

Bridging *Maqāṣid al-Sunnah* in Contextual Hadith Commentaries: A Case Analysis of the Hadith on Humanity in the Divine Image

*Menjembatani Maqāṣid al-Sunnah dalam Syarah Hadis Kontekstual: Analisis
Kasus Hadis Penciptaan Manusia dalam Citra Tuhan*

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Abstract

The establishment of universal standards embedded in hadith—framed as legal objectives—underwent a process of generalization, wherein their function served to justify Qur'anic content. Consequently, the primary role of hadith as a lawmaker and moral guide was marginalized in discourses on goal-based (*maqāṣid*) development. This study seeks to identify a systematic method for interpreting hadith by drawing on the standards of its discursive construction, which accounts for the Prophet's flexible role as a discourse producer. To this end, the study employs a qualitative methodology grounded in constructive grounded theory. It finds that the discourse of hadith transmission—centered on the conveyance of meaning—necessitates a model of textual verification (*tahqīq al-naṣṣ*) as its core component. This mechanism involves tracing variant hadiths on the same theme to discern differences in editorial structure that influence their core and relational meanings. In turn, it facilitates the identification of interpretive models for key words and particles that convey meaning. Textual composition further demands a comprehensive examination of legal practices within the earliest recipient community to establish standards for means and ends. The application of these methodological standards yields a novel interpretive framework for hadiths concerning the creation of humans in God's image. Specifically, the analysis of word patterns in their general and particular forms reveals an intentional prohibition on depicting the face, aimed at preserving human honor and dignity as God's creations. Ultimately, clarifying these means and purposes creates space for innovative prohibition models that prevent fictitious or verbal acts degrading any aspect symbolizing humanity.

Keywords: *Maqāṣid al-Sunnah, Contextual hadith exegesis, Hadith commentary, Divine image, Meaning transmission*

Abstrak

Penetapan standar universalitas yang terkandung dalam hadis dalam bentuk tujuan penetapan hukum mengalami proses generalisasi melalui penetapan fungsinya sebagai justifikasi terhadap kandungan al-Qur'an. Posisi utama hadis sebagai pembentuk hukum dan penanaman moral tersisihkan dalam wacana pengembangan yang berbasis tujuan (*maqāṣid*). Penelitian ini bertujuan untuk menemukan pola metodis dalam pemahaman hadis dengan mengacu pada standar konstruksi wacananya yang mempertimbangkan fleksibilitas posisi Nabi sebagai pembuat wacana. Untuk mencapai tujuan tersebut, penelitian ini menggunakan metode kualitatif dengan pendekatan constructive grounded theory. Penelitian ini menemukan bahwa wacana transmisi hadis yang menekankan pada model transmisi makna membentuk kebutuhan terhadap model penetapan atas teks (*tahqīq al-naṣṣ*) sebagai komposisi utamanya. Mekanisme ini menuntut penelusuran terhadap beragam hadis dalam tema



yang sama untuk mengidentifikasi perbedaan struktur redaksi yang mempengaruhi basic meaning dan relational meaningnya. Mekanisme ini mendukung dalam proses identifikasi terhadap model penunjukkan kata and particles of meaning. Komposisi susunan teks membutuhkan kelengkapan terhadap penelusuran atas praktik hukum dalam masyarakat penerima pertama untuk menentukan standar sarana dan tujuan. Realisasi terhadap standar metodis ini membentuk pola berbeda dalam identifikasi makna hadis penciptaan manusia sesuai dengan citra Tuhan. Penentuan atas pola kata dalam bentuk umum dan khususnya menunjukkan intensi pelarangan spesifik atas wajah sebagai sarana yang menjaga kehormatan dan kemuliaan manusia sebagai makhluk ciptaan Tuhan. Penentuan sarana dan tujuan membuka ruang atas model pelarangan baru untuk menghindari tindakan-tindakan fiksi maupun verbal ke bagian manapun yang menjadi simbol penurunan derajat kemanusiaan.

Kata Kunci: *Maqāṣid al-Sunnah, Syarah hadis kontekstual, Eksesis hadis, Citra Tuhan, Transmisi makna*

Introduction

The growing emphasis on *maqāṣid* (objectives)-based approaches in contemporary models of hadith interpretation has significantly shaped current methodological trends, particularly those grounded in rationalist-complementary framework. While this approaches seek to align prophetic traditions with overarching legal objectives, they often overlooks the diverse linguistic and compositional structures through which hadith meaning are articulated and transmitted. As a result, hadith is frequently treated as a supplementary justificatory source for identifying Quranic legal purposes (*maqāṣid al-tasyrī*),¹ rather than as an independent discursive medium that plays a constitutive role in moral and legal elucidation (*bayān al-tasyrī*). This tendency is evident in *maqāṣid* frameworks influenced by Jasser Auda's system approach, in which prophetic intention are assumed to inform legal objectives whose realization is embedded within textual expressions.² Consequently, the prevailing practice of deriving objectives primarily from Qur'anic texts has produced a normative hierarchy that marginalizes the distinctive constructions of hadith discourse. Such an approach insufficiently accounts for how meaning is generated through diction, syntactic arrangement, and variant formulations within the hadith corpus itself.

A central limitation of this orientation lies in its prioritization of semantic referents detached from the broader textual structure of transmission. This is particularly visible in interpretive engagements with the hadith concerning human creation in God's image (*khalaqa Allāhu Ādama 'alā ṣūratihī*), where concerns over anthropomorphism have often redirected interpretation toward abstract theological

1 Ahmad Al-Raysūni, *Naẓariyah Al-Maqāṣid 'inda Al-Imām Al-Syātibī* (Riyāḍ: al-Dār al-'Ālamīyah li al-Kitāb al-Islāmī, 1992), 158.

2 Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2007), 233–35.

binaries such as transcendence (*tanzīh*)³ and similitude (*tasybīh*)⁴. In many cases, lexical adjustments and metaphorical readings—especially within Sufi commentarial traditions⁵—are employed to reconcile the text dominant epistemological or scientific paradigms. While such strategies address theological sensitivities, they frequently obscure the structural purposes of the hadith discourse itself, particularly in relation to its legal and moral dimensions within the Prophet’s role as leader of a communal order.

This study argues that a holistic understanding of hadith requires approaching the Prophet not only as a transmitter of norms but as a producer of discourse who embeds prophetic objectives (*maqāṣid al-Sunnah*) within specific textual forms. Accordingly, hadith should be examined as a medium of meaning transmission, in which linguistic composition, rhetorical structure, and patterns of narration actively shape normative implications. Despite this necessity, contemporary scholarship has largely moved away from comprehensive models that seek *maqāṣid* within the epistemological structure of hadith itself. Instead, *maqāṣid* are often invoked as generalized value frameworks applied externally to validate or contextualize hadith meanings, by passing the internal logic of textual construction.

Within this landscape, three dominant tendencies can be identified in current *maqāṣid*-oriented hadith studies. First, the historical narrative of *maqāṣid* in hadith studies: the evolution of *maqāṣid* discourse in hadith, encompassing *maqāṣid al-bi’sah* (prophetic mission objectives) and *maqāṣid al-sunnah* (objectives of prophetic tradition), has been positioned as a rationale for advancements in hadith scholarship.⁶ However, the distinctive discourse of hadith, unique compared to other texts, remains unidentified, leaving the necessary methodological framework for interpreting hadith via *maqāṣid* unarticulated. Second, the application of *maqāṣid* in hadith interpretation: researchers often invoke broad *maqāṣid* principles to validate hadith in overly general assessments.⁷ Claims of *maqāṣid* are similarly extended to contextualize meanings,

3 Muḥammad bin Abī Bakr Al-Jauzīyah, *Daf’ Syubah Al-Tasybīh Bi Akuf Al-Tanzīh* (Riyāḍ: Dār al-Waṭn, 1998), 115–117.

4 ‘Alī bin Khalf Ibn Baṭṭāl, *Syarḥ Ṣaḥīḥ Al-Bukhārī*, vol. 8 (Riyāḍ: Maktabah al-Rusyd, 2003), 609–610.

5 Muḥammad bin Muḥammad Al-Ghazālī, *Misykāt al-Anwār* (Bairūt: Dār al-Kutb al-‘Ilmiyah, 1991), 27–36; Muḥy al-Dīn Ibn ‘Arabī, *Fuṣūṣ al-Ḥikam* (Cairo: Dār al-Kitāb al-‘Arabī, 1946), 51–52.

6 Khairil Husaini Bin Jamil, “Between Traditionalising and Futuring: Applying The Broader Maqasid Paradigm to Hadith Studies,” *Asia Pacific Journal of Educators and Education* 39, no. 2 (December 31, 2024): 183–96, <https://doi.org/10.21315/apjee2024.39.2.10>; Mesbahul Hoque et al., “Exploring the Concept of Maqasid Al-Sunnah to Understand the Higher Objectives of the Sunnah,” *International Journal of Academic Research in Business and Social Sciences* 13, no. 11 (November 12, 2023): 767–75, <https://doi.org/10.6007/IJARBS/v13-i11/19339>.

7 Abdul Mufid, “Nahw Wajh Jadid: Al-Muḥāwala Fi Tarsikh Maqāṣid Al-Sunna Al-Nabawīyya Bi Indūnisiyā [Toward a New Perspective: An Attempt in Strengthening Maqāṣid Al-Sunnah in Indonesia],” *ESENSIA*:

bypassing textual structures to steer interpretations toward contemporary relevance.⁸ Collectively, these tendencies underscore the absence of an integrated methodological framework that situated *maqāṣid* within the structural and communicative dynamics of hadith.

This study aims to develop a model for analysing hadith by integrating key concepts from hadith studies, applied specifically to the theme of human creation in God's image, a topic fraught with interpretive challenges. To achieve this, it proposes three principal schemes as conceptual foundations for applying *maqāṣid* in hadith interpretation. The first scheme focuses on verifying textual authenticity (*taḥqīq al-naṣṣ*) through analysis of lexical composition, taking into account the semantic structure of the transmission. This approach provides a distinctive framework for understanding hadith texts, which often contain varied diction conveying analogous meanings. The second scheme treats hadith as purposeful discourse, guided by its syntactic and rhetorical elements. It emphasizes analysing word forms through their semantic indications (*dalālāt al-alfāz*) to reconstruct the conceptions held by the earliest recipients. The third scheme examines legal practices within the initial recipient community to contextualize hadith discourse in relation to the Prophet's role as its originator. This enables the classification of legal rulings and their degrees of benefit as situational considerations. Collectively, these schemes establish a systematic paradigm for applying *maqāṣid* to the hadith concerning human creation in God's image.

This study posits that prioritizing the text as the primary basis for analysis in hadith interpretation distinguishes it from legal reasoning grounded in real-world cases, which require evidentiary certainty. This approach necessitates verifying the text's

Jurnal Ilmu-Ilmu Ushuluddin 22, no. 1 (May 29, 2021): 1–16, <https://doi.org/10.14421/esensia.v22i1.2395>; Supangat et al., "Maqasid (Goals) of Prophet's Sunnah in Between of Normative Theory and Objectivity Practice: A Case Study," *PalArch's Journal of Archaeology of Egypt Egyptology* 17, no. 6 (2020): 8385–8406; Mohammad Ridlo Masyhari and Khairil Husaini Bin Jamil, "Maqashid Sunnah as a Philosophical Foundation for Developing Progressive Islamic Education in the Digital Era," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 13, no. 01 (April 4, 2024): 35–56, <https://doi.org/10.22219/progresiva.v13i01.32005>; Ishak Suliaman and Mohd Ashrof Zaki Yaakob, "Analysis on Textual Hadith of Waqf Infrastructure in Al-Kutub Al-Sittah and Its Applications from the Perspective of Maqasid Al-Sunnah," *Al-Bayān – Journal of Qur'an and Hadith Studies* 17, no. 2 (December 17, 2019): 221–45, <https://doi.org/10.1163/22321969-12340077>; Abdul Mufid, "Unification of Global Hijrah Calendar In Indonesia: An Effort To Preserve The Maqasid Sunnah of The Prophet (SAW)," *Journal of Islamic Thought and Civilization* 10, no. 2 (November 25, 2020): 17–36, <https://doi.org/10.32350/jitc.102.02>; Ahmad Syafi'i Sulaiman Jamrozi et al., "Maqāṣid Al-Sharīa in The Study of Hadith and Its Implication for The Renewal of Islamic Law: Study on Jasser Auda's Thought," *Justicia Islamica* 19, no. 1 (June 26, 2022): 74–93, <https://doi.org/10.21154/justicia.v19i1.3269>.

8 Maher Haswa, Man Baker, and Moath Alnaief, "Image of Women in Islam: Maqāṣid Approach for Correct Interpretation," *Journal of Islamic Thought and Civilization* 14, no. 1 (June 14, 2024): 1–16, <https://doi.org/10.32350/jitc.141.01>; Nur Afifi Bin Alit, Shumsudin Yabi, and Mohd Yusuf Ismail, "Application of Maqasid Al-Syariah to Preserve Religion and Intellectual on the Prohibition of Spreading and Practicing False Hadis in Malaysia," *International Journal of Academic Research in Business and Social Sciences* 14, no. 2 (February 28, 2024), <https://doi.org/10.6007/IJARBS/v14-i2/20429>.

authenticity and validity to instill confidence in deriving its semantic implications,⁹ contrasting with the process of issuing rulings on contemporary issues (*nawāzil*), which depends on establishing the certainty of the underlying events (*taḥqīq al-wāqi‘ al-nāzilah*).¹⁰ In the case of hadith, establishing textual certainty goes beyond evaluating the chain of transmission (*sanad*) to include analyzing the structure of its conveyance, which inherently focuses on the message’s content. Accordingly, delineating the text’s overall structure is essential for discerning patterns of semantic consistency, thereby strengthening the evidential basis for its meanings.¹¹ Ultimately, cross-referencing variant accounts serves as the foundational method for affirming the identity and validity of hadith narrations while clarifying their core message.

This study employs a methodical construction through tracing to elucidate the meaning of the hadith on human creation in God’s image, utilizing qualitative methods informed by a constructive grounded theory approach. This model facilitates the development of systematic technical and methodological guidelines by tracking data criteria, thereby generating key concepts.¹² Within this framework, the constructive model integrates the *maqāṣid* paradigm as an interpretive lens, guiding theory construction toward prophetic values and objectives. The methodological foundation is based on the hadith concerning human creation in God’s image, chosen for its multifaceted interpretations, including anthropomorphic narratives that require careful lexical choices to conceptualize meaning without resorting to literalism.

The data in this study were generated by consulting *al-kutub as-sittah*, which represents the mature phase of the hadith codification process as primary sources. The use of *al-kutub as-sittah* accounts for its authoritative status as a source in constructing a model for the semantic analysis of texts with the highest scholarly legitimacy. This primary data source is supplemented by identifying various meanings through secondary sources, such as dictionaries, other hadith compilations, or commentaries (*syarḥ*) to strengthen the analysis of transmission and transformation patterns in hadith meanings. Data were collected using documentation techniques and analyzed through three sequential phases of grounded theory: open coding,

9 Muḥammad Muṣṭafā Al-Zuhailī, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, vol. 2 (Qatar: Idārah al-Syu‘ūn al-Islāmī, 2006), 8.

10 Muḥammad Yusri Ibrāhīm, *Fiqh Al-Nawāzil Li Al-Aqliyyāt Al-Muslimah: Ta’ṣīlan Wa Taṭbiqan*, vol. 2 (Cairo: Dār al-Yasr, 2013), 678.

11 ‘Abd al-Rahmān bin Abī Bakr Al-Suyūṭī, *Tadrib Al-Rāwī Fī Syarḥ Taqrib Al-Nawāwī*, vol. 1 (Riyāḍ: Dār Tayyibah li al-Nasyr, n.d.), 539.

12 Kathy Charmaz, *Constructing Grounded Theory* (London: Sage, 2014), 16.

axial coding, and selective coding.¹³ Open coding classified textual structures, emphasizing the distinctive features of hadith relative to other genres to formulate interpretive strategies. This was followed by axial coding, which delineated inter-word relationships, prioritizing structural forms over semantic content. Finally, selective coding identified core categories to construct a methodological model for hadith commentaries. The validity of this analytical approach was corroborated through source triangulation, ensuring alignment with authoritative hadith scholarship.

A Doctrinal Perspective on the Interpretation of Human Creation in God's Image: Varied Meanings in the Post-Hadith Codification Era

The interpretation of the hadith concerning Adam's creation in God's image (*khalaqa Allāhu Ādama 'alā ṣūratihī*) remains contested among scholars, who base their commentaries on theological orientations that produce divergent epistemological frameworks for deriving meaning. This diversity of approaches is acknowledged by Livnat Holtzman, who observes that the hadith's meaning pertains to non-narrative dicta—utterances lacking sequential structure, thus functioning statically and allowing considerable interpretive flexibility.¹⁴ The debate over its meaning spans historical periods, each marked by unique tendencies. The first is the formative-classical era (2nd-4th centuries AH), emphasized the principle of purification (*tanzīh*), leading scholars to accept the hadith without delving into its deeper implications (*tafwīd*).¹⁵ Interpretations from this era focused on understanding the divine nature through *tanzīh* (purification), framed by doctrines of *bilā kayf* (without modality)¹⁶ and *lā bi-miṣl* (without similitude)¹⁷. This approach illustrates that discourse on the divine proceeds analogically from the visible realm toward the unseen, avoiding any assertion of ontological resemblance.¹⁸

Second, the period of sectarian consolidation (5th-7th centuries AH) witnessed significant methodological development in interpreting the hadith concerning

13 Juliet Corbin and Anselm L. Strauss, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (London: Sage, 1998), 101.

14 Livnat Holtzman, *Antropomorphisme in Islam: The Challenge of Traditionalism (700-1350)* (Edinburgh: Edinburgh University Press, 2018), 27.

15 Abd Allah bin Muslim Ibn Qutaibah, *Ta'wīl Mukhtalif Al-Ḥadīs* (Beirut: Dār al-Fikr, 1995), 200–201.

16 Abū al-Ḥasan Al-Asy'arī, *Maqālāt Al-Islāmīyīn Wa Ikhtilāf Al-Muṣallīn* (Wiesbaden: Franz Steiner Verlag, 1980), 292–293.

17 Abū Maṣṣūr Al-Māturīdī, *Kitāb Al-Tawḥīd* (Riyāḍ: Dār al-Fikr, 1970), 79–82.

18 Ramon Harvey, *Transcendent God, Rational World: A Māturīdī Theology* (Edinburgh: Edinburgh University Press, 2021), 144–45; Christopher Melchert, "God Created Adam in His Image," *Journal of Qur'anic Studies* 13, no. 1 (April 2011): 113–24, <https://doi.org/10.3366/jqs.2011.0009>.

ṣūratihī. During this era, scholars elaborated on these interpretations through the traditions of *sharḥ* (commentaries) and *fiqh al-hadīth* (the jurisprudence of hadith). The mechanism of reinterpretation began to be systematized. Some scholars reassign the pronoun (*damīr*) in *ṣūratihī* from God to Adam, framing the hadith as a reference to Adam's ordinary biological formation.¹⁹ Others retain the divine referent but reinterpret *ṣūrah* as denoting divine attributes rather than physical form, thereby affirming human preeminence over other creatures through glory.²⁰ A third group contextualizes the hadith by its occasion of revelation (*asbāb al-wurūd*), linking it to an incident involving the prohibition of striking a slave's face,²¹ to support models of honorific attribution (*idāfat al-tasyrif*)²² or possessive attribution (*idāfat al-mulk*)²³. Ibn Taimīyah approach, which affirms the text without likening it to anything else or probing its modality, counters both *idāfat al-tasyrif* and *idāfat al-mulk*.²⁴ Overall, this deflection of meaning serves to guide interpretations toward theological propriety.

Third, the era of *fiqh* (Islamic jurisprudence) and philosophical Sufism (6th–7th centuries AH). During this period, interpretations of the hadith concerning *ṣūratihī* gained increased prominence within the framework of normative law. The model of meaning transfer also aligns with legal deduction processes by connecting textual structures to contextual events. Al-Nawawī argues that the hadith's meaning pertains to prohibiting strikes to the face, thereby safeguarding human dignity and integrity, interpreting creation in God's image as an honorific endowment (*tasyrif*).²⁵ In this context, Ibn Qudāmah emphasizes emancipation and egalitarianism through the principle of preserving life and honor (*ḥifẓ al-nafs wa-al-ʿird*). This principle generates a broader prohibition against all forms of insult, humiliation, or symbolic harm, asserting that striking the face signifies contempt for God's honored creation.²⁶ Consequently, the prohibitive narrative emerges as the predominant lens in the legal

19 Syu'aib Al-Arnaūṭ, "Taḥqīq," in *Musnad Al-Imām Aḥmad Bin Hanbal*, vol. 12 (Bairūt: Mu'assasah al-Risālah, 2001), 382–83.

20 Aḥmad bin 'Alī bin Ḥajr Al-'Asqalānī, *Fath Al-Bārī Bi Syarḥ Ṣaḥīḥ Al-Bukhārī*, vol. 11 (Egypt: Maktabah al-Salafiyah, 1390), 3; Abū al-Ḥasan Ibn Baṭāl, *Syarḥ Ṣaḥīḥ Al-Bukhārī*, vol. 9 (Riyād: Maktabah al-Rusyd, 2003), 7.

21 'Alī bin Muḥammad Al-Harawī, *Mirqāḥ Al-Mafātīḥ Syarḥ Misykāt Al-Maṣābīḥ*, vol. 7 (Bairūt: Dār al-Fikr, 2002), 2935.

22 Ibn Baṭāl, *Syarḥ Ṣaḥīḥ Al-Bukhārī*, 8:609–610.

23 'Abd al-Raḥmān bin 'Alī Al-Jauzī, *Kasyf Al-Musykil Min Ḥadīṣ Al-Ṣaḥīḥain*, vol. 3 (Riyād: Dār al-Waṭn, n.d.), 498; 'Alī bin 'Uqail Al-Baghdādī, *Kitāb Al-Funūn*, vol. 1 (Bairūt: Dār al-Masyriq, 1970), 313.

24 Abū al-'Abbās Ibn Taimīyah, *Naqd Asās Al-Taqdīs* (al-Madīnah al-Munawwarah: Maktabah al-'Ulūm wa al-Ḥikam, 1425), 11–12.

25 Yaḥyā bin Syarf Al-Nawawī, *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, vol. 16 (Bairūt: Dār al-Kutb al-'Ilmiyah, 1995), 166.

26 Abd Allah bin Aḥmad Ibn Qudāmah, *Al-Mughnī*, vol. 8 (Riyād: Dār 'Ālam al-Kutb, 1997), 506.

commentaries of this hadith, with event contexts serving as the primary interpretive framework.

Outside the normative mainstream, the philosophical Sufi tradition developed an interpretation through contemplative reflection on inner spiritual experience, framing Adam's creation as a manifestation of divinity. The meaning of *ṣūratihī* is thus anchored in attributing the pronoun to God, thereby establishing the notion of *al-insān al-kāmil* (the perfect human) as a divine theophany (*tajallī*), a reflection in which God beholds Himself in His creation.²⁷ Indeed, al-Ghazālī interprets *ṣūratihī* in this hadith as an orderly transposition of the divine archetype into visible form, mirroring the ontology of perfected being and thereby transcending interpretations confined to mere physicality.²⁸ Al-Ghazālī further invokes *ṣūrat al-Raḥmān* to underscore the universal essence that pervades all existence, serving as the origin of boundless love and compassion that infuse every *tajallī*.²⁹ Ultimately, this conception of divine manifestation through Adam elevates the meaning of *ṣūratihī*, privileging profound mystical introspection.

Determining the Authenticity of Hadith (*Taḥqīq al-Naṣṣ*) in Meaning Derivation: An Internal Classification of Human Creation in God's Image Within the Pursuit of *Maqāṣid*

Understanding the meaning of hadith through its internal structure differs in scope from Quranic interpretation, the latter possessing an unimpeachable degree of authenticity (*ṣābit qaṭ'an*). This distinction arises from the graduated levels of authenticity in hadith texts, which directly impact their authority as sources of law. Therefore, ascertaining a text's degree of authenticity is imperative for deriving its meaning, complemented by presenting variant redactions with diverse chains of transmission (*isnād*) that mutually reinforce one another.³⁰ The derivation of meaning (*dalālat al-ma'nā*) is facilitated by distinguishing core (*aṣlī*) and relational (*iḍāfī*) meanings, which illuminates shifts from literal to conceptual interpretations.³¹ Ultimately, applying these criteria yields a model for textual verification (*taḥqīq al-naṣṣ*) that enables classifications of meaning, rooted in original and metaphorical

27 Muḥy al-Dīn Ibn 'Arabi, *Fuṣūṣ Al-Hikam* (Cairo: Dār al-Kitāb al-'Arabī, 1946), 51–52.

28 Muḥammad bin Muḥammad Al-Ghazālī, *Misykāt Al-Anwār* (Bairūt: Dār al-Kutb al-'Ilmiyah, 1991), 27–36.

29 Muḥammad bin Muḥammad Al-Ghazālī, *Al-Maqṣad Al-Asnā Fī Syarḥ Ma'ānī Asmā' Allah Al-Husnā* (Bairūt: Dār al-Kutb al-'Ilmiyah, 2002), 48–49.

30 'Umar bin Ruslān Al-Bulqīnī, *Muqaddimah Ibn Al-Ṣalāḥ Wa Maḥāsīn Al-Iṣṭilāḥ* (Cairo: Dār al-Ma'ārif, n.d.), 247.

31 Toshihiko Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung* (Malaysia: Islamic Book Trust, 2002), 12.

senses thereby fortifying the legitimacy of interpretive derivations in hadith commentaries. This internal classification demonstrates how textual authenticity and semantic structure jointly function as the foundation for deriving *maqāṣid* from hadith discourse, rather than imposing objectives externally.

The model for verifying the authenticity of hadith texts (*tahqīq al-naṣṣ*) is applied to hadith structures to identify patterns of lexical usage that enhance semantic understanding. This process involves compiling variant redactions to evaluate authenticity levels and trace their evolution across transmission chains. The textual construction of hadith manifests in diverse forms, varying in syntactic structures and diction (see Table 1).

Table 1. Variants of the Concept of Human Creation in God's Image

No.	Varieties of Hadith Redactions	Validity
1.	<i>Izā ɗaraba aḥadukum fal-yajtanib al-wajh wa lā yaqul qabbahā Allah wajhaka wa wajh man asybah wajhaka fa inna Allah khalaqa Adam 'alā šūratih</i>	Ṣaḥīḥ
2.	<i>Izā ɗaraba aḥadukum khādimahu, fal-yajtanib al-wajh, fa inna Allah khalaqa Ādam 'alā šūratih</i>	
3.	<i>Izā qātala aḥadukum fal-yajtanib al-wajh, fa inna Allah khalaqa Ādam 'alā šūratih</i>	
4.	<i>Izā qātala aḥadukum akhāhu fal-yajtanib al-wajh, fa inna Allah khalaqa Ādam 'alā šūratih</i>	
5.	<i>Lā tuqabbihū al-wajh, fa inna Adam 'ala šūrah al-Raḥmān</i>	
6.	<i>Izā ɗaraba aḥadukum fal-yajtanib al-wajh, wa inna šūrah al-insān 'alā šūrah al-Raḥmān</i>	Ḍa'īf
7.	<i>Izā ɗarabtum fat-taqū al-wajh, fa inna Allah khalaqa Adam 'alā šūratih</i>	
8.	<i>Man qātala aḥadukum fal-yajtanib al-wajh, fa inna šūrah al-insān 'alā šūrah wajh al-Raḥmān</i>	

The emphasis on the conditional prohibition against striking the face is conveyed in eight narrations, five of which are considered *ṣaḥīḥ* (authentic).³² The remaining three are classified as *ḍa'īf* (weak) and include the phrases *šūrah al-Raḥmān* and *fattāqū*.³³ In the narration attributed to Ibn 'Umar, *lā tuqabbihū al-wajh, fa-inna Ādama 'alā šūrah al-Raḥmān*, its authenticity is disputed by Ibn Ḥibān, although al-Aṣbahānī regards it as *ḥasan*, thereby classifying it as *ṣaḥīḥ*.³⁴

32 Muḥammad bin Ismā'il Al-Bukhārī, *Al-Adab Al-Mufrad* (Cairo: al-Maṭba'ah al-Salafiyyah, 1989), 71; Muḥammad bin 'Abd Allah Al-Tabrizī, *Misykāt Al-Maṣābiḥ* (Bairūt: al-Maktab al-Islāmī, 1985), 1046.

33 'Alī al-Muttaqī Al-Hindī, *Kanz Al-'Amāl Fī Sunan Al-Aqwāl Wa Al-Af'āl* (Damascus: Mu'assasah al-Risālah, 1975), 227.

34 Muḥammad Abd Allah Al-A'zamī, *Al-Jāmi' Al-Kāmil Fī Al-Ḥadīṣ Al-Ṣaḥīḥ Al-Syāmil Al-Martab 'alā*

Given the predominance of high-quality hadiths, these serve as the primary basis for legal rulings, with weaker variants providing supplementary support to the derived juristic principles.³⁵ Such discernment is essential for extracting meanings from the hadith, particularly by emphasizing its *maqāsid* (objectives) dimensions. These variant formulations illustrate that hadith transmission involves the sedimentation of meaning across narrations, reflecting a process of meaning transmission shaped by linguistic and social contexts.

Establishing certainty regarding the authenticity of hadith texts requires tracing analogous concepts through an analysis of their semantic structures, including core (*aṣḥl*) and relational (*iḍāfi*) meanings. Thematic exploration involves examining key lexical items while simultaneously probing their core and relational dimensions. For example, the introductory diction employing *ḍaraba* and *qātala* illustrates this approach. The root meaning of *ḍaraba* is to strike, from which various figurative extensions arise, all connected to this foundation.³⁶ Arabs used this term in diverse contexts, such as striking with a sword (*ḍarabta wa-lam taḍrib bi-saif*)³⁷ or with the hand (*ḍarabnā buṭūn al-khail*).³⁸ Similarly, *qatala* derives from a single root, generating related figurative senses. Ibn Fāris explains that trilateral roots composed of *qāf*, *tā*, and *lām* convey meanings of *izāl* (debasing) and *imātab* (killing).³⁹ Pre-Islamic poetry further exemplifies this metaphorical range, as in Imru' al-Qays's verse: *bi-sahmāika fī a 'ṣār qalb muqattal* (your two arrows to the core of a slain heart).

In the revelatory context, the words *ḍaraba* and *qātala* retain their core semantic structures, with figurative extensions firmly anchored to foundational concepts. *Ḍaraba* appears both literally and metaphorically, for example in forging (*iḍṭaraba khaṭaman*), building (*yaḍṭaribu binā'an*), trading (*muḍārabah*), or traveling (*lā tuḍrabu akbādun*), yet its connotation of striking is consistently qualified for pedagogical purposes (*tarbiyah*), such as disciplining children during prayer (*wa-idribūhum 'alaihā wa hum abnā' isyri sinīn*), admonishing wives (*bi-mā ḍaraba imra'atah*), or issuing prohibitions like refraining from striking the face (*lā taḍribū al-wajh*), striking wives (*lā taḍribū imā' Allāh*), or the Prophet's avoidance of violence (*mā ḍaraba Rasūl Allāh syai'an qaṭṭu bi-yadihi*). This semantic core is rooted in the notion of energy transfer from one entity to another, underpinning its diverse conceptual applications.

Abwāb Al-Fiqh, vol. 7 (Riyāḍ: Dār al-Salām, 2016), 467–468.

35 Ibn al-Ṣalāḥ Uṣmān bin 'Abd al-Raḥmān, *Ma'rifaḥ Anwā' 'Ulum Al-Ḥadīṣ* (Bairūt: Dār al-Fikr al-Mu'āṣir, 1986), 82.

36 Aḥmad bin Fāris, *Mu'jam Maqāyīs Al-Lughah*, vol. 3 (Damaskus: Dār al-Fikr, 1979), 398.

37 'Abd Allāh bin Muslim Ibn Qutaibah, *Al-Syī'r Wa Al-Syu'arā'*, vol. 1 (Cairo: Dār al-Ḥadīṣ, 1423), 470.

38 Muḥammad bin Abī al-Khaṭṭāb Al-Qurasyī, *Jamharah Asy'ār Al-'Arab* (Egypt: Nahḍah Miṣr, n.d.), 628.

39 Ibid., 5:56.

The interplay between basic meanings and relational meanings, shaped by contextual word associations, is further illustrated in various hadiths. The term *qatala* often emphasizes protective narratives, such as safeguarding animals (*man qatala 'uṣṣūran*) or non-Muslims (*man qatala mu'āḥadan*), as well as prohibitions like suicide (*man qatala nafsahu bi-ḥadidatin*) or internal strife (*iḏā qatala aḥaduhumā*). It also appears in retaliatory contexts, as in *man qatala 'abduhu, qatalnāhu* (whoever kills his slave, we shall kill him), which ultimately reinforces protective principles. This protective connotation in the conditional phrasing of *ḍaraba* and *qātala* is further strengthened by imperative responses such as *yajtanib* and *ittaqū*.

The semantic content of *yajtanib* derives from a morphological shift originating from *janaba*, which is rooted in two closely intertwined etymons. Ibn Fāris explains that *janaba* connotes *al-nāḥiyah* (side) and *al-bu' d** (distance), implying the separation of sides.⁴⁰ The evolution of this form into *ijtanaba* (form VIII) incorporates connotations of acquisition (*kasb*), yielding the intended sense of *ta'ammad al-bu' d* (deliberately distancing oneself).⁴¹ Meanwhile, *ittaqū* stems from the root *waqā*, with its paradigm *waqā-yaqī-wiqāyatan*⁴² denoting the deflection of one entity from another via an intermediary.⁴³ For example, in the expression *waqaitu al-sya'i' aqihih* (I protected the thing, I protected it), it evokes guardianship against peril.⁴⁴ The transformation from *waqā* to *ittaqū* signifies intentional avoidance. Collectively, these structures create a layered semantic framework from distinct lexical roots, underscoring the deliberate eschewal of striking the face (*waḡh*).

The interplay between *ḍaraba* and *qātala* in the conditional clause, which is responded to by imperatives such as *ijtanibū* and *ittaqū*, occupies the primary structural position within the causal framework underpinning the prohibition. This phrasing is reinforced by a secondary formulation employing the *ṭalabiyah* form with the prohibitive particle *lā nāḥiyah*. The prohibited element uses *tuqabbihū*, derived from *qabaḥa*, whose core meaning denotes ugliness (*khilāf al-ḥusn*).⁴⁵ Its morphological shift to the *taf'īl* pattern (*wazn taf'īl*) signifies a coerced effort (*al-takalluf*) in performing an action.⁴⁶ The conceptual meanings of *ḍaraba*, *qātala*,

40 Ibid., 1:483.

41 Aḥmad bin Muḥammad Al-Ḥamlāwī, *Syāẓan Al-'Urf Fi Fann Al-Ṣarf* (Riyāḍ: Maktabah al-Rusyd, n.d.), 32.

42 Muḥammad Murtaḍā Az-Zabidī, *Tāj Al-'Arūs Min Jawābir Al-Qāmūs* (Kuwait: Wizārah al-Irsyād wa al-Anbā', 2001), 226.

43 Fāris, *Mu'jam Maqāyīs Al-Lughab*, 6:131.

44 Jamāl ad-Dīn Ibn Manẓūr, *Lisān Al-'Arab*, vol. 15 (Beirut: Dār al-Ṣādir, 1414), 401.

45 Fāris, *Mu'jam Maqāyīs Al-Lughab*, 5:47.

46 Maḥmūd bin 'Umar Az-Zamakhsharī, *Al-Mufaṣṣal Fi Ṣan'ah Al-'Irāb* (Bairūt: Maktabah al-Hilāl, 1993),

ijtanibū, and *ittaqū*, while retaining their literal senses, yield a semantic indication (*dalālah*) aligned with linguistic reality (*al-ḥaqīqah al-lughawīyah*). The continuity of these terms' connotations from pre-Islamic usage into the revelatory context⁴⁷ precludes any shift toward Islamic juristic specificity (*al-ḥaqīqah al-syar'īyah*), thereby grounding meaning determination in their linguistic essence (*al-aṣl fī al-alfāz al-ḥaqīqah*).⁴⁸ Accordingly, the condition of striking mandates exhaustive efforts to avoid the face (*wajh*).

The term *wajh* carries diverse connotations within Arabic linguistic usage, predominantly figurative. Ibn Fāris identifies its primary root meaning as confrontation or facing (*muqābalah al-syai'*),⁴⁹ which is reflected in the face as the body's foremost receptive surface. Occasionally, *wajh* extends to denote the entire person. From this root, it evolves to encompass meanings such as the face (*al-muḥayyā*), direction (*al-jihāh*), and dignity (*al-jāh*).⁵⁰ These senses recur in hadith, where *wajh* denotes the literal face (e.g., *yaẓhab mā fī wajh Abī Ḥuẓaifah*),⁵¹ divine favor (*wajh Allāh*),⁵² or personal honor (*wajh ṣāhibik*).⁵³ The transition from literal to metaphorical usage depends on syntactic relationships, so that invoking *wajh* in protective contexts evokes notions of honor.

The meaning conveyed in the first sentence is amplified by the second, which begins with the causal *fā' ta' liliyah* combined with *inna*. This construction serves to emphasize the causal aspect (*tufīd al-taukīd*).⁵⁴ Such emphasis follows the syntactic rule of immediate succession (*ta' qīb bi-lā muḥalla*) between clauses.⁵⁵ The *fā'* is paired with the subjunctive verb (*fī'l muḍāri'*) and *inna* to reinforce the juristic rationale. Meanwhile, *ṣūrah*, composed of the radicals *ṣād*, *wāw*, and *rā'*, diverges from the core meanings of its root. Ibn Fāris posits that trilateral roots of this pattern signify *māla* (inclination), a sense similar (*mā yuqāṣ*) to *taṣawwara* (to prostrate), though

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47 Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung*, 12.

48 Muḥammad bin Muḥammad Al-Ghazālī, *Al-Mustaṣfā* (Bairūt: Dār al-Kutb al-'Ilmiyah, 1993), 186; 'Alī bin Muḥammad Al-Āmidī, *Al-Iḥkām Fī Uṣūl Al-Aḥkām*, vol. 1 (Riyād: Mu'assasah al-Nūr, 1387), 92; Zakariyā bin Muḥammad Al-Anṣārī, *Ghāyah Al-Wuṣūl Fī Syarḥ Lubb Al-Uṣūl* (Egypt: Dār al-Kutb al-'Arabiyyah al-Kubrā, n.d.), 54.

49 Fāris, *Mu'jam Maqāyis Al-Lughah*, 6:88.

50 Ibn Manẓūr, *Lisān Al-'Arab*, 13:557–558.

51 Aḥmad bin Syu'aib An-Nasā'i, *Al-Sunan Al-Kubrā*, vol. 6 (Beirūt: Mu'assasah al-Risālah, 2001), 196.

52 'Alī bin Umar Ad-Dāraquṭnī, *Sunan Ad-Dāraquṭnī*, vol. 5 (Beirūt: Mu'assasah al-Risālah, 2004), 281.

53 Mālik bin Anas, *Muwatta'*, vol. 2 (Bairūt: Mu'assasah al-Risālah, 1991), 392.

54 Fāḍil Ṣāliḥ Al-Samarānī, *Ma'ānī Al-Nabwi*, vol. 3 (al-Ardan: Dār al-Fikr, 2000), 154.

55 Al-Zuhailī, *Al-Wajiz Fī Uṣūl Al-Fiqh Al-Islāmī*, 178.

this is absent in other derivatives such as *ṣūrah* itself.⁵⁶ Thus, *ṣūrah* denotes form (*hai'ah*) exclusively,⁵⁷ without semantic ties to *al-ṣuwwār* (a herd of wild oxen), *al-ṣawr* (young date palms), or *al-ṣiwār* (musk's fragrance). It highlights the distinctive configuration (*al-hai'ah wa-al-syakl*) that imparts identity and discernibility as its fundamental meaning.

The semantics of *ṣūrah* shift across various hadiths, highlighting a social dimension that transforms abstract concepts into visually evocative legal prescriptions. This is evident in depictions of divine mercy (*ra'aitu rabbī fī aḥsan ṣūrah*),⁵⁸ angels (*zālika Jibrīl lam arah fī ṣūratih*),⁵⁹ and the Day of Judgment (*yukhsyar al-mutakabbir yaum al-qiyāmah... fī ṣūrah al-rijāl*⁶⁰ or *tadkhul al-jannah 'alā ṣūrah al-qamr*⁶¹), where *ṣūrah* evokes the tangible visualization of esoteric theological notions. Another application shapes social conduct by engendering religious norms, such as the prohibition against depicting living beings through its manifestations.⁶² Ultimately, this relational use of *ṣūrah* across hadiths delineates a specialized semantic field, supported by prevailing social imperatives.

The establishment of social norms through theological narratives, as exemplified in the hadith on human creation in God's image, is further illustrated by the phrase '*alā ṣūratihī*, which clarifies the modalities of creation (*khalaqa Allāh Ādam*). Its construction, incorporating the third-person pronoun (*hī*), allows reference to God as the divine agent (*sabab wujūd al-maf'ūl*)⁶³ while simultaneously implicating Adam as the proximate antecedent (*aqrab maẓkūr*)⁶⁴. This divine attribution of the pronoun is supported by narrations employing the phrase *ṣūrat al-Raḥmān*.⁶⁵ Nonetheless, the phrase's potential for anthropomorphism, arising from *khalaqa Allāh Ādam*, presents a significant interpretive challenge. The verb *khalaqa* derives from two root meanings: determining proportions (*taqdīr al-syai'*) and kneading softness (*malāsah*

56 Ibid., 3:320.

57 al-Khalīl bin Aḥmad Al-Farāhīdī, *Kitāb Al-'Ain*, vol. 7 (Cairo: Dār al-Hilāl, n.d.), 150.

58 'Abd Allāh bin 'Abd al-Raḥmān Al-Dārimī, *Sunan Al-Darīmī*, vol. 2 (Saudi Arabia: Dār al-Mughnī, 2000), 1365.

59 Ḥanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, 43:133.

60 Muḥammad bin 'Isā Al-Tirmizī, *Sunan Al-Tirmizī*, vol. 4 (Egypt: Muṣṭafā al-Bāb al-Ḥalabī, 1975), 473.

61 Al-Ḥajāj, *Ṣaḥīḥ Muslim*, 4:2178.

62 Ibid., 3:1664.

63 Aḥmad bin Umar Al-Ḥāzimī, *Syarḥ Alfīyah Ibn Mālik*, vol. 30 (Qum: Durūs Ṣautīyah, n.d.), 10.

64 Abu Ḥayyān Al-Andalusī, *Al-Taẓyīl Wa Al-Takmil Fī Syarḥ Kitāb Al-Tashīl*, vol. 2 (Damascus: Dār al-Qalm, 2024), 253.

65 Aṭ-Ṭabrānī, *Al-Mu'jam Al-Kabīr*, 12:430; 'Alī bin 'Umar Al-Dāraqutnī, *Al-Ṣifāt* (al-Madinah al-Munawwarah: Maktabah al-Dār, 1402), 36.

al-syai').⁶⁶ The determinative root, in particular, has evolved into a conceptual notion of creation, linking to terms such as *al-samāwāt* and *al-arḍ*,⁶⁷ *al-insān*,⁶⁸ or *syai'*,⁶⁹ thereby associating each with God as the ultimate Creator.

The derivation of meaning (*dalālah al-ma'nā*) in this phrase highlights a metaphorical essence (*majāzī*) inherent in the words. Indicators of transcendence (*tanzīh*) prompt a conceptual shift from literal to metaphorical interpretations, thereby dispelling ambiguous linguistic senses that could undermine theological principles.⁷⁰ This imperative against literal linguistic indicators is supported by Quran [26]:11 (*laisa ka mišlihi sya'iun*: There is nothing like unto Him). Such shifts must remain anchored in linguistic foundations, in accordance with the principle governing transitions from linguistic (*lughawīyah*) to juristic-theological (*syar'īyah*) realities.⁷¹ Consequently, the hadith's depiction of Adam's creation in God's image precludes any similitude in essence or substance, thereby averting anthropomorphism. Alternatively, deriving meaning from customary usage (*'urf*) in this context evokes the concept of honor. This is affirmed by the jurisprudential maxim: *izā ta'aradāt al-ḥaqīqah al-'urfīyah wa al-ḥaqīqah al-lughawīyah, fa taqaddam al-ḥaqīqah al-'urfīyah 'inda ḡāliḳa al-'urf* (linguistic realities conflict, the customary takes precedence in that context).⁷² These semantic indicators thus prove pivotal in construing the textual framework of the hadith concerning human creation in God's image.

Text classification models for semantic tracing, aimed at identifying the core message, require mechanisms to verify transmission validity, thereby establishing degrees of textual authority. This framework is derived from the graduated authenticity levels of hadith, which are susceptible to fabrication, making the authentication of narrations (*isnād*) a fundamental necessity for ensuring interpretive reliability.⁷³ Meaning identification is essential for analyzing lexical arrangements that correspond to the core semantic structures perceived by the earliest recipients. This approach validates transitions from literal to conceptual transmission, depending

66 Fāris, *Mu'jam Maqāyīs Al-Lughah*, 2:213.

67 Muḥammad bin 'Isā Al-Tirmizī, *Sunan Al-Tirmizī*, vol. 4 (Egypt: Muṣṭafā al-Bāb al-Ḥalabī, 1975), 230.

68 Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 3:1210.

69 Al-Ḥajāj, *Ṣaḥīḥ Muslim*, 1:85; Muḥammad bin Abd Allah Al-Ḥākim, *Al-Mustadrak 'alā Al-Ṣaḥīḥayn*, vol. 1 (Beirut: Dār al-Kutub al-'Ilmiyah, 1990), 226.

70 Muḥammad bin Abd Allah Al-Zarkasyī, *Al-Baḥr Al-Muḥīṭ Fī Uṣūl Al-Fiqh*, vol. 1 (Kuwait: Wizārah al-Awfāq wa al-Shu'un al-Islāmiyah, 1413), 12.

71 Ibrāhīm bin 'Alī Al-Syirāzī, *Al-Tabṣīrah Fī Uṣūl Al-Fiqh* (Damascus: Dār al-Fikr, 1980), 39.

72 Al-Zuhailī, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, 2:14.

73 Muḥammad bin Aḥmad Al-Fatūḥī, *Syarḥ Al-Kawāḳib Al-Munīr*, vol. 2 (Riyād: Maktabah al-'Ubaikān, 1997), 165.

on the contextual scope. It differs from similar applications to the Quran, whose composition exhibits relative fixity rather than variability.⁷⁴ The prevailing social narrative embedded in its linguistic framework positions hadith as an expression of the Prophet Muhammad's role as a messenger within his community. Ultimately, deriving meaning (*dalālah al-ma'nā*) is inextricably linked to the root senses of words as used in the pre-Islamic Arab vernacular.

The alignment between the conception of meaning and communicative reality reveals that semantic transformation extends beyond the hadith's initial communicative function, evolving into a functional narrative. This suggests that hadith transmission transcends mere verbal replication, encompassing the transfer of meaning from its prophetic context to scholarly discourse shaped by the early Muslim community's perceptions.⁷⁵ What begins as a normative dictum tied to a specific communicative event is reimagined, through narration, as an abstract theological construct. Melchert supports this transmission of meaning in hadith, arguing that variations in wording and clusters of accounts reflect narrators' selective sedimentation of meaning, influenced by theological sensitivities to anthropomorphism.⁷⁶ Thus, the model of semantic sedimentation—closely tied to transmission—is inherently constrained by the communicative context.

The alignment of lexical structures with the speaker's social milieu highlights the necessity of examining contextual usage as embedded within textual construction. This mechanism, often overlooked in hadith interpretation, sheds light on the application of the hadith concerning human creation in God's image by analyzing the semantic potential of diction (*iḥtimāl al-lafẓ li-al-ma'nā*).⁷⁷ Such a pattern corresponds with an interactive model that positions the Prophet centrally in community-building, ensuring that meaning derivation goes beyond mere literal (*al-ḥaqīqah al-lughawīyah*), juristic-theological (*al-ḥaqīqah al-syar'īyah*), or customary (*al-ḥaqīqah al-'urfīyah*) realities. Therefore, exploring the utterance's context within its relational network is essential to delineate a socially attuned communicative stance.⁷⁸ Identifying the communicative architecture in the hadith's literal composition imparts a distinctive identity to the interpretive process, yielding robust semantic outcomes.

74 See Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung*, 12.

75 Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge: Cambridge University Press, 1996), 71–73.

76 Melchert, "God Created Adam in His Image."

77 Sumaira Saeed et al., "Social Network Analysis of Hadith Narrators," *Journal of King Saud University - Computer and Information Sciences* 34, no. 6 (2022): 3766–74, <https://doi.org/10.1016/J.JKSUCI.2021.01.019>.

78 Shi Cheng, "A Review of Interpersonal Metafunction Studies in Systemic Functional Linguistics (2012–2022)," *Journal of World Languages* 10, no. 3 (2024): 623–67, <https://doi.org/10.1515/jwl-2023-0026>.

Accordingly, the semantic analysis presented here situates *maqāṣid* within the internal communicative architecture of hadith, reinforcing the Prophet's role as a discourse producer within a specific social milieu.

Deriving Meaning (*Dalālah al-Ma'nā*) from Hadith Texts: A Model for Uncovering Legal Concepts in Hadiths on Human Creation in the God's Image

The textual structure of hadiths, characterized by intricate linguistic styles encapsulates a series of messages that underpin legal formation through their structural semantics. Identifying the discursive models and styles requires classifying the communicative conventions of Arab society in message transmission.⁷⁹ Tracing these societal linguistic habits is essential for delineating the role of each lexical form in enhancing communicative effectiveness. In this study, linguistic form is not treated merely as a descriptive feature of prophetic discourse but as a constitutive mechanism of legal reasoning, insofar as impetive, prohibitive, conditional, and causal function as formal constraints that delimit normative interpretation. This approach is grounded in the hadith's function as a producer of religious culture (*muntij al-ṣaqāfī*), employing a paradigm that asserts its normative authority over actions by aligning intended and interpreted meanings.⁸⁰ Ultimately, analyzing the components of linguistic style provides insight into legal construction, achieved through diction that shapes the message's intent.

The pursuit of stylistic and linguistic identity is applied to the structure of hadiths concerning human creation in God's image to discern their semantic significance. Across variants, two primary forms of legal obligation emerge: imperatives (*al-amr*) and prohibitions (*al-nahy*). Imperatives are conveyed either through the jussive particle *lām al-amr* combined with a subjunctive verb (*fi'l muḍāri' jazm*, indicated by *sukūn*) as in *ijtanibū*, or directly via the imperative form (*fi'l al-amr*) as in *ittaqū*. The *lām al-amr* functions equivalently to the imperative verb, signaling a demand (*al-ṭalab*) that presumes obligation (*al-aṣl fihā al-wujūb*).⁸¹ Such commands do not inherently require repetition unless contextual indicators suggest otherwise. Meanwhile, prohibitions in this hadith employ the prohibitive particle *lā nāhiyah* with a subjunctive verb (*fi'l muḍāri'*). This constitutes the archetypal prohibitive

79 Al-Zuhaili, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, 2:21.

80 John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969), 57.

81 Maḥmūd bin Muḥammad Al-Munyāwī, *Al-Mu'taṣar Min Syarḥ Mukhtaṣar Al-Uṣūl Min 'Ilm Al-Uṣūl* (Egypt: al-Maktabah al-Syāmilah, 2011), 74.

structure, mandating the cessation of an action without supplementary qualifiers.⁸² Unlike imperatives, prohibitions require immediate cessation (*al-fawr*) and perpetual abstention (*dawām*), unless indicators specify limitations in time, conditions, or scope.

In the hadith's imperative phrasing, the command form (*ṣiḡḡah*) appears in the apodosis of a conditional sentence (*jumlaḥ syarṭiyyah*), functioning solely at the level of dependency (*ta'alluq*) to indicate a consequent response. The use of *izā* implies that the protasis refers to a recurring event, thereby limiting the prohibition to the specified conditions.⁸³ However, this connection is strictly conditional, not causal (*sababīyah*). Consequently, the protasis neither causes the command's repetition (*takrār*) nor serves as an indicator (*qarīnah*) prompting repetition each time the condition occurs. Thus, the imperative to avoid the face is not dependent on the antecedent of striking.⁸⁴ This interpretation is supported by parallel hadiths that employ prohibitive forms without conditional structures (*jumlaḥ syarṭiyyah*).

The use of conditional phrasing further clarifies the scope of application, as evidenced by lexical construction. The verbs *ḍaraba* and *qatala* are unqualified (*muṭlaq*) in form, making their actions universally applicable across manner, duration, time, and circumstances. Specificity arises in the objects of the action, *akḥāhu* (his brother) and *kḥadīmuḥu* (his servant) which remain unspecified and thus absolute. This implies that the intended striking is general in scope, encompassing any manner (harsh or gentle) or medium (hand or implement), directed at those of equal or subordinate status. Meanwhile, the apodosis of the condition introduces a prohibition against targeting the face (*al-wajh*). The term *al-wajh* denotes a specific facial feature, making it qualified by its own denotation (*muqayyad bi-nafsihi*). This follows the principle: *al-ism izā dalla 'alā juz'in makhṣūṣ fa laisa bi muṭlaq* (If a noun refers to a particular part, it is not absolute), thereby categorizing it as *muqayyad*.⁸⁵ Ultimately, this restriction on permissible striking sites signals a broader prohibition against any physical contact with individuals.

The limiting criteria embedded in the legal framework of the first sentence are elucidated in the second, beginning with the particle *fā-inna*. This causal particle (*fā' ta'līliyyah*) emphasizes its role as the rationale (*'illah*) underlying the preceding prohibition and imperative.⁸⁶ A metaphorical semantic indication (*dalālah majāzīyah*)

82 Al-Zuhaili, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, 2:30–31.

83 Al-Samarānī, *Ma'ānī Al-Naḥwī*, 4:73.

84 'Abd al-Karīm bin 'Alī Al-Namlah, *Al-Muḥaḥḥab Fī 'Ilm Uṣūl Al-Fiqh Al-Muqāran*, vol. 3 (Riyād: Maktabah al-Rusyd, 1999), 1379.

85 Al-Zarkasyī, *Al-Baḥr Al-Muḥīṭ Fī Uṣūl Al-Fiqh*, 2:270.

86 'Abd al-Malk bin 'Abd Allah Al-Juwainī, *Al-Burhān Fī Uṣūl Al-Fiqh*, vol. 2 (Bairūt: Dār al-Kutb al-'Ilmiyyah, 1997), 37.

guides the interpretation of this clause, highlighting reverence for humans as God's creations, a concept supported by Quran [95]:4 (*la-qad khalaqnā al-insāna fī aḥsān taqwīm*) and [17]:70 (*wa-la-qad karramnā banī Ādam*). This aligns with the hadith narrated by Ibn 'Umar, in which God fashioned four entities with His hand (*bi-yadihi*): the Throne, Paradise, Adam, and the Pen.⁸⁷ Within the discourse structure, referencing the face (*al-wajh*) as the object to be avoided evokes a customary reality (*ḥaqīqah 'urfīyah*), symbolizing human dignity. The causal phrasing establishes a pattern of generality as the foundational basis for interpretive application. Although the term Ādam, a proper noun (*ism 'ālam*), suggests particularity, al-Āmidī and al-Ghazālī argue that the creative context serves as an indicator (*qarīnah*) designating Ādam as a universal archetype (*al-jins al-muṭlaq*).⁸⁸ Consequently, the semantic interpretation of this term prioritizes generality, thereby underpinning the juristic framework.

The firmness of imperatives and prohibitions in legal formulations signals rigorous criteria in lawmaking, rooted in their textual structure. Employing semantic indication (*dalālah al-ma'nā*) through imperative (*amr*) and prohibitive (*nahy*) forms precludes interpretive latitude or qualification, rendering the directive explicit (*mufassar*).⁸⁹ This contrasts with causal constructions, whose phrasing invites interpretation and delimitation, yielding a manifest (*ẓāhir*) interpretive model. Such criteria mandate adherence to the textual framework, permitting interpretive transference (*ta'wīl*) grounded in transcendence (*tanzīh*) to avert anthropomorphism. Ultimately, the conceptual breadth of causal phrasing, coupled with its general narrative, ensures that legal application mirrors its structural contours.

The generality of lexical terms (*al-'āmm*) shapes the interpretive scope by delineating their applicative range. Identifying specific lexical forms (*lafẓ khāṣṣ*) that denote particular legal provisions is evident in terms such as *khadīmuḥu* (his servant) and *akhbāhu* (his brother). This diction particularizes the general phrasing *īza ḍaraba [qātala] aḥadukum (takḥṣiṣ al-'āmm)*, thereby confining the meaning to a limited referent. Meanwhile, *ṣūratihī* evokes polysemous connotations (*musytarak*), with the juristic sense (*shar'ī*) predominating to preclude anthropomorphism. However, the extension of legal meaning beyond these specific lexical references is governed by the causal structure (*'illah*) embedded within the text itself, rather than by ethical extrapolation detached from linguistic form. Nonetheless, legal particularity cannot be imposed upon this hadith's phrasing, given its prevalent causal structure (*'illah*).

87 Al-Hākim, *Al-Mustadrak 'alā Al-Ṣaḥīḥayn*, 2:349.

88 Al-Āmidī, *Al-Iḥkām Fī Uṣūl Al-Aḥkām*, 1:102; Al-Ghazālī, *Al-Mustaṣfā*, 1:65.

89 Al-Zuhailī, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, 2:90.

Al-Shaukānī posits that extrapolating a ruling from specific to general is permissible, contingent on the presence of a rationale (*'illah*).⁹⁰ This generalization is further supported by the maxim: *al-ḥukm yadūr ma'a illatihi wujūdan wa adāman* (the ruling follows its rationale in existence and absence). Accordingly, the semantic scope extends to prohibiting all forms of violence in their generality against all persons, thereby averting any confrontation.

The inquiry into linguistic concepts, including form and definition, reveals the semantic foundation underlying the legal framework within the phrasing of the hadith. The legal imperative (*taklīf*) is identified through the lexical forms employed.⁹¹ This investigative process facilitates the determination of the rationale (*'illah*), enabling a deeper understanding of its primary objectives (*maqāṣid*). This paradigm emerges from rhetorical analysis (*bayānī* and *ma'ānī*), leading to the characterization of imperative forms (*ṣiḡhat al-taklīf*) and lexical indicators (*dalālah al-alfāz*) as determinants of legal causation. The lexical analysis emphasizes that rulings are not based on outcomes (*masbūbāt*) but on the intent behind their establishment, which depends on the presence of the rationale.⁹² Ultimately, the rationale drives the law's purpose, ensuring that actions align with the *maqāṣid*.

Conceptual realization, grounded in linguistic analysis and lexical semantics, provides a unified interpretive framework for the hadith on human creation in God's image across diverse commentaries. Al-Nawawī and Ibn Qudāmah articulate a consistent meaning, positing that the prohibition against striking preserves human dignity and integrity, thereby reframing the expression of creation in God's image as an honorific endowment.⁹³ This semantic consistency contrasts with earlier scholarly approaches, which emphasized lexical forms restricting striking to the face (*taqyīd*), disallowing substitution to other body parts, and thereby prioritizing divine transcendence (*tanzīh*). Meanwhile, the *tanzīh* rationale, through word designation, applies exclusively to the transfer from linguistic reality (*ḥaqīqah lughawīyah*) to juristic-theological reality (*ḥaqīqah shar'īyah*). Ultimately, this mechanism avoids neglecting the hadith's textual construction in interpretive processes.

The application of lexical semantic structures (*dalālāt al-alfāz*) to hadith constructions provides a foundation for discerning the primary function of textual composition. Determining meaning through the text's editorial structure is crucial

90 Muḥammad bin 'Alī Al-Syaukānī, *Irsyād Al-Fuḥūl Ilā Taḥqīq Min 'Ilm Al-Uṣūl*, vol. 1 (Damascus: Dār al-Kitāb al-'Arabī, 1999), 337.

91 'Abd al-Wahhāb bin 'Alī Al-Subkī, *Raf'u Al-Ḥājjib 'an Mukhtaṣar Ibn Al-Ḥājjib*, vol. 1 (Bairūt: 'Ālam al-Kutb, 1999), 482.

92 Ibrāhīm bin Mūsā Al-Syātibī, *Al-Muwāfaqāt*, vol. 1 (Khabar: Dār Ibn Affān, 1997), 312.

93 Al-Nawawī, *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, 16:166; Ibn Qudāmah, *Al-Mughnī*, 8:506.

for preserving interpretations consistent with the understandings held by its earliest recipients. This referential mechanism, often overlooked in *maqāṣid*-oriented paradigms that prioritize contemporary contexts for application, represents a neglected interpretive model.⁹⁴ Indeed, Hashim Kamali critiques various *maqāṣid* approaches for neglecting the pursuit of meaning through the text's internal architecture, including its form and editorial variants.⁹⁵ Abstracting rationalization from this textual model enables a nuanced understanding of the Prophet's intent, attuned to the perceptual patterns of the first recipients as embodied in lexical arrangements.

Legal Practice in Context: Distinguishing *al-Wasīlah* and *al-Maqṣad* in the Hadith on Human Creation in the God's Image

The semantic structure discerned through textual construction (*dalālāt al-alfāz*) provides a framework for examining legal application in relation to the social context of its original audience. Within this framework, the distinction between means (*al-wasīlah*) and objective (*al-maqṣad*) is not derived from abstract ethical reasoning, but also from the internal logic of the text itself.⁹⁶ In the hadith concerning human creation in God's image, the prohibition against striking the face functions as a procedural means whose rationale (*'illah*) is explicitly embedded in the causal phrasing of the text.⁹⁷ This rationale—respect for human dignity grounded in divine creation—is not inferred extraneously, but emerges from the syntactic and semantic relationship between the prohibition and its justificatory clause (*fa-inna Allāha khalaqa Ādam 'alā ṣūratihī*). Accordingly, the identification of *ḥifẓ al-'ird* as the governing objective reflects a text-generated norm rather than a value projected.

The effectiveness of legal enforcement can be assessed by examining its application among the initial audience, carefully considering the language to align with their understanding. This analysis involves identifying criteria for attributing meaning to emerging interpretations, whether derived from the literal wording (*lafẓīyah*) or from extrinsic circumstances (*ghayr lafẓīyah*).⁹⁸ The hadith's construction regarding human creation, presented as a causal statement, embodies a prohibition against striking the face. Its explicit phrasing (*mufassar*), which leaves no room

94 Ameen Ahmed Abdullah Qasem Al-Nahari et al., "Common Conceptual Flaws in Realizing Maqāṣid Al-Sharī'ah Vis-à-Vis Islamic Finance," *ISRA International Journal of Islamic Finance* 14, no. 2 (September 5, 2022): 190–205, <https://doi.org/10.1108/IJIF-12-2020-0259>.

95 Mohammad Hashim Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal," *American Journal of Islam and Society* 38, no. 3–4 (April 22, 2022): 8–34, <https://doi.org/10.35632/ajis.v38i3-4.3110>.

96 Al-Āmidī, *Al-Ihkām Fī Uṣūl Al-Ahkām*, 1:252.

97 Al-Syātibī, *Al-Muwāfaqāt*, 2:234.

98 Al-Zuhailī, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, 2:85.

for interpretive flexibility, requires strict adherence to the text, thereby forbidding any form of facial violence in confrontational situations. Another aspect of the hadith's semantics affirms the permissibility of striking non-facial body parts. This is supported by allowances for corporal contact in disciplinary (*ta'dīb*)⁹⁹ or punitive (*ta'zīr*) contexts¹⁰⁰. The facial specificity thus serves as a restriction of a general rule (*takhṣīṣ al-‘āmm*), applying to all forms of striking where a valid rationale (*‘illah*) exists.

The presence of rationales (*‘illah*) in this hadith, which compel respect for humans, necessitates broader interpretive implications for the meanings encoded in its phrasing. The act of striking—whether in intensity (harsh or mild), instrument (hand or tool), or target—is circumscribed by these rationales to uphold human dignity. This limitation extends to all forms of corporal discipline, whether didactic or punitive, prohibiting outcomes that cause pain, bodily harm, or scarring.¹⁰¹ In this context, the permissibility of striking non-facial areas may be inferred through emphatic discourse (*faḥwā al-khitāb*),¹⁰² which elevates human dignity as the paramount legal rationale. Such an approach further restricts textual evidence (*dalīl al-khiṭāb*) from implying unqualified permissibility for non-facial striking. Ultimately, the permissibility of striking is bounded by the dignity standard encompassing the entire human form, thereby limiting it to non-humiliating impacts.

The specificity of the term *al-wajh* (face), inherent in its particular form (*khaṣṣ*), precludes any substitution with other body parts. Nonetheless, the initial recipients interpreted this phrasing as a safeguard for honor, given that the face, in its literal sense, symbolizes dignity. Abū Muḥallim recounted that, in conflict, humiliating an enemy by striking the face sufficed (*iḏā khāṣamtu khaṣman kababtuhu ‘alā al-wajh*).¹⁰³ Similarly, Imru’ al-Qays expressed humiliation at any touch to his cheek (his face): *wa lā yaum ward al-khudūd aẓilla li*.¹⁰⁴ This historical milieu underscores the linguistic acuity of 7th-century Arab society in positioning the face as an emblem of respect.

99 Sulaimān bin Al-Asy’aṣ, *Sunan Abī Dāwūd*, vol. 1 (Libanon: Dār al-Risālah, 2009), 133; Al-Nasā’i, *Al-Sunan Al-Kubrā*, 8:269.

100 Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 2:529.

101 Al-Nawawī, *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, 18:123.

102 Al-Zuhailī, *Al-Wajīz Fī Uṣūl Al-Fiqh Al-Islāmī*, 2:154.

103 Muḥammad bin Yazīd Al-Mubarrad, *Al-Kāmil Fī Al-Lughab Wa Al-Adab*, vol. 1 (Beirut: Dār al-Fikr al-‘Arabī, 1997), 121.

104 Imri Al-Qais, *Dīwān Imri’ Al-Qais* (Bairūt: Dār al-Ma’ārif, 2004), 96.

The protection of the face within the hadith's legal framework is rooted in human dignity as God's creation, as indicated by *ṣūratihī*, which emphasizes the safeguarding of honor (*ḥifẓ al-ʿird*). The law operates as a procedural mechanism (*al-waṣīlah*) serving the objectives of Sharia (*al-maqāṣid*),¹⁰⁵ making the prohibition against striking the face a means to prevent insults that undermine human dignity. This specific focus on the face corresponds with the Arab concept of humiliation. Consequently, changes in context can give rise to similar prohibitions against striking other body parts that demean dignity. This principle is supported by Ibn al-Qayyim's assertion that judges should not rigidly apply previous rulings to altered temporal or situational contexts.¹⁰⁶ Legal frameworks may thus evolve through the imperative of preserving dignity (*ḥifẓ al-ʿird*), resulting in context-dependent prohibitions.

This concept signifies a commitment to safeguarding human dignity, which is deeply intertwined with the cultural norms of Arab societies, as evidenced by the explicit reference to the face. The unequivocal prohibition against striking the face—whether in beatings, warfare, or other confrontations—reveals the ruling's intent to uphold moral values, manifested through stringent legal imperatives and prohibitions. Thus, the Prophet's role in this hadith transcends that of a mere legislator (*taṣarruf tashrīʿī*), embodying instead a moral exemplar (*takmīl al-nufūs*). This highlights the ethical and moral essence of the legal framework, rather than a strictly obligatory one, with implementation tailored to a specific cultural context. Ultimately, this stipulative pattern implies a broader prohibition against targeting the face as a procedural means (*al-waṣīlah*) to ensure the preservation of dignity, its paramount objective (*al-maqṣad*).

The application of this prohibition among the initial recipients demonstrates that its legal force was understood through prevailing linguistic and social conventions, particularly the symbolic association of the face (*al-wajh*) with honor. While the text permits certain forms of corporal discipline in specific contexts, the restriction against striking the face operates as a textual delimitation (*takhṣīs*) rather than an endorsement of physical violence more broadly. The permissibility of non-facial contact, therefore, cannot be read as an independent normative allowance, but remains subordinated to the same causal rationale of preserving dignity. In this respect, the hadith articulates a stable normative principle—respect for human dignity—while situating its procedural enforcement within the cultural grammar of its initial audience.

105 Al-Syātībī, *Al-Muwāfaqāt*, 2:290; Muḥammad bin Abī Bakr Al-Jauziyāh, *I'lām Al-Muwaqqi'in 'an Rabb Al-'Ālamīn*, vol. 3 (Bairūt: Dār al-Kutb al-'Ilmiyah, 1991), 136.

106 Al-Jauziyāh, *I'lām Al-Muwaqqi'in 'an Rabb Al-'Ālamīn*, 1:87.

At the level of normative orientation, rather than direct juridical enforcement, the application of physical prohibition becomes increasingly inadequate in contemporary communicative contexts such as social media, where violations of dignity often occur without physical violence. Narratives framing social media activities often invoke the right to freedom of expression; however, exercising this right presupposes the safeguarding of human dignity as a foundational principle. In this context, adapting legal application requires fulfilling the substantive intent of the original prohibition on striking, thereby extending it to any comments or posts that demean individuals. This standard underpins social media ethics by curbing symbolic violence through posts and comments, conceptualized through the principle *ṣiyānah al-karamah muqaddamun ‘alā ḥurriyah al-‘ibārah* (protecting human dignity takes precedence over freedom of expression). This tenet also grounds a communicative ethic rooted in *maqāṣid al-Sunnah: al-aṣl fī al-khiṭāb ḥifẓ al-karāmah, wa kullu ta’bīr yu’addā ilā al-imtibāh au al-iẓlāl fahwā mahzūrun, wa law taḥta da’wā al-ḥurriyah* (the foundational principle in discourse is preserving dignity; any expression leading to insult or debasement is forbidden, even under the guise of freedom).

The shift in legal application, resulting from the exploration of the internal (*mā fī al-naṣṣ*) and external (*mā ḥawla al-naṣṣ*) textual components, produces a reconfigured contextual framework. This framework emphasizes the law’s implementation in alignment with the Prophet’s role within the complex Arab society. It departs from conventional Islamic jurisprudence (*fiqh*) justifications that generalize hadith textual structures. By grounding interpretation in the text itself,¹⁰⁷ hadith commentaries avoid assuming a singular reality, instead developing legal structures that respond to evolving contexts and generate diverse applications. This paradigm affirms that hadith contains normative standards— *maqāṣid al-bi’sah* (objectives of prophethood) and *maqāṣid al-Sunnah* (objectives of prophetic tradition)—which serve as adaptable tools for various spatiotemporal contexts.¹⁰⁸ The methodological integration of *maqāṣidī* as an alternative contextual lens enables the extraction of values applicable to new societal conditions, unburdened by the specific

107 Mufid, “Nahw Wajh Jadid: Al-Muḥāwala Fī Tarsikh Maqāṣid Al-Sunna Al-Nabawiyya Bi Indūnisiyā [Toward a New Perspective: An Attempt in Strengthening Maqāṣid Al-Sunnah in Indonesia]”; Supangat et al., “Maqasid (Goals) of Prophet’s Sunnah in Between of Normative Theory and Objectivity Practice: A Case Study”; Masyhari and Bin Jamil, “Maqashid Sunnah as a Philosophical Foundation for Developing Progressive Islamic Education in the Digital Era”; Suliaman and Yaakob, “Analysis on Textual Hadith of Waqf Infrastructure in Al-Kutub Al-Sittah and Its Applications from the Perspective of Maqasid Al-Sunnah”; Mufid, “Unification of Global Hijrah Calendar In Indonesia: An Effort To Preserve The Maqasid Sunnah of The Prophet (SAW)”; Jamrozi et al., “Maqāṣid Al-Sharīa in The Study of Hadith and Its Implication for The Renewal of Islamic Law: Study on Jasser Auda’s Thought.”

108 Jamil, “Between Traditionalising and Futuring: Applying The Broader Maqasid Paradigm to Hadith Studies”; Hoque et al., “Exploring the Concept of Maqasid Al-Sunnah to Understand the Higher Objectives of the Sunnah.”

implementations of the original recipients.

The extension of this normative principle beyond its original setting does not proceed through direct juridical analogy (*qiyās*) alone, but through a *maqāṣid*-oriented extrapolation grounded in prophetic exemplarity. When contemporary contexts render the original procedural form obsolete—such as in cases of symbolic or discursive violence in digital spaces—the operative rationale (*'illah*) remains intact. In this sense, the prohibition against striking the face is not replicated literally, but rearticulated through alternative means that fulfill the same objective of safeguarding dignity. This mode of application reflects the Prophet's role not merely as a legislator (*taṣarruf tashrī'i*), but as a moral guide whose directives establish normative orientations adaptable to changing communicative realities. The shift from physical to symbolic harm thus represents a continuity of objective (*al-maqṣad*), not a rupture from the textual framework.

Conclusion

The generalized model for implementing the *maqāṣidī* approach to hadith interpretation diverges in this study by leveraging textual structures within the communicative framework. This approach yields a functional conception of the Prophet's role as both messenger and leader of the Muslim community. A discourse-centric communication model, which views discourse as a conduit for meaning, demands rigorous exploration of semantic emphasis through lexical composition. In this context, hadith serve not only as vehicles for transmitting normative statements but also as conduits for meanings that evolve from the prophetic communicative context to broader semantic horizons. The prevalence of variant wordings conveying identical meanings within the complex discourse structures of hadith serves as the foundational concept for articulating its legal paradigms. Equivalent rigor is required when scrutinizing diverse legal actions, whether as architects of Sharia or as forgers of social morality. Ultimately, the intricacy of hadith wording patterns renders the *maqāṣid* justificatory model ill-suited for extracting universal values adaptable to contextualization.

The implementation of methodological composition in the comprehensive pursuit of meaning, through the *maqāṣid* framework is validated by the commentaries of the hadith concerning human creation in God's image. The imperative for textual exploration to ensure authenticity forms the foundation for analyzing lexical structures amid the hadith's variant redactions. These diverse redactions reveal an intensive pattern of semantic indication through varied word compositions. Similarly, the array of emphatic rhetorical patterns in prohibitions and imperatives against

striking imparts a distinctive identity to the embodiment of legal concepts. A singular narrative emerges exclusively within the causal framework of the prohibition and imperative, emphasizing the preservation of nobility. The pursuit of legal praxis, in turn, resonates in delineating the model of means by attending to the initial recipients' perceptual nuances of diction. This discernment yields a legal identity embedded in instrumental forms, enabling contextual adaptations across diverse manifestations.

The methodological effectiveness of the *maqāṣid* approach in holistically interpreting hadith—demonstrated by its application to the hadith concerning human creation in God's image—derives from the integrative use of *uṣūl al-fiqh* principles within hadith studies. The distinctive authenticity criteria for hadith texts, which differ from those applied to other sources, place them within a unique interpretive framework that requires a socio-moral analysis aligned with their formal-legal function. However, limiting validation to a single case restricts the potential for falsification, thereby necessitating broader application across a diverse range of hadith.

Supplementary Materials

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Authors' contributions

All authors contributed to the study conception and design. Material preparation, data collection and analysis were performed by Muhid, Muhammad Fauzinudin Faiz, Suhermanto Ja'far and Hodri. The first draft of the manuscript was written by Muhid and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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