



HUMAN RIGHTS DISCOURSE FOR MARGINALISED PEOPLE: THE APPROACH OF HADITH BY HASSAN HANAFI'S HERMENEUTICS

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Abstract

Human rights apply universally regardless of age, religion, gender, nationality, social status, political views, or local language. However, in practice, intolerant behavior is still widely found. This then gave birth to the term marginalized, such as religious minorities, the weak, powerless, poor, and suburban communities. Departing from these problems, it is important to re-read the hadith guidance to determine tolerant, humanist, and respectful attitudes towards others within the framework of human rights. Two questions become the initial basis of the study; first, how does the hadith view marginalized people? Second, how does Hassan Hanafi's Hermeneutics interpret the hadith on human rights? Both questions were then analyzed using a qualitative approach with descriptive-analysis-based library research and content analysis as a data analysis technique. The results of this study show that Hassan Hanafi's hermeneutic reading of the hadith termed the value of equality as "being", with elements such as brotherhood, equality, and humanity included in "being with others". In addition, safeguarding and fulfilling human rights for marginalized groups, such as the right to life, justice, equality, property, religious freedom, and decent wages, is part of the "being in the world" referred to in the hadith. This is corroborated by the awareness of the Prophet Muhammad, who always provided examples and guidance in upholding and protecting human rights, especially for marginalized groups.

Keywords: Human Rights, Marginalized People, Hadiths, Hassan Hanafi, Minorities

Abstrak

Hak asasi manusia berlaku secara universal tanpa memandang usia, baik dari sisi agama, jenis kelamin, kebangsaan, status sosial, pandangan politik, maupun bahasa lokal. Namun demikian, dalam praktiknya, perilaku intoleran masih banyak dijumpai. Hal ini kemudian melahirkan istilah kaum marginal, yaitu kelompok agama minoritas, masyarakat lemah, tidak berdaya, miskin, dan berada di pinggiran kota. Berangkat dari problematika tersebut, penting untuk membaca kembali mengenai panduan hadis untuk menentukan sikap toleran, humanis, dan penghormatan kepada orang lain dalam bingkai Hak Asasi Manusia. Dua pertanyaan menjadi landasan awal kajian; pertama, bagaimana hadis memandang orang-orang yang termarginalisasi?; Kedua, bagaimana Hermenutika Hassan Hanafi menafsirkan hadis tentang Hak Asasi manusia?;. Kedua pertanyaan tersebut kemudian dianalisis menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research) berbasis deskriptif-analisis dan content analysis sebagai teknik analisis data. Hasil penelitian menunjukkan bahwa pembacaan hermeneutika Hassan Hanafi atas hadis menunjukkan kesetaraan sebagai "makhluk", dengan elemen-elemen seperti persaudaraan, kesetaraan, dan kemanusiaan yang tercakup dalam "makhluk bersama orang lain". Selain itu, menjaga dan memenuhi hak-hak asasi manusia bagi kelompok-kelompok marginal, seperti hak untuk hidup, keadilan, kesetaraan, kepemilikan, kebebasan beragama, dan upah yang layak, merupakan bagian dari "berada di dunia" yang dimaksud dalam hadis tersebut. Hal ini dikuatkan oleh kesadaran Nabi Muhammad Saw yang senantiasa memberikan teladan dan tuntunan dalam penegakan dan perlindungan Hak Asasi Manusia, khususnya bagi kelompok marginal.

Kata Kunci: Hak Asasi Manusia, Kaum Marginal, Hadis, Hassan Hanafi, Minoritas

A. Pendahuluan

The phenomenon of human rights violations for marginalized people has often occurred recently. These violations span political, economic, social, and cultural domains. This underscores the systemic exclusion and vulnerability experienced by these groups. (Brown, 2022) Despite national and international commitments to uphold fundamental human rights, empirical evidence indicates significant gaps in protecting and promoting such rights for minority and disadvantaged communities. The Setara Institute's 2022 Human Rights Index Research shows a lack of protection for these marginalized groups. The Institute noted that the average score for the rise of rights in minority groups was only 2.8. Minority groups, including religious or belief minorities, racial or ethnic minorities, disabled minorities, and sexual minorities, still do not receive extra attention from the state. (AlFadlin, 2024)

In the religious context, marginalization remains a significant and ongoing issue in Indonesia. This not only reflects societal intolerance but also exposes the structural vulnerability of religious minorities to discrimination and exclusion. Despite constitutional guarantees and Indonesia's commitment to religious freedom, (Anam et al., 2016) the current legal framework remains inadequate. The existing legal instruments are ineffective in ensuring the right to freedom of religion or belief, particularly for groups outside the religious majority. According to the Setara Institute data compiled between 2007-2022, there were at least 573 recorded incidents of disturbances involving places of worship across the country. (Setara Institut, 2022) These disturbances encompassed a range of hostile actions, forced dissolution of religious gatherings, rejection of building permits for honor, acts of intimidation, and other forms of violence and obstruction.

In the context of economic marginalization, Komnas HAM RI, through its Sustainable Development Goals (SDGs) Team, has identified several ongoing challenges related to the right to work for marginalized groups in Indonesia. These include inadequate social security, low wages, workplace violence, limited access to employment data, weak legal protections, insufficient vocational training, and persistent employment discrimination. (Litha, 2023) Such systemic barriers contribute to the exclusion and economic vulnerability of disadvantaged populations. Additionally, the National Commission on Anti-Violence Against Women reports that in West Java alone, 91 regional legal products at the provincial and municipal levels have the potential to be discriminatory. (AlFadlin, 2024) These local regulations exacerbate inequality and

institutionalize marginalization, underscoring the urgent need for comprehensive policy reform and stronger legal safeguards.

Human rights violations against marginalized groups are also manifested through political marginalization, as seen in the 2024 general election. This stands in clear contrast to the obligations of the state, which is responsible for ensuring that the civil and political rights are respected, both in enabling them to live free from oppression and in guaranteeing their equal opportunity to participate in political processes. (Hartono et al., 2024) Based on Komnas HAM's monitoring from February 12–16, 2024, across 14 provinces and 50 districts/cities, many marginalized and vulnerable groups cannot fully exercise their voting rights. (Tanthowi, 2024) Additionally, hundreds of individuals with social welfare problems, residing in various social institutions, were found to be excluded from voting due to their absence from the supplementary voter lists at their respective institutions. This issue is particularly associated with the lack of coordination and outreach by election organizers to the administrators of these social institutions. As a result, these individuals were effectively disenfranchised. (Muzaki, 2024)

Regardless of the various dynamics that occur in society, human beings inherently possess basic rights that cannot be altered or diminished. This means that all individuals are born with equal potential (Muslim Ibn al-Hajjaj, 2014) and are entitled to fundamental rights such as the right to life, the right to personal freedom, and the right to own property. These rights are inherent and inalienable, granted from birth, and essential to human existence. The state is inherently assigned to safeguarding and upholding these human rights. According to Dwiyanana and Arifin, human rights are allowed by God, possess universal, inherent, and timeless qualities, and are integral to the dignity of every individual. (Dwiyanana & Arifin, 2024) Therefore, human rights apply to all individuals without distinction, religion, gender, nationality, social status, and political beliefs. These rights are essential and inseparable from human identity; without them, it would be impossible to live a life of dignity as a human being.

Human beings are created in the best possible form (QS. al-Tin: 4), endowed with *'aql* (intellect) and *nafs* (desire), and granted the freedom to choose their path in life. Through the use of reason, individuals are capable of distinguishing between good and evil. (Irawan, 2020) Consequently, one of the fundamental principles of Islam is the elimination of all forms of discrimination against human beings, regardless of their background or religious affiliation. This principle is exhibited in the Prophet Muhammad's relationship with the Jewish community in Medina, where he once pawned his war armor to a Jewish individual, which establishes mutual respect and peaceful coexistence. (Mundzir & Idris, 2020) All individuals naturally possess these rights; however, maintaining their validity and significance in human life requires the acknowledgment and compliance

with specific responsibilities. The possession of rights signifies that an individual holds a particular status, and at the same time, individuals must respect and honor the rights of others. (Nurdin & Athahirah, 2022)

In contemporary society, issues related to marginalized or oppressed groups highlight the presence of individuals or groups who, lacking moral ethics, exploit and oppress others to fulfill their desires and maintain power. These oppressors act without regard for the long-term consequences of their unjust behavior, which often leads to dehumanization and the exploitation of those perceived as weaker. Such actions reflect a disregard for basic human dignity and fairness, perpetuating cycles of inequality and suffering. (Anam et al., 2016) In contrast, Islam emphasizes the importance of respecting and valuing all human beings. Riwayat Muslim states that Muslims are brothers to one another, underscoring the sense of unity and mutual care that should exist within the community. Any good deed performed for a fellow believer will ultimately benefit the individual who performs it, and this principle applies in reverse as well. (Muslim Ibn al-Hajjaj, 2014)

The teachings of Prophet Muhammad further expound on the concept of freedom, emphasizing that it is a fundamental right, yet one that is always accompanied by responsibility. These principles of justice and mutual respect sharply contrast with the actions of those who exploit others for personal gain, underscoring the critical importance of moral accountability in human interactions. In this context, two key questions form the foundation of this study. *First*, how does the hadith view marginalized people? *Second*, how does Hassan Hanafi's Hermeneutics interpret the hadith on human rights?. To address these questions, qualitative research using a descriptive-analytical approach is employed, as the study seeks to explore the equality of human rights for marginalized groups. The research method involves a library-based approach, with data collection conducted through documentation, relying on literary sources. (Zed, 2014)

All the data collected was then analyzed within the framework of Hassan Hanafi's hermeneutics of liberation, which can explain human rights for marginalized groups. In analyzing the data, the author used content analysis, as this study relied on textual sources and sought to provide a detailed description of the findings. (Hardani et al., 2020) Through these efforts, the results of the ongoing research are expected to provide a broad perspective for society always to show respect, appreciation, and a helpful attitude toward every human being. Thus, the issue of discrimination does not drag on and finds a solution, especially with religion as the foundation for treating fellow human beings well.

B. The Concept of Marginalized People

The term “marginal” is widely employed across various disciplines and contexts, often used interchangeably with terms such as minority, the poor, or disadvantaged groups. Marginalized communities are typically associated with individuals or groups who live in poverty, occupy vulnerable economic positions, or experience systemic marginalization, discrimination, or exploitation throughout their lives. (Ilham & Farid, 2019) Despite their exclusion from dominant societal systems, marginalized communities often possess valuable social and cultural capital. These groups are often characterized by strong communal bonds, cooperation, religious devotion, and the sincere manners associated with rural life. (Ilham & Farid, 2019) However, these strengths are frequently overlooked in discussions of marginalization, which tend to focus predominantly on their vulnerabilities and denied access to various rights. (Stepney, 2022)

In sociological terms, the concept of marginalization is linked to the experiences of minority and impoverished groups, often synonymous with those who face systemic oppression and exclusion. Marginalized communities represent the economically disadvantaged, individuals at risk of social exclusion, or those who are regularly subjected to discrimination and exploitation by more powerful societal groups. (Ilham & Farid, 2019) On the one hand, marginalized groups possess notable advantages in terms of cooperation, strong ties in religious and community life, and behaviors reflecting the sincerity of rural living. On the other hand, marginalization is also described as a deprivation trap or poverty cycle, consisting of five interrelated elements: poverty, physical weakness, isolation or degree of isolation, vulnerability, helplessness. (Joe Brown et al., 2023) These elements combine to form a comprehensive cycle that significantly limits opportunities and exacerbates the marginalization process.

According to Borchardt, the marginalized are those who are underpaid and excluded from mainstream societal activities during specific periods. (Alfitri et al., 2016) Marginalization is a form of inequality that extends across economic, social, political, and educational dimensions. The cumulative impact of such inequalities often results in individuals being unable to compete in the increasingly complex societal structure, which perpetuates their exclusion and reinforces their status as a marginalized group in a country's or nation's progress. (Rahman, 2019) Marginalized communities are typically positioned at the lower or more static rungs of society, facing numerous constraints imposed by both governmental and private sectors. These groups, which include the poor, homeless individuals, beggars, street children, and people with disabilities, are often left behind due to economic, social, and political pressures, including unjust government policies. Today, marginalized individuals often overlap with low-income workers or

residents of slums, both in rural and urban environments, due to factors like lack of resources and insufficient infrastructural support. (Tazid, 2019)

As such, marginalized societies embody a range of terms and identities, but they can broadly be understood as those positioned at society's periphery, often perceived as marginalized or, indeed, actively marginalized. These communities face numerous challenges in keeping up with economic development and frequently resort to survival tactics, such as busking, scavenging, or working as market porters. (Baah et al., 2018) Furthermore, they are vulnerable to limited access to public services due to their physical distance from urban centers or because such services are difficult to access, which often leads to their exclusion from community development and empowerment programs. This exclusion causes them to lose control over the equitable distribution of services. (Ilham & Farid, 2019) Janice Perlman's dimensions of marginalization (social, cultural, economic, and political) offer a comprehensive framework for understanding the complexity of marginalized groups' experiences. Social marginalization pertains to societal exclusion, while cultural marginalization focuses on issues of "otherness". (Perlman, 2010)

Economic marginalization involves more than just poverty. It encompasses the systematic exclusion of individuals or communities from access to stable and sustainable profit-making resources, opportunities, and benefits. It involves not only the appropriation or loss of livelihoods and productive assets but also the persistent vulnerability of these resources to external shocks, exploitation, and neglect. Marginalized groups often face barriers to employment, fair wages, credit, land ownership, and market participation, which significantly limits their ability to build wealth or achieve economic security. This exclusion is reinforced by structural inequalities, such as discriminatory labor practices, lack of education or skills training, and geographic isolation. As a result, economically marginalized populations are forced into informal or precarious work, with little to no social protection, making it difficult for them to escape cycles of poverty and dependency. (Bandelj & Gibson, 2024)

Socially marginalized communities, by definition, face limitations because they are seen as lacking the ability or opportunity to access resources. These communities often include those born into large urban areas with poor education, inadequate healthcare, low living standards, and limited access to public services. Cultural marginalization is typically based on ethnicity, race, religion, or customs, with discrimination often manifesting in employment opportunities and housing access. Perlman particularly emphasizes the discriminatory behavior experienced by people based on race and urbanization. For example, discrimination based on skin color can be observed in job markets and housing, where people from

marginalized communities face significant barriers. In urban environments, indigenous residents are often provided better access to resources and occupy central city spaces, while immigrant populations are relegated to the peripheries or informal, illegal settlements. (Arvenia et al., 2019)

Economically marginalized individuals often face low incomes, unemployment, and poverty, which can result in their social and political exclusion. While economic marginalization does not necessarily equate to poverty, it undeniably leads to further social exclusion and limited political access. Perlman's analysis indicates that political marginalization further exacerbates these issues, as marginalized communities often face barriers to political participation, leading to indifference and disengagement from the political process. This disengagement is a direct result of their exclusion from meaningful political representation and the belief that political actions cannot alleviate their poverty. Furthermore, the absence of guaranteed rights increases their marginalization and oppression, particularly when state policies fail to provide adequate protection or opportunities. (Arvenia et al., 2019)

C. Hassan Hanafi and His Hermenutics

Hassan Hanafi (1935–2021) was an influential Egyptian philosopher and a leading figure in contemporary Islamic thought. Born in Cairo, he completed his undergraduate studies in philosophy at Cairo University in 1956 before continuing his graduate education at the Sorbonne University in France. There, he engaged deeply with Western intellectual traditions, particularly the phenomenological philosophy of Edmund Husserl, Jean Guitton's reformist approaches, and Paul Ricoeur's theories of textual consciousness and interpretation. In 1966, he simultaneously earned his master's and doctoral degrees with research focused on the methods of exegesis and the phenomenological approach to religious texts. (Hanafi, 1987) Upon returning to Egypt, Hanafi pursued an academic career at Cairo University, eventually becoming a Professor and Chair of the Department of Philosophy. Beyond his academic engagements, Hanafi was actively involved in philosophical and sociopolitical organizations, reflecting his commitment to intellectual and social reform in the Muslim world.

One of Hanafi's most significant contributions to Islamic thought is his development of liberation hermeneutics, a methodological framework that seeks to reinterpret religious texts in light of contemporary social injustices. He introduced *al-manhaj al-ijtima'i fi al-tafsir* (the social method of interpretation), also known as *tafsir maudhu'i* (thematic interpretation), as a means to bridge revelation and reality. For Hanafi, interpretation should not be confined to traditional textual analysis but must involve a dialectical process where meaning is derived from

both scripture and lived human experience. This approach allows for an inductive reading of religious texts—where real-world conditions, especially the plight of the marginalized, inform the understanding of revelation. According to Hanafi, the interpreter plays an active role not only in understanding but in reconstructing meaning to serve justice, liberation, and social transformation. In his view, true interpretation occurs when consciousness, nature, and revelation are brought into harmony, offering both critique and empowerment for oppressed communities. (Hanafi, 1995)

For Hassan Hanafi, hermeneutics is a theoretical discourse that leads to social practice. Unlike classical hermeneutics, which traditionally focuses on textual interpretation in isolation, Hanafi emphasizes the active role of the interpreter in societal transformation. (Saenong, 2002) His hermeneutics aims not just at understanding texts, but at addressing social themes, with an emphasis on the liberation and justice of oppressed groups. Thus, interpretation is not a passive process but an active engagement that responds to the needs of society. To facilitate this, Hanafi outlines a set of technical procedures that guide the interpreter in their task of interpretation. The interpretive process consists of several interconnected stages that reflect the socio-political commitment of the interpreter.

The first stage begins with the formulation of the interpreter's socio-political commitment. The interpreter is not neutral but is part of the social drama of their time, facing crises and aligning with the marginalized. Without such a commitment, interpretation loses its direction and purpose. Therefore, for Hanafi, the interpreter is not merely an academic figure but an active social agent whose work aims to bring about change. Once the commitment is set, the next step involves the interpreter's entry into the process with clear intent. Interpretation is not a directionless activity but is always aimed at addressing concrete social problems. This awareness stems from the interpreter's interests, which, according to Hanafi, are reflected in the event of *ashbâb an-nuzûl*—where reality precedes the text, and questions about the world take priority over the text's answers. In other words, the interpreter must connect the text to the social realities of the present.

Subsequently, the interpreter begins to collect and read relevant verses or hadiths, repeatedly engaging with them to derive a general understanding of the particular theme. This process involves linking one text to another until a cohesive interpretation emerges. Hanafi stresses the importance of linguistic analysis as the first step in uncovering meaning. For him, language is the form of thought itself, and understanding language is the primary route to deeper comprehension of the text. Based on this linguistic analysis, the interpreter constructs a meaningful structure. The movement proceeds from subjective understanding (*noesis*) to

objective meaning (*noema*). For Hanafi, meaning and object are two inseparable sides of the same coin, and their correlation is key to interpreting the text comprehensively. After the structure of meaning is established, the interpreter then turns to the real-world situation, analyzing the text in relation to societal issues such as oppression, human rights, power, and welfare.

In the subsequent stage, the interpreter compares the ideal structure derived from the text with the real-world situation. Here, the qualitative insights from the text are juxtaposed with the quantitative data obtained from the social sciences. This comparison allows the interpreter to contextualize the text within the existing socio-historical phenomenon. Finally, after identifying the gap between the ideal and the real world, the interpreter transitions from theory to practice by formulating models of action. Interpretation does not end at the theoretical level but must lead to practical action that addresses existing social conditions, while still respecting the ideal values derived from the text. Hanafi emphasizes the importance of gradual and non-violent action, advocating for sustainable change rather than abrupt, violent transformations. Beyond its methodological framework, Hanafi's hermeneutics is also grounded in an existential structure that consists of three concentric circles: *Being*, *Being-With-Others*, and *Being-in-the-World*.

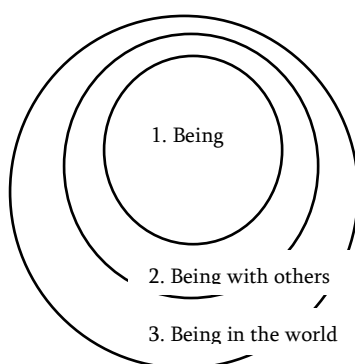


Figure 1: Conceptual schema of Hassan Hanafi's liberation hermeneutics

The innermost circle represents individual consciousness, which is foundational to all subsequent action and interpretation. It begins with the assertion *cogito ergo sum*, the recognition of being through self-consciousness. The self (ego) is confronted with the external world and becomes the source of awareness, perception, and understanding. In this sense, knowledge and action stem from interiority, and self-awareness is a prerequisite for comprehending the external world. The second circle, *Being-With-Others*, refers to the social dimension of existence. It encompasses human relations in all aspects—familial, political, economic, and ethical. The interpreter sees the text as part of a broader social network that includes issues of social justice, equality, and human rights. The

third circle, *Being-in-the-World*, connects the individual to the larger natural world. Nature is seen as a source of life, full of signs that point to its origin and purpose. The sky, water, animals, and plants are not inert objects but part of an integrated existential whole. Humanity, in this framework, is inextricably linked to nature.

By integrating these three dimensions (individual consciousness, social relations, and ecological existence), Hanafi offers a hermeneutic that does not only focus on interpreting texts but also aims to transform the world through those texts. In this way, Hanafi's hermeneutics of liberation demands that the interpreter not only understand the text within its theoretical context but also apply it in a real-world struggle for justice and social change.

D. Prophet Muhammad *Ṣallallāh 'Alaih wa Sallam* (Saw) as A Prototype in Upholding Human Rights Against The Marginalized

The existence of the Prophet Muhammad *Ṣallallāh 'Alaih wa Sallam* (Saw) was not only as a conveyor of Allah's teachings, but in the social context, he also became a pioneer in forming a just and harmonious society. The moral and ethical teachings he introduced served as guidelines for Muslims in their interactions with one another. The concepts of justice, assistance, and compassion were the foundational principles in creating healthy and positive social relationships. This resulted in a community that was not only based on faith and the practice of the Sunnah of the Prophet, but also on high human values. The Prophet Saw served as a model for the enforcement of justice and human rights, particularly for the marginalized. Allah Swt raised the Prophet's behavior towards certain marginalized individuals, highlighting that the enforcement of justice is impartial and disregards social status. This is evident in two significant events: first, the Prophet expelled the marginalized (marginal) and this led to the revelation of *asbāb an-nuzūl* for Surah Al-An'am, verse 52. Second, the Prophet was commanded to show respect to a blind man who sought to learn about Islam, which also resulted in the revelation of a Qur'anic verse.

1. Expelling the Marginalized

Once, when the Prophet Muhammad was still in Makkah, he conveyed the teachings of Islam to a group of people from the common people. Among them were Khubab bin al-Arriṭ, Abdullah bin Mas'ud, Shuhaib al-Rumi, Ammar bin Yasir, Salman al-Farisi and Bilal al-Habsyi. Suddenly, several prominent figures from the Quraysh tribe came to face the Prophet Saw, namely al-Aqra' bin Habis al-Tamimi and Uyainah bin Hishn al-Fazari (As-Suyuthi, 2002). The rulers of the Quraish said to the Prophet (peace be upon him), "We are honorable figures in our tribe. We don't want to be seen sitting with you at the council if we have to sit with people like Bilal, Shuhaib and his

friends. So, we ask you to tell them to leave here.” This is the request they made to the Prophet (peace and blessings of Allaah be upon him). Because the Prophet (peace be upon him) hoped that the leaders of the Quraish polytheists would listen to the teachings of Islam and eventually they converted to Islam, he agreed to their request.

However, it seems that the Quraish rulers have high standards; They don't just want to hear from word of mouth, they also want a formal written agreement. The agreement stated that if they attended the ceremony with the Prophet (peace be upon him), then Bilal's group and his companions had to leave the ceremony. The Prophet Saw again agreed to their second request. He then summoned Ali bin Abu Talib to write the discriminatory agreement. Ali bin Abi Talib carefully wrote the points of the agreement dictated by the Prophet Saw at the request of Quraish figures. After it was finished, it was then read in front of the Prophet Saw, the manuscript of the agreement was kept by Ali bin Abi Talib. Bilal and his friends, who had been listening to the conversation between the Quraish and the prophet Saw, silently left and sat in a corner.

Perhaps Bilal and his group realized that they were a marginalized group, which was considered unworthy to sit side by side with the Quraish elite. After Ali bin Abi Talib finished writing the agreement, Allah SWT immediately sent down the verse of QS. Al-An'am verse 52 which reprimands the Prophet Saw for the act of expelling Bilal's group.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ
مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

“Do not drive away those who call on their Lord in the morning and evening, while they expect His pleasure. You do not bear the slightest responsibility for their deeds and they do not bear the slightest responsibility for your deeds, so you have no right to expel them. (If you do,) you are among the wrongdoers”.

After the verse was revealed, the Prophet (PBUH) called Ali bin Abi Talib and asked him to bring the manuscript of the covenant. He then tore up and discarded the manuscript. Following this, the Prophet went to Bilal and his companions, who had been distanced from him. Filled with regret for his previous actions, the Prophet embraced Bilal and his companions one by one. Initially, the Prophet Muhammad (PBUH) had hoped that if the leaders of the Quraysh accepted the teachings of Islam and embraced the religion, their followers would also follow suit and convert to Islam in large numbers. However, Allah (SWT) did not approve of the expulsion of Bilal and his

companions, even though they came from marginalized backgrounds. This teaches us that the Prophet (PBUH) upheld justice without regard to social status and served as an exemplary model in the application of human rights for marginalized groups.

2. Disregard the blind, who came for learning a piece of religious notion

The second condition occurred when the Prophet Muhammad Saw was receiving visits from several important Quraysh figures, such as 'Utbah bin Rabi'ah, Abu Jahl, Abbas bin Abdul Muttalib, Ubay bin Khalaf, and Umayyah bin Khalaf. Suddenly, a poor and blind man named Abdullah bin Ummi Maktum came to him. Abdullah came to ask the Prophet about the teachings of Islam. (As-Suyuthi, 2002) However, the Prophet seemed to dismiss Abdullah, perhaps because he was focused on his distinguished guests. Abdullah persisted, repeating his request: 'Teach me about the religion that Allah has revealed to you!' Seeing Abdullah's persistence, while the Prophet was still engaged with the Quraysh leaders, the Prophet felt irritated, his face darkened, and he became reluctant to respond to Abdullah. The Prophet's behavior towards Abdullah was directly reprimanded by Allah, who revealed the verses of the Qur'an in Surah 'Abasa, verses 1-2:

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى

"He (the Prophet Muhammad) had a sour face and turned away, because a blind man (Abdullah bin Ummi Maktum) came to him".

From that moment on, whenever Abdullah bin Ummi Maktum came to see the Prophet (PBUH), he was always greeted with great respect. Mats were provided for seating, and everything was well-organized. The Prophet (PBUH) would always say, 'Welcome, O one whom Allah has reproved me for. (Al-Wahidi, 1992) This incident demonstrates that the Prophet (PBUH) was reprimanded by Allah (SWT) for his previous indifference towards the marginalized. The two conditions mentioned illustrate that the Prophet (PBUH) became a model of care and attention towards the marginalized, regardless of their social status.

E. Hassan Hanafi's Liberation Hermeneutics to Understand The Hadiths

Marginalized communities, sometimes referred to as vulnerable groups, are people who are excluded from the social order, including economic, political, and cultural spheres, which do not support them. Those who belong to this group include the poor in general, such as workers, poor farmers, fishermen, small traders, women, children, the disabled, and the urban poor. The history of labor

in many countries, including Indonesia, has rarely shown significant progress. The condition and fate of workers, from the past to the present, have generally remained bleak. (Laksmi, 2004) Despite workers dedicating their energy and skills to support the employers or companies they work for, their recognition has stagnated for centuries. Workers continue to be seen as a marginalized group with little hope for a brighter future. Although various institutions and trade unions have risen to fight for their rights, the reality is that workers' conditions have not changed significantly, and they continue to live in marginalized circumstances. The following hadith highlights the right to labor protection;

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَالْبَسُوهُمْ مِمَّا تَلْبَسُونَ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

"Narrated to us Abu Bakr bin Abu Shaybah narrated to us Waki' narrated to us al-A'msy from al-Ma'rur bin Suwaid from Abu Dzarr he said: "The Messenger of Allah said: "Your brothers and sisters, Allah has made them under your hands, so give them food as you have eaten, give them clothes like what you have worn, and do not burden them with anything that can burden them. If you impose something on them, then help them."(Muhammad, 1999).

The above hadith is set against the background of a meeting between Abu Dharr and Al-Ma'rur bin Suwaid, as narrated by Abu Bakr bin Abu Shaybah. Al-Ma'rur bin Suwaid said, "We once passed by Abu Dharr in Rabdhah, at that time he wore a burdah, and his slave wore the same clothes." We then asked, "O Abu Dharr, if you combined the two burdahs, it would surely be a complete garment." Then Abu Dharr conveyed a hadith explaining the reason why he dressed in the same way as his slave. The Prophet once criticized Abu Dharr for treating a group differently, with humiliation, during a debate when Abu Dharr could not control his emotions: "O Abu Dharr, indeed there is still the nature of Jahiliyah in you. They are all your brothers whom Allah has made subject to your rule". (al-Bukhārī, 2002)

These words of the Prophet caused Abu Dharr to try to equate himself with his workers by wearing clothes like those of his slave. This hadith also clearly and in detail presents the values of equality: First, the value of brotherhood, expressed in the words, "O Abu Dharr, indeed there is still the nature of Jahiliyah in you. They are all your brothers and sisters, made by Allah to submit under your rule." Second, the value of equality, shown in the command, "Give them food as you eat, give them clothes as you wear." Third, the value of humanity, expressed as,

“Do not burden them beyond their capabilities. If you burden them, then help them.” This hadith aligns with Hassan Hanafi’s interpretation, which places it within three concentric circles. The central circle, *Being* (Sein), refers to individual awareness. This hadith emphasizes the importance of realizing the values of equality among human beings. From these values—brotherhood, equality, and humanity—the second circle, *Being with Others* (Mitsein), emerges. This circle highlights the social aspects of human interaction, such as relationships in marriage, motherhood, affection, brotherhood, and friendship. The third circle, *Being in the World* (Aussein), refers to an individual’s awareness of nature and the material world. Humans cannot be separated from nature, as it encompasses our bodies, material needs, and life in the world.

The teachings in this hadith introduce principles that were previously unknown in pre-Islamic society, particularly the alleviation of slavery. Although slavery no longer exists, human exploitation, similar to the conditions of slavery, continues today, as experienced by many workers. In this context, Islam strongly supports and upholds human rights principles such as equality, justice, social solidarity, protection from oppression, and respect for human dignity. Consequently, in social life, every individual has the duty to protect the rights of others and help them fulfill their needs and overcome difficulties, as emphasized in the hadith of the Prophet (PBUH):

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Narrated to us Yahya bin Bukair, Al-Layth narrated to us, from Uqayl, from Ibn Shihab, that Salim informed him that Abdullah bin Umar (may Allah be pleased with both of them) informed him that the Messenger of Allah Saw said: "A Muslim is the brother of another Muslim. He does not oppress him nor does he hand him over (to his enemy). Whoever fulfills the need of his brother, Allah will fulfill his need. Whoever relieves a Muslim from a hardship, Allah will relieve him from one of the hardships of the Day of Judgment. And whoever conceals (the faults of) a Muslim, Allah will conceal his faults on the Day of Judgment." (al-Bukhārī, 2002)

This hadith demonstrates that in Islam, all human beings (especially fellow Muslims) share a strong bond of brotherhood. This means there should be no

discrimination or unfair treatment based on ethnicity, race, or social status. This principle aligns with the human right to be treated fairly and equally. (al-'Asqalānī, 1961) "He does not oppress him nor does he hand him over (to his enemy)." Islam prohibits all forms of oppression and injustice, whether physical, verbal, or systemic. This supports the right to be free from torture and oppression, which is a fundamental part of human rights. "Whoever fulfills the need of his brother, Allah will fulfill his need." Islam encourages social care and justice, meaning every individual has the right to receive assistance when in need. In the context of human rights, this relates to the right to welfare, employment, education, and social protection. 'Whoever relieves a Muslim from a hardship, Allah will relieve him from one of the hardships of the Day of Judgment.' This principle emphasizes the importance of social solidarity. In human rights, it relates to the right to justice, legal aid, and protection from suffering or oppression. "And whoever conceals (the faults of) a Muslim, Allah will conceal his faults on the Day of Judgment."

Islam strongly emphasizes the right to privacy and protection from slander or defamation. In the context of human rights, this relates to the right to dignity and protection from actions that degrade human honor. When examined through Hassan Hanafi's liberation hermeneutics, this hadith highlights that Islamic teachings are not merely static laws but must be interpreted contextually to remain relevant in modern society. Hassan Hanafi believes that Islamic teachings should serve as tools for social liberation rather than as rigid dogma. This hadith can serve as a foundation for building a more just social system, where every individual has a moral responsibility to defend the rights of others. The principle of alleviating others' hardships can be applied in legal reforms and public policies to better support social justice."

F. Conclusions

The Prophet Muhammad has provided clear and profound guidance in the enforcement and protection of human rights for marginalized groups. His actions and teachings reflect a strong commitment to social justice, especially for those who are often overlooked by society. In his hadith, the Prophet Saw emphasized the importance of safeguarding the human rights of workers, reflecting Islam's deep concern for their well-being. Workers play a critical role in the functioning of society, and Islam recognizes the necessity of protecting their rights. These rights include being treated with respect and dignity, being informed about their wages, having a job that aligns with their skills, being paid promptly, and receiving adequate care for their health. This teaching underscores that workers are not mere tools for productivity, but individuals with inherent rights that must be protected.

When examined through the lens of Hassan Hanafi's liberation hermeneutics, this hadith offers a deeper understanding of the values it promotes. The value of equality, as expressed in the hadith, can be understood within the concept of "being", which refers to the inherent dignity and rights shared by all individuals, regardless of their social standing. The values highlighted in the hadith, such as brotherhood, equality, and humanity, align with "being with others", the second concentric circle in Hanafi's framework. This circle emphasizes the interconnectedness of individuals and the moral responsibility to treat others with justice and compassion. Through a hermeneutical approach, it becomes clear that this isn't just a call for abstract moral principles, but a practical framework for social action. The teachings of Islam, as interpreted through Hanafi's hermeneutics, stress that these values should be enacted within real-world contexts, providing the foundation for a just and equitable society.

G. Bibliography

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