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THE USE OF MAJAZ IN HADITH TEXTS: A Systematic Literature Review of Contextual Interpretation and Linguistic Analysis

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Abstract

The use of *majaz* (figurative language) in hadith texts has long been recognized as an important element in understanding the linguistic depth

and contextual meaning of the Prophet Muhammad's sayings. However, studies on this topic have generally focused on *majaz* within theoretical or semantic discourse, without providing a systematic mapping of its methodological role and socio-religious implications. This study aims to fill this gap by employing a Systematic Literature Review (SLR) method following the PRISMA protocol, examining 36 scholarly articles on *majaz* in hadith published between 2019 and 2025. The review focuses on publication trends, dominant methodological approaches, geographical distribution of research, and the implications of *majaz* for contextual interpretation and contemporary Muslim life. The findings reveal a significant increase in academic interest during the period 2021–2024, marked by a strong dominance of qualitative, linguistic, and contextual approaches, particularly those integrating *balaghah*, semantics, socio-historical analysis, and hermeneutics. *Majaz* is increasingly positioned not merely as a rhetorical device but as a substantive interpretive instrument with important implications for legal reasoning, ethical formation, and socio-religious construction. Nevertheless, a gap remains between the theoretical recognition of *majaz* and its application in religious practice, education, and public policy, largely influenced by the persistence of conservative literalist paradigms. This study offers both methodological and thematic novelty by systematically mapping the role of *majaz* in hadith studies and positioning it as a bridge between textual fidelity and contemporary relevance, thereby supporting the development of a more adaptive, interdisciplinary, and context-sensitive methodology in hadith scholarship.

Keywords: Balaghah, Contextual Interpretation, Linguistic Analysis, *Majaz*, Systematic Literature Review.

Abstrak

Penggunaan *majaz* (bahasa figuratif) dalam teks-teks hadis telah lama diakui sebagai unsur penting dalam memahami kedalaman linguistik dan makna kontekstual sabda Nabi Saw. Namun, kajian-kajian terhadapnya selalu fokus pada diskursus *majaz* yang menekankan pada aspek teoretis atau semantik, tanpa pemetaan yang sistematis terhadap peran metodologis dan implikasi sosio-keagamaannya. Penelitian ini bertujuan untuk mengisi celah tersebut dengan menerapkan metode *Systematic*

Literature Review (SLR) yang mengikuti protokol PRISMA, terhadap 36 artikel ilmiah tentang majaz dalam hadis yang dipublikasikan antara tahun 2019–2025. Kajian ini berfokus pada tren publikasi, pendekatan metodologis yang dominan, distribusi geografis penelitian, serta implikasi majaz terhadap penafsiran kontekstual dan kehidupan Muslim kontemporer. Hasil penelitian menunjukkan adanya peningkatan signifikan minat akademik pada periode 2021–2024, dengan dominasi kuat pendekatan kualitatif, linguistik, dan kontekstual, terutama yang mengintegrasikan balaghah, semantik, analisis sosio-historis, dan hermeneutika. *Majaz* semakin diposisikan bukan sekadar sebagai perangkat retorika, melainkan sebagai instrumen penafsiran substantif yang memiliki implikasi penting terhadap penalaran hukum, pembentukan etika, dan konstruksi sosial-keagamaan. Meskipun demikian, masih terdapat kesenjangan antara pengakuan teoretis terhadap *majaz* dan penerapannya dalam praktik keagamaan, pendidikan, dan kebijakan publik, yang sebagian besar dipengaruhi oleh kuatnya paradigma literalistik-konservatif. Studi ini memberikan kebaruan metodologis dan tematik dengan memetakan secara sistematis peran *majaz* dalam studi hadis, serta menempatkannya sebagai penghubung antara kesetiaan terhadap teks dan relevansinya terhadap konteks kontemporer, sehingga mendukung pengembangan metodologi kajian hadis yang lebih adaptif, interdisipliner, dan peka terhadap konteks.

Kata kunci: Balaghah, Penafsiran Kontekstual, Analisis Linguistik, Majaz, Tinjauan Literatur Sistematis.

Introduction

The study of the use of *majaz* in hadith texts is an important field in Islamic studies, particularly in the context of linguistic interpretation and understanding of religious meaning. A number of previous studies have shown that *majazi* expressions in hadith and the Qur'an are often crucial points in the interpretation process. The integration of *balaghah* and Islamic sciences such as *ushul fiqh* (Nasir, 2024). Some hadiths contain figurative expressions that can lead to misunderstandings if interpreted literally, and support contextual understanding as explained by Ibn Qutaybah and Yusuf al-Qaradhawi (A'yun and Perbawati, 2022). To fully understand the meaning of sacred texts, mastery of the science of reality and metaphor is essential (Andre Bahrudin et al.,

2022) and (Masyhadi, 2023). The Qur'anic style of language, including the use of *haqiqah* and *majaz*, is a linguistic expression that enriches the meaning of the text (Wilda Tamimatul Muna and Muhammad Nuruddin, 2024). However, there is still little research that systematically maps how *majaz* is used in hadith and how context and linguistic aspects influence its interpretation. Most previous studies have focused more on theoretical and semantic analysis, such as classification and methods of interpreting hadith texts, without linking them to the social dimensions of people's lives. In fact, the use of *majaz* in hadiths not only functions as a stylistic device, but also as a means of conveying moral, ethical, and social norms that help shape the mindset, values, and behaviour of Muslim communities. Hadiths that use metaphorical language to explain abstract concepts such as knowledge, charity, and moral virtue have a rhetorical power that can instil social values in everyday life (Siregar, 2024) and (Wulandari and Muhid, 2022). Furthermore, understanding *majaz* can also have implications for legal decisions and social behaviour, such as in the use of figurative language in divorce law or certain religious practices (Zidan Hanafi and Ahsan, 2024). Therefore, this study was conducted to address this gap by applying the Systematic Literature Review (SLR) method to collect and analyse studies related to the use of *majaz* in hadith, with a focus on contextual interpretation and linguistic analysis to explain the role of *majaz* in the socio-religious construction of contemporary Muslim societies.

The next subchapter will discuss Theoretical Concepts and the Scope of *Majaz* in Hadith Studies. The main focus is on the Relationship between *haqiqah*, *majaz*, and *ta'wil* in Classical Arabic Texts. These linguistic concepts are studied integrally through the approach of *bala'ghah* and related Islamic sciences (such as *ushul al-fiqh* and *tafsir*) to understand the Qur'an and Hadith. This section is important for reviewing controversial views such as Ibn Taymiyyah's rejection of the meaning of *majaz* in understanding the Qur'an and Hadith (Rahmi et al., 2021), as well as the responses of religious scholars to his views. Next, we will discuss *majaz* in Hadith: Classification and Linguistic Functions, including the identification and classification of various types of *majaz*. Analysis of the functions of *majaz* is also important, such as its function to emphasise the use of relevant *majazi* meanings in explaining something clearly and conveying figurative meanings with sentences that are more concise than their basic meanings, as concluded in the study (Azizah and Marfina, 2023).

Next, the research will focus on the core issue, namely the Interpretive Approach to *Majazi* Hadith: Contextual and Linguistic. The first subsection, Linguistic Analysis (*balaghah*) in *Majazi* Hadith, will explore studies that use a linguistic approach to understand hadith, including linguistic analysis, the distinction between *haqiqi* and *majazi* hadith, and the exploration of *asbab al-wurud* (Wulandari and Muhid, 2022). This section will also compare the views of figures such as Ali Mustafa Ya'qub and Arifuddin Ahmad, who have different perspectives in interpreting the literal and figurative meanings of the Prophet's hadith (Irwansya and Taufikquraman, 2023). This is important because the text of the Prophet's hadith, which contains figurative language, has the potential to cause misunderstanding if interpreted literally (A'yun and Perbawati, 2022).

Finally, we will discuss the implications of *majaz* in law and socio-religious constructs. This section will review studies on *majaz* and its implications in Fiqh law, such as the use of figurative language in divorce law, where in the Syafi'i school of thought, a divorce pronounced by a husband using figurative language is considered valid (Zidan Hanafi and Ahsan, 2024). In addition, *majaz* will also be analysed as a means of conveying moral messages and social values, by reviewing findings that hadiths about education often use profound metaphors to explain abstract concepts (Siregar, 2024), and how figurative language contains elements of education, advice, and traditional values (Rosliah Kiting et al., 2022).

A number of previous studies have highlighted the importance of understanding *majaz* in Islamic texts, particularly the Qur'an and hadith, through various linguistic and contextual approaches. The study of the concepts of *haqiqah*, *majaz*, and *ta'wil* in classical Arabic texts needs to be conducted integrally with an approach based on *balaghah* and Islamic disciplines such as *ushul fiqh* and *tafsir*, because all three are key to understanding the deeper meaning of religious texts (Nasir, 2024). Hadiths containing figurative expressions and indicating that literal interpretations can lead to misunderstandings (A'yun and Perbawati, 2022). They support the opinion of Ibn Qutaybah and Yusuf al-Qaradhawi, who accept the existence of metaphorical meanings in hadith and reject the view that rejects them (Irwansya and Taufikquraman, 2023) adding the perspectives of contemporary figures, namely Ali Mustafa Ya'qub and Arifuddin Ahmad, who show different views on examining the literal and metaphorical meanings in the Prophet's hadith. In a broader context, Ibn Taymiyyah's criticism of the metaphorical meaning in

the hadith and the Qur'an and the scholars' response to his views (Rahmi et al., 2021). These studies provide a strong theoretical foundation and underline the importance of systematic exploration of *majaz* in hadith through linguistic and contextual approaches in order to understand the Prophet's words with a comprehensive approach that takes context into consideration.

The study addresses a fundamental problem related to the difficulty of accurately interpreting *majaz* in hadith texts, particularly in aligning practical understanding with appropriate linguistic and interpretative approaches. Several studies indicate that *majazi* expressions in hadith are often misunderstood if interpreted literally without considering the context. The texts of the Prophet's hadith have the potential to cause misunderstanding if interpreted literally, so an approach that accommodates *majaz* meanings is important in preventing misinterpretation (A'yun and Perbawati, 2022). The relationship between *haqiqah*, *majaz*, and *ta'wil* in the study of classical Arabic texts, which requires in-depth analysis through the sciences of *balaghah* and *ushul fiqh* in order to gain a complete understanding (Nasir, 2024). Another challenge lies in the diversity of scholars views on the legality of *majaz*, noting that 'Ibn Taymiyyah's thinking rejects the meaning of *majaz* in understanding the Qur'an and hadith (Rahmi et al., 2021) thus opening up room for debate in the tradition of hadith interpretation. This situation shows that the main issue lies not only in the existence of *majaz* itself, but also in the appropriate methodology for analysing and interpreting it so as not to get caught up in rigid or deviant interpretations.

The focus of this study is to systematically examine the use of *majaz* in hadith texts with an emphasis on linguistic approaches and contextual interpretation. This study was conducted to explore and examine the various types of *majaz* found in the Prophet, as well as to understand how linguistic and cultural contexts influence the interpretation of these *majazi* meanings. Using the Systematic Literature Review method (SLR), This study also aims to compile findings from previous studies to present a comprehensive picture of the dynamics of figurative language use in hadith. In addition, this study is expected to provide added value in supporting the development of a more flexible and contextual methodology for interpreting hadith, while bridging the differences in perspective between textual and hermeneutic approaches in hadith studies.

This study makes a significant contribution to the field of hadith science by opening up new understanding of the importance of linguistic approaches and contextual interpretation in reading hadiths that contain elements of *majaz*. By reviewing various previous studies through a Systematic Literature Review (SLR) approach, this study highlights the need for sensitivity to the linguistic and cultural context, as well as the communicative intent of the Prophet in the use of *majazi* expressions. This is important to avoid errors in literal interpretation that could potentially lead to theological and practical misconceptions. Thus, this study encourages the development of a more integrative and contextual approach in hadith science, which is relevant to the needs of the times and in line with the principles of *maqashid syari'ah*.

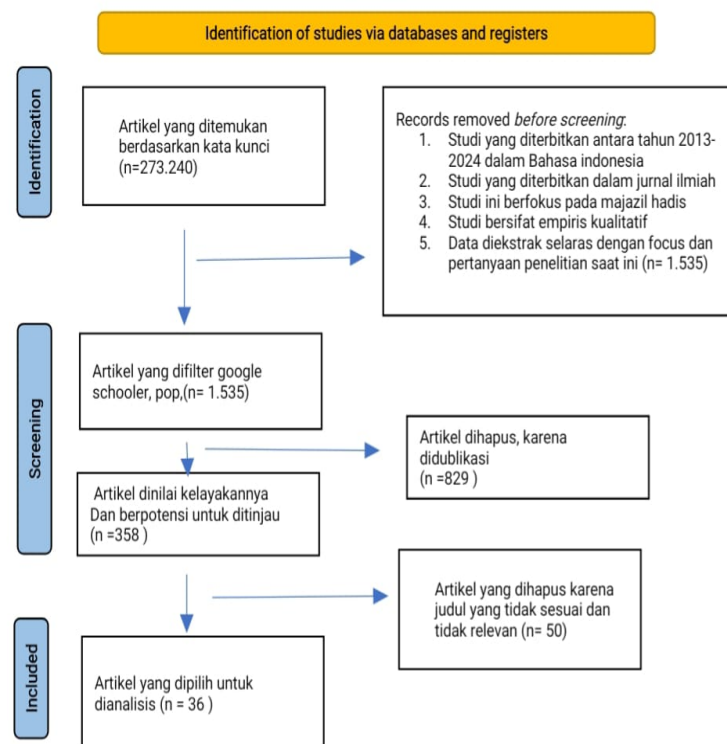
The study of the use of *majaz* in hadith texts is an important field in Islamic studies, particularly in the context of linguistic interpretation and understanding of religious meaning. A number of previous studies have shown that *majazi* expressions in hadith and the Qur'an are often crucial points in the interpretation process. The integration of *balaghah* and Islamic disciplines such as *ushul al-fiqh* and tafsir is key to understanding the concepts of *haqiqah*, *majaz*, and *ta'wil* in classical Arabic texts, including hadith (Nasir, 2024). However, systematic research tracing how *majaz* is used and understood in hadith is still very limited. Therefore, this study attempts to compile and analyse various relevant studies by applying a Systematic Literature Review (SLR) approach that follows the PRISMA protocol, with a focus on contextual interpretation and linguistic analysis of hadith texts.

Discussion

The Rise of Majazi Interpretation in Hadith Studies: Linguistic and Contextual Trends in Recent Scholarship

In a systematic analysis of 36 articles related to the use of *majaz* in hadith texts, there appears to be a trend of increasing academic interest in the last decade, especially from 2021 to 2024. Most of the articles (around 80%) were published between 2021 and 2024, with peaks in 2022 and 2024, contributing nine and eight publications respectively. This indicates a strong research trend towards linguistic and interpretative approaches in hadith studies. The focus of these articles is not limited to identifying *majaz* in hadith

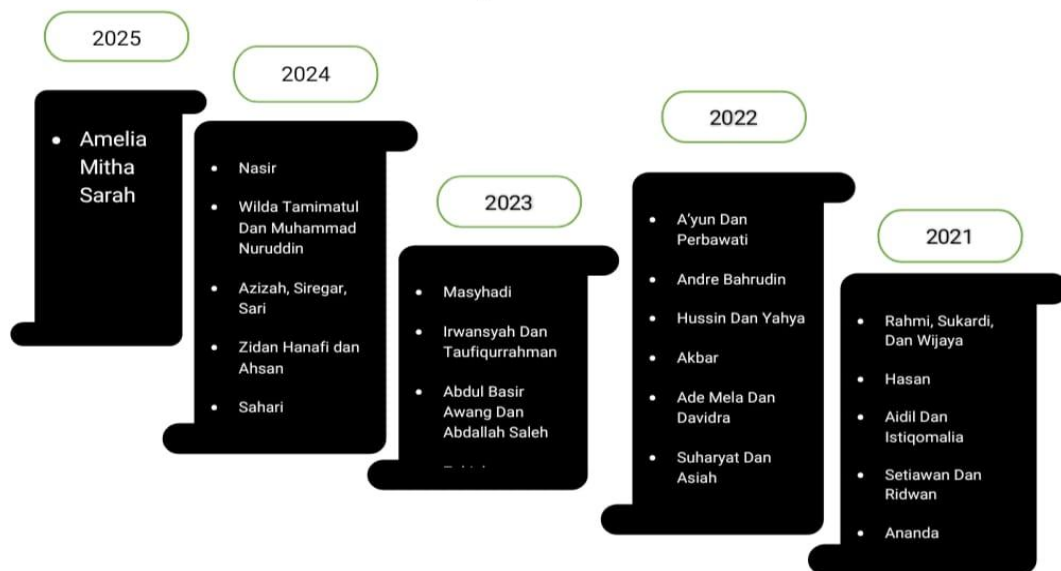
texts, but also extends to contextual analysis of *majazi* terms, their application in interpretation, and their relevance in understanding the normative message of hadith. Meanwhile, only one article was found in 2025, which took a contemporary approach to research by combining linguistic analysis, Arab culture, and scholars' interpretations of hadiths on the theme of the breath of fasting people (Amelia Mitha Sarah et al., 2025). Articles from previous years, such as 2021 and 2022, tend to emphasise classical figures and methods such as Ibn Taymiyyah or Fazlur Rahman, as well as socio-historical approaches in bridging the literal and figurative meanings of hadith.



Picture 1. Process Flow Diagram for Screening

This significant increase indicates a new methodological need in hadith studies that is more sensitive to linguistic approaches and contextual hermeneutics, in line with the complexity of modern reality. This trend indicates that the approach to *majazi* meaning is no longer seen as merely a rhetorical complement, but as an important element in opening up a more inclusive, accurate, and socially and historically relevant space for interpretation, published between 2021 and 2024, peaking in 2022 and 2024, contributing nine and eight publications respectively.

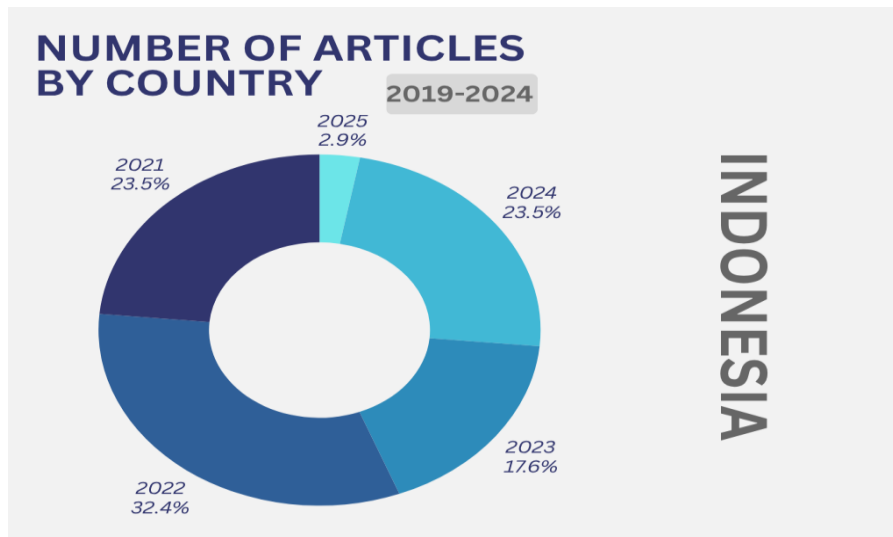
This indicates a strong research trend towards linguistic and interpretative approaches in hadith studies. The focus of these articles is not limited to identifying *majaz* in hadith texts, but also extends to contextual analysis of *majazi* terms, their application in tafsir, and their relevance in understanding the normative message of hadith. Meanwhile, only one article was found in 2025, which took a contemporary approach to research by combining linguistic analysis, Arab culture, and scholars' commentary on hadiths with the theme of the breath of people who are fasting (Amelia Mitha Sarah et al., 2025). Articles from previous years, such as 2021 and 2022, tend to emphasise classical figures and methods such as Ibn Taymiyyah or Fazlur Rahman, as well as socio-historical approaches in bridging the literal and figurative meanings of hadith.



Picture 2. Trends in Articles on the Use of *Majaz* in Hadith Texts: Contextual Interpretation and Linguistic Analysis – A Systematic Review (2019-2024).

An analysis of article publications by year shows an increasing trend in academic interest in the use of *majaz* in hadith texts, particularly in relation to contextual interpretation and linguistic analysis. The peak contribution occurred in 2024 with the highest number of publications, indicating that this issue is increasingly relevant in contemporary Islamic scientific discourse. An increase in publications was also seen from 2021 to 2023, reflecting a growing awareness of the need to study hadith more flexibly through a multidisciplinary approach, including linguistics, semantics, and hermeneutics. This trend shows that researchers are no longer fixated on a purely textual approach, but

are increasingly open to reading the figurative meaning (*majaz*) in hadith as a response to the need for contextual interpretation that is relevant to the developments of the times.

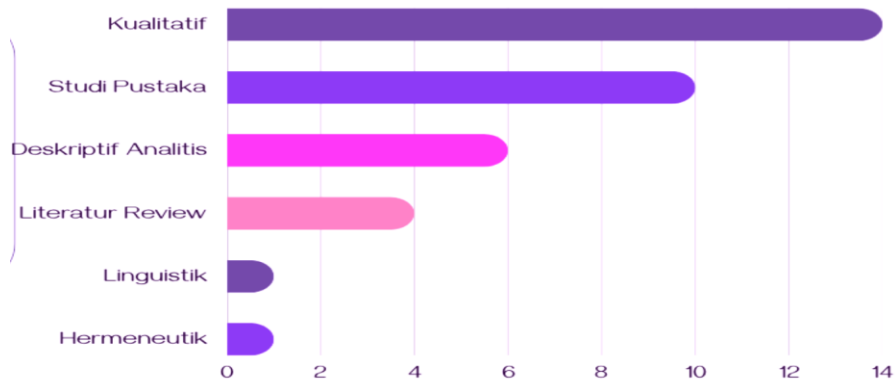


Picture 3. Number of Articles by Country

Analysis based on the country of origin of publications shows that all articles reviewed in this study originated from Indonesia, indicating the strong dominance of local academics in examining the theme of *majaz* usage in hadith texts. This reflects the high level of attention and concern of Indonesian Muslim scholars towards the development of hadith studies that are not only textual, but also contextual and linguistic. This trend indicates that Indonesia has become an important centre for the discourse on renewing the understanding of hadith through the metaphorical approach, both in terms of interpretation and linguistic approach. This trend also shows an academic drive to present an understanding of hadith that is in line with the social and cultural dynamics of contemporary Indonesian Muslim society.

An analysis of the methodologies used in 36 articles shows that qualitative approaches dominate significantly, with variations in methods such as literature studies, descriptive-analytical studies, literature reviews, and linguistic and hermeneutic approaches. The dominance of the qualitative approach reflects a trend in research themes that focus on deepening meaning, contextual interpretation, and analysis of language style in hadith texts, particularly in relation to the use of *majaz*. The selection of these methods indicates a tendency among researchers to explore the meaningful and

symbolic values in hadith more deeply than just literal understanding. Thus, the qualitative approach becomes the main methodological foundation in an effort to present a more contextual, reflective, and relevant understanding of hadith with the dynamics of contemporary Islamic scholarship and life.



Picture 4. Distribution of research methodology Use of *Majaz* in Hadith Texts: Contextual Interpretation and Linguistic Analysis Systematic Study Literature Review

The Dominance of Contextual and Linguistic Approaches

Based on a systematic review of 36 articles analysed, it was found that most studies on the use of *majaz* in hadith texts tend to adopt two dominant approaches, namely the contextual approach and the linguistic approach. Both are consistently used by researchers to dissect the non-literal (*majazi*) dimensions of meaning found in hadith.

1. Contextual Approach

The contextual approach views that the interpretation of hadith, especially those containing *majaz*, cannot be separated from the context of *maqal* (linguistic situation or text), *hal* (social circumstances or conditions), and *maqam* (purpose and audience). This approach considers the historical, social, cultural, and even psychological background behind the emergence of a saying of the Prophet. The importance of context in understanding the *majazi* meaning in hadith. In their study, hadiths containing phrases such as ‘the hand of Allah’ or ‘the human heart flips back and forth’ are examined within

the framework of the context of classical Arabic usage and the nuances of faith inherent in the time of the Prophet. They conclude that ignoring context can lead to rigid interpretations that deviate from the actual meaning (Rahmi et al., 2021). The sociolinguistic and cultural context of Arabic greatly determines the form and interpretation of *majaz*. He states that literal interpretation without understanding the context can lead to misunderstanding, especially in hadiths that refer to the attributes of Allah in anthropomorphic form (Khotimah Suryani, 2019).

2. Linguistic Approach

A linguistic approach is used to analyse the linguistic aspects of the wording of hadith, including the use of metaphors (*isti'arah*), *kinayah*, and *majaz mursal*. This research typically uses semantic, pragmatic, and *balaghah* analysis tools to interpret words or phrases that have multiple or indirect meanings. An example is classical *balaghah* theory to analyse *majaz isti'arah* in several hadiths of the Prophet. They show how forms of *isti'arah* (metaphor) function to convey deep spiritual meanings, such as in the hadith about 'a rusty heart' which actually refers to a person's spiritual condition, not physically (Wilda Tamimatul Muna and Muhammad Nuruddin, 2024). A semiotic approach with linguistics to trace non-literal signs in hadiths concerning natural phenomena and social life. They found that many hadiths are metaphorical in nature to teach moral and spiritual values through symbolic language (Dewi et al., 2021).

Majaz as a Medium for Multi-Level Interpretation

In a systematic review of contemporary hadith literature, it was found that *majaz* is not merely positioned as a rhetorical ornament, but as a strategic medium in revealing the deepest layers of meaning in hadith texts. Several articles show that the use of *majaz* aims to prevent contradictions with common sense and empirical reality, as well as to open up a broader and more symbolic interpretation of religious texts. The meaning of the word *qawwam* in Surah an-Nisa' verse 34 is often interpreted literally as legitimising male leadership over women. Through Abdullah Saeed's contextual hermeneutics approach, he shifts the meaning from domination to protection and responsibility, which is more in line with the spirit of justice in the current context. This approach is a concrete

example of how *majaz* functions as a contextual and progressive tool for reinterpretation (Zakiah 2023).

Linguistic analysis of hadith, particularly in distinguishing between literal and figurative meanings. They emphasise that a semantic linguistic approach is highly relevant in avoiding misunderstandings of hadith texts, especially in the case of difficult and symbolic words. Within this framework, *asbab al-wurud* also becomes an important instrument for strengthening contextual arguments regarding figurative meanings, so that interpretations are not detached from the situation and conditions in which the hadith was uttered (Wulandari and Muhid, 2022). From this data, it appears that the use of *majaz* in hadith has moved from merely identifying figurative forms to playing a strategic role in deconstructing and rebuilding the meaning of hadith in a manner that is more adaptive to the developments of the times. This strengthens the position of *majaz* not only in linguistic studies, but also in the dynamics of hadith methodology that is more reflective and responsive to the contemporary socio-religious context.

The Application of Majaz in the Practical Realm of Religion Remains Limited

Although literature shows that the use of *majaz* in hadith texts has an important contribution in enriching contextual and linguistic understanding of meaning, its application in the practical realm of religion is still limited. Much religious understanding at the community and religious institution levels is still dominated by a literal approach to hadith texts, which ignores the figurative and symbolic dimensions inherent in the Prophet's language. This is evident in the lack of efforts to contextualise the meaning of hadith in fatwas, religious teaching, or Islamic social policies that are responsive to the developments of the times. This tendency is reinforced by the still strong conservative textual paradigm that shows resistance among some scholars to the *majazi* approach because it is considered to obscure the original meaning of the text (Rahmi et al., 2021). The *majaz* approach is able to elaborate on the complex meaning of the hadith so that it is simpler to understand and apply in a relevant manner in the context of the lives of today's people (A'yun and Perbawati, 2022) and (Amelia Mitha Sarah et al., 2025).

This gap between theoretical recognition and practical application indicates a methodological tension in contemporary hadith studies. On the one hand, linguistic and

hermeneutical studies increasingly acknowledge that the Prophet's language often employs metaphor, symbolism, and cultural expressions rooted in the socio-historical context of seventh-century Arabia. On the other hand, the institutionalisation of religious understanding, particularly in *da'wah* practices, formal religious education, and legal reasoning, tends to prioritise textual certainty and normative stability over interpretive flexibility. As a result, the richness of *majazi* meanings is frequently underutilised in shaping religious discourse that is sensitive to changing social realities.

Furthermore, the reluctance to adopt a *majaz* based interpretive approach is often driven by concerns over epistemological authority and doctrinal boundaries. Some scholars fear that recognising figurative meanings may open the door to excessive subjectivity or relativism in interpreting hadith texts. However, such concerns often overlook the fact that classical Islamic scholarship itself has long engaged with figurative language, as evidenced in the works of *balaghah*, *uṣul al-fiqh*, and classical hadith commentaries. Thus, the *majazi* approach should not be seen as a deviation from tradition, but rather as a continuation and contextualisation of established interpretive practices within Islamic intellectual history.

In the context of contemporary society, the relevance of *majaz* becomes increasingly significant. Modern social, cultural, and technological developments present realities that differ markedly from those of the prophetic era, requiring interpretive frameworks capable of bridging textual meaning with lived experience. By uncovering the symbolic and metaphorical layers of hadith texts, the *majaz* approach enables scholars and practitioners to formulate ethical guidance that remains faithful to the normative spirit of the Prophet's teachings while being responsive to present day challenges. This approach not only enriches academic discourse but also offers practical implications for religious guidance that is more inclusive, adaptive, and socially grounded.

Consequently, strengthening the integration of *majaz* into applied religious discourse, such as fatwas, religious education curricula, and Islamic public policy, constitutes an important agenda for future hadith studies. Doing so requires methodological clarity, linguistic competence, and a balanced hermeneutical framework that combines textual fidelity with contextual awareness. In this way, *majaz* can function

not merely as a rhetorical device, but as a meaningful interpretive tool that enhances the relevance and transformative potential of hadith in contemporary Muslim life.

Systematic Contributions to the Methodology of Hadith Science

A systematic review of the various studies in this file shows a significant contribution to strengthening the methodology of hadith science, particularly in the context of developing linguistic and contextual approaches. The majority of the studies reviewed used library research, descriptive-qualitative, and linguistic analysis approaches, which led to a deeper understanding of the language structure and figurative meanings (*majaz*) in hadith. Contributions to the methodology of hadith science through the strengthening of linguistic analysis as the main instrument in uncovering the meaning of hadith (Wulandari and Muhid, 2022). These studies highlight the importance of linguistic tools such as *balaghah*, semantics, and stylistic analysis in identifying implicit messages in the wording of hadiths, especially those containing metaphorical, *kinayah*, and hyperbole elements (A'yun and Perbawati, 2022) and (Sakti, 2017).

The scope of the methodology of hadith science emphasises the importance of understanding the socio-historical background of hadith. This approach enriches the discipline of hadith with a hermeneutic perspective, which allows for a reinterpretation of hadiths that appear contradictory or difficult to accept in the current context (Rahmi et al. 2021) and (Irwansya and Taufikquraman, 2023). The integration of *balaghah*, *ushul fiqh*, and *tafsir* as methodological tools in understanding the use of *haqiqah* and *majaz*. This contribution is very important in forming an interdisciplinary and holistic methodological framework for hadith (Nasir, 2024) and (Wilda Tamimatul Muna and Muhammad Nuruddin, 2024).

The most significant novelty in this study is the integration of the systematic literature review (SLR) methodology to comprehensively map and analyse the role of *majaz* in hadith from linguistic aspects to contemporary socio-religious implications. This novelty stems from the criticism that most previous studies have focused more on theoretical and semantic analysis, such as classification and methods of interpreting hadith texts, without linking them to the social dimensions of people's lives. To fill this gap, this study attempts to address these challenges through two dimensions of novelty.

First, methodological novelty, namely the use of SLR to conduct a systematic analysis, because there are still few studies that systematically map how *majaz* is used in hadith and how context and linguistic aspects influence its interpretation. Through SLR, this study aims to 'compile findings from previous studies to present a comprehensive picture of the dynamics of figurative language use in hadith and support the development of a more flexible and contextual methodology for interpreting hadith. Second, thematic novelty, namely making the role of *majaz* in socio-religious construction the central focus. This study shows that the use of *majaz* in hadiths not only functions as a style of language, but also as a means of conveying moral, ethical, and social norms that help shape the mindset, values, and behaviour of Muslim communities, especially in hadiths that use metaphors to explain abstract concepts (Siregar, 2024). In addition, this SLR will systematically analyse how understanding *majaz* can have implications for legal decisions and social behaviour, such as in the use of figurative language in divorce law or certain religious practices (Zidan Hanafi and Ahsan, 2024). Thus bridging the linguistic analysis of hadith with the study *ushul fiqh* (Nasir, 2024) and contemporary interpretation of hadith.

In general, the results of this systematic study show that the methodology of hadith science is now undergoing a transformation towards a more adaptive, critical, and multidisciplinary approach. The *majaz* approach is not only seen as a linguistic aspect, but also as a method of religious understanding that is able to bridge the normative message of Islam with contemporary social realities. Thus, this systematic contribution strengthens the position of hadith methodology as a discipline that is not only normative and historical, but also dynamic and contextual in responding to the challenges of the times.

Beyond its substantive findings, this systematic review also demonstrates a significant methodological contribution to the development of hadith studies, particularly through the reinforcement of linguistic analysis as a core interpretive instrument. The dominance of library-based, descriptive-qualitative, and linguistic approaches in the reviewed studies indicates a growing awareness that the meaning of hadith cannot be fully captured through literal reading alone. By employing tools from *balaghah*, semantics, and stylistic analysis, these studies succeed in uncovering implicit meanings embedded in metaphorical (*majaz*), allusive (*kinayah*), and hyperbolic expressions within hadith texts. Such methodological orientations not only deepen textual comprehension but also

reposition language as a central gateway for accessing the normative and ethical dimensions of prophetic traditions.

At the same time, the emphasis on socio-historical context further enriches the methodological scope of hadith science by introducing a hermeneutical sensitivity that bridges text and reality. Several studies underline the importance of understanding the cultural, social, and historical background of hadith narration as a means to reinterpret texts that appear problematic or difficult to reconcile with contemporary contexts. The integration of *balaghah*, *uṣul al-fiqh*, and *tafsir* as complementary methodological tools in analysing the relationship between *ḥaqiqah* and *majaz* represents a crucial step toward a more interdisciplinary and holistic framework for hadith interpretation. This synthesis allows hadith studies to move beyond rigid dichotomies between literal and figurative meanings, offering instead a dynamic interpretive model that accommodates textual fidelity and contextual relevance.

Conclusion

The findings of this study reveal a clear shift from literal and textual readings of hadith toward more integrative approaches that combine *balaghah*, semantics, socio-historical analysis, and hermeneutics in order to uncover the communicative intent and normative spirit of the Prophet's language. By mapping trends, methodologies, and thematic focuses in recent scholarship, this study affirms that *majaz* functions not merely as a rhetorical device, but as a substantive interpretive instrument with significant implications for legal reasoning, ethical formation, and socio-religious construction within Muslim societies. At the same time, this review highlights a persistent gap between the theoretical recognition of *majaz* and its practical application in religious practice, education, and public policy, a gap largely shaped by the dominance of conservative literalist paradigms. These findings offer methodological novelty by positioning *majaz* as a bridge between textual fidelity and contemporary relevance. Consequently, hadith studies become more adaptive through interdisciplinary approaches that are context-sensitive, aligned with the objectives of *maqāṣid al-shari'ah*, and capable of responding to the complexities of modern social realities.

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