



Implementation of Abdullah Saeed's Contextualization in Hadith Analysis: A Case Study of Hadith Responding to Non-Muslim Greetings

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ABSTRACT

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This paper aims to formulate Abdullah Saeed's idea of contextualisation in the context of Hadith analysis. Therefore, the first step is that the author tries to dissect the epistemic basis of Abdullah Saeed's contextualisation method with a linguistic approach, namely semantic and pragmatic aspects. After dissecting with these two sciences, the basic ideas about contextualisation will be found. From there, the procedural steps of contextualisation are formulated, which are then used to understand the case of the Hadith of answering the greeting to non-Muslims. Based on the above analysis, there are several things that can be concluded. Firstly, the implementation of Abdullah Saeed's ideas in hadith studies is possible. Second, based on the linguistic approach the steps of contextualisation in hadith studies can be detailed as follows: (1) examining the characteristics of the text; (2) looking for the semantic/linguistic meaning of the text; (3), looking for the pragmatic meaning (context) of the text (surface meaning); (4), looking for the deep meaning; and (5) dialoguing all these elements with the reality and situation of the reader. Third, the results of contextualisation of answering non-Muslim greetings based on this approach are: (1) the issue of answering the greeting belongs to the area of mu'amalah; (2) answering the wrong of non-Muslims in the Indonesian context should at least be equivalent to what was said, and exceeding the answer is an act of ihsan; (3) the hadith contains universal fundamental values, namely that verbal violence committed by non-Muslims against Muslims must be responded gently (unemotional), prioritising unity and peace. In addition, the attitude of justice and ihsan must be taken into account; and (4) the further consequence of this is that giving the greeting first as a broadcast of Islam becomes a permissibility.

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Introduction

Abdullah Saeed is a great Muslim thinker from Australia. His undergraduate studies were in Arabic Literature, then continued in the field of tafsir. His doctoral dissertation focused on the issue of usury in the Qur'ān. After that, many of his writings discuss contextual interpretation methods. Such as Introduction to the Qur'ān, Interpreting Qur'ān

towards Contemporary Approach, Interpreting Qur'ān in Modern Era, and many more in various journals. Abdullah Saeed's influence in Indonesia can be said to be quite extensive. Many of his works are translated into Indonesian. His contextual interpretation method is used as a reference and included in the PTAI curriculum. In mid-2020, by Phil Syahiron, Abdullah Saeed's contextualisation ideas were synthesised with Nasr Hamid Abu Zaid's thoughts on maghza into a ma'na cum maghza approach in interpreting the Qur'ān (Syamsuddin, 2020).

From the data, it appears that Abdullah Saeed's idea of contextualisation is the most relevant approach in the current era. That is one of the reasons why researchers raised the idea of contextualisation to be the object of research. However, the context in this research is applied to the study of ma'anil hadith. That is where the novelty of this article lies. Previous studies on contextualisation undeniably stemmed from Fazlur Rahman's idea known as the double movement. In Indonesia, the contextualisation of Islamic teachings has also been responded well, one of them by Syuhudi Ismail in the context of hadith studies. According to him, Islamic teachings are universal, local, and temporal. This assumption departs from the understanding that Muhammad PBUH, in addition to his role as a Messenger, also acted as a warlord, leader of a nation, and as an ordinary human being. These roles must be well understood, because that is where a teaching can be universal, local, and temporal (Ismail, 1994).

However, Syuhudi Ismail does not provide a method for contextualising Islamic teachings, especially temporal and local hadith. However, the categorisation is very helpful in reading hadith texts. Related to categorisation, Abdullah Saeed provides a more detailed categorisation of the content of verses in the Qur'ān. The basis is that every verse sometimes contains commands, obligations and prohibitions, some are general and specific. From this basis, the theory of the hierarchy of values of the Qur'ān verses was born.

In reading the verses of the Qur'ān, it must be related to the context when the verse was revealed. This means that the Qur'ān verses are closely related to the socio-historical conditions of Arabia. Without understanding that side, the understanding of the verse will be biased and can lead to polemics in its application. Especially in the current era where conditions are much different. The question then is how to apply Abdullah Saeed's idea of contextualisation to hadith studies, especially in the field of ma'anil hadith? This article is concerned with answering that question. Thus, this paper seeks to transform the object of

study from the realm of interpretation of the Qur'ān to the realm of interpretation of the hadith matan.

The example of the case that the author raises as an object is answering the greetings of non-Muslims. The relationship between Muslims and non-Muslims is still very problematic and polemical. Related to this case, the author tries to portray the fatwas of major organisations in Indonesia that are very influential, namely Muhammadiyah and NU. Regarding the case of responding to non-Muslim greetings, Muhammadiyah issued the following fatwa:

This Hadīth strictly prohibits greeting the Yahūdi and Nashrāni (non-Muslims). However, this does not mean that if a non-Muslim greets a Muslim with the greeting "wa'alaikum-salam", but in accordance with the hadiths above, answer with "wa'alaikum" or "wa'alaika" (Majelis Tarjih dan Tajdid Muhammadiyah, 2013).

Meanwhile, NU issued a fatwa as follows:

Some of these scholarly views are based on the assumption that the greeting is intended as a prayer, which is nothing less than an act of worship and is therefore sacred. However, we can use "wa'alaikum salam" as an answer to a non-Muslim's greeting with the intention not of prayer, but of a social greeting and therefore profane. We can borrow "wa'alaikum salam" in response to a non-Muslim's greeting without intending it as a prayer and so it is profane, not intending it as a prayer as the greeting practised by Muslims in general which is sacred. This borrowing of pronunciation is referred to as *iqtibas* in *balaghah* studies (nu.or.id, 2018).

Muhammadiyah's fatwa seems more rigid, while NU is more lenient and tolerant, although cautious. Because it places the area of greetings in matters of worship. The two fatwas seem to contradict the spirit of the times that calls for harmonious relations between Muslims and non-Muslims, especially in the context of Indonesia, which is known for its diversity. For this reason, the contextualisation method is needed to answer the problem. It is hoped that the interpretation using this method can be an alternative understanding that is more appropriate in contemporary times.

Method

This paper aims to formulate Abdullah Saeed's idea of contextualisation in the context of Hadith analysis. Therefore, the first step is that the author tries to dissect the epistemic basis of Abdullah Saeed's contextualisation method with a linguistic approach, namely the semantic and pragmatic aspects. After dissecting these two sciences, the basic ideas about contextualisation will be found. From there, the procedural steps of

contextualisation are formulated, which are then used to understand the case of the Hadith of answering the greeting to non-Muslims.

Result and Discussion

1. Understanding Contextualisation in Linguistic Perspective

The word contextualisation comes from the English word context which means the circumstances or situation behind a text. Meanwhile, text also comes from the English word text which means words, sentences, or language, whether written or spoken, which has meaning. This meaning is expressed in language and in the form of codes (symbols). But clearly every context is always related to social conditions (Hasan & Ruqaiya, 1989). So contextualisation is the process of giving meaning to a text according to the reader's circumstances (Oxford Dictionary Online, 2022). In giving this meaning, the reader needs information about the context of a text so that what he understands is in accordance with the intention of the text itself.

In linguistic theory, a text has two meanings. First, the meaning within the text structure, such as grammatical and lexical. To understand this meaning requires a science that is then called semantics. Second, the meaning in the context of a text. Context is the circumstances or situation that underlie the presence of a text. To understand the meaning of the context requires science which is then called pragmatics (Stalnaker, 1999). Pragmatics is usually used to answer questions such as the following: (1) under what circumstances and situations was the text born? To whom is the text addressed? (3) for what purpose was the text born? Such questions are to find the pragmatic meaning of a text (Stalnaker, 1999).

From here then comes the theory that says that a text is not born from an empty space. A text must be bound by a certain context. Therefore, a text must be understood in terms of semantics and pragmatics. Another language to understand a text requires an understanding of linguistics and its context. However, not all linguists agree on this. Like the thesis revealed by Jason Stanley. According to him, related to the disclosure of truth in a text, in some cases, lies in the semantic understanding (Stanley, 2007). Textual (linguistic/semantic) meaning is prioritised over context. In fact, the context is not used at all. Like the example in the following verse:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ

Indeed, the most honourable among you is the most pious. (Qs. Al-Hujurāt (49): 13).

Although this sentence has a historical context (As-Suyūthīy, 2002), its semantic meaning takes precedence. In understanding the verse one does not need to know its context. The meaning of this sentence (verse) is universal and in understanding it no particular context is needed. In fact, when understood based on a certain context, it deviates from the meaning (truth) and intention of the verse.

At this point, we can conclude that basically, a text has a certain context. But in understanding it, sometimes a text needs a context and sometimes it does not need a context depending on the purpose of the text itself. For this reason, there is a need for classification, types and forms of text. What kind of text can stand alone without context? And vice versa, what kind of text needs a context to understand it? Later, this problem will be answered by Abdullah Saeed with the theory of hierarchy of verse values.

In linguistic studies it is also understood that the context of a text is progressive. This means that the meaning of the context always develops and continues to change depending on the situation and conditions of the reader (Widdowson, 2004). This is because the reader's understanding cannot be limited to space and time. The reader's understanding correlates with his knowledge and experience. That is why sometimes a contextual understanding is limited to a certain time and space. It is highly dependent on changes in the reader's situation and condition.

In pragmatics, a text must be understood as a discourse. The *Oxford Dictionaries* explains that *discourse* is *the use of language in speech and writing in order to produce meaning; language that is studied, usually in order to see how the different parts of a text are connected* (Oxford Dictionary Online, 2022). This definition indicates that meaning in a text is related to various things. In addition to the grammatical elements that are on the surface, but also those that are deep. It is this deep element that includes issues of interest, purpose, and intention of a text that is stored in the realm of cognition of an author (Chomsky, 2006).

To know the intent, purpose, and interest of the text, the one who understands it best is the author himself. However, when a text is in the public sphere, in written form in a media, then the reader has the right to give an interpretation, looking for the purpose, significance, and hidden interests of a text. Indeed, the author is considered

dead (the dead of author), but it does not mean that the reader who gives interpretation to the text has no rights at all. As long as the interpretation given to the text uses a clear set of methodologies, uses data that can be accounted for, in accordance with the principles of coherence and correspondence, then the interpretation of the text is acceptable.

1. Abdullah Saeed's Contextualisation Theory

Abdullah Saeed's contextualisation theory indirectly aligns with the description of linguistic theory above. There are several theoretical frameworks that he uses in understanding the Qur'ān text. The theoretical framework will then lead to the form and methodology of the contextualisation of the Qur'ān's interpretation.

Firstly, the text of the Qur'ān is bound to the socio-cultural conditions of Arabia, which is the main setting of its birth. In the process of revelation, it responded to many events and specific cases that occurred at that time. Therefore, to fully understand the message of the Qur'ān, it is necessary to understand the socio-culture of Arabia (Saeed, 2006a). If it is only understood as a stand-alone text separated from reality at that time, then the understanding of the Qur'ān text will be less than perfect (Aseri, 2014).

In "ulūmul Qur'ān, this is known asbāb an-nuzūl (Al-Jamal, 2005). According to Abdullah Saeed, asbāb an-nuzūl is not enough to describe the context of a verse. This is because the content of asbāb an-nuzūl only describes the specific events of a verse. Sometimes the event is the cause of the verse's revelation, but sometimes it is an event or incident that the mufasir relates to a particular verse. Therefore, asbāb an-nuzūl is also sometimes the result of ijtihadi of the mufasirs.

Based on this, Abdullah Saeed divides the context of the Qur'ān verse into two, namely broad context, namely the conditions and socio-cultural situation of Arabia at that time, and narrow context, namely asbāb an-nuzūl as described above (Saeed, 2006a). These two aspects of context are needed in understanding the verse.

As explained earlier, context is progressive and dynamic, depending on the situation and condition of the reader. Based on this, Abdullah Saeed divides context into three phases. First, the context in which or when a verse was born. This context is then called (historical context). Second, the transitional context, namely the interpretation and understanding given to the verse after the Prophet and the

companions. This is where the *tabi'in*, and other *mufasirs*, historically-chronologically occupy this position. Third, the current context reader. The situation in which contemporary *mufasirs* read the Qur'ān text (Saeed, 2016).

In this case, Abdullah Saeed divides the Qur'ān interpretation phase into several periods with their characteristics: (1) the Prophetic period of interpretation. In this period, the Prophet became the authoritative figure who was most entitled to explain the content of the Qur'ān. However, the fact is that not all verses were explained by him; (2) the period of the Companions. In this period there are three important events that need to be highlighted, (a) the large number of *Yahūdi* and *Nashrāni* people who later converted to Islam. After the Prophet's departure, these *Yahūdi* and *Nashrāni* companions sometimes incorporated stories from their religion when understanding the verses of the Qur'ān. Gradually, these stories became part of the interpretation of the Qur'ān. This is called *israiliyat* stories. Some of the stories are justified, while others are disputed among later *mufasirs*. (b) Many interpretations of the Qur'ān make reference to the traditions of the Hijaz people (Medina and Makkah). This is because it is assumed that the traditions and culture of the Hijaz reflect the life at the time of the Prophet. However, it turns out that in its development, the people of Hijaz (Medina and Makkah) formed its own character that was different from Kufa (former Persia). (c) In addition, in this period there was also a major event, namely the political conflict (the war of Siffin and Jamal) which then had an impact on changes in theology, namely between Ali ra and Mu'awiyah. In this era, Shia and Khawarij were born, which brought hard textualist interpretations. After this major event, the hadith falsification was carried out from both sides, namely between the followers of Mu'awiyah and Ali. These conditions certainly affected the interpretation of the Qur'ān; (3) the *thabi'in* period. In this period, the methodological framework of interpretation was well developed. The structure of the science of interpretation became more comprehensive. During this long period, there were also major events, such as the birth of Sufism, Kalam, schools of fiqh, wars and power struggles, and the Crusades that lasted for two hundred years. These factors certainly influenced the interpretation of the Qur'ān (Saeed, 2006a); (4) The modern period. In this period, a new approach to interpreting the Qur'ān began to emerge, which was more scientific and rational, followed by new methods, which were not only derived from the Islamic tradition, but also from the

Western tradition. Humanitarian issues also became more complex such as human rights, pluralism, gender equality, nation state, and so on (Saeed, 2006b).

Second, that the content of the verse is not the same, therefore in understanding the verse must be adjusted to the character of its content (Saeed, 2006a), Abdullah Saeed then explains that the verses in the Qur'ān generally contain two principles, namely ethics and law. In its implementation, it cannot be done universally (Saeed, 2006a). Because some are universal and some are local and temporal, as understood by Syuhudi Ismail.

In addition, according to him, the product of Islamic law is very different from the Qur'ān itself (Fadl, 2001). Legal products depart from the understanding of the Qur'ān and sunnah related to verses that contain law (legal). This means that the law in the Islamic tradition can change and it depends on the understanding of the verses of law and sunnah (Soroush, 2000).

In the classical Islamic tradition, standardised values such as wajib, sunnah, makruh, halal and haram have been given in their application. However, this division does not answer which of the legal teachings can be changed and interpreted.

Based on this, Abdullah Saeed made a classification of the value content contained in the verses of the Qur'ān. He then calls it the hierarchy of verse values: (1) basic obligatory values. These values include orders of worship (such as prayer, zakat, etc.), belief and aqidah (such as believing in the last day), and orders that are clearly forbidden and unlawful (characterised by the words harrama and uhillah); (2) fundamental values, namely fundamental values that are in harmony with humanity. They are derived by inductive reasoning from Qur'ān verses such as justice, equality, freedom, and so on. These fundamental values will continue to evolve along with the conditions of the times; (3) protectional values, namely the values of a verse to protect fundamental values such as the prohibition of stealing and usury to protect other people's property rights, prohibition of adultery to protect offspring, and so on; (4) implementational values. In implementing a rule such as the prohibition of stealing above, a practical law (sanction) is needed, such as cutting hands. Likewise, the commandment prohibiting adultery requires legal implementation such as stoning. The implementation of the law is very dependent on the situation and conditions at that time. Very tied to local traditions and culture

at that time. So that if there is a change in place and time, the implementation of the law may be different; and (5) instructional values, namely legal values that are instructions from Allah to resolve certain cases that occurred at that time. Such as the prohibition of making non-Muslims leaders (Surah Al-Mā'idah (4): 51). This command was very specific in response to the events at that time. Instructions like this must be understood in a complex manner and cannot be generalised across all circumstances (Saeed, 2006a). This is where the pragmatic principle as explained above applies. What kind of incident is the verse describing? To whom is the verse addressed? To solve what? What is the significance of the verse?

Third, that the Qur'ān texts are discourse (Saeed, 2006a). This does not mean that the Qur'ān is a human work. Rather, the nature of the Qur'ān text has two dimensions: the surface structure can be understood directly grammatically (semantically), and the deep structure can only be understood inductively, philosophically, and reflectively by involving the context. It is this deep structure that includes the purpose and significance of a verse.

To understand the deep elements of the text requires context data and strong semantic meaning. The two data must be in dialogue, complementary, and mutually reinforcing (coherent), and correspond to each other. To make it easier to understand, it is usually used to answer the questions: under what conditions was a verse revealed? To whom was the verse revealed? To solve what problem? What is the importance of the verse?

Fourthly, every age has the right to interpret the verses of the Qur'ān to answer its own problems (Saeed, 2006a). The Qur'ān is factually a text. The Qur'ān can live if it is given meaning and interpretation by its readers. There have been many interpreters of the Qur'ān, from classical to contemporary times. The results of the interpretation of the Qur'ān are closely related to the reality of life (era) when the mufasir lived. Therefore, when the times have changed, there needs to be a new interpretation to answer the realities and challenges of modernity faced today. That is the ultimate meaning of contextualisation initiated by Abdullah Saeed.

2. Contextualisation Steps

Based on the information above, it can be explained that Abdullah Saeed's contextualisation procedure in interpreting the Qur'ān is as follows:

Firstly, examining the characteristics of the text (Saeed, 2006a). This process examines the field of work of a text, in which hierarchy of values (see the five hierarchies of values of the verse text). In the context of hadith studies, it is not much different. To facilitate this, we can start by using the measure given by Syuhdui Ismail as to whether the meaning of a hadith is universal, local or temporal.

Second, finding the semantic/linguistic meaning of the text. In this process what needs to be considered are: (1) the lexical meaning of the text; (2) the grammatical meaning and sentence patterns; (3) the relationship between the meaning of one text and another text (munasabah), both intertextually and intratextually (Saeed, 2006a); (4) answering linguistic problems contained in a text, such as the type of instruction in the text is amm-typical and qathi'i-zanniy (locution or illocution), majazi or hakiki (perlokusi), and so on. The output of this process is the original meaning, objective meaning, or linguistic meaning. (5) In the case of the study of ma'anil hadith, it is necessary to add to this the examination of the quality of the sanad of the hadith.

Third, finding the pragmatic meaning (context) of the verse (Saeed, 2006a). It has been explained above that in the case of pragmatics what is sought is the context of a text. So if we look at the type of context, then there are three contexts to look for in the text: (1) the context at the time the text was produced (historical/tarihi context) by looking at the macro and micro contexts; (2) the transitional context (dynamic context) by examining the opinions of the mufasirs or commentators; and (3) the reader's context (contemporary context). In the study of hadith these steps can be used without any exceptions.

Fourth, in addition to the above context, the next problem of pragmatics (context) is to find the deep meaning of a text which includes the following questions (Saeed, 2006a): To whom is the text addressed? To solve what problem? What is the importance of the verse? From these questions, the next steps to look for are: (1) the target of the text (actor/mukhattab). Knowing the target actors will also give birth to the point of view in answering the problem, (2) then the significance of the verse (maghza/significance), and (3) the purpose (ghayah/purpose) of the text. In the study of hadith these steps can be used without any exceptions.

Fifth, after finding elements number one to four, the next step is to dialogue all these elements with the reality and situation of the reader (Saeed, 2006a). Then

compose an appropriate meaning based on the target, significance, and purpose of the verse. The output of this process is a complex and comprehensive meaning (Saeed, 2006a).

These five steps and procedures will be used in reading the topic at hand, namely how to explain the hadith about answering the greetings of non-Muslims. What meaning is produced using this method.

3. Contextualising the Hadith on Answering the Greeting of Non-Muslims

The hadiths about answering the greetings of non-Muslims were narrated through several companions, including Aisyah, Annas ibn Malik, and Abdullah Ibn Umar. The researcher will examine the traditions from these three transmissions because they are of sound quality.

a. Hadith Text

1) Redaction of Abdullah Ibn Umar

The redaction of the hadith from the route of Abdullah Ibn Umar is as follows:

- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ قَالَ: إِذَا سَلَّمَ عَلَيْكُمْ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّلَامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ (Hanbali, 1995)
- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، وَمَالِكِ بْنِ أَنَسٍ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: قَالَ رَسُولُ اللَّهِ: " إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيَّ أَحَدِكُمْ إِنَّمَا يَقُولُونَ: سَلَامٌ عَلَيْكَ، فَقُلْ عَلَيْكَ (Al-Hajjāj, 2000)

The difference between the two redactions above is in the words 'alaikum and wa 'alaikum.

2) The wording of the hadith from Aiyah ra is as follows:

- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ يَهُودَ أَتَوْا النَّبِيَّ فَقَالُوا: السَّلَامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَعَضِبَ اللَّهُ عَلَيْكُمْ، قَالَ: " مَهْلًا يَا عَائِشَةُ عَلَيْكَ بِالرَّفِقِ وَإِيَّاكَ وَالْعُنْفَ وَالْفُحْشَ " قَالَتْ: أَوَلَمْ تَسْمَعِ مَا قَالُوا ! قَالَ: " أَوَلَمْ تَسْمَعِي مَا قُلْتُ، رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ (Al-Ju'fīy, 1993)

Another redaction from 'Aisha ra is as follows:

■ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ قَالَتْ: " دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَفَهَمْتُهَا فَقُلْتُ: وَعَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ: " مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ " فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْلَمْ تَسْمَعْ مَا قَالُوا! قَالَ رَسُولُ اللَّهِ قَدْ قُلْتُ: " وَعَلَيْكُمْ (Al-Ju'fīy, 1993)

■ عَنْ عَائِشَةَ، قَالَتْ: أَتَى النَّبِيَّ أَنَسٌ مِنَ الْيَهُودِ، فَقَالُوا: السَّامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ، قَالَ: " وَعَلَيْكُمْ "، قَالَتْ عَائِشَةُ: قُلْتُ بَلْ عَلَيْكُمْ السَّامُ وَالذَّامُ، فَقَالَ رَسُولُ اللَّهِ يَا عَائِشَةُ: " لَا تُكُونِي فَاحِشَةً "، فَقَالَتْ: مَا سَمِعْتُ مَا قَالُوا؟ فَقَالَ: " أَوْلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا قُلْتُ: وَعَلَيْكُمْ (Al-Hajjāj, 2000))

3) The redaction of Anas is as follows:

■ عَنْ أَنَسٍ، أَنَّ أَصْحَابَ النَّبِيِّ قَالُوا لِلنَّبِيِّ: " إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟، قَالَ: قُولُوا: وَعَلَيْكُمْ (Al-Sijistānīy, 2009)

■ عَنْ أَنَسٍ، أَنَّ يَهُودِيًّا مَرَّ عَلَى النَّبِيِّ فَقَالَ: السَّامُ عَلَيْكُمْ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ فَقَالَ: " لَا، إِذَا سَلَّمُوا عَلَيْكُمْ فُؤُولُوا: وَعَلَيْكُمْ (Hanbali, 1995)

■ عَنْ أَنَسٍ أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ وَهُوَ مَعَ أَصْحَابِهِ، فَقَالَ: السَّامُ عَلَيْكُمْ فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: " أَتَدْرُونَ مَا قَالَ؟ " قَالُوا: نَعَمْ، قَالَ: السَّامُ عَلَيْكُمْ، قَالَ: " رُدُّوا عَلَيَّ الرَّجُلَ " فَرَدُّوهُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: " قُلْتُ كَذًا وَكَذَا؟ " قَالَ: نَعَمْ، فَقَالَ نَبِيُّ اللَّهِ: " إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فُؤُولُوا: عَلَيْكَ " أَيُّ عَلَيْكَ مَا قُلْتُ (Hanbali, 1995)

b. Characteristics of Hadith Texts

Based on the wording of the above Hadith, there is nothing to suggest that this incident is related to worship. It is an amicable relationship between the Prophet's followers and the People of the Book. In the Hadīth, the People of the Book are Yahūdi and Nashrāni. Although in some of the above narrations it is specific to the Yahūdi people only.

From all the wording, there is also some tension between Muhammad's followers and the People of the Book, especially the Yahūdis. It is certain that the incident took place in Medina after the battle of Badr and before the liberation of Makkah. Precisely the second year of hijriyah, before the expulsion of the Yahūdi Banu Qainuqa from Medina (Hodgson, 1974). Using the parameters of Syuhudi Ismail, this hadith is temporal and related to a particular local case. As measured by Abdullah Saeed, the Hadith contains

instructional values, which are practical in nature to solve a case. Based on these characteristics, the hadith text meets the criteria for contextualisation.

c. Semantic Problems of Hadith

According to hadith scholars, the semantic problem that arises is the use of the letter waw in the answer "wa'alaikum". According to them, the letter waw signifies the similarity between Muslims and Yahūdi. Based on these arguments, some say that the correct wording in the hadith is without using the letter waw. So just "alaikum" is enough.

This problem is then answered by some other scholars. The waw in the Hadīth is not an athaf, but an isti'nafiyah waw, whose presence does not give any meaning at all. Thus, the use of the letter waw does not imply equality between Muslims and Yahūdis. The next semantic problem is the use of the word People of the Book which has a more general meaning and the word Yahūdi alone in the redaction of the hadith. The researcher suspects that there is an expansion of meaning made by the narrators of the hadith. This assumption arises because it contradicts the historical data.

In the historical data, the close relationship between Muslims and the Nashrāni from the time the Prophet lived until his death was maintained. At the beginning of the struggle to spread Islam, the Prophet himself asked for help from the Nashrāni king, Habashi. A positive response to the Prophet was also given by the Nashrāni king, Emperor Heraclius. The first person to recognise Muhammad's revelation was also a priest, Waraqah. During the Prophet's time in Medina there was no friction with the Nashrāni people, in fact one of his wives was a Qoptic Nashrāni from Egypt (Al-Naisābūrīy, 1990).

The Prophet made peace treaties with the Nashrānis, even though they were a minority. Like with the Banu Najran. When he received the Banu Najran, the Prophet also allowed them to worship in the mosque, even though some of Muhammad's followers had wanted to forbid them (Al-Mubarakfuri, 2008). Likewise, protection was given to the minority Jarba and Azdruh tribes. They were asked to pay 100 dinars per year which was paid every Rajab month. This was also the case with the Nashrāni community of Ailah on the coast of the Red Sea.

The wording of the above Hadīth, according to the researcher, was originally related to the hostile behaviour of the Yahūdis. However, as Muslims continued to grow and expand to the north (Kufa), the interaction between Muslims and non-Muslims was inevitable. Under such conditions, it is possible for a hadith narrator to include his understanding in the wording of the hadith he narrates. From the understanding of a single factor, namely the attitude of the Yahūdis, it was expanded to become more generalised to the attitude of the People of the Book.

This is confirmed by the fact that the last narrators in the above traditions are predominantly from Kuffa. For example, in Muslim's Sahīh No. 2165, the last narrator (before mudawwin) is Yahya ibn Yahya from the city of Naisaburi who belongs to Ahlu Kuffah (Al-Mizīy, 1992). Similarly, in Sahīh Bukhāriy No. 6258 there is a last narrator named 'Usmān ibn Abīy Shibah who lived in Kufa (Al-Mizīy, 1992). Likewise, in Jāmi' at-Tirmidīy No. 3301 there is a narrator 'Abdullah ibn Humaid who came from Iraq. Similarly, Sunan Ibn Mājah No. 3697 contains the narrator Abū Bakrin or Ibn Abi Syaibah who was from Damascus (Al-Mizīy, 1992).

This shows that building relationships with the non-Islamic communities in the area became a necessity. This data does not indicate that these traditions were invented by narrators from Kuffah. Rather, the historical record of the Prophet's relations with the People of the Book while in Medina was factually repeated in the area. That is why this tradition and perhaps other traditions dealing with the relations between Muslims and non-Muslims were recorded by the narrators of Kufa. This is evidenced in the above traditions in Sahīh Bukhāriy and Sahīh Muslim. The narrator before Yahya and Usmān is Husyaim ibn Yasīr as-Salamiy who lived in Madīnah and Kufa simultaneously.

d. Examination of Hadith Context

There are three contexts used by Abdullah Saeed, namely text/historical context, transitional context, and reader context. In understanding the historical context there are two aspects that must be seen macro context and micro context. Macro context is the circumstances and situations that underlie an event, including social, political, cultural aspects,

and so on. While the micro context is the specific event that occurred which can be seen in the text and *asbāb al-wurūd* of the hadith.

1) Text/Historical Context

It was briefly mentioned above that this Hadīth is set against the backdrop of the inharmonious relationship between the Prophet specifically and the Muslims in general with the Yahūdis. This Hadīth certainly appeared in Medina before the expulsion of the Yahūdis of Banu Qoinuqa in the second year of Hijri.

The motive at that time was the hatred of the Yahūdis for the Prophet. In addition to verbal violence as recorded in the hadith, history also tells of harassment of believing women in a marketplace. Even economic violence was also perpetrated by the Yahūdis. The history of the birth of the prohibition of usury also stems from the Yahūdi's attitude of extorting Muslims through loans (debts).

Earlier it was also explained that the Prophet's relationship with the Nashrāni people was good throughout his life. There was never any conflict or violence as there was with the Yahūdis. The Prophet even invited the Najran delegation to use the mosque for their worship.

While the more micro historical context recorded in the above Hadīth is the verbal violence experienced by the Prophet from a Yahūdi. The Yahūdi swore at the Prophet with harsh words, namely "assamu' alaika" meaning "just die, O Muhammad". Then Aisha (ra) responded with similar anger and answer. In fact, in the hadith above she curses him. The Prophet then advised her not to do so with the words "mahlā yā 'Ā'ishah. Inallāha yuhibbu ar-rifqa fī amri kullihī".

2) Transitional Context

Transitional contexts are the interpretations of the text given by scholars after the text was born until the moment the current reader reads the text. To see these opinions, we can refer to the books of *syarah*, *fiqh*, and so on that respond to the issue.

Imam Nawawī explains that if a Muslim says *salam* to an unidentified person, but it turns out that he is not a Muslim, then it is still understandable. This is because what is obligatory is to answer the greeting, not to initiate it.

Likewise, if a person passes by a community (group of people) in which there are Muslims and non-Muslims, it is permissible to greet them. This refers to the attitude of the Prophet who once met a group of people, in which there were Muslims, polytheists, and Yahūdīs, and then the Prophet greeted them.

Writing a letter to a non-Muslim using the greeting of peace is also permissible, according to him, referring to the attitude of the Prophet when he sent a letter to the emperor Heraclius in which he wrote the words "from Muhammad, the servant of Allah and His Messenger, to the great emperor Heraclius, *salām 'ala man ittaba'a al-hudāy*" (An-Nawawī, 1347).

Furthermore, he also explained that addressing the *dhimmi* (non-Muslims under the protection of Islamic rule) without greetings, such as saying *hadākallah* (may Allah guide you), and the like is still permissible. This is because these words are oriented towards seeking goodness (An-Nawawī, 1347).

Ibn Qayim al-Jauziyah, regarding the Prophet's letter to Heraklius, says that it does not indicate greeting non-Muslims, but rather that the greeting is addressed to those who follow guidance. Thus, he concludes that greeting non-Muslims is not obligatory (Al-Jawziyah, 2021). Furthermore, in relation to the above Hadith, answering with the word *wa 'alaikum* is a positive form of caution. It indicates a similar meaning. For example, if someone says to another person, *hadākallah* (may you be guided by Allah), then when answered with *wa a'alaika*, the meaning is the same: may you also be guided. The answer is neutral. This is because the words *assalāmu'alaikum* and *assāmu 'alaikum* are very similar and close in sound (Al-Jawziyah, 2021).

Ibn Qayim continued that if a *dhimmi* says *assalāmu'alaikum*, and the wording is clear (not like *assalāmu'alaikum*), then it is obligatory to answer him with the same or more than the greeting. But if it is not clear between the words *assāmu* and *assālam*, then it is sufficient to answer with *wa'alaikum*. Furthermore, the principle of doing justice and good deeds must come first, as stated in Surah An-Nisā' verse 86 (Al-Jawziyah, 2021).

Ibn Hajar Al-Asqalāni in *Fathu Al-Bārīy* clearly describes the debate among scholars regarding answering the greetings of non-Muslims. There is a strong group, which states that the answer '*alaikum*' applies to both *dhimmi*

and harbi non-Muslims. There is also an opinion that states that if you do not say *assāmu*, it is permissible to answer the greeting. However, if *assāmu* is said, it is sufficient to answer *'alaikum*, without using *waw athaf* (Al-Asqalāniy, 1379).

Ibn Hajar himself prefers the opinion that states that if it is a *zimmi* who says the greeting, it may be answered in kind. But he also firmly states that to non-Muslims, there is no recommendation to start the greeting (Al-Asqalāniy, 1379). From the arguments of the scholars above, a conclusion can be drawn that the relationship between Muslims and non-Muslims that developed among scholars still uses the terminology of *harbi* and *zimmi*, namely war-peace. This indicates the existence of areas of conflict (*dār al-harb*) and peace (*dār al-amān*). Binary oppositional terminology as above, indicates one entity is bad, and the other is good. The *harbi* group is bad and the *zimmi* group is good.

Even so, the opinions that emerged also represented strong and tolerant opinions. Of the three sample opinions, Ibn Qayim's argument is the most representative for the current conditions. At least it is more in line with current conditions, where the terms *harbi* and *zimmi* are no longer found. The current condition is in the awareness of the nation state, a global nation state.

3) Reader Context

The context of the reader here is as an Indonesian reader. A country with a majority Muslim population. The state principle is *Pancasila*, which recognises diverse religions, ethnicities, races and traditions. All of this is wrapped in the principle of "*bhineka tunggal ika*", different, but still one.

Indonesia does not recognise the terms *harbi* and *zimmi*. In the historical consciousness of the Indonesian people, what is fought against is colonialism and communism. Coloniser and rebel groups. The entry of Islam in Indonesia was not through conflict. Islam in Indonesia was accepted peacefully without upheaval.

The current reality that Indonesia needs is to knit diversity, to realise a peaceful Indonesia. The country that has the most tribes is accustomed to living in harmony, peace, *gotong royong*, *tepo seliro*, and mutual respect

(tolerance). As for the violent understanding of religion, it is not part of the mainstream of Indonesian Muslims. They are just small ripples, sometimes appearing and disappearing. Under the auspices of the large moderate organisations Muhammadiyah and NU, the integrity of this nation is still maintained.

e. An Examination of the Deep Structure of Hadith

This deep structure analysis seeks to answer the pragmatic questions of when a text was born, to whom it is addressed, and what is the significance of the message contained in the text.

The first question is already answered in the above text/historical context, that this hadith emerged and was born at a time of conflict, namely between Muhammad's followers and the Jews. Based on its wording, this hadith is addressed to Muslims, to respond to the verbal violence committed by the Jews. The response given by the Prophet (saw) was a positive one, namely the harsh and hateful attitude of the Jews was met with gentleness. Even the Prophet (saw) himself rejected the attitude of Aisha (ra) who uttered curses and curses to the Jews. Likewise, the attitude of Umar who wanted to behead the Jews was firmly rejected by the Prophet (saw).

From this response, an inductive conclusion can be drawn to find fundamental values, that verbal violence faced by Muslims, which is sourced from the hatred of entities outside of Islam, must be responded with a cool head, gentleness, a spirit of *ihsan*, and justice. These are the fundamental values contained in this hadith. These values can become universal moral principles that are not bound by a particular location or time.

Another thing is that this event was purely worldly, namely the matter of building relationships with anyone. So it's not a matter of worship. From these fundamental values, the significance can be drawn, namely maintaining good relations with various entities is prioritized.

f. Contextual Meaning

Because the characteristics of the hadith text above are closely related to a particular event, its nature is local and temporal. The practical legal values (ethico-legal) contained in the hadith text can change over time. However, in its understanding in the contemporary era, the fundamental value principles

that apply universally are used. The practical law must follow the significance of the hadith above. Based on these principles, it can be concluded:

First, answering the greeting spoken by non-Muslims is not a matter of worship. The principles of welfare, *ihsan*, and justice must be the main considerations.

Second, answering the greeting of non-Muslims, who greet clearly, such as *assalāmu'alaikum*, at least must be answered equally. If you want to be more, it is not a matter of *aqidah*, because it is part of the *ihsan* attitude taught by the Qur'ān. The opinion of Ibn Qayyim Al-Jauziyah in this regard is very relevant.

Third, when Muslims receive verbal insults, they are enough to be answered with gentleness, an attitude of justice, and *ihsan*. The significance of the hadith is that maintaining human relations is prioritized over creating conflict. In addition, an insult in the present era has a clear legal position, so Muslims do not need to be provoked by emotions and take the law into their own hands.

Fourth, initiating greetings to non-Muslims is also not a problem based on the significance of the hadith. The reason is that besides the Prophet himself who gave an example, as taken from the opinion of Nawawi, this attitude is a *syiar* of Islam that provides teachings of peace and safety to all groups.

Conclusion

Based on the analysis above, there are several things that can be concluded. First, the implementation of Abdullah Saeed's idea in hadith studies is very possible. Second, based on the linguistic approach, the steps of contextualization in hadith studies can be detailed as follows: (1) examining the characteristics of the text; (2) finding the semantic/linguistic meaning of the text; (3), finding the pragmatic meaning (context) of the verse (surface meaning); (4), finding the inner meaning (deep meaning); and (5) dialoguing all of these elements with the reality and situation of the reader. Third, the results of contextualization of answering non-Muslim greetings based on this approach are as follows: (1) the issue of answering greetings is included in the region of *mu'amalah*; (2) answering a non-Muslim greeting in the context of Indonesia at least must be equal to what is spoken, and exceeding the answer is a deed of *ihsan*; (3) the hadith contains universal fundamental values, namely that verbal violence committed by non-Muslims against

Muslims should be responded to gently (not emotionally), prioritizing unity and peace. In addition, an attitude of justice and *ihsan* must be taken as a handle; and (4) the further consequence of this is that giving a greeting first as a *siar* of Islam becomes a pardon.

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