

## Evaluation of the Impact of Hadith on Social Change in Various Eras of Islamic History

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### Abstract

*This study analyzes the role of the hadith of the Prophet Muhammad (PBUH) in encouraging social change during three important phases in Islamic history, namely the Khulafaur Rashid, the Umayyad and Abbasid periods, and assesses its relevance in contemporary contexts. This study uses a qualitative approach with a content analysis method on primary and secondary sources that contain hadith and historical records related to social transformation in each period. The results of the study show that during the time of Khulafaur Rashidin, hadith became a normative foundation in organizing socio-political life, including in the distribution of zakat, the protection of minorities, and deliberation in decision-making. In the Umayyad and Abbasid periods, hadith was used as a tool of legitimacy of power, but it also underwent significant codification and standardization, making it an instrument of institutionalized social reform. Contemporary discussions reveal that the values in the hadith remain relevant in promoting social justice agendas, inclusive education, gender equality, and peace. However, challenges arise when the hadith is interpreted textualistically without considering the context and purpose of the shari'a (maqāṣid al-sharī'ah). This study concludes that hadith has great transformative potential if interpreted contextually and progressively, but risks becoming a tool of conservatism if used narrowly. Therefore, hermeneutic and maqāṣid approaches need to be integrated in the understanding of hadith in the modern era.*

**Keywords:** Social Change, Khulafaur Rashid, Umayyad, Abbasid Maqāṣid Al-Sharī'Ah.

### Abstrak

Penelitian ini menganalisis peran hadis Nabi Muhammad SAW dalam mendorong perubahan sosial sepanjang tiga fase penting dalam sejarah Islam, yakni masa Khulafaur Rasyidin, Bani Umayyah, dan Abbasiyah, serta menilai relevansinya dalam konteks kontemporer. Studi ini menggunakan pendekatan kualitatif dengan metode analisis isi terhadap sumber-sumber primer dan sekunder yang memuat hadis serta catatan sejarah terkait transformasi sosial di tiap periode. Hasil kajian menunjukkan bahwa pada masa Khulafaur Rasyidin, hadis menjadi fondasi normatif dalam menata kehidupan sosial-politik, termasuk dalam distribusi zakat, perlindungan minoritas, dan musyawarah dalam pengambilan keputusan. Pada periode Bani Umayyah dan Abbasiyah, hadis digunakan sebagai alat legitimasi kekuasaan, namun juga mengalami kodifikasi dan pembakuan yang signifikan, menjadikannya instrumen pembaruan sosial yang terlembagakan. Pembahasan kontemporer mengungkap bahwa nilai-nilai dalam hadis tetap relevan dalam mendorong agenda-agenda keadilan sosial, pendidikan inklusif, kesetaraan gender, dan perdamaian. Namun, tantangan muncul ketika hadis ditafsirkan secara tekstualistik tanpa mempertimbangkan konteks dan tujuan syariat (maqāṣid al-sharī'ah). Penelitian ini



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menyimpulkan bahwa hadis memiliki potensi transformatif besar jika dimaknai secara kontekstual dan progresif, namun berisiko menjadi alat konservatisme apabila digunakan secara sempit. Oleh karena itu, pendekatan hermeneutik dan maqāṣid perlu diintegrasikan dalam pemahaman hadis di era modern.

**Kata Kunci:** Perubahan Sosial, Khulafaur Rasyidin, Umayyah, Abbasiyah, Maqāṣid Al-Sharī'ah.

## INTRODUCTION

Hadith as the second source of Islamic teachings after the Qur'an plays a very central role in the formation of the social, legal, ethical, and cultural structures of Muslims throughout the history of their civilization. Hadith is not only a collection of the words of the Prophet Muhammad PBUH, but also a reflection of prophetic praxis in the face of dynamic social realities. Therefore, the study of hadith is not only textual and normative, but also has a deep historical and sociological dimension. In the trajectory of history, hadith has become a transformative tool that is able to evoke social order, reform values, and strengthen Islamic social institutions from time to time.

The social transformation influenced by the hadith cannot be separated from the historical context in which the hadith is transmitted, understood, and practiced. In the early days of Islam, especially in the era of Khulafaur Rashidin, hadith became the main guideline in public decision-making that touched on legal, administrative, economic, to family and gender affairs. Caliphs Abu Bakr and Umar bin Khattab, for example, actively used hadith as the basis for policy-making that was responsive to social change in the midst of a growing Muslim community (Zayd, 2009). This shows that hadith is not a static text, but a dynamic means of reconstructing social life in accordance with the maqashid of sharia.

The importance of hadith's role as a catalyst for social change became increasingly prominent as Islam developed as an empire during the Umayyad and Abbasid Dynasties. These two dynasties faced very complex challenges: societal heterogeneity, territorial expansion, and integration of non-Arab cultures. In this situation, hadith undergoes a systematic process of codification and structuring which then affects the country's political and legal policies. For example, the institution of hisbah (public moral supervision) which is largely based on the hadiths about amar ma'ruf and nahi munkar is the main means of social control formally institutionalized by the state (Crone, 2005). Thus, hadith is not only an ethical guideline, but also a source of legitimacy of power and an effective instrument of social change.

However, it cannot be ignored that in this historical process, there was also adjustment, reinterpretation, and even selectivity of the hadith in accordance with ideological orientation and power interests. During the Umayyad period, the use of hadith by the political elite to strengthen the legitimacy of the dynasty became part of a complex sociopolitical discourse. Some hadiths that emphasize obedience to rulers, for example, are often used as a tool to justify absolute power (Hodgson, 1974). On the other hand, socio-religious movements such as the Khawarij or Shia also produce and distribute hadiths that are in line with their ideology. This phenomenon shows that hadith, in its history, is not only a normative instrument, but also an arena of social and political contestation that reflects the reality of the times.

The development of contemporary Islamic thought is inseparable from the discourse on the role of hadith in social change. In the midst of the various crises of modernity that have hit the Islamic world, such as radicalism, the crisis of religious

authority, structural poverty, and gender inequality the question of the extent to which hadith is still relevant as an ethical and transformative source has resurfaced. Some modern Muslim scholars such as Fazlur Rahman (1984) and Amina Wadud (1999) have tried to reformulate the understanding of hadith with a social and contextual hermeneutic approach. They see that the substance of the hadith, if understood in the universal moral spirit of Islam, still has the potential to build a just, egalitarian, and civilized society. In other words, the critical revitalization of hadith can be a way to answer contemporary social challenges without losing its spiritual roots.

Within this framework, it is important to conduct a systematic evaluation of the impact of hadith on social changes in various eras of Islamic history. This evaluation is not only descriptive, but also analytical and critical by highlighting the interaction between the hadith text, historical actors, and the social structures that surround it. This study will examine specifically how hadith played a role in shaping or changing social structures at three important historical points: first, the time of Khulafaur Rashidin; second, the era of the Umayyad and Abbasid Dynasties; and third, the context of the contemporary Islamic world. Each section will be analyzed using a sociological-historical approach to capture the dynamics of the relationship between normative teachings and changing social realities.

His study begins with the time of Khulafaur Rashid because this period represents an ideal phase in Islamic history, where the application of hadith took place relatively purely and had not been influenced by the dominant political forces. Furthermore, the Umayyad and Abbasid eras will be discussed as a period of formalization of Islamic socio-political structures that interacted closely with hadith narratives, both normatively and politically. Finally, the study will examine how hadith is interpreted and applied in contemporary social contexts such as gender justice movements, family law reform, and Islamic moderation efforts in various Muslim countries.

With this approach, this paper is expected to make a scientific contribution to Islamic discourse, especially in the field of hadith studies and social change. A historical evaluation of the role of hadith in shaping Islamic civilization will open up new space for critical reflection while confirming that the values of hadith, if understood contextually and progressively, remain relevant to the social and spiritual renewal of Muslims today and in the future.

## **RESEARCH METHODS**

This research uses a qualitative approach with the library research method, which is enriched through historical and sociological analysis. This approach was chosen to examine in depth how hadith played a role as an agent of social change in the trajectory of Islamic history, especially during the Rashid Khulafaur, the Umayyad Dynasty, the Abbasid Dynasty, and the contemporary context of the Islamic world. This method allows researchers to explore the meaning, context, and relevance of hadith in the socio-political dynamics that take place in each era critically and interpretively.

The primary data sources in this study consist of authentic hadith texts as narrated by Imam Bukhari, Muslim, Abu Dawud, Ibn Majah, and Thabrani, as well as classical Islamic historical literature that discusses the socio-political conditions of the Rashidin, Umayy, and Abbasid Khulafaur. Meanwhile, secondary data was obtained from scientific books, reputable journal articles, dissertations, conference proceedings, and other academic publications relevant to the study of hadith, sociology of religion, and social change. Data collection was carried out through a documentation study of all sources that have been identified, both in print and digital form.

The collected data was analyzed using three main techniques. First, historical analysis is used to understand the development and use of hadith in the socio-political context of each period of Islamic history. Second, sociological analysis is applied to trace how hadith becomes an instrument of social change, a tool of legitimacy of power, or even an object of value contestation in society. Third, content analysis is used to identify dominant themes in hadith texts and historical narratives, as well as compare their use across the ages. The *maqāsid al-sharī'ah* approach is also integrated in analyzing the contemporary relevance of hadith in order to understand the substantial values that can be actualized in modern life. The validity of the analysis results is maintained through source triangulation techniques and critical review of various interpretations to ensure the accuracy, depth, and relevance of the findings.

## **RESULTS AND DISCUSSION**

### **Social Changes in the Time of Khulafaur Rasyidin Based on Hadith Texts**

The word Khulafaur Rashid in Arabic comes from two words, namely *khulafa'un* which means substitute and *al-rashid* which means intelligent. Thus, the word Khulafaur Rasyidin means an intelligent substitute or successor. The Khulafaur Rashid period (632–661 AD) was a critical transition phase after the death of the Prophet Muhammad, in which the Muslim community had to organize the social, political, and legal structures without the Prophet's direct presence. The caliphs of Abu Bakr, Umar, Uthman, and Ali faced the great challenge of maintaining the continuity of prophetic treatises while responding to dynamic social changes. In this context, the Prophet's hadiths play a key role as a primary source in policy-making, not only in the realm of worship but also in social, economic, and political affairs (Hamdani, 2019).

Abu Bakr al-Siddiq with full name Abdullah bin Uthman bin Amir bin Amr bin Ka'ab bin Sa'ad bin Tayyim bin Murrah. He was born a few months after the elephant year. After the Prophet PBUH died through the results of *mursyawah* Abu Bakr was elected as the first caliph. Abu Bakr became the caliph for approximately 2 years, 3 months and 10 days. The focus of youth *da'wah* at that time was more on domestic stability. This is because many of the tribes have apostatized and some of them refuse to pay *zakat* (Hamdani, 2019). In making his decision, Abu Bakr referred a lot to the hadith of the Prophet PBUH. For example, in fighting against those who refuse to pay *zakat*, he decided based on the hadith of the Prophet (Erwan, 2018; Zahw Muhammad Abu, 2019):

عن ابن عمر، أن رسول الله صلى الله عليه وسلم قال: «أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمدا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله» (رواه البخاري و مسلم)

Meaning: From Ibn Umar, the Prophet PBUH said: "I was commanded to fight people until they pronounce the creed and establish prayers and pay *zakat*." (HR. Bukhari and Muslim). (Al-Bukhari Muhammad bin Ismail, 2015; An-Naisaburi Muslim bin Al-Hajjaj, 2015)

This shows that Abu Bakr views *zakat* as an integral aspect of the Islamic socio-economic system that cannot be ignored without jeopardizing the cohesion of the *ummah*. During the leadership of Umar bin al-Khattab, he was a leader known for his massive social reforms that were firmly rooted in hadith values. He applies the principles of justice and deliberation in public policy based on hadith (Nugroho & Hamdani, 2021) As the hadith of the Prophet PBUH says:

عن عبد الله بن عمر رضي الله عنهما، أنه: سمع رسول الله صلى الله عليه وسلم يقول: «كلكم راع ومسئول عن رعيته، فالإمام راع ومسئول عن رعيته، والرجل في أهله راع وهو مسئول عن رعيته، والمرأة في بيت زوجها راعية وهي مسئولة عن رعيته، والخادم في مال سيده راع وهو مسئول عن رعيته»، قال: فسمعت هؤلاء من النبي صلى الله عليه وسلم، وأحسب النبي صلى الله عليه وسلم قال: «والرجل في مال أبيه راع ومسئول عن رعيته، فكلكم راع وكلكم مسئول عن رعيته»

Meaning: From Abdullah ibn 'Umar (may Allah be pleased with him), he heard the Messenger of Allah صلى الله عليه وسلم say: "Each of you is a leader, and each of you will be held accountable for his leadership. The leader (imam) is the leader of his people and will be held accountable for his leadership. A man is the leader in his family and will be held accountable for his leadership. A woman is the leader in her husband's house and will be held accountable for his leadership. A servant is the ruler of his master's property and will be held accountable for his leadership." Abdullah ibn Umar said: "I heard all this from the Prophet صلى الله عليه وسلم, and I think he also said: 'A man is the ruler of his father's property and will be held accountable for his leadership.' So know that each of you is a leader and each of you will be held accountable for those he leads." (HR. Bukhari) (Al-Bukhari Muhammad bin Ismail, 2015).

In addition, Umar also established a state administration system, *baitul mall* (state treasury), and supervision of the distribution of wealth so that it does not accumulate in a handful of people. He also introduced a social security system for the poor and elderly, which is an implementation of the spirit of the hadith on social care (Hamdani, 2019).

One of the biggest social changes during the time of Khulafaur Rashidin was the establishment of an equitable wealth distribution system. In terms of the distribution of *ghanimah*, Caliph Umar rejected the disproportionate distribution of *ghanimah* and replaced it with a system of recipients list (*diwan*), taking into account contributions in Islam. This is inspired by the principles of justice in the hadiths of the Prophet (Jalaludin, 2022), As the hadith of the Prophet PBUH says:

عَنْ أَبِي حَمَزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ خَادِمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ) رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Meaning: From Abu Hamzah, Anas bin Malik (may Allah be pleased with him), the servant of the Prophet PBUH, from the Prophet PBUH he said: "Not one of you believes (with perfect faith) until he loves for his brother what he loves for himself." (HR. Bukhari and Muslim) (Al-Nawawi, 2009).

With that, the distribution of the economy becomes not only technical, but also spiritually charged. Regarding the protection of *ahlu dzimmah* (non-Muslims living under the auspices of the Islamic state) during the Khulafaur Rashidin period, the hadiths of the Prophet were also implemented concretely, (Rahim, 2020; Shaliha et al., 2023) as the Prophet PBUH said:

عن صفوان بن سليم، أخبره عن عدة، من أبناء أصحاب رسول الله صلى الله عليه وسلم، عن آبائهم دنية عن رسول الله صلى الله عليه وسلم قال: «ألا من ظلم معاهدا، أو انتقصه، أو كلفه فوق طاقته، أو أخذ منه شيئا بغير طيب نفس، فأنا حجيجه يوم القيامة»

Meaning: From Shafwan ibn Sulaim, he narrated from some of the children of the companions of the Prophet صلى الله عليه وسلم, from their fathers directly from the Prophet صلى الله عليه وسلم, that he said: "Know! Whoever wrongs a *mu'ahad*

(non-Muslim who is bound by a peace treaty), or degrades him, or burdens him beyond his means, or takes something from him unwillingly, then I will be the one who sues him on the Day of Judgment." (HR. Abu Dawud) (Al-Sajastani Sulaiman bin Al-Asy'ats, 2015).

From the above hadith, Umar bin Khattab explicitly gives the right of legal and social protection to the Jewish and Christian communities in the Islamic territory. This shows that the understanding of the hadith does not stop at the text, but is manifested in the form of just and inclusive social policies.

Among the characteristics of the government of Khulafaur Rasyidin is deliberation which is used as a method of decision-making. This refers to the hadiths of the Prophet who advocate consultation in decision-making (Nugroho & Hamdani, 2021), As the hadith of the Prophet PBUH says:

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَا خَابَ مَنْ اسْتَشَارَ ، وَلَا نَدِمَ مَنْ اسْتَشَارَ ، وَلَا عَالَ مَنْ اقْتَصَدَ . "

Meaning: From Anas bin Malik said: The Prophet PBUH said: "There will be no loss for those who deliberate" (HR. Thabrani) (Al-Thabrani, 1995).

In this case, the *shura* council (advisory council) is formed to discuss important issues, including the appointment of officials and the setting of military strategy. This deliberation shows that there is public participation in the government, creating a system that is not authoritarian and remains responsive to the needs of the community.

Other hadiths that emphasize honesty, trustworthiness, and anti-corruption also became the foundation of leadership ethics during the time of Khulafaur Rasyidin. Leadership is seen as a moral responsibility, not a power to be enjoyed.

The social transformation of the time of Khulafaur Rashid shows how hadith became more than just a normative text, but also a source of inspiration for collective action. The implementation of hadith values in state policies creates comprehensive changes: legal justice, economic empowerment, social inclusivity, and political participation. This period is an ideal example in Islamic history of how the Sunnah of the Prophet can be translated into a policy that is grounded but still spiritually nuanced. This legacy has become a model of ethical and civilized governance, relevant to this day.

### **Sociological Analysis of the Influence of Hadith on Social Reform in the Period of the Umayyads and Abbasids**

The hadith of the Prophet Muhammad PBUH, as one of the sources of Islamic law and ethics, not only plays a significant theological and spiritual role, but also a significant socio-political role. During the two caliphate of the Umayyad (661–750 AD) and the Abbasid (750–1258 AD), hadith became an instrument used in formulating social policies, regulating power relations, and organizing the structure of society. In a sociological context, hadith is not only understood as a normative text, but as an agent of social transformation that is active in creating a complex and dynamic Islamic social order (Adib, 2024; Muid, n.d.).

During the time of the Umayyads, hadith began to be used intensively to strengthen the political legitimacy of the caliph. Monarchical and dynastic power requires religious justification in order to be accepted by society. In this process, the practice of using hadith to support the interests of power emerged, including the emergence of *maudhu'* (false) hadiths containing praise for the ruler or the prohibition of rebellion. Sociologically, this

shows how religious texts can be reconstructed to support certain socio-political structures, while also creating tensions between religion and power (Bestari et al., 2024; Qamariyah, 2018).

Some hadiths popularized during the Umayyad period support the concept of absolute obedience to the ruler (Islamic thought and civilization of the Umayyad dynasty), such as the hadith of the Prophet PBUH:

عن أنس بن مالك، قال النبي صلى الله عليه وسلم لأبي ذر: «اسمع وأطع ولو لحبشي كأن رأسه زبيبة»

Meaning: From Anas ibn Malik (ra), the Prophet صلى الله عليه وسلم said to Abu Dzar: "Listen and obey, even though (your leader) is a Habshi (slave from Ethiopia) whose head is like a raisin." (HR. Bukhari). (Al-Bukhari Muhammad bin Ismail, 2015)

This hadith in the context of Umayyad power is interpreted as absolute legitimacy of the ruler, which ultimately contributes to the formation of an authoritarian political culture. (Hazim et al., 2025). However, it should be noted that this interpretation is contextual, and the understanding of the hadith is often manipulated according to the needs of power. This shows that hadith in social reality is not free from the struggle for meaning and interpretation.

The reaction to the manipulation of hadith in the Umayyad period became the main impetus for the scholars to start the process of systematic codification in the Abbasid period. Scholars such as Imam Malik, Imam Ahmad bin Hanbal, al-Bukhari, and Muslim began to collect hadith based on strict sanad criteria. This codification is an important milestone in maintaining the purity of hadith, as well as restoring the role of hadith as a valid instrument of social reform. In the context of the sociology of knowledge, the codification of hadith shows the existence of scientific resistance to the ideological control of the rulers, and shows the role of scholars as agents of social change (Jayadi, 2015; Wibowo, 2021).

Unlike the Umayyad, the Abbasid period was known for its extraordinary intellectual and scientific progress. Hadith is a central part of the development of education, law, and social ethics. Institutions such as madrassas and baitul hikmah emerged to educate the community based on Islamic principles derived from authentic hadiths (Alifah & Hakim, 2025; Hasanah & Verawati, 2022) As the hadith of the Prophet PBUH says:

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «طلب العلم فريضة على كل مسلم.....»  
(رواه ابن ماجه)

Meaning: From Anas bin Malik said: The Prophet PBUH said: "Seeking knowledge is an obligation for every Muslim....." (HR. Ibn Majah)

The above hadith is aimed at building an educational ethos and expanding people's intellectual access. This transformation creates a social layer based on knowledge, not just heredity or political power.

Social reforms in the field of law and bureaucracy in the Abbasid period also refer a lot to the values in the hadith. The hadith about justice, the prohibition of wronging the people, and the obligation of leaders to the ummah are the normative foundations in designing civil and criminal legal structures (Jayadi, 2015) For example, hadith:

عَنْ أَبِي هُرَيْرَةَ ، أَنَّهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : إِمَامٌ عَادِلٌ ....."

Meaning: From Abu Hurairah that he said: The Prophet PBUH said: "A righteous leader will have the protection of Allah on the Day of Resurrection" (HR. Bukhari and Muslim) (Ibn Anas, 2009).

The hadith is used as motivation to create a legal system that prioritizes substantive justice. In addition, the establishment of sharia courts and the role of qadhi (judges) are part of the legal system that implements the spirit of hadith directly.

The Abbasid period also shows the application of hadith in the social welfare system. The zakat distribution program, the establishment of baitul malls, and the establishment of hospitals and free educational institutions are the implementation of the Prophet's hadiths that emphasize concern for the poor and the oppressed (Makmur et al., 2024; Mugiyono, 2013) Hadith such as:

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَا أَمِنَ بِي مَنْ بَاتَ شَبَعَانًا وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ "

Meaning: Anas bin Malik conveyed to us, he said: The Prophet PBUH said: "Whoever sleeps in a state of satiety while his neighbor is hungry, then he is not of my group" (HR. Thabrani) (Al-Thabrani, 1995)

This is a moral principle that drives social policy. This shows that the hadith not only creates norms, but also shapes concrete social practices that touch people's lives.

Sociologically, the interaction between hadith and power structures in the Umayyad and Abbasid periods shows two facets of the use of hadith: as a tool of legitimacy of authority and as an instrument of social reform. The shift from the manipulative use of hadith to the codification of authenticity in the Abbasid era reflects the epistemic struggle between political interests and the authentic spirit of Islamic teachings. Hadith that is used correctly has transformative power in creating a just, civilized, and scientific society. But when abused, it can become a tool of reproduction of authoritarian structures that curb freedom and social justice.

### **The Relevance of Hadith in Contemporary Social Change in the Islamic World**

In the contemporary era, hadith remains the main moral and normative reference for Muslims in dealing with various social problems. The hadiths of the Prophet Muhammad PBUH about justice, trust, equality, and compassion have become a source of inspiration for many social movements in various Muslim-majority countries. This reform movement covers the areas of education, gender equality, environmental protection, economic justice, and clean governance. The relevance of the hadith in this context shows that the sunnah is not only a historical heritage, but also a source of prophetic ethics that can be actualized for the benefit of the ummah (Wahyuni et al., 2025).

Many modern Islamic educational institutions refer to hadith as the foundation of ethics and educational direction. Hadith such as:

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «طلب العلم فريضة على كل مسلم .....» (رواه ابن ماجه)

Meaning: From Anas bin Malik said: The Prophet PBUH said: "Seeking knowledge is an obligation for every Muslim....." (HR. Ibn Majah) (Al-Qazwaini Abu Abdillah Muhammad bin Yazid, 2015)

This hadith has been used as a basis for encouraging inclusive education for both men and women. In various countries such as Indonesia, Malaysia, Turkey, and Tunisia, the renewal of the Islamic education curriculum is carried out in the spirit of integrative between religious science and world science, making hadith an intellectual driver that builds a critical, moderate, and progressive society. This is also a response to the challenge of ignorance and religious-based extremism (Maslani et al., 2023).

Hadiths that emphasize respect for women are an important basis in the gender equality movement in the Islamic world. For example, the Prophet said:

عن عائشة، قالت: قال رسول الله صلى الله عليه وسلم: «خيركم خيركم لأهله وأنا خيركم لأهلي، وإذا مات صاحبكم فدعوه»

Meaning: From Aisha Ra said: The Prophet PBUH said: "It is best for you to be the best to his family, and I am the best among you to my family. And if your companion dies, then leave him (do not reproach or mention his wickedness)." (HR. Tirmidhi) (Al-Tirmidzi Ibn Al-Dhahhak, 2015).

This hadith has been used by many Muslim activists to oppose domestic violence and demand legal protection for women. Similarly, the hadith about Sayyidah Aisyah as a figure of knowledge is an inspiration for the struggle for access to education and women's participation in public spaces. A contextual understanding of the hadith is very necessary so that these texts are not abused to legitimize gender subordination (Abidin, 2015).

Some Muslim countries have carried out family law reforms with reference to *maqāsid al-sharī'ah* and a dynamic approach to hadith. For example, issues such as child marriage, unilateral divorce (*ṭalāq*), and inheritance rights are beginning to be reviewed with a more ethical and equitable approach. The hadiths on justice and the responsibility of husband and wife are reviewed with a historical and *maqāsidī* approach to avoid patriarchal interpretations that are inconsistent with the universal Islamic principles of justice and compassion. (Maqasid al-Nabawi)

The Prophet's hadith which emphasizes the distribution of wealth, concern for the poor, and the prohibition of economic oppression is very relevant in dealing with modern social inequality. Prophet said:

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَا أَمَنَ بِي مَنْ بَاتَ شَبَعَانًا وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ "

Meaning: Anas bin Malik conveyed to us that he was blessed: The Prophet PBUH said: "Whoever sleeps in a state of satiety while his neighbor is hungry, then he is not of my group" (HR. Thabrani) (Al-Thabrani, 1995).

This is the basis of ethics in Islamic social movements that demand a fair distribution of zakat, the elimination of structural poverty, and people-based economic policies. Islamic social activists use the hadith as a moral framework to reject extreme neoliberalism and advocate an economic model oriented towards social justice and solidarity (Atabik, 2015; Mahera & Jamal, 2024).

In the midst of sectarian conflicts, faith-based violence, and extremism, many scholars and peace activists cite the Prophet's hadith about compassion and non-violence as the foundation for reconciliation. Hadith:

عبد الله بن عمرو يقول: قال النبي صلى الله عليه وسلم: «المسلم من سلم المسلمون من لسانه ويده،  
والمهاجر من هجر ما نهى الله عنه.»

Meaning: From Abdullah bin Amru said: The Prophet Muhammad PBUH said: "A Muslim is a person who does not hurt other Muslims with his mouth and hands" (HR. Bukhari) (Al-Bukhari Muhammad bin Ismail, 2015).

The hadith is the basis for building dialogue between religious communities, encouraging tolerance, and reducing violence. This approach shows that hadith does not have to be used to justify violence, but can be a means to establish a culture of peace and mutual respect in a pluralistic society.

Although many hadiths support progressive social reforms, some texts are also often used selectively to maintain discriminatory social structures, such as the denial of women's rights or the disregard for economic justice. The main challenge lies in the way of interpreting the hadith literally and not considering its socio-historical context. Therefore, a *maqāṣidī* (based on sharia goals) and contextual approach is very necessary to explore the moral essence of the hadith, so that it is not narrowly understood and becomes an obstacle to progress. This also encourages the importance of the involvement of critically minded and progressive scholars (Wahid, 2018).

The relevance of hadith in contemporary social change depends on how Muslims understand, study, and implement it. When hadith is understood through the lens of benefit, justice, and compassion, it becomes a transformative force that is able to answer the problems of the times. On the contrary, when interpreted narrowly, it can be a tool of conservatism that freezes social dynamics. Therefore, the active involvement of scholars, scholars, and civil society in actualizing hadith wisely and contextually is the key to making the sunnah a light of change in the modern era.

## **CONCLUSION**

The results of the study concluded that the history of Islamic civilization shows that the hadith of the Prophet Muhammad PBUH has a fundamental role in encouraging constructive social change. During the time of Khulafaur Rasyidin, hadith was used as the main reference in formulating just public policies, such as the distribution of zakat, the protection of minority groups, and the practice of deliberation. This period shows that hadith can be translated practically in building a governance that is responsive to the needs of the ummah. During the Umayyad and Abbasid dynasties, the social function of hadith underwent a more complex development. Hadith is not only used to sustain political power, but also to be an instrument to strengthen social ethics and institutional systems. The scientific codification of hadith in the Abbasid era confirms that hadith remains the foundation of useful social change, despite the dynamic of attraction between the interests of power and Islamic idealism. In the contemporary context, hadith remains relevant as a source of transformative values in the face of global issues of Muslims, such as social justice, gender equality, and peace. However, the actualization of the role of hadith is largely determined by its interpretation approach. Contextual and *maqāṣid al-shari'ah*-oriented reading is needed so that the hadith does not merely become a normative legacy, but remains alive as an inclusive, civilized, and liberating force of social change.

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