahmanIslamandModernity/FazlurRahmanIslamandModernity.pdf.

[3]Anisatul Fikriyah Aprilianti, "Pendekatan Historis Sosiologis Dalam Studi Al− Qur`an: Telaah Pemikiran Fazlur Rahman," *Cendekia: Jurnal Studi Keislaman* 8, no. 01 (2022): 13−25.

[4]Sulkifli and Nurul Hikmah Amir, "Kontribusi Metode Double Movement Fazrul Rahman terhadap Penafsiran al−Qur'an," *Jurnal Tafsere* 11, no. 1 (2023): 55−77, https://doi.org/10.24252/jt.v11i1.37050.

[5]Riza Taufiqi Majid, "Riba Dalam Al−Qur'an (Studi Pemikiran Fazlurrahman dan Abdullah Saeed)," *Muslim Heritage* 5, no. 1 (2020): 61−86, https://doi.org/10.21154/muslimheritage.v5i1.1989.

[6]Ulya Ulya, "Hermeneutika Double Movement Fazlur Rahman: Menuju Penetapan Hukum Bervisi Etis," *ULUL ALBAB Jurnal Studi Islam* 12, No. 2 (2011): 2, https://doi.org/10.18860/ua.v0i0.2385.

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theory to the corpus of hadith—particularly to texts with significant socio－political implications for Muslim－non－Muslim relations through a rigorous socio－historical lens—remains largely unexplored. This study therefore occupies a distinctive position by shifting the paradigmatic focus from Qur'anic verses to authoritative hadiths, thereby broadening both the analytical scope and the demonstrative potential of Rahman's hermeneutical framework in addressing contemporary pluralistic challenges.

This research aims to apply Rahman's Double Movement theory[7] to understand and reinterpret hadiths concerning Muslim－non－Muslim relations. It addresses three main questions: (1) How can Fazlur Rahman's Double Movement theory be applied to the interpretation of hadith? (2) In what ways does the application of Rahman's Double Movement theory reveal the universal values embedded in the Prophet's hadiths related to Muslim－non－Muslim relations? (3) How does Rahman's Double Movement theory contribute to the development of contemporary approaches of hadith interpretation?

This study adopts a qualitative research design employing library－based documentary research and hermeneutic content analysis, an approach particularly suited to hadith interpretation given that hadith texts are historically situated, and that their legal, ethical, and social implications are deeply shaped by the socio－political circumstances of seventh－century Arabia and the needs of the nascent Muslim community. A purely textual or juridical approach risks conflating context－bound responses with timeless normative principles. By contrast, qualitative hermeneutics—integrating primary canonical sources (e.g., Ṣaḥīḥ al－Bukhᴃrī and Ṣaḥīḥ Muslim) with Fazlur Rahman's key works, such as Islam and Modernity[8] and Islamic Methodology in History[9], alongside relevant secondary literature from scholars (e.g., Goldziher,[10] Saeed,[11] and Moosa[12])—enables a rigorous reconstruction of original contexts and a disciplined extrapolation of universal moral objectives through Rahman's Double Movement theory.

Data were collected systematically from books, journals, and trusted academic databases (e.g., JSTOR and Google Scholar) using keywords such as "Fazlur Rahman Double Movement" and "socio－historical hadith on Muslim－non－Muslim relations." The analysis proceeded in two stages: first, identifying the socio－historical contexts of the selected hadiths, and second, extracting and applying their underlying ethical principles to contemporary pluralistic settings. This methodological framework ensures an academically responsible and contextual reinterpretation that addresses decontextualized literalism, often at the root of controversies surrounding hadiths on greetings, *tasyabbuh*, and *jihᴃd*, while preserving textual integrity and ethical relevance.

This research is significant for its theoretical and practical contributions. Theoritically, it enriches the methodology of hadith hermeneutics through expanding

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[7]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

[8]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

[9]Fazlur Rahman, *Islamic Methodology in History* (Islamic Research Institute Islamabad, 1965), https://ia903207.us.archive.org/2/items/FazlurRahmanIslamandModernity/FazlurRahmanIslamicMethodologyinHistoryIslamic.pdf.

[10]Ignaz Goldziher, *Muslim Studies* (Aldine Publishing, 1971), https://almuslih.org/wp－content/uploads/2024/12/Goldziher－I－%E2%80%93－Muslim－Studies－1.pdf.

[11]Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge, 2005), http://islam－and－muslims.com/Abdullah－Saeed－Interpreting－Quran.pdf.

[12]Ebrahim Moose, *The Debts and Burdens of Critical Islam." In O. Safi (Ed.), Progressive Muslims: On Justice, Gender, and Pluralism* (Oneworld Oxford Publication, 2008), https://ebrahimmoosa.com/wp－content/uploads/2020/01/ebrahimmoosapm.pdf.

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the scope and application of the Double Movement framework. Practically, it offers relational ethical guidelines that support interreligious harmony in the Indonesian context. These results may inform the religious education curricula, contribute to public policy formulation within the Ministry of Religious Affairs, and strengthen initiatives in interfaith dialogue. Taken together, these contributions strengthen the foundation of diversity－based nationalism and enrich the field of contemporary Islamic studies.

Sosio Historical and Muslim-Non-Muslim Relations: A Theorotical Framework

The socio－historical approach to understanding hadith represents a critical methodological shift in contemporary Islamic studies, emphasizing the interplay between textual analysis and the broader historical and social conditions surrounding the emergence of a hadith. Rather than treating hadith as isolated and timeless dicta, this approach understands them as contextually grounded responses embedded in the lived realities of seventh－century Arabian society, conveyed by the Prophet Muhammad (peace be upon him) to address specific communal challenges.[13]

Applying a socio－historical lens requires scholars to reconstruct carefully the multifaceted conditions of pre－Islamic and early Islamic Arabia. This includes examining macro－level factors—such as tribal social structures, economic disparities between nomadic and sedentary communities, political alliances and conflicts, cultural norms related to kinship and honor, and the intellectual milieu shaped by Jewish, Christian, and pagan traditions—as well as micro－level triggers known as *asbâb al-wurūd* (occasions of utterance). These situational factors often explain why a particular hadith was articulated at a specific moment, revealing its functional role within the Prophet's broader mission of ethical guidance and social reform.[14]

A frequently cited illustration is the hadith stating that a people will not prosper if they entrust their affairs to a woman (reported in *Ṣaḥīḥ al-Bukhârī*, nos. 4425 and 7099). A purely literal reading may yield a universal prohibition on female leadership. However, socio－historical analysis situates this statement within the context of the Persian Empire's political turmoil following its defeat under a female ruler (the daughter of Kisrâ). In this reading, the Prophet's statement functions as a contextual commentary on the internal weaknesses of a declining, non－monotheistic empire rather than as an absolute injunction against women in positions of authority. By considering the social status of women in Arabia, prevailing models of tribal leadership, and the immediate geopolitical reference, scholars can uncover an underlying moral emphasis on competence, justice, and moral legitimacy in governance. This approach enables more nuanced applications in contemporary contexts in which women demonstrably exercise effective leadership.

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[13]Yūsuf al－Qaraḍawī, *Kayfa Nataʿāmal maʿa al-Sunnah al-Nabawiyyah* (Dr al－Sunnah, 2002); Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oneworld Oxford Publication, 2009), https://archive.org/details/foundations－of－islam－jonathan－a.－c.－brown－hadith－muhammads－legacy－in－the－medieva/; Harald Motzki, *The Origins of Islamic Jurisprudence: Meccan Fiqh before the Classical Schools*, vol. 41 (Brill Academic Publishers, 2002), https://almuslih.org/wp－content/uploads/Library/Motzki,%20H%20%20The%20Origins%20of%20Islamic%20Jurisprudence.pdf.

[14]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*; Scott C Lucas, *Constructive Critics, Ḥadīth Literature, and the Articulation of Sunnī Islam: The Legacy of the Generation of Ibn Saʿd, Ibn Maʿīn, and Ibn Ḥanbal* (Brill Academic Publishers, 2004); Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual* (Bulan Bintang, n.d.).

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The indispensability of the socio－historical approach lies in its capacity to yield a layered and contextualized comprehension that guards against rigid and literal interpretations often associated with traditionalist or fundamentalist readings. It facilitates the thoughtful and adaptive integration of hadith values into contemporary realities, such as pluralism, gender equity, and democratic governance, without compromising textual authenticity. In this sense, the socio－historical approach serves as a vital hermeneutical bridge, connecting the prophetic legacy from its original milieu to present－day realities and empowering Muslims to engage critically with their tradition.[15]

By enabling scholars to differentiate between universal and enduring Islamic principles (e.g., justice, compassion, and human dignity) and temporally contingent practices shaped by the Prophet's historical context (e.g., responses to tribal warfare or pre－modern social hierarchies), the socio－historical approach ensures that Islamic teachings remain both normatively faithful. It allows these teachings to retain their transformative ethical core while remaining relevant and solution－oriented in an ever－evolving world.

When directed specifically to the domain of Muslim－non－Muslim relations, this approach illuminates several competing theoretical paradigms within contemporary scholarship, each offering distinct interpretive lenses for interpreting hadiths on intercommunal interaction. The Medinan pluralist－constitutional paradigm, for example, contends that the Constitution of Medina and early Meccan－Medinan practices constitute the normative ideal of civic coexistence. Within this framework, non－Muslims are positioned as full citizens with equal rights and obligations, while later restrictive verses and hadiths as context－specific responses to treaty violations rather than as perpetual norms.[16]

By contrast, the abrogation－*ḍarūrah* paradigm, prevalent in classical and neo－traditionalist circles, asserts that earlier cooperative revelations from the Meccan period were superseded (*naskh*) by more restrictive post－*hijrah* directives such as *āyat al-sayf*. Contemporary proponents of this paradigm, however, often moderate its implications through the jurisprudence of Muslim minorities (*fiqh al-aqalliyyât*) and appeals to public interest (*maṣlaḥah*) and necessity (*ḍarūra*), particularly in diasporic and minority－Muslim contexts.[17]

A third influential framework, the *maqâṣidī*－ethical paradigm, reorients analysis toward the higher objectives of Sharīʿah—namely the preservation of religion, life,

[15]Muṣṭafa al－Sib'ī, *Al-Sunnah wa Makānatuhā fī al-Tashrīʿ al-Islāmī* (Dr Ibn Ḥazm, 2010); Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*; Wael B. Hallaq, *An Introduction to Islamic Law* (McGill University, 2009).

[16]Abdullahi Ahmed An－Naʿim, *Islam and the Secular State: Negotiating the Future of Shari'a* (Harvard University Press, 2008), https://eltearabszak.hu/wp－content/uploads/2019/01/Abdullahi－Ahmed－An－Na－im－Islam－and－the－SecularmState＿－Negotiating－the－Future－of－Sharia.pdf; Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*; Andrew F. March, "Sources of Moral Obligation to Non－Muslims in the Fiqh Al－Aqalliyyat (Jurisprudence of Muslim Minorities) Discourse," SSRN Scholarly Paper no. 1264272 (Social Science Research Network, September 6, 2008), https://papers.ssrn.com/abstract＝1264272.

[17]Yūsuf al－Qaraḍawī, *Fiqh al-Jihād* (Maktabah Wahbah, 2014), https://archive.org/details/Fiqh_Al_Jihad; ʿAbdullah nin Bayyah, *Fiqh al-Aqalliyyāt: A New Vision for Muslims in the West* (Kalam Research & Media, 2018); Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford University Press, 2015), https://archive.org/details/middlepathofmode0000kama.

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intellect, lineage, property, and human dignity for all humanity. From this perspective, apparently exclusivist hadiths are reassessed according to their alignment with these universal aims as they are realized within current settings.[18]

The paradigm adopted in this study, however, is the socio−historical−contextual approach, which maintains that many hadiths governing intercommunal relations emerged in response to particular socio−political exigencies of seventh−century Arabia, including tribal warfare, breaches of covenant, and the fragile process of identity consolidation within the nascent *ummah*.[19] Through the application of Rahman's Double Movement theory, these texts are understood as context−bound moral exhortations rather than as timeless legal prohibitions. This interpretive move permits contemporary Muslims to distill an ethic of justice, compassion, and coexistence that resonates with core Qur'anic visions (Q. 49:13; 60:8−9) as well as with the normative demands of modern pluralistic societies. While these paradigms intersect and continue to evolve in response to shifting historical conditions, the socio−historical−contextual framework provides the most robust and balanced foundation for the reinterpretation advanced in this study. It ensures fidelity to historical specificity while advancing space for inclusive and ethically constructive possibilities in contemporary Muslim−non−Muslim relations.

Fazlur Rahman's Concept of Double Movement in Understanding Hadith

Fazlur Rahman (1919−1988), a prominent modern Islamic thinker, developed a critical and historicist approach to the interpretion of hadith in two of his seminal works: *Islamic Methodology in History* (1965) and *Islam and Modernity: Transformation of an Intellectual Tradition* (1982). His approach seeks to revitalize Islam as a dynamic ethical tradition by distinguishing between the "*living Sunnah*" as a normative and evolving practice, and hadith as textual reports that, in many cases, formalized and rigidified this practice centuries after the Prophet's lifetime.

In *Islamic Methodology in History*, Rahman draws a sharp distinction between Sunnah and hadith. He describes the early Sunnah as a "living Sunnah"—a flexible, community−driven tradition rooted in the Prophet's general behavioral example, yet continuously adapted through *ijtih*âd and *ijm*âʿ by the Companions and their Successors. As he famously states: "What we want now to do is to re−cast the Hadith into living Sunnah terms by historical interpretation so that we may be able to derive norms from it for ourselves through an adequate ethical theory and its legal embodiment".[20] Rahman argues that hadith emerged later as set of retrospective attributions to the Prophet, a process significantly shaped by figures such as al−Shâfiʿī, who equated Sunnah

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[18] Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*; Jasser Auda, *Maqashid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (The International Of Islamic Thought, 2008), https://archive.org/details/maqasid−al−shariah−as−philosophy−of−islamic−law−a−systems−approach/; Adis Duderija, *The Imperatives of Progressive Islam* (Routledge, 2017); Felicitas Opwis, "New Trends in Islamic Legal Theory: Maqaṣid al−Sharīʿa as a New Source of Law?," *Die Welt Des Islams* 57, no. 1 (2017): 7−32, https://www.jstor.org/stable/44646040.

[19] Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*; Farid Esack, *Qur'an, Liberation and Pluralism* (Oneworld, 1997); Khaled Abou El Fadl, *The Place of Tolerance in Islam* (Beacon Press, 2002); David L. Johnston, "Maqaṣid Al−Sharīʿa: Epistemology and Hermeneutics of Muslim Theologies of Human Rights," *Die Welt Des Islams* 47, no. 2 (2007): 149−87, https://www.jstor.org/stable/20140763.

[20] Rahman, *Islamic Methodology in History*.

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exclusively with Prophetic reports and thereby rendered it static and atomistic. This shift, Rahman contends, stifled creative ethical reasoning, since the original Sunnah was intentionally general rather than exclusively detailed, allowing for adaptation across changing social contexts.

Rahman extends this critique in *Islam and Modernity*, where he laments the dominance of literalist approaches that treat hadith as unchanging legal dicta, contributing to what he perceives as intellectual stagnation within Muslim thought. He advocates a hermeneutical renewal by applying interpretive principles akin to his Double Movement theory (developed primarily for Qur'anic interpretation) to the understanding of hadith. This involves, first, situating hadith texts within their socio—moral contexts to uncover their underlying ethical objectives; and second, extracting universal moral principles capable of guiding contemporary application. Although his discussion of hadith in this work is less explicit, Rahman emphasizes that rigid adherence to historical forms ignores Islam's ethical dynamism: "The task now is to re—cast the Hadith into the Living Sunna of that generation and then derive norms from it that can be applied in our society today."[21] He regards many hadith as situational responses and advocates a form of "situational interpretation" to resurrect norms through ethical theory.

Overall, Rahman's method transforms hadith from a frozen corpus into a source of living moral inspiration, enabling Islam to engage constructively with modernity while remaining rooted in its prophetic ethos. This historicist emphasis has influenced contextualist scholars, even as it has drawn criticism from traditionalist circles for its perceived rationalism. Through this approach, Rahman aims to revive the dynamic, progressive, and normative spirit of Islam. The Double Movement theory thus provides an epistemological framework through which hadith can be understood not merely as a product of history; but also as a source of universal moral and ethical guidance relevant to humanity across time. The Double Movement theory, introduced by Fazlur Rahman, constitutes an interpretive designed to understand religious texts dynamically and contextually.[22] The method consists of two interrelated and dialectical movements of understanding.

The first movement proceeds from the present context to the past, namely, the historical period in which a hadith emerged. At this stage, researchers seek to understand the meaning of a hadith by studying the socio—historical situations and contexts that prompted its articulation. Thus, hadith interpretation cannot rely solely on linguistic or textual analysis; it must also consider the broader social, political, and historical dimensions that influenced the wording and content of the hadith.

Within this framework, researchers must examine both macro— and micro—level contexts. The macro context includes the social, cultural, economic, political, and intellectual conditions of Arab society at the time of the Prophet. The micro context refers to the specific situations that became the *asbâb al-wurūd*, or the reasons for the emergence of the hadith. By comprehensively understanding both contexts, researchers can reveal the hadith's universal moral messages and fundamental values, transcending the limitations of literal or surface—level textual meanings.

The second movement proceeds from the past to the present. At this stage, researchers engage in contextualization by critically analyzing contemporary situations

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[21]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition.*

[22]Fazlur Rahman, *Revival and Reform in Islam: A Study of Islamic Furzdamentalism* (Oneworld Oxford Publication, 2000), https://www.cambridge.org/core/books/abs/cambridge—history—of—islam/revival—and—reform—in—islam/CCEFD2A0B5C035D8D085AF7DCB0444E8.

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and applying the universal moral values and principles identified in the first movement to present一day realities. This process requires hermeneutical sensitivity as well as nuanced understanding of today's social realities in order to ensure that the ethical teachings of the hadith are applied in ways that are appropriate, relevant, and transformative. Central to this movement is the ability to distinguish between historically specific legal formulations and the universal moral principles applicable across spaces and times. The ultimate goal of the second movement is to produce an understanding and application of hadith that remains faithful to its original moral intent while being responsive to the dynamics and problems of modern society. In this way, hadith remains functioning as a contextual, progressive, and meaningful guide for Muslims across generations.

Within the scope of this study, the Double Movement theory is systematically extended beyond its original Qur'an一centered application and applied, in a structured manner, to the interpretation of hadith—particularly those governing Muslim一non一Muslim relations. This extension constitutes a significant methodological contribution to contemporary hadith hermeneutics.

Application of the Double Movement Theory to Hadith

In applying Fazlur Rahman's Double Movement theory, each hadith must be interpreted through the two interrelated movements articulated in the aforementioned framework. The first movement directs the interpreter toward the historical context in which the hadith emerged, while the second movement seeks to distill the universal moral values from the text and reapply them to contemporary conditions. This approach enables researchers to comprehend hadith in a more comprehensive and relevant manner, extending beyond a purely textual reading to encompass its ethical and social implications.

The Prohibition of Initiating Greetings with the People of the Book

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ''لاَ تَبْدَءُوا الْيَهُودَ وَلاَ النَّصَارَى بِالسَّلاَمِ فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ '' (رواه مسلم)

Abu Hurairah reported that Allah's Messenger (ﷺ) said: "Do not initiate greetings with the Jews and the Christians, and when you meet one of them on the road, force him to go to the narrowest part of it. (Narrated by Muslim)[23]

At the literal level, the hadith explicitly prohibits Muslims from initiating the greeting of peace (*salâm*) with Jews and Christians, including those holding *dhimmīs* status under Muslim rule, and by extension, with other non一Muslims. It further instructs that, when encountering them on a road, Muslims should force them to the narrowest part of it. Classical and traditional interpretations typically view these directives as measures to uphold Muslim honour and communal superiority in public spaces, ensuring that believers occupy the position of strength and precedence, while preventing any gesture that might imply deference or subordination to non一Muslims. This reading positions the hadith as a safeguard for Muslim identity and authority in a multi一religious society dominated by Islamic rule.

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[23]Imam Muslim, *Al-Musnad al-Ṣaḥīḥ al-Mukhtasar min al-Sunan bi Naqli al-ʿAdl ʿan al-ʿAdl ilā Rasūlillāh* (Dr Iḥyaʾ al一Turth al一ʿArabī, 1990).

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Accordingly, the hadith has commonly been understood as establishing a general prohibition against initiating greetings with the *Ahl al-Kitâb* (Jews and Christians) and as regulating physical interaction in shared public spaces. Such interpretations are frequently framed as efforts to preserve Muslim authority and communal identity within a heterogeneous society. From this perspective, instruction reflects a fundamental principle of Islamic social ethics that prioritizes *salâm* as a symbol of peace among fellow Muslims (cf. QS. al－Ḥujurât (49):10), while limiting forms of interaction with non－Muslims that might imply undue exaltation or subjugation.

According to Fazlur Rahman's Double Movement theory,[24] the initial stage of hermeneutical analysis necessitates a return to the specific socio－historical context in which a hadith was articulated in order to comprehend its *ratio legis* (ʿillah), or underlying rationale. This hadith is commonly associated with particular *asbāb al-wurūd*, namely circumstances marked by war, hostility, and acts of treachery that characterized parts of Medinan society toward the later phase of the prophetic era. Abū Hurayrah (the principal narrator of this *riwâyah*), only became a companion of the Prophet PBUH after the Battle of Khaybar (7 AH), a period that coincided with a significant deterioration in relations between the Muslim community and several Jewish tribes in Medina. This historical context is crucial, as it reflects a series of covenant violations and political betrayals involving groups such as Banū Naḍīr, Banū Qaynuqâʾ, and Banū Qurayẓah. Following events after the Battle of Badr, the Banū Qaynuqâʾ were expelled from Medina for breaching their treaty with the Muslims, while the Banū Naḍīr were later expelled due to their involvement in a plot to assassinate the Prophet PBUH.[25] The Banū Qurayẓah, for their part, faced severe repercussions after the Battle of Khandaq (Aḥzâb), specifically for their alliance with the Quraysh during a moment of existensial threat to the Muslim community, an action widely considered as an act of treason. The proscription articulated in the hadith appears to have been issued in connection with preparations for war or direct confrontation. This situational framing is further recorded by reports found in *Adâb al-Mufrad* by al－Bukhârī, which indicate that the Prophet PBUH articulated this statement when he was about to set out toward a Jewish village in the context of impending hostilities.[26]

عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي رَاكِبٌ غَدًا إِلَى يَهُودَ، فَلَا تَبْدَأُوهُمْ بِالسَّلَامِ، فَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا: وَعَلَيْكُمْ. (رواه البخاري في الأدب المفرد)

Abu Bashrah al-Ghifary reported that The Messenger of Allah (peace be upon him) said to his companions, "*I am riding tomorrow toward the Jews tomorrow, so do not initiate greetings of peace with them. If they greet you, say, 'And upon you.'*" (Narrated by al－Bukhârī in *al-Adāb al-Mufrad*).[27]

When situated within its proper socio－historical framework, the primary objective of this institution appears to be the preservation of the authority of Muslims, who often find themselves in a position of vulnerability and potential threat. The instruction seeks

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[24]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

[25]Abū Zakariyya Muḥyiddīn Al－Nawawī, *Al-Minhaj Sharḥ Ṣaḥīḥ Muslim bin Al-Ḥajjāj-Imām Al-Nawāwī*, vol. 3 (Dr IḥyʾTurth Al－ʿArabī, 1392).

[26]Muḥammad bin Ismaʿīl bin Ibrahīm bin Mughīrah Al－Bukharī, *Al-Adāb al-Mufrad* (Dr Al－Bashaʾir Al－Islamiyyah, 1989).

[27]Muḥammad bin Ismaīl bin Ibrahīm bin Mughīrah Al－Bukharī, *Al-Adab al-Mufrad* (Dr Al－Basha'ir Al－Islamiyyah, 1989).

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to prevent initiatives that might be misinterpreted as submission toward adversarial groups who are antagonistic towards monotheistic community. At the same time, it aims to safeguard communal identity within the context of political and military conflicts. The universal moral principles extracted from this study include the maintenance of Muslim dignity (ʿizzah), the avoidance of glorification of those who are hostile to religion, and the prioritization of collective security of the *ummah*.[28]

In this passage, the historical narrative functions as the vehicle for Rahman's first movement[29] by reconstructing both the macro-context—namely the series of tribal betrayals by Jewish groups such as Banū Naḍīr (expelled for plotting assassination), Banū Qaynuqâʾ (expelled after the Battle of Badr), and Banū Qurayẓa (punished for allying with enemy forces during the Battle of the Trench)—which culminated in heightened tensions leading to the Battle of Khaybar in 7 AH[30]—and the micro-context reflected in the *asbâb al-wurūd* tied to the imminence of armed conflict. In suc a context, initiating greetings could signal submission or false security to hostile parties (as indicated in variant reports linking this command to preparations for confronting Jewish settlements).

Through this layered contextualization, the hadith emerges not as a timeless prescriptive injunction governing everyday Muslim-non-Muslim relations, but as a situational directive shaped by specific geopolitical pressures. This contextual clarification, in turn, provides the analytical foundation for the second movement, enabling the extraction of broader moral principles, such as ʿizzah (dignified self-respect) and principled caution in intercommunal relations amid existential threats.

In the subsequent stage of the Double Movement, the moral principle identified in the first movement is reapplied to the contemporary context through normative analogy (*qiyâs al-maʿnâ*), by recalibrating specific historically contingent legal directives so that they correspond with the higher objective of the Sharīʿa (*maqâṣid al-sharīʿa*) such as justice, compassion, and peaceful coexistence.[31] In the modern era, particularly within pluralistic societies such as Indonesia, which is constitutionally grounded in Pancasila and the 1945 Constitution, the socio-political contexts of systematic hostility that characterized Medina in the seventh century are no longer exist. Non-Muslims today are not positioned as collective enemies of Islam; rather, they are fellow citizens who respect one another.

Consequently, the literal prohibition against initiating greetings or "squeezing" on the street has become inapplicable, as the original ʿillah (threat of betrayal and war) that once underlay this practice has effectively dissipated. Conversely, the tenets of ʿizzah and peace may be actualized through reciprocation of salutations in a civil and respectful manner (as delineated in QS. al-Mumtaḥanah (60):8-9), which clearly differentiates between peaceful non-Muslims who live peacefully with Muslims and

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[28]Al-Qaraḍawī, *Fiqh Al-Jihād*.

[29]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

[30]William Montgomery Watt, *Muhammad At Medina* (Oxford at The Clarendon Press, 1956); Michael Lecker, *Muslims, Jews and Pagans: Studies on Early Islamic Medina* (Brill Academic Publishers, 2004), https://almuslih.org/wp-content/uploads/2024/10/Lecker-M-Muslims-Jews-and-Pagans-min.pdf; Reuven Firestone, "Just Wars, Holy Wars, and Jihad: Christian, Jewish, and Muslim Encounters and Exchanges. Edited by Sohail H. Hashmi," *Journal of the American Academy of Religion* 81, no. 4 (2013): 1162-64, https://doi.org/10.1093/jaarel/lft061.

[31]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

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those who are hostile, or by initiating neutral greetings such as "good morning," with the objective of fostering social harmony.

It is imperative to note that such practices must not entail any form of glorification of *shirk* or the denigration of Muslim identity. This reinterpretation aligns with the fatwa of contemporary scholars, including Yūsuf al−Qaraḍâwī,[32] who asserts that this hadith is exclusively applicable to situations of warfare. Additionally, it also resonates with the position of the Nahdhatul Ulama (NU),[33] which underscores the importance of considering the socio−historical context of hadith to prevent interpretations that could lead to intercommunal tensions. Therefore, the application of the Double Movement transforms this hadith from an exclusive legal rule into an inclusive ethical guide that supports active tolerance. In this way, the hadith is reapprehended as a source of grace for the universe (QS. al−Anbiyâʾ:107).

Having explored the hadith concerning the prohibition of initiating greetings with the People of the Book—a ruling shaped by the need to preserve communal dignity in context of hostility—the discussion now shifts to the related prohibition of *tashabbuh* (imitation). This hadith addresses the perceived risk that critical cultural assimilation could undermine the *ummah*'s monotheistic identity in seventh−century Arabia. As in the previous case, Fazlur Rahman's Double Movement first situates the text within its historical context of identity consolidation, in which resemblance often implied ideological alignment, before distilling its core moral impulse—namely, the protection of *tauḥīd* and ethical distinctiveness—for application in today's pluralistic societies.

The Prohibition of Tasyabbuh for Jews and Christians

عن ابنِ عُمَرَ رضي الله عنهما قال: قال رسولُ الله صلَّى الله عليه وسلم: مَن تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.(رواه أبو داود وأحمد)

Ibn ʿUmar (may Allah be pleased with the both) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever imitates a people is considered one of them." (Narrated by Abū Dâwūd & Aḥmad)[34]

The Prophet (may Allah's peace and blessings be upon him) informs that whoever deliberately imitates a particular group, whether disbelievers, sinners, or even the righteous, by engaging in their distinctive traits, such as their creeds, acts of worship, or habits, risks being associated them. This warning rests on the assumption that outward imitation often leads to inward imitation. Imitation commonly signals admiration of them, and it may result in emotional attachment, respect, and inclination toward them, which may also prompt a person to even imitate their matters of belief and their worship.

This hadith, when read literally, asserts that external manifestations of resemblance to a particular group, whether in terms of attire, customs, or behavior, establish a moral and spiritual affiliation with that group.[35] Imam Al−Sinadī said:[36]

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[32]Al−Qaradawī, *Fiqh Al-Jihād*.

[33]"How to Understand the Context of the Hadith of Catching Infidels on the Road?," NU Online, accessed November 7, 2025, https://nu.or.id/syariah/bagaimana−memahami−konteks−hadits−memepet−orang−kafir−di−jalan−Vhavy.

[34]Sulayman Ibn al−Ashʿash Abū Dawūd, *Sunan Abī Dāwūd* (Dr al−Risalah al−ʿIlmiyyah, 2009); Abū ʿAbdillah Aḥmad Ibn Muḥammad Ibn Ḥanbal, *Musnad Aḥmad Ibn Ḥanbal* (Muʾassasah al−Risalah, 2001).

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قال الشيخ في ''العوارف'': التشبه: هو الترسم في أعمالهم وآدابهم طمعا في الاتصاف بصفاتهم وأخلاقهم. انتهى. قال السندي: والأظهر أن من قصد التشبه بالصالحين ولو باللباس فيرجى له اللحوق بهم، لأن منشأ ذلك هو محبته إياهم، والمرء مع من أحب، ومن قصد بذلك الاشتهار، فحكمه قد علم من الحديث السابق، والله تعالى أعلم.

"In al-ʿAwвrif, the Shaykh defines tashabbuh as "the imitation of other's deeds and manners in the hope of acquiring their qualities and moral character." End quote. Al-Sinadī further said that: the more apparent meaning is that whoever intends to imitate the righteous, even in dress, may hope to be joined with them, because such imitation stems from love, and a person is with those whom he loves." By contrast, one who imitates others merely fo the sake of fame, falls under the ruling known from the previous hadith."

The predominant interpretation of this phenomenon frames it as cautionary message against the potential consequences of cultural assimilation that may lead to the loss of Islamic identity, particularly within the context of Muslim－non－Muslim interactions. However, when approached through Fazlur Rahman's theory of Double Movement, this reading enables a reinterpretation that distinguishes between historical－specific laws and universal ethical principles, thereby circumventing rigid and decontextualized textual interpretations.[37]

This process begins with a return to the socio－moral context in which the hadith emerged. Although the primary narration does not explicitly mention an *asbвb al-wurūd*, the transmitter ʿAbdullвh ibn ʿUmar's renowned scrupulous adherence to the Prophet's most minute practices, along with his resistance to surrounding cultural influences during the late Medinan period, provides crucial contextual indications. Ibn ʿUmar was widely recognized as a particularly stringent adherent of the Prophet's Sunnah, meticulously observing even the most minute details, such as modes of dress and patterns of movement. With this setting, the prohibition of *tashabbuh* emerges amid a phase of post－hijrah identity consolidation, during which the Emerging Muslim community encountered cultural pressures from Jews, Christians, and Arab polytheists who adhered to distinctive traditions, such as the wearing of colored silk garments, ritual haircuts, or seasonal celebrations.[38]

The absence of an explicit *asbāb al-wurūd* in the primary narration does not exempt historical contextualization of the text. The transmitter, ʿAbdullвh ibn ʿUmar, was widely renowned for his exceptional caution in following the Prophet's most minute habits and for his conscious resistance to the cultural practices of surrounding communities during the late Medinan and early Umayyad periods. The hadith emerged amid a phase of intense identity formation, when the nascent Muslim community constituted a vulnerable minority surrounded by powerful Jewish, Christian, and

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[35]Azkiya Khikmatiar, "Reinterpretation of the Hadith of Tashabbuh: Application of the Double Movement Fazlur Rahman's Theory in Understanding the Hadith," *Journal of Hadith Studies* 1, no. 1 (2018): 12－27, https://doi.org/10.32506/johs.v1i1.13.

[36]Muḥammad bin ʿAbdil Hadī Al－Sinadī, *Ḥвshiyah Al-Sinadī ʿalā al-Musnad* (Dr Al－Jayl, n.d.).

[37]Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

[38]Lecker, *Muslims, Jews and Pagans: Studies on Early Islamic Medina*.

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residual pagan tribes. The visible symbols associated to these tribes (crosses, silk garments dyed in specific colors, and ritual shaving practices) were inseparable from religious allegiance and political loyalty. Accordingly, the ʿillah *(ratio legis)* of the hadith can be defined as the preservation of monotheistic identity (*ḥifẓ al-dīn*) and communal cohesion (*waḥdat al-ummah*) in circumstances where cultural affinities jeopardize ideological assimilation into systems of *shirk* or active enmity.

The primary objective of this prohibition is to safeguard the monotheistic identity of the Muslim community against the erosion of Islamic consciousness that may result from uncritical cultural assimilation. At the time, resemblance was not merely aesthetic in nature; it was often associated with symbols of *shirk* or active hostility, such as wearing the cross, participating in pagan festivals, or adopting the lifestyle of the Quraysh elite who openly opposed the *daʿwah*. From this context, two universal moral principles can be deduced: the maintenance of spiritual identity (*ḥifẓ al-dīn*) and the maintenance of communal cohesion (*waḥdat al-ummah*). The former constitutes a foundational prerequisite for the endurance of Islam, particularly in situations where Muslims exist amid a potentially hostile or dominant non－Muslim environment.[39]

Having identified these universal moral principles, the second stage reapplies them to contemporary realities through normative analogy, while taking into account transformed social conditions and Sharīʿah objectives (*maqᴃṣid*) such as justice, public benefit, and social integration. In today's globalized and pluralistic societies, including Indonesia, the original context of systematic hostility, such as that experienced in Medina during the seventh century, has largely dissipated. Non－Muslims are perceived as fellow citizens who share a common public space rather than collective adversaries. Therefore, historical ʿillah (the perceived threat of assimilation into *shirk*) can no longer be considered as an absolute or universally operative condition.

The prohibition of *tashabbuh* is therefore subject to conditions and selective in nature. The prohibition remains in effect when resemblance contains explicit symbols of *shirk* or directly supports acts of religious disobedience, such as wearing a cross as an expression of faith, celebrating Christmas as a form of worship, or adopting non－Islamic ritual practices. By contrast, resemblance is permissible, and in certain contexts even encouraged, when it is religiously neutral or yileds clear benefit (*mubᴃḥ* or *maṣlaḥah*). Examples include wearing Western－style suits, ties, or formal dress in professional settings; using Western technologies; or adopting a modern educational systems. These practices support the advancement of the *ummah (taqaddum al-ummah)* without compromising *tawḥīd*.

This reading aligns with contemporary *fatāwā,* including those of Yūsuf al－Qaraḍᴃwī,[40] who distinguishes between prohibited *tashabbuh* (that which involved *shirk* or acts of religious disobedience) and permissible worldly forms (such as neutral cultural or technological adoption). It also resonates with the views of ʿAbdullᴃh bin Bayyah, a leading proponent of *fiqh al-aqalliyyᴃt* (the jurisprudence of Muslim minorities), who similarly permits beneficial cultural integration in diaspora contexts, provided that it does not compromise core commitments of faith, while emphasizing facilitation (*taysīr*)

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[39]Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach.*
[40]Al－Qaraḍawī, *Fiqh Al-Jihᴃd.*

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and public interest (*maṣlaḥah*) for minority Muslim communities.[41] Such views, widely echoed in *maqaṣid*−oriented scholarship, transform the hadith into a dynamic ethical guide that upholds monotheism and moral integrity while enabling constructive engagement with global civilization, in fulfillment of Islam's mission as a mercy to the worlds (*raḥmatan lil-ʿalamīn*).

Concluding the application of Fazlur Rahman's Double Movement theory to the three selected hadiths on Muslim−non−Muslim relations, the final example shifts to the oft−misunderstood pronouncement on *jih*âd: "Heaven is under the shadow of the sword." Uttered in the context of defensive battles, this statement has frequently been invoked to glorify perpetual conflict. Yet, as the culminating case in this study, it exemplifies how the theory's first movement uncovers a context of existential peril and legitimate self−defense, while the second distills the timeless moral imperative, namely, courageous striving for justice and dignity, that may be extended to non−violent forms of struggle in contemporary contexts.

Calling to Jihad: Heaven Is Under the Shadow of the Sword

عَنْ سَالِمٍ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ وَكَانَ كَاتِبًا لَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا فَقَرَأْتُهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا انْتَظَرَ حَتَّى مَالَتْ الشَّمْسُ ثُمَّ قَامَ فِي النَّاسِ خَطِيبًا قَالَ أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ ثُمَّ قَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ (رواه البخاري ومسلم)

From Sвlim Abū Al-Naḍr, the freed slave of ʿUmar bin ʿUbaidillвh, who served as his scribe, who said: ʿAbdullah ibn Abī Awfā] (may Allah be pleased with him) wrote a letter to him, which I read, stating that the Messenger of Allah (peace and blessings be upon him) on one of the days when he encountered the enemy, waited until the sunset and then stood up before the people to deliver a sermon. He said: "O people, do not expect to meet the enemy; rather, ask Allah for salvation. But when you have them, remain steadfast, and know that Paradise is under the shade of the swords." Then He prayed: "O Allah, Reveler of the Book, the Ruler of the clouds, and Defeater of the confederates, destroy them and help us to face them". (Narrated By al-BukhвrΙ and Muslim)[42]

The Prophet (peace and blessings be upon him) delivered this powerful statement on the eve of battle, cautioning the Companions against desiring confrontation while urging them to seek Allah's protection and, if compelled to face the enemy, to remain patient and steadfast, assuring them that "Paradise is under the shade of the swords." Classical scholars have elaborated on this formulation with profound insight. Imâm al−

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[41]Bin Bayyah, *Fiqh Al-Aqalliyyвt: A New Vision for Muslims in the West*; Uriya Shavit, *Shariʿa and Muslim Minorities: The Wasati and Salafi Approaches to Fiqh al-Aqalliyyвt al-Muslima* (Oxford University Press, 2016); Muhamad Ali, "Between Faith and Social Relations: The Muhammadiyah and Nahdlatul Ulama's Fatwas and Ideas on Non−Muslims and Interreligious Relations," *The Muslim World* 110, no. 4 (2020): 458−80, https://doi.org/10.1111/muwo.12363.

[42] Muḥammad bin Juʿfi Bukharī, *Al-Jāmiʿ al-Ṣaḥīḥ al-Musnad min Ḥadīthi Rasūlillвh wa Sunanihi wa Ayyāmihi* (Dr al−Fikr, 1987); Muslim, *Al-Musnad al-Saḥīḥ al-Mukhtasar min al-Sunan bi Naqli al-ʿAdl ʿan al-ʿAdl Ilā Rasūlillвh.*

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Nawâwī[43] explains that the phrase signifies divine reward and the path to Paradise through sincere struggle and striking with the cause of Allah, coupled with the *mujâhid*'s resolute efforts, thereby calling believers to approach such moments with utmost sincerity and firmness. Similarly, Ibn Ḥajar al－ʿAsqalânī in *Fatḥ al-Barī*[44] notes that Paradise is attributed to the "shade of the sword" because martyrdom most commonly occurs in combat, the sword's flashing shadow appears through the warrior's repeated movements, and this shadow only becomes visible once the sword is unsheathed and wielded—symbolizing that true reward emerges from active, courageous engagement rather than the mere possession of a weapon.

When interpreted literally, the hadith has frequently been associated with the glorification of military *jihâd*, promising Paradise primarily to those who engage in physical combat in defense of faith—a reading that risks serious misunderstanding when detached from its broader context, and potentially reduce *jihâd* to a notion of perpetual warfare.[45] Fazlur Rahman's Double Movement theory provides a balanced, dynamic hermeneutical frameowrk to address this tendency by first directing attention to the reconstruction of the historical settings in which the statement was articulated.

In seventh－century Arabia, the Muslim community faced relentless existential threats, including systematic persecution and torture in Mecca (QS. Al－Baqarah (2):190－193), forcible expulsion from their homes and property (QS. Al－Ḥâjj (22):39－40), repeated violations of peace treaties (such as the Treaty of Ḥudaybiyyah), and direct military assaults by the Quraysh and their allied tribes at Badr, Uḥud, and Khandaq—all unfolding amid broader geopolitical pressures from neighboring powers such as the Byzantine and Persian empires.[46] Warfare, in this context, did not represent initiatory aggression but rather a measure of last resort undertaken after peaceful avenues had been exhausted, as consistently emphasized in scholarly analyses of early Islamic history.[47] Within this precarious environment, the sword functioned as far more than an instrument of violence—it symbolized strength, courage, sacrifice, and the disciplined resistance required to protect the survival of the fledgling ummah and its freedom to practice faith.

Having situated the hadith within this historical context and distilled its core moral impulses—the duty to defend human dignity and religious freedom against oppression, the obligation to restore justice when peaceful avenues have been exhausted, and the readiness to sacrifice for these transcendent values—the second movement brings these principles forward into the present. The sword, as the instrument available in seventh－century Arabia, no longer defines this struggle; rather, any disciplined and principled means capable of realizing the same ethical ends may be considered valid. In the twenty－first century, the gravest threats to dignity, justice, and communal well－being rarely take the form of conventional military invasions, but

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[43]An－Nawawī, *Al-Minhaj Sharḥ Ṣaḥīḥ Muslim bin Al-Ḥajjāj-Imām Al-Nawāwī*, vol. 13.

[44]Ibn Ḥajr al－ʿAsqalanī, *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*, vol. 6 (Dr Al－Maʿrifah, 1379).

[45]Firestone, "Just Wars, Holy Wars, and Jihad"; Shannon Dunn, review of *Review of Striving in the Path of God: Jihad and Martyrdom in Islamic Thought*, by Asma Afsaruddin, *Journal of the American Academy of Religion* 83, no. 3 (2015): 881－83, https://www.jstor.org/stable/24488194.

[46]Firestone, "Just Wars, Holy Wars, and Jihad."

[47]Michael Knapp, "The Concept and Practice of Jihad in Islam," *The US Army War College Quarterly: Parameters* 33, no. 1 (2003), https://doi.org/10.55540/0031－1723.2132.

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instead manifest as systemic injustices, structural poverty, corruption, ideological extremism, ecological devastation, and the erosion of civil liberties.[48]

Accordingly, the "flash of the sword" may be understood as a profound metaphor for multifaceted, non─violent forms of *jih*âd: intellectual and educational efforts to combat ignorance, misinformation, and Islamophobic narratives through scholarship and advocacy; social and economic initiatives aimed at eradicating poverty, exploitation, and marginalization through humanitarian action and just systems; political and legal advocacy to safeguard human rights and religious freedom through activism, litigation, and democratic participation; as well as the greater spiritual *jih*âd (*al-jih*âd *al-akbar*) against the ego, greed, and moral complacency that enable injustice.[49] Viewed in this light, the phrase "paradise under the shade of the swords" transcends a narrow eschatological reward reserved for the martyr, encompassing the immediate realization of a just, peaceful, and dignified social order—understood as earthly signs of divine favor repeatedly affirmed in the Qur'an (Q. al─Rūm (30):41─44; al─Raʿd (13):11). This reinterpretation preserves the hadith's inspirational force while ensuring that it continues to guide Muslims toward constructive and ethical striving in every age, thereby fully embodying Islam's universal mission of mercy and balance (*raḥmatan lil-ʿalamīn*).

By de─emphasizing literal militarism and foregrounding ethical universality, Fazlur Rahman's Double Movement theory not only effectively counters extremist appropriations of the text but also aligns with contemporary scholarly calls for a *maqaṣid*─oriented understanding of *jih*âd as a holistic pursuit of human flourishing.[50] In doing so, it offers Muslims a resilient interpretive framework through which they can engage complex global challenges with both intellectual confidence and ethical compassion.

The Contribution and Significance of Fazlur Rahman's Double Movement Theory in the Development of Contemporary Hadith Understanding Methods

Fazlur Rahman's Double Movement theory, developed most systematically in *Islamic Methodology in History* (1965) and later elaborated in *Islam and Modernity: Transformation of an Intellectual Tradition* (1982), constitutes one of the most influential hermeneutical frameworks in modern Islamic thought overcoming the enduring tension between textual fidelity and historical dynamics. Fazlur Rahman's Double Movement theory holds considerable significance in opening new horizons for understanding the hadith of the Prophet. Through this approach, Rahman demonstrates that Islam can remain its relevance within modern social realities without abandoning the essence of its moral teachings. He emphasizes that Muslims should not remain confines within rigidly literal understandings, but instead seek to capture the broader moral message embedded in the text of the hadith.[51]

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[48] Asma Afsaruddin, *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought* (Oxford University Press, 2013); Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006).

[49] Firestone, "Just Wars, Holy Wars, and Jihad"; Knapp, "The Concept and Practice of Jihad in Islam."

[50] Johnston, "Maqaṣid Al─Sharīʿa"; Opwis, "New Trends in Islamic Legal Theory."

[51] Ulya, "Hermeneutika Double Movement Fazlur Rahman: Menuju Penetapan Hukum Bervisi Etis."

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This theory provides a systematic methodological approach consisting of two interrelated stages: the first stage involves a return to the specific socio－historical context in which the revelation or hadith was uttered, aiming to identify its underlying rationale *(ratio legis* or ʿ*illah*) and its intended moral－social purpose; the second stage entails extracting the universal moral and social objectives and applying them to contemporary situations through normative analogies (*qiyās al-maʿnā*). The application of this framework to hadiths governing Muslim－non－Muslim relationals, such as the prohibition of initiating greetings to Ahl al－Kitâb, the prohibition *of tashabbuh*, and the guidance on *jih*âd, demonstrates its significant contribution accross three main dimensions: theoretical－methodological, practical－social, and public policy.

First, Theoretical－Methodological contribution: expansion and refinement of hadith hermeneutics. Theoretically, Fazlur Rahman's Double Movement theory expands the scope of Islamic hermeneutics from the Qur'an to the domain of hadith studies, a field traditionally dominated by sanad－based authentication (ʿ*ulūm al-ḥadīth*) and literalist, traditionalist interpretations. By systematically integrating socio－historical analysis, the theory overcomes the dichotomy between rigid textualist and radical critical approaches. In the case of the hadith prohibiting the initiation of salutation, the first stage of the Double Movement reveals that ʿ*illah (ratio legis)* behind the prohibition was the protection of the *ummah*'s authority amid of the political and military hostilities following the Battles of Khandaq and Khaybar (Watt, 1956). In the second stage, the principle *of* ʿ*izzah al-Muslimīn* is reapplied as an inclusive ethic of relational conduct, allowing the *salām* to be reciprocated or even initiated in a peaceful, contemporary context. Similarly, the hadiths on *tashabbuh* and the call to *jih*âd are reinterpreted from the spatially and temporally specific injunctions into principles emphasizing the conditional protection of monotheistic identity. This contribution is significant in the provision of a structured, replicable model of hermeneutical reinterpretation, free from excessive subjectivism, thereby enricheing the methodological toolkit of contemporary *uṣūl al-fiqh* and ʿ*ulūm al-ḥadīth* methodologies.

Second, Practical－Social Contribution: A Guide to Relational Ethics in a Pluralistic Society Practically, this theory results in a social ethical framework that is responsive to the realities of pluralism. In the Indonesian context, literalist readings of relational hadiths often triggered interreligious tensions, particularly regarding issues such as interfaith greetings or the adoption of cultural attributes with non－Muslims. Through the application of the Double Movement theory, these hadiths are no longer invoked as grounds for isolationism, but are reoriented as foundations for active tolerance grounded in *maq*âṣ*id al-sharīʿah*, including justice *(ʿadl)*, compassion *(raḥmah)* and public benefit *(mashlaḥah)*.

Third, Public Policy Contribution: Supporting Moderate and Inclusive Governance at the level of public policy, the Double Movement theory offers a robust theological and academic foundation for state and institutional initiatives to promote religious moderation and national harmony. In pluralistic societies such as Indonesia, where Pancasila and the 1945 Constitution emphasize unity in diversity, literalist readings of relational hadiths have occasionally been exploited to justify discriminatory policies or forms of social segregation. By demonstrating that the core moral objectives of these hadiths—namely dignity, justice, and defensive resilience—can be fully realized through inclusive practices (such as the use of neutral greetings, selective cultural adoption, and

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non－violent forms of *jihâd* oriented toward social justice), this theory effectively aligns prophetic guidance with the demands of contemporary governance frameworks.

This contributes directly to official moderation efforts, such as the Ministry of Religious Affairs' programs on religious harmony, Nahdlatul Ulama's *Islam Nusantara* paradigm, and Muhammadiyah's progressive *fatâwâ* on interfaith relations. At the global level, it also strengthens the work of *fiqh* councils for Muslim minorities (e.g., European Council for Fatwa and Research and the Fiqh Council of North America) in advocating responsible civic participation without compromising core faith commitments. Ultimately, this theory equips policymakers with a hermeneutically grounded tool to counter extremist narratives, foster social cohesion, and support legal frameworks that protect minority rights while remaining faithful to Islamic ethical principles within diverse societies.

To concretely illustrate the methodological contribution and practical significance of extending Fazlur Rahman's Double Movement theory to hadith interpretation, the table below presents a comparative overview between the dominant pre－Rahman (classical and neo－traditional) understandings of the three hadiths examined in this study and the post－Double Movement reinterpretations developed through this research:

Table 1. Comparative Analysis of Pre－ and Post－Double Movement Interpretations of Selected Hadiths

No	Hadith (summary)	Dominant Pre-Rahman Understanding (Classical & Neo-traditional)	Ratio legis / Moral Impulse Extracted via First Movement	New Understanding after Second Movement (this study)	Practical Significance in Pluralistic Societies
	Do not greet the Jews and the Christians before they greet you	Perpetual prohibition or strong discouragement of initiating greetings with any non－Muslim; some extend to refusing to reply or forcing them aside on roads.	Protection of Muslim authority and dignity (ʿ*izzah*) in a context of active hostility and betrayal (post－Khaybar, Banū Qurayẓah).	*Salвm* may be reciprocated or even initiated in neutral form (e.g., "Good morning") when no hostility exists; literal "squeezing" on road is obsolete. Core value = ethical self－respect and civility, not hierarchy.	Removes major source of everyday interfaith friction in Indonesia, Europe, North America; supports *fatвwв* of al－Qaraḍawī.
	Whoever imitates a people is one of them	Broad, often near－absolute prohibition of adopting any non－Muslim dress, custom, celebration, or cultural practice (including Western suits, Christmas greetings,	Preservation of monotheistic identity and communal cohesion when resemblance risked ideological assimilation into shirk or	Prohibition is selective and conditional: remains only for active symbols of shirk or disobedience; neutral or beneficial cultural forms (technology, formal attire,	Enables confident cultural participation and national integration (e.g., Indonesian civil servants wearing Western suits, Muslims

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No	Hadith (summary)	Dominant Pre-Rahman Understanding (Classical & Neo-traditional)	Ratio legis / Moral Impulse Extracted via First Movement	New Understanding after Second Movement (this study)	Practical Significance in Pluralistic Societies
		Valentine's Day, etc.).	hostile systems.	education systems, sports) are permissible or recommended.	celebrating Independence Day) without fear of *bidʿah* or kufr accusations.
	Paradise is under the flash of the swords	Primary or exclusive glorification of military jihad; often cited by traditionalist and militant groups as perpetual call to armed struggle.	Defensive protection of the community's existence and human dignity when facing existential aggression and treaty violations (7th−century tribal warfare).	"Sword" becomes metaphor for any disciplined instrument (intellectual, economic, social, *daʿwah*) that defends the same objectives (justice, dignity, freedom of belief) in contemporary contexts.	De−legitimises terrorist appropriation of the hadith; transforms it into inspiration for non−violent struggle against poverty, corruption, Islamophobia, and ecological destruction—aligning with UN Sustainable Development Goals and state ideologies such as Pancasila.

Through this theory, Fazlur Rahman also addresses the challenges faced by many Muslim−majority countries in navigating global social, political, and economic developments. His hermeneutical approach provides interpretive flexibility, enabling religious texts to be understood in ways that to suit the demands of contemporary realities without abandoning the fundamental values of Islam.

Conclusion

This study has demonstrated that Fazlur Rahman's Double Movement theory—originally formulated for Qur'anic hermeneutics—can be systematically extended to the interpretation of hadith, thereby representing a significant methodological contribution to contemporary hadith studies. By rigorously applying the first movement (a return to the socio−historical context of seventh−century Arabia) and the second movement (distilling universal moral objectives for the present), three classically "exclusivist" hadiths were re−examined: the prohibition of initiating greetings to Ahl al−Kitâb, the prohibition of *tashabbuh* for Jews and Christians, and call to *jihâd*: expressed in the maxim, "Heaven is under the shade of the sword."

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The analysis revealed that their underlying ethical *ratio legis* of these hadiths is not perpetual; rather, it emphasizes the preservation of *ummah*'s dignity and distinctive identity, the resistance against oppression, and the defence of justice. Their specific legal forms, however, were contingent responses to particular historical circumstances characterized by conflict, hostility, and the precarious survival of the early Muslim community. In contemporary pluralistic and relatively peaceful societies, this moral imperative is more appropriately actualized through civil salutations such as "good morning" or "good afternoon," the adaptation of cultural and technological advances free from elements of *shirk*, and the pursuit of multidimensional forms of *jihâd* (intellectual, social, economic, and *daʿwah*) rather than through physical warfare.

By extending the application of Double Movement theory from its near—exclusive focus on the Qur'an to the domain of hadith, this study offers a replicable methodological framework that: a) restores ethical relevance to texts frequently misused or weaponised by literalist or extremist readings; b) reduces the exploitation of hadith in legitimising exclusivism or violence; and c) enables the prophetic guidance to address meaningfully the twenty—first—century challenges of coexistence, cultural integration, and global justice.

Future studies are therefore encouraged to apply the same Double Movement framework to other contentious hadiths, on issues such as gender, minorities, governance, and punishment—confident that a disciplined socio—historical approach will continue to uncover Islam's enduring moral vision beneath its historically contingent expressions. In an era frequently torn between rigid traditionalism and unanchored liberalism, the contextual hermeneutics of the Sunnah remains the most faithful and productive bridge connecting the Prophetic legacy to the ethical demands of our shared humanity.

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