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DISCOURSE OF HADITH'S HERMENEUTIC: Limitations and Terms of Application for Applying Five Hermeneutical Approach

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Abstract

The model of hadith Hermeneutics has been applied by some contemporary scholars attracting attention to be studied scientifically, as there is already a method of understanding hadith called *syarh hadits* in the study of *'Ulumul Hadits*. So the purpose of this study is to discuss the limitation of the application of the hermeneutic approach to hadith as well as to examine the position of hermeneutics in the minds of Islamic academics. The research method is qualitative research, then references from books (library research). The results of the study concluded that hermeneutics of hadith can be used in understanding hadith, although it is still within the scope of *ta'wil* and is not the main reference in understanding the text of the Prophet's hadith. Hermeneutics is seen as an

explanatory tool for religious texts that can still be used with restrictions and conditions not to demonize religious values, but Islamic methods such as *Syaru Hadist* in '*Ulumul Hadist* remain the main reference in interpreting hadith texts. The author recommends strengthening Islamic knowledge before using hadith hermeneutics, in order to guard against errors in understanding hadith such as *Jarh wa Ta'dil*, '*Rijalu al-Hadith*, *Nasikh wa Mansukh Al-Hadith* and ect.

Keywords: Discourse of Hadith's Hermeneutic, Contemporary Approach, Understanding Hadith.

Abstrak

Model Hermeneutika Hadis telah diterapkan oleh beberapa ulama kontemporer menarik perhatian untuk diteliti secara ilmiah, sebagaimana sudah ada sebuah metode memahami hadis yang disebut dengan *syarh hadits* dalam kajian '*Ulumul Hadits*. Sehingga tujuan penelitian ini untuk membahas batasan penggunaan pendekatan hermeneutika terhadap hadis sekaligus meneliti kedudukan hermeneutika dimata akademisi islam. Metode penelitian ini adalah kualitatif yang termasuk pada kajian kepustakaan (library research). adapun Hasil penelitian menyimpulkan bahwa hermeneutika hadis dapat digunakan dalam memahami hadis, meskipun masih dalam cakupan *ta'wil* dan bukan rujukan utama dalam memahami teks hadis Nabi. Hermeneutika dilihat sebagai alat penjelasan terhadap teks keagamaan yang masih boleh digunakan dengan batasan dan syarat tidak untuk menjelek-jelekkan nilai keagamaan, adapun tetapi metode islam seperti *syarh hadits* dalam '*Ulumul Hadits* tetap menjadi acuan utama dalam interpretasi teks hadis. Penulis merekomendasikan untuk memperkuat keilmuan islam sebelum menggunakan hermeneutika hadis, agar dapat menjaga kesalahan dalam pemahaman hadis seperti *Ilmu Jarh Wa Ta'dil*, '*Ilmu Rijalu Al-Hadits*, *Nasikh wa Mansukh Al-Hadits* dan lain sebagainya.

Kata kunci: Wacana Hermeneutika Hadis, Pendekatan Kontemporer, Pemahaman Hadits.

Introduction

In life in the world, religion plays a central role in human life. As the guidance of Islam and its references are the Qur'an and Hadith or sunnah (Rahman, 1998, p. 2). From the discussion of moral, ethical, cultural, social, political, and psychological values. As a belief system, religion shapes moral guidelines, inspires character, and creates cultural identity through values, rituals, and traditions (Alawiyah, 2024, p. 17). But it is unfortunate that many of the adherents of Islam themselves are taqlid or uncritical belief in the authority of a source. So that the deeds are not based on the laws stipulated by the Qur'an and hadith and even create a new ritual that is made up. But for Muslim scholars, they also sometimes have to follow without a clear reason, but after performing these religious rituals, they feel the difference in their lives of course, the level is different because the usual object scholars are always based on the right source, such as the obligation to pray 5 times and Hajj (Rahman, 2012, pp. 21–22). as in understanding hadith relating to religious rituals, it is very necessary to be careful.

Contemporary approaches to understanding hadith texts are many in variety and scope. The researcher specializes the discussion of this research on the hermeneutic method, which began to be applied to Islamic texts including hadith (Supena, 2018, p. 25). hermeneutics itself has five kinds of theoretical approaches, including linguistics, social science, cultural anthropology, psychoanalysis, and science (Gadamer, 1976, pp. 15–42). As hermeneutics is a tool to interpret a text, hermeneutics is often used as a tool to understand the Bible text and made into a patent method in understanding the holy book of Christianity called biblical hermeneutic (Maier, 1994, pp. 21–28). As for this hermeneutic method, there are no Islamic terms in discussing the science of hadith, such as sanad, matn, rowi, and etc. but it has the same goal of understanding the sacred text with various approaches.

The first previous research examined the hermeneutics of hadith through a comparative study of 2 figures regarding the form of understanding Hadith. The results of his research are: First, understanding through the content of the hadith by being connected to the context of the prophet's words. Second, understanding through the instructions of the prophet's hadith, which is connected to the background of its occurrence or *asbab al-wurud*. And third, understanding by looking at hadith that appear to contradict each other (Saputera, 2022, pp. 54–55). The point of difference is that previous research focused its discussion on the comparison of two figures and did not focus on the scope of hermeneutics.

The second previous research result is that saying Hermeneutics as a method of understanding hadith emphasizes the objectivity of the originator or source of the hadith, analyzing things related to the messenger or text known as the tradition of hadith sanad criticism, looking for moral ideas from the hadith text by connecting the micro text or hadith with the context of society at a macro level (Suryani, 2022, p. 797). Third is the hermeneutic analysis of Jorge J. E. Gracia of hadith (Dinia et al., 2024, pp. 19–48). Fourth about hadith's hermeneutic application for response to Neo-Revival Islam from KH. Mustofa Bisri (Muluk, 2024, pp. 71–94). The point of difference with the research that will be studied is that the previous research only discussed the urgency, limitation and term for usage of hermeneutics and its coverage was less in-depth, because the research that will be written discusses 5 aspects of the discussion of Hermeneutics and some of these points have not been discussed.

This research is library research, namely reference materials derived from literature studies in the form of books, journals, previous research and relevant to the subject matter raised (Sugiyono, 2013, p. 55). Also includes qualitative research (Kaelan, 2010, p. 134). From

the background of the problem, this research is based on the definition of hermeneutics, a brief history of its application to hadith, and giving examples of each theoretical approach of hermeneutical methods with five kinds of coverage of this method namely linguistics, social science, cultural anthropology, psychoanalysis, and science. At the end of this study, the researcher will provide a summary of the discussion.

Definition and Purpose of Hermeneutics

Hermeneutics is not a term from the Islamic scientific discipline. The terminology of the word "Hermeneutics" comes from the Greek word "Hermeneuin" which means to verbalize, explain and interpret (Zimmermann, 2015, p. 3). As this theory is an interpretation that refers to Hermes in Greek mythology, the messenger of the gods (his god). Hermes' task at that time was to explain the decisions and plans of the gods (their gods) to humans, bridging the gap between the divine and human realms (Jeanrond, 2002, p. 1). This hermeneutics was used by Plato, the Greek philosopher, he used this method to discuss the expression of divine messages or mental ideas in human language. The aim of hermeneutics is related to understanding oral, text and written communication from ancient times (McEvenue & Meyer, 1989, p. 19).

In a more general context hermeneutics is concerned with examining the relationship between a text or work of art and the person seeking to understand it. In interreligious dialogue, in the West hermeneutics has become a convenient category, especially when it comes to critical issues in the field of understanding and interpreting interreligious scriptures, such as the bible (Cornille & Conway, 2010, p. 1). In the west, there was quite a serious problem regarding thought, one of which was the problem of liberalism according to their religion in the 19th century, then the presence of hermeneutics and religious seminars among Christians at that time was able to overcome the emergence of

liberal thought according to their religious followers (Branson et al., 1986, pp. 11–15).

Apart from being used to correct their beliefs, hermeneutics is also often used by Bible scholars to interpret the texts of their books, whether linguistic or scientific. Because in religions that regard the Bible as the word of God, reality and critical thinking are influenced by scientific interpretation. Likewise, religious principles and practices must be in accordance with the divine message. Correct interpretation considers two main elements: a conscious effort to apply the text according to the call of recognizing authenticity in repentance or high dimension, and remaining reasonable within the constraints of the text data or low dimension (McEvenue & Meyer, 1989, pp. 35–36).

Hermeneutics will involve understanding and educating members of society regarding the religion they follow (Gallagher, 1992, pp. 33–45). The minus is that the law of implementing church decrees is obligatory to be practiced and to be followed with acceptance or not (Karim, 2014, p. 282). So that there was an opposition between scientists and the church around the 14th century called the dark ages (Hamdani, 2024, pp. 178–179). As the teachings of the church (religion) at that time were above science, and every scientific discipline should not conflict with the interpretation of the church, this was a factor in stopping the development of science.

This treatment is different from the way Islam views its holy book al-Qur'an as Qat'i Wurud and Dzanni Dilalah and hadith as Dzanni Wurud (Syakur & Mawaddah, 2021, p. 1128). As the definition of Qat'i wurud (authenticity of meaning content) is to believe in the descent of the texts (*nash*) of the Qur'an is mandatory and cannot be denied, due to its authenticity which is mutawatir so that Muslims are obliged to believe in its descent and the form of text that cannot change.

As for the *Dzonni dilalah* (uncertainty of the source of understanding) is an understanding of the texts of the Qur'an with various approaches, so it does not necessarily require one to understand the interpretation (Shihab & Ali-Fauzi, 2002, p. 137). While the hadith is *qat'i al-wurud* (Mutawatir) sometimes *dzonni al-wurud* (have problem with *riwayah*) and *dzonni al-dilalah* (uncertainty of the source of understanding) as it needs an in-depth study and is very careful about the hadith narrator (Ismail, 1995, p. 71). this is what distinguishes between Islam and other religions in viewing a scientific discipline or study.

But the rules in interpreting the texts owned by Islam should not be arbitrarily matching a text to the interpretation. So that someone who is trusted in interpreting a religious text is given the requirements that must be possessed by the individual, the *Syurut al-mufassir* aims to guard against wrong understanding or the purpose of doubting the Islamic religious text (Suyuti, 1974, pp. 1198–1199). As in hadith studies regarding the understanding of hadith texts called *syarh*. To issue a statement has procedural and requirements to pass various kinds of requirements both from the quality of the hadith sanad that wants to be explain and *matan* that does not contradict each other, then the thought can be taken (2014, pp. 38, 118). So that these conditions then guard against deviations and errors in interpreting a text, and if there is an error in interpretation that is not in line with the reality of life then the mistake lies with the person who interprets it not the text that is being interpreted or explained (Parshall, 2002, p. 13).

The researcher concludes that, by definition, hermeneutics is a method of interpreting texts, with its purpose varying depending on the user. When engaging with hermeneutics, it is crucial to understand its position: whether it serves as a primary reference or merely a supplementary tool. Adopting hermeneutics requires profound caution,

given the established methodologies in Islamic scholarship, such as *'Ulumul Hadith*, which have been widely accepted by earlier Muslim scholars for hadith studies.

Furthermore, the researcher emphasizes that the application of hermeneutics in Islamic studies necessitates a careful and context-sensitive approach. This carefulness is paramount to ensure that the interpretative methods do not deviate from the traditional and well-regarded principles set forth by classical Islamic scholars. The rigorous and meticulous nature of *'Ulumul Hadith* serves as a reminder of the importance of adhering to established scholarly practices while cautiously integrating modern interpretative techniques.

History of Applying Hermeneutics to Hadith

It should be noted that the history of the application of hermeneutics is not directly used by hadith scholars. This is because it is intended to maintain the authenticity and purity of Islamic science in studying a hadith called *Ulumul Hadith* (Badi'ah, 2015, pp. 93–111). starting from the development of hermeneutics itself which has 2 divisions, namely old hermeneutics and new hermeneutics (Mueller-Vollmer, 2006, p. ix).

This is the first time in the history of the hadith, and the first time in the history of the hadith, that the hermeneutic of the hadith has been applied to the texts of the hadith, such as linguistic, sociological, anthropological, psychological and scientific (Gadamer, 1976, pp. 15–42). Then there is the emergence of Muslim scholars who try to interpret through almost the same approach but not similar, then there is the application of hermeneutics to Islamic religious texts and one of them is the prophetic hadith.

Historically, the term hermeneutics first made an appearance in

the 17th century (Syamsuddin, 2003, p. 53). As a theory of interpretation used to interpret authoritative literature under conditions where an interpreter could not directly access the literacy due to differences in space, time, and language (Supena, 2018, p. 25). After 2 centuries, there was a renewal into a new hermeneutics initiated by the German state. The difference with the new hermeneutics is that it sees the principles of interpretation as part of a broader activity and contemporary.

This proves that the new is more hermeneutic than Greek. The origin of the new hermeneutic is under the influence of Germany, especially Bultmann who formed the basis for the development of the new hermeneutics. The new hermeneutic literature entered English, namely "The New Hermeneutic" in 1964 by Robinson and Cobb, as a development of continental theology after World War II (Ramm, 1987, p. 130).

Currently hermeneutics is used to study two categories: sacred hermeneutics ('holy books'), which includes the Prophet's hadith, and profane hermeneutics ('ordinary' texts such as literature, law, etc.) (Bakhri, 2023, pp. 260–261). According to Sibawaih in his work on Hermeneutics of the Quran by Fazlurrahman, it is noted that initially, Hermeneutics was used by religious circles to reveal the meaning of the Gospel text when they had difficulty in understanding the language and messages contained in the text (Sibawaih, 2007, p. 7). As far as the first time the term hermeneutics is used for Islamic texts, it has not been found except for the characteristics, methods that are almost the same in interpreting a text of the Qur'an or hadith.

As the foundations of hermeneutics researchers found from several works of muslim scholars as follows. First, the contextualization method used by Muhammad Abduh in the interpretation of Islamic texts such as the Qur'an and Hadith makes the foundation for the hermeneutic

approach, the discussion of sociology in his tafsir book as sociology is a contemporary discussion (Sakni, 2016, pp. 68–69). Second, Fazlur Rahman who emphasized the need to approach religious texts, including hadith, by considering the historical and cultural context, and he also made a book *Health according to the hadith of the prophet* as the first time the application of hermeneutics to understanding hadith (Sugianto, 2019, p. 54).

Third, Nasr Hamid Abu Zaid proposed a contextual hermeneutic approach to the interpretation of Islamic texts, including hadith. His thought tries to combine Western hermeneutical traditions with Islamic views (Alfian, 2018, pp. 26–37). Fourth, Imam Khomeini, in his interpretation, brings a formalist, literary perspective and understanding of *suluk*, with a tendency to interpret it literally as compassion. For example, the interpretation of *al-Rahman* and *al-Rahim* in the Qur'an can be seen from various perspectives (Rosalnia & Isnaini, 2022, p. 306).

From the historical application of hermeneutics to Islamic texts such as the Qur'an and Hadith, the researcher posits that Muslim scholars likely employ hermeneutic theory to address contemporary issues using Islamic texts. This approach indicates that scholars aim to bridge the gap between traditional Islamic teachings and modern-day challenges. Unlike the traditional methods of analyzing hadith chains (*sanad*) and seeking explanations from classical scholars, contemporary Muslim scholars tend to directly link Islamic texts to current research, utilizing contemporary approaches.

Furthermore, the researcher observes that this shift in methodology reflects a need to make Islamic teachings relevant and applicable in today's context. By employing hermeneutic theory, scholars can interpret texts in a way that resonates with contemporary audiences and addresses modern problems. However, this also means that the

interpretative methods differ significantly from those used by early Islamic scholars, who placed great emphasis on the meticulous analysis of sources and commentaries. The contemporary use of hermeneutics, therefore, represents an innovative yet cautious integration of traditional Islamic principles with modern scholarly techniques.

Five Approach and Scope of Hadith's Hermeneutic

As a summary of the reasons why some Muslim scholars allow the use of hermeneutics in studying Islamic religious texts because of the terms tafsir and ta'wil. Some scholars divide the two terms and their use; the definition of tafsir itself is explaining riwayat or historicity, while ta'wil is explaining with dirayah or using one's own mind (Syahir, 2020, p. 3). Hermeneutics itself is part of ta'wil, which is an explanation with the thoughts of the user (Hadi, 2014, p. 4).

Therefore, in evaluating the thoughts emerging from its application, it is necessary to consider the background and purpose behind its use. The definition of hermeneutics as a method of interpreting texts reveals that its objectives depend on the user. It is crucial to know the position of hermeneutics in use, whether it serves as a primary reference or merely a supplementary tool. Adopting hermeneutics requires careful consideration, much like the established methodologies of Hadith studies approved by early Muslim scholars, known as 'Ulumul Hadith.

In this subchapter of the study, the researcher will provide a brief definition and examples of understanding hadith using the principles of each theoretical approach of the hermeneutical method with five kinds of coverage, namely linguistics, sociology, anthropology, psychoanalysis, and science. Hermeneutics in linguistics focuses on the interpretation of text and linguistic meaning, as is done in literary analysis. In social

science, hermeneutics is used to understand and interpret social phenomena.

Meanwhile, in cultural anthropology, hermeneutics helps in the understanding of cultural meanings and rituals, such as in the study of societal beliefs. In the context of psychoanalysis, hermeneutics can be used for synchronization between prophetic and psychic statements. Finally, in science, hermeneutics can be applied to interpret experimental results and the meaning behind the empirical data found.

Linguistics/Semantic

Linguistic or named by Semantics is approach to explain text from root of word with an in-depth discussion about meaning. In Arabic is “Ilmu Dalalah” from the word *dalla* which means to explain something (Ahmad, 1998, p. 330). Semantics is a linguistic study that analyses the meaning of words, phrases, sentences, and texts in language (Ibn Mandzur, 2009, p. 1414). This semantics analyses how words and language structures are used to deliver meaning and how context affects the interpretation of that meaning (Jurjani, 1991, p. 139). In summary, semantics helps individuals to understand how to understand a text, the combination of words and sentences used in such a detailed and effective method.

Semantics can be defined as a technical term meant to reference the study of meaning (Palmer, 1985, p. 3). It is known that another name for semantics is the study of meaning (Khul, 2001, p. 13). According to Ahmad Mukhtar Omar, there are four definitions of semantics: the study of meaning, the study of meaning symbols, the linguistic branch that discusses the theory of meaning, or the branch that studies the conditions that must be fulfilled in a symbol in order to carry meaning (Umar, 1998, p. 11). In summary, *dalalah* or semantics is the study of

meaning in language. It includes analyses of word meanings, synthesis, and the influence of context on meaning. It plays an important role in understanding human language and has many applications in various disciplines.

The urgency of mastering linguistics, especially semantics, is as a bridge to philosophical understanding of a text rather than scientific literature. The Holy Qur'an, for example, to explore more deeply the scientific concepts hidden in it requires a deep understanding, especially of linguistic philosophy (Alhamadi, 1987, p. 4). The Arabic language in daily life is very important for Muslims because this language is used by the Qur'an and hadith (Pane, 2018, pp. 79–80). As rather than a linguistic understanding of the Arabic language, it can be integrated into the study of contemporary sciences.

As in this globalisation era, the scientific study is often promoted to several academic institutions, one of which is the application of religious studies through the study of natural sciences. This study combines religious aspects with empirical knowledge to answer questions about the relationship between the nature of the universe and the Islamic teachings (Sholikah et al., 2022, p. 25). Semantic or linguistic approach involves researching, analysing, and understanding how Islamic concepts can be applied from root of text then integrated in the context of natural sciences, such as ethics in scientific research, environmental protection, and the balance between religion and science and religious teachings (Auda, 2008, p. xxvii).

The linguistic approach is the foundation of hermeneutical methods for understanding religious texts. Similar to how Plato utilized linguistics and logical reasoning to comprehend texts systematically, this approach has proven effective in deepening textual understanding (Seebohm, 2004, pp. 11–12). When applied to the Hadith of the Prophet,

this linguistic approach emphasizes a thorough examination of language, including semantics and syntax. Instead of merely focusing on the chain of transmission (sanad), this method delves directly into the meaning of the matn (text) of the Hadith. Consequently, linguistic analysis becomes crucial for gaining a deeper understanding of the religious messages embedded in the Hadith of the Prophet. For example, researchers may present a lengthy Hadith discussing jihad, which concludes with a metaphor about battling oneself, illustrating how the linguistic approach can provide new and relevant insights in a religious context. Example interpret of Hadith from Khomeini:

عن الشيخ ثقة الإسلام محمد بن يعقوب الكليني، صاحب الكافي، عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله، عليه السلام، أن النبي صلى الله عليه وآله، بعث سرية فلما رجعوا قال: (مرحبا بقوم قضوا الجهاد الأصغر وبقي عليهم الجهاد الأكبر) فقليل يا رسول الله، ما الجهاد الأكبر؟ قال: (جهاد النفس).

Al-Sukuni relates on the authority of Abu 'Abdullah Al-Sadiq (A): Verily on seeing the returning armies from the battlefield, the prophet (S) of God said, "Blessed are those who have performed the minor jihad, and have yet to perform the major one." When asked, what is the major jihad? The Prophet replied, "the jihad of the self" (struggle against self).

Khomeini's interpretation to this hadith

According to the wordings of the tradition, this can be inferred that man is a marvel possessing two lives and two worlds within one existence. That is, apparent life or the outward world, which is this worldly existence, and is associated with his body, and the other is "inner life", the inward world, associated with the hidden, invisible, higher other world, his soul in short, which belongs to the realms of the invisible and celestial world, and consists of several levels and grades (Khomeini,

2003, p. 40).

It is explained that the real life or outer world, that is this worldly existence, is associated with his body, and the other is the "inner life", the inner world, related to another hidden, invisible, higher world, his soul within. Then he continued with the definition of fighting oneself using a linguistic and logical approach to the meaning of other figures of speech as follows:

This grade itself consists of different stages (fusul). You have to know that the lowest of them is the worldly and outward human existence comprising the initial stages of the self and its apparent manifestations. The divine spark is blended with the physical to form man's earthly existence. It is here in this body that the armies of good and evil are stationed, and the visible potentialities of body function as warring forces. It has seven quarters. They are ears, eyes, tongue, stomach, private parts, and arms and legs. All these diffused faculties under the control of the self are employed by the self in seven spheres of life. The seat of imagination is also an important faculty, as thought and imagination are sovereign over all visible and invisible human faculties (Khomeini, 2003, p. 41).

According to his explanation, *jihad al-nafs* is about maintaining the behavior of our ears, eyes, tongue, stomach, genitals, arms and legs. As well as all abilities that are spread under self-control as used by humans in seven areas of life. Including the center of imagination is a very important scope of *jihadu hawa'*, because thought and imagination are sovereign over all visible and invisible human abilities.

Similarly, when Khomeini interprets hadith, he does not delve into the chain of transmission (*sanad*) using the *Ilm Rijal al-Hadith* or *Jarh wa Ta'dil*, even though he mentions the complete *sanad*. This indicates that his approach is deeply rooted in linguistic analysis, rather

than adhering to the systematic method of hadith verification or *takhrij al-hadith*. His method focuses on an in-depth exposition through a linguistic lens, thereby overlooking the traditional scholarly procedures of Hadith authentication.

Sociological Perspective

The understanding of Hadith offered by Rahman through a historical-sociological lens creates a new, dynamic, and creative discourse. This approach enables the moral ideals of the Prophet's Sunnah to be progressively realized in the diverse phenomena and social issues of contemporary life, thus transforming hadith from a static text into a living *sunnah* (Muhammad et al., 2021, pp. 85–98). Through this historical-sociological approach, hadith becomes dynamic, capable of meeting the evolving legal needs of society.

This perspective has led Rahman to be viewed differently from traditionalist and modernist scholars such as Mariam Jamila of Pakistan, who accused him of being influenced by Western Orientalism. However, in one of his book chapters discussing his religious thought, Rahman himself opposed the Orientalist views of modern Muslim scholars, highlighting the sharp contrast between his approach and that of his critics (Ade Mela & Davidra, 2022, p. 31). Apart from Fazlur Rahman's theory regarding a sociological approach, there are other definitions regarding this matter.

The sociological approach is the second method in hermeneutics for understanding religious texts, particularly hadith, which is interconnected with social. By employing a sociological perspective, the analysis of hadith not only focuses on its meaning but also considers the social context that influences the understanding and application of religious teachings (Seebohm, 2004, p. 116).

When applied to hadith, this approach opens the door to understanding the dynamics between individuals and society within an Islamic context, providing a deep social dimension to the interpretation of religious texts. For instance, examining Hadith about envy (*hasad*) and its impact on human morality is a study that falls under the realm of sociology. Example interpret of hadith from Khomeini as bellow:

بالسند المتصل إلى محمد بن يعقوب عن علي بن إبراهيم، عن محمد بن عيسى عن يونس عن داود الرقي قال: قال أبو عبد الله عليه السلام: قال الله عز وجل لموسى عليه السلام: يا بن عمران لا تحسدن الناس على ما آتيتهم من فضلي ولا تمدن عينيك إلى ذلك ولا تتبعه نفسك، فإن الحاسد ساخط لنعمتي ضاد لقسمي الذي قسمت بين عبادي، ومن يك كذلك فلست منه وليس مني

Muhammad Ibn Ya'qub (al-Kulayni), from 'Ali ibn Ibrahim, from Muhammad ibn 'Isa, from Yunus, from Dawud al-Raqqi, who reports from Abu 'Abdillah (Imam al-Sadiq) (A) that the Apostle of God (S) said that God Almighty addressed Musa ibn 'Imran (A) thus: "O son of 'Imran, never be envious of people concerning the favors I have conferred on them by my grace, do not glower at them, and do not succumb to your (envious) self. Indeed, the envious man is indignant at the bestowal of My favor, and contests My apportioning of gifts among my creatures. Whosoever is such, he neither belongs to me nor do I belong to him.

Khomeini's Interpretation to This Hadith about Envy or Hasad

Verbally, he may declare his belief in the doctrine of Divine Justice. But his declaration is mere words; for the belief in the justness of God is contrary to envy. If you deem Him just, then consider His ordainment to be just too, for the hadith says expressly that the envious man is resentful at God's apportioning of gifts among His creatures and indignant at the favors conferred by Him. In accordance with the divine instincts inherent in him, man by nature is a lover of justice. Modesty and reverence before

justice and hatred and rebellion before injustice are rooted in his nature. However, if an opposite attitude is observed, it is because of a defect in his premises. If he is indignant at the advantages enjoyed by others and is contentious about the divine apportioning of bounties, it is on account of the fact that he does not consider it as just, but, God forbid, regards it as unjust and cruel. It is not because he considers the Divine apportioning as just and is yet resentful of it. It is not that he considers the Divine plan to be a perfect system and absolutely good and yet is displeased with it (Khomeini, 2003, p. 125).

In his interpretation of the hadith on envy (*hasad*), there is a correlation with social. Khomeini emphasizes that genuine belief in Divine Justice is incompatible with envy. He argues that while one might verbally affirm God's justness, true faith in this doctrine contradicts feelings of envy. Khomeini highlights that envy signifies resentment towards God's distribution of gifts and blessings, implying a perception of injustice. According to him, humans inherently possess a love for justice and a disdain for injustice. When individuals display envy, it indicates a flawed understanding, as they do not perceive God's apportioning as fair. Thus, Khomeini concludes that recognizing and accepting Divine Justice in its true sense eradicates envy, aligning one's inner disposition with the inherent love for justice.

Anthropological Perspective

In the anthropological approach, there are three main perspectives for observing social and cultural phenomena. First, there is the perspective that focuses on the analysis of society and culture. Second, there is a perspective that emphasizes the factor of time, encompassing diachronic aspects (the historical process from the past to the present), synchronic aspects (analysis at a specific point in time), and interactionist aspects (understanding the interaction between the

past and the present). Lastly, there is the perspective of constellation theories, which involves the integration of the two previous perspectives (Ihromi, 2006, p. 61).

In other words, this approach includes understanding society and culture in terms of the dimension of time, as well as applying various theories to investigate and elaborate on social and cultural phenomena, whether in the form of texts or otherwise. An example of the anthropological cultural approach is the researcher examining the customary practices that have become a cultural tradition in Indonesia, such as *mudik* returning to one's hometown during *eid al-fitr* and the act of seeking forgiveness (*sungkeman*) during *Syawalan*, referring to the hadith:

حدثنا عبد الله بن محمد: حدثنا هشام: أخبرنا معمر، عن الزهري، عن أبي سلمة، عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: (من كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليصل رحمه، ومن كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت)
رواه بخاري

Abdullah bin Muhammad narrated to us: Hisham told us: Ma'mar informed us from Al-Zuhri, from Abu Salama, from Abu Huraira, may Allah be pleased with him, from the Prophet, peace be upon him, who said: "Whoever believes in Allah and the Last Day, let him honor his guest. And whoever believes in Allah and the Last Day, let him maintain his ties of kinship. And whoever believes in Allah and the Last Day, let him speak good or remain silent."
(Narrated by Bukhari)

The formation of culture and legal behavior is influenced by several factors, which can be explained through the approach of legal anthropology and cultural anthropology, as discussed in the preceding text (Karimullah, 2021, p. 73). The essence of the values associated with *mudik* (returning to one's hometown) for the purpose of maintaining

kinship ties (*silaturrahmi*) and seeking forgiveness aligns perfectly with Islamic teachings. This hadith underscores the importance of hospitality, familial relationships, and thoughtful speech, reflecting the core values promoted by the tradition of mudik during festive occasions such as *eid al-fitr* (Arribathi & Aini, 2018, p. 52). Thus, from this hadith, when viewed from the perspective of cultural anthropology, the practice of returning to one's hometown during *eid al-fitr* aims to strengthen family ties. This purpose aligns with the essence of the hadith.

Perspective of Psychology/Psychoanalysis

Psychology is the science that studies mental life, encompassing thoughts, feelings, sensations, tendencies, desires, memories, and emotions. It examines human behavior in terms of actions, words, visible movements, and various aspects of human activity during interactions with society (Zaghlul & Handawi, 2014, p. 28). It is the study that employs internal observation, or, in other words, an individual's observation of their own mental processes (AJusmani, 1993, p. 10). scholars who engage in this scientific deduction and the study of behavior do so experimentally, without relying on theory from Quran or the *sunnah* (Valsiner & Connolly, 2003, p. 512).

Psychotherapy is a combination of two sentences. The word "psycho" means soul or mind, and the word "therapy" means treatment or healing. Therefore, psychotherapy is the treatment of the mind or soul (Amin, 2010, p. 186). In addition, according to the terms used in the common scientific dictionary, psychotherapy means attempting to heal psychologically through offering advice (Partanto & Al Barry, 1994, p. 638). There are two terms frequently used by counselors when providing treatment or therapy to clients: therapy and psychotherapy. According to Andy Mapier, therapy is a corrective or healing process, often used in the medical field. Sometimes, the term therapy is used interchangeably

with counseling and psychotherapy (Mappiare, 2006, p. 334).

Psychotherapy can also be described as a form of treatment, specifically the treatment and care of psychological disorders through psychological methods (Rahayu, 2009, p. 191). Another concept of psychotherapy is the psychological attempt to address psychological disorders by adapting to and internalizing correct values. This process can also be facilitated by another person who guides the patient to adhere to these correct values (Ramayulis, 2007, p. 170). One of the studies is Psychosomatics, which is a condition that makes the sufferer experience pain or impaired body function that is influenced and exacerbated by a problematic mental state.

Psychosomatic refers to the relationship between a person's mental or emotional condition and the physical symptoms they experience. This term is used to indicate that psychological or emotional conditions can affect an individual's physical health (Grinker & Grinker, 1973, pp. 13–18). In the contemporary approach through psychological methods, the researcher examines Fazlur Rahman's interpretation of the hadith of the Prophet, which speaks about the prohibition of keeping talismans, whether in the form of verbal expressions or physical objects, and avoiding envious glances towards friends, known as the 'evil eye' (Ain). Rahman relates this to the phenomenon of psychosomatic disorders with text of hadith as below:

وحدثنا عبد الله بن عبد الرحمن الدارمي وحجاج بن الشاعر وأحمد بن خراش (قال عبد الله: أخبرنا. وقال الآخرون: حدثنا) مسلم بن إبراهيم. وقال: حدثنا وهيب عن ابن طاوس، عن أبيه، عن ابن عباس، عن النبي صلى الله عليه وسلم قال "العين حق. ولو كان شيء سابق القدر سبقته العين وإذا استغسلتم فاغسلوا" (رواه مسلم)

Abdullah bin Abdul Rahman al-Darimi, Hajjaj bin Sha'ir, and Ahmad bin Khirash (Abdullah said: "He informed us," and the others said: "He narrated to us") from Muslim bin Ibrahim, who

said: Wahib narrated to us from Ibn Tawus, from his father, from Ibn Abbas, that the Prophet (peace be upon him) said, "The evil eye is real. If anything were to overtake the divine decree, it would be the evil eye. If you are asked to wash (as a remedy for it), then do so" (Narrated by Muslim).

Fazlurrahman commentary on this Hadith

Excessive worry makes for physical illness in a person, according to a tradition that notes the psychosomatic phenomenon of illness. Although we find examples of treatment of illness through amulets and prayers, it is severely restrained. It is reported that the Prophet had at first forbidden all amulets for fear they contained certain words that compromised the rigorous monotheism of the Qur'an by invoking spirits and other powers. Subsequently, he allowed their use but only if their contents were in accordance with the teaching of the Qur'an and preferably based upon Qur'anic prayers. It is said that he allowed prayer-healing for bites of poisonous animals and for the "evil eye." Belief in the evil eye is very common among the masses in Muslim countries, indeed, in the entire East, and even some well-educated people think it affects adversely the person hit by it. In order to ward off the effects of the evil eye, women particularly say "ma Sya Allah whatever God will," meaning God can create great abilities and beautiful figures, and therefore, for example, a beautiful child or an extraordinarily able person will be protected by God from the evil eye. A person whose evil eye affects another person adversely is supposed to look upon the latter with jealousy; it is the "jealous eye" that so hits (Rahman, 1998, p. 34).

In this statement, Fazlur Rahman does not discuss at all the sanad or the quality of the hadith he uses. Instead, he connects excessive worry and 'ain disease with psychological illnesses that are then related to psychosomatics and lead to physical illness. Fazlur Rahman also

explains the effects of the evil eye. As this disease is categorized as a psychological disease that leads to physical illness (psychomatics) and has been examined for its reality and truth in contemporary research and studies (Azqia, 2021, p. 409). As for the call to avoid the disease of 'Ain, the Prophet gave an example to say "masya Allah" every time his people were amazed at something so that there would be no disease of 'Ain towards someone who was admired even though there was no envy and jealousy in his heart.

Perspective of Science

The scientific approach in understanding or scientifically proving the text of the Qur'an and Hadith has been implemented by previous Muslim scholars. Sains Al-Qur'an Theory in Arabic is called by *I'jaz Ilmy* (Ibn Mandzur, 2009, pp. 2816–2817). *I'jaz Ilmy* is composed of two words: *I'jaz* and *Ilmy*, with *I'jaz* coming from the word 'Ain Jim Dzai ('ajaza), with an additional *alif*, becoming *A'jaza-Yu'jizu: I'Jazan (i'jaz)* (Hamsi, 1980, p. 7). In the sense of power and excellence, it means the impossibility of human beings to do exactly like him (God). Terms from *i'jaz* are an amazing thing that Allah dropped in the hands of the prophetic suiter, in accordance with His will, as a confirmation of his claim, coupled with a challenge, without opposing it, in the time of the appointment (Al-Mushlih, 2008, p. 24). Referring to this word, the second word is *Ilmy*, the meaning is science. The origin of this word comes from the words 'ain, lam, and mim, which means the opposite of ignorance and is one of the attributes of God, the Almighty, the All-Knowing (Ibn Mandzur, 2009, p. 3082).

If the two words *i'jaz* and *Ilmy* are combined in a single sentence, then the meaning will reach another intended meaning. In terms of language, it means to be behind and ahead in perceiving information at the level of theoretical and scientific knowledge (Muhammad, 2011, p.

21). The miracle of science is the extraction of wisdom and understanding of wisdom from the verses of the Qur'an and the Sunnah of the Prophet, which point to the knowledge of the universe and its creatures, living and non-living things, with the aim of believing in God and believing that He is the Creator with the perfection of His attributes and actions.

I'jaz Ilmy is different from *Tafseer Ilmy* (Najjar, 2012, p. 77). It is known that *Tafseer Ilmy* (Scientific Interpretation) is revealing the meaning of the verse based on proven theories of cosmic science. But *i'jaz ilmy* (scientific miracle) is recounting to the Qur'an or hadith a fact that has recently been proven through experimental science and proved impossible for humans to understand at the time of the Prophet (Al-Zandani, 2008, p. 24).

The scientific approach is as explained as the previous definition that analyzes as well as scientifically proves the text of the Qur'an and the hadith. In the example of the contemporary science approach to hadith, researchers take from the thoughts of Fazlur Rahman, who interpreted and analyzed a hadith about honey that explained its efficacy for the health of the body. Text of hadith as below:

حدثنا محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن قتادة عن أبي المتوكل عن أبي سعيد قال جاء رجل إلى النبي صلى الله عليه وسلم فقال إن أخي استطلق بطنه فقال اسقه عسلا فسقاه ثم جاء فقال يا رسول الله قد سقيته عسلا فلم يزد إلا استطلاقا فقال رسول الله صلى الله عليه وسلم اسقه عسلا فسقاه ثم جاءه فقال يا رسول الله قد سقيته عسلا فلم يزد إلا استطلاقا قال فقال رسول الله صلى الله عليه وسلم صدق الله وكذب بطن أخيك اسقه عسلا فسقاه عسلا فبرأ قال أبو عيسى هذا حديث حسن صحيح

Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, from Qatadah, from Abu al-Mutawakkil, from Abu Sa'id, who said: A man came to the Prophet (peace be upon him) and said, "My brother's stomach is loose." The Prophet (peace be upon him) said, "Give him honey to drink." So he gave

him honey, and then he came back and said, "O Messenger of Allah, I gave him honey, but it only made his condition worse." The Prophet (peace be upon him) said, "Give him honey to drink." So he gave him honey, and then he came back and said, "O Messenger of Allah, I gave him honey, but it only made his condition worse." The Prophet (peace be upon him) said, "Allah has spoken the truth, and your brother's stomach has lied. Give him honey to drink." So he gave him honey again, and he was cured.

In this statement, Fazlur Rahman talks about the traditions recorded on the Prophet's approval of the use of honey as part of traditional Arab medicine. While medical traditions indicate the Prophet's potential approval of the medicinal practices of the Arab society of the time, it needs to be recognized that over time such traditions may undergo expansion and lose their authenticity. And his statement as below:

The report about honey is based on Qur'an 16:69, where honey is mentioned as a health-restoring food, and on certain hadiths. Finally, it is quite possible that at least some of the medical hadith attributed to the Prophet represent his approval of the customary medicine of the Arabs, but there can be little doubt that as time went on, such hadith multiplied beyond any credible limits (Rahman, 1998, p. 33).

As in previous research on scientific insights that honey has a high content of nutrients and natural antioxidants, it can attract the attention of medical research along with modern hadith scholars (Islami, 2022, pp. 503–523). However, the interpretation and understanding of the hadith about honey need to take into account the historical and cultural context to avoid misinterpretation. Because there are some cases in which someone who is not suitable for the use of honey can be dangerous, such as given to newborn babies, etc.

Conclusion

The results of the study concluded that hermeneutics of hadith can be used in understanding hadith, although it is still within the scope of ta'wil and is not the main reference in understanding the text of the Prophet's hadith. Hermeneutics is seen as an explanatory tool for religious texts that can still be used with restrictions and conditions not to demonize religious values, but Islamic methods such as Syarhu Hadist in 'Ulumul Hadist remain the main reference in interpreting hadith texts. Hermeneutical method of hadith is still within the scope of being allowed to be used in understanding a hadith.

This method is quite interesting and has a wide range of discussions, especially contemporary issues. As this method discusses hadith in terms of linguistics, social science, cultural anthropology, psychoanalysis, and science. But it should be noted that hermeneutics is still within the scope of ta'wil as it is not the first reference in understanding a sacred text of the Qur'an or hadith of the prophet, because it is true that hermeneutics is just a tool for explaining the text, but before it is used as a method and theoretical approach that is considered quite effective and broad in scope.

There is still an Islamic method of interpreting a text and it is made specifically for studying the Qur'an called '*Ulumul Qur'an*', as for the hadith also with the title '*Ulumul Hadith*', as there are already many discussions that are more rooted and adapted to Islamic terms. In the end, the author recommends strengthening Islamic knowledge first before using this hermeneutic method which aims to prevent mistakes in understanding a hadith.

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