

Prophetic Humanism and the Politics of Recognition: A Philosophical Reading of the Hadith on the Jewish Funeral in Ṣaḥīḥ al-Bukhārī

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Abstract: This article reconstructs the philosophical meaning of the hadith in which the Prophet Muhammad stood as a Jewish funeral passed, reported in Ṣaḥīḥ al-Bukhārī. The study asks whether the report expresses only an ethic of social empathy or whether it holds a deeper structure of recognition of human dignity, and how that structure relates to Charles Taylor's politics of recognition. Working within qualitative library research and a philosophical-hermeneutic reading, the analysis moves through the Arabic text and its classical commentary, the semantics of *nafs* in Qur'anic usage and Avicennan psychology, a wider corpus of Madinan reports on Muslim and non-Muslim relations, and the covenantal order of the Constitution of Madinah. The reading finds that the act of standing affirms the human person as a *nafs* before any religious label, that this affirmation rests on a dignity given by God (*karāmah insāniyyah*, Q 17:70) rather than earned through social negotiation, and that the personal gesture extends into a structural recognition of the Jewish community within the Madinan polity. Prophetic humanism and Taylor's theory converge on the affirmation of the other while parting on their sources, the one vertical and revealed, the other horizontal and dialogical. The study concludes that the hadith can be read as a proto theory of recognition grounded in a theocentric anthropology, a reading that opens hadith studies to contemporary political philosophy and offers a corrective to minimalist accounts of tolerance.

Keywords: prophetic humanism; hadith on the Jewish funeral; recognition; Charles Taylor; *karāmah insāniyyah*.

1. Introduction

Discourse on tolerance holds a central place in contemporary Islamic studies, above all where Muslims live inside plural and multicultural societies. Much of this work still treats tolerance as a normative and ethical matter, a moral principle and a social practice, without pressing it toward its philosophical ground.¹ Prophetic reports often supply the warrant for such an ethic, yet they are rarely read as conceptual structures.

One report recurs across this literature. As a funeral procession passed, the Prophet Muhammad stood, and when told that the deceased was a Jew, he answered with a question about the shared status of the dead as a human soul.² The report appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, where the Prophet's standing reads as respect for a human being apart from religious difference. In most treatments the gesture is filed under social etiquette or the manners of association rather than examined as a philosophical position.³

The weight of the normative approach has narrowed the conceptual reading of the prophetic act. The report tends to sit as moral guidance rather than as a structure of thought that could be developed into ethics or a social philosophy. Within the tradition of Islamic philosophy, though, a hadith can also work as an epistemic source that shapes a model of prophetic humanism.⁴

Rereading such reports in modern conditions has grown more pressing as global society becomes marked by religious and cultural plurality. The aim of a rereading is not to distort the text but to bring out its wider philosophical range, so that the report can enter contemporary debate on humanism and the recognition of identity in plural societies.⁵

This raises a direct question. Does the hadith on the Jewish funeral express only an ethic of social empathy, or does it hold a deeper structure concerning the recognition of human dignity? The question matters because it opens a reading across disciplines, between hadith studies and contemporary political philosophy, and lets the report stand as a source of philosophical reflection alongside its normative sense.⁶

Charles Taylor offers a framework suited to this reading. His account of the politics of recognition holds that human identity forms through social recognition from others, and that its absence or its distortion, what he calls misrecognition, can damage a person or a group.⁷

¹ Robert W. Hefner, *Civil Islam: Muslims and democratization in Indonesia* (Princeton: Princeton University Press, 2011), <https://doi.org/10.1515/9781400823871>.

² M. Quraish Shihab, *Toleransi: Ketuhanan, kemanusiaan, dan keberagamaan* (Jakarta: Lentera Hati, 2022).

³ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Dār Ṭawq al-Najāh, 1422 H/n.d.).

⁴ N. Lundeto and S. Ni'am, "Paradigma Islam profetik: Melacak nilai-nilai moderasi beragama dalam pemikiran Kuntowijoyo," *Farabi* 19, no. 2 (2022).

⁵ H. R. Hidayat, *Islam dan multikultural: Teologi, etika, dan realitas sosial* (Yogyakarta: Penerbit K-Media, 2026).

⁶ M. H. Fauzi, A. Muslim, and B. Yuliani, "Penyempurnaan akhlak dalam hadis sebagai kerangka filosofis," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 12, no. 1 (2026): 59–78.

⁷ Charles Taylor, *Multiculturalism: Examining the politics of recognition* (Princeton: Princeton University Press, 1994).

Taylor draws the claim from a Hegelian lineage in which self-consciousness comes to itself through the acknowledgement of another, a line that Axel Honneth later develops into a full moral grammar of recognition.⁸ The framework gives a way to reread religious texts within plural social relations.⁹

Read through this lens, the hadith on the Jewish funeral appears as an early affirmation of human dignity that reaches past the boundary of religious identity. The Prophet's standing can be understood as an existential recognition of the other as a human being, which opens a conceptual dialogue between prophetic humanism in Islam and the theory of recognition in modern philosophy.¹⁰

Scholarship that ties this report explicitly to Taylor remains thin. Existing studies tend to stay with tolerance, social fiqh, or the character of the Prophet, without building a systematic philosophical reading. A gap therefore stands between the hadith tradition and contemporary political philosophy,¹¹ and between studies of Islam and pluralism that seldom draw on recognition theory.¹²

A comparison of this kind carries a risk. Standing for a funeral in Islamic practice is bound to an awareness of death and of the human being before God, an eschatological register, while Taylor's theory grows from the modern politics of identity and the civil claims of minorities in a secular West. The reading offered here keeps that difference in view and treats the two as sources with distinct origins that meet at the level of the act, which guards the comparison against a forced fit.

Against this background the study analyses the philosophical meaning of the hadith, works out the prophetic humanism it carries, and reads it alongside Taylor's theory of recognition. Its contribution is twofold. It reconstructs a prophetic report as a source of philosophical ideas with its own ontology of the human person, and it brings hadith studies into a disciplined exchange with contemporary political philosophy.

The study uses a qualitative design built on library research with an analytic-philosophical character.¹³ The material object is a hadith text that calls for close interpretation of its normative and its philosophical sense, so the report is read as a site of ethical and philosophical thought that opens to prophetic humanism and to Taylor's recognition theory.¹⁴

⁸ Axel Honneth, *The struggle for recognition: The moral grammar of social conflicts* (Cambridge: Polity Press, 1995).

⁹ O. G. Madung and S. T. F. K. Ledalero, "Politik diferensiasi: Memahami konsep multikulturalisme Charles Taylor" (Makalah, Seminar Internasional Multikultural dan Globalisasi, 2012).

¹⁰ S. Noorhidayati, "Hubungan antar umat beragama dalam perspektif hadis," *Kalam* 10, no. 2 (2016): 491–516.

¹¹ M. F. Akbar and E. Musaddad, "Antara tradisi dan modernitas: Evaluasi serta refleksi pemikiran hadis kontemporer," *As-Sahla Journal of Islamic Studies* 1, no. 1 (2025): 94–106.

¹² Tariq Modood, "Multiculturalism," in *The Wiley Blackwell Encyclopedia of Race, Ethnicity, and Nationalism* (2015), 1–6.

¹³ Lexy J. Moleong and T. Surjaman, *Metodologi penelitian kualitatif* (Bandung: Remaja Rosdakarya, 2014).

¹⁴ Taylor, *Multiculturalism: Examining the politics of recognition*.

The primary subject is the hadith of the Jewish funeral in *Ṣaḥīḥ al-Bukhārī*, with the parallel in *Ṣaḥīḥ Muslim* as textual support. The report was chosen for its relational content between the Prophet and a non-Muslim community, which suits a reading in terms of prophetic humanism and recognition. Works by Charles Taylor and academic literature on prophetic humanism and pluralism serve as secondary data for conceptual analysis.¹⁵

The procedure ran in stages. Reports were gathered from the primary collections (*al-kutub al-sittah*) together with secondary literature from books and reputable journals, then classified by theme, and then read philosophically to find the deeper structure of meaning behind the prophetic act. The researcher worked as the main human instrument in a hermeneutic-philosophical interpretation, supported by printed and digital documentation, with validity kept through triangulation of sources that set classical hadith commentary beside contemporary analysis in Islamic studies and Western philosophy.¹⁶ The analytic technique is content analysis joined to an interpretive-philosophical reading,¹⁷ through which textual meaning is interpreted and then connected to prophetic humanism and to Taylor's recognition theory so that the report can be reconstructed as an affirmation of human dignity.¹⁸

2. Methods

This study adopts a qualitative library research design characterized by an analytic-philosophical approach. This framework is selected because the primary inquiry is not oriented toward empirical-quantitative measurement, but rather toward deep semantic exploration and the conceptual reconstruction of religious texts alongside philosophical thought. By integrating a philosophical-hermeneutic reading, the study treats the hadith report not merely as a functional normative rule or social etiquette, but as an epistemic source holding an intrinsic structure of prophetic humanism. This methodological positioning is critical to moving beyond textualist jurisprudential (*fiqh*) readings and establishing a disciplined dialogue between hadith studies and contemporary political philosophy.

The research data are systematically categorized into primary and secondary sources. The primary material comprises the hadith text concerning the Prophet's gesture toward the passing Jewish funeral in *Ṣaḥīḥ al-Bukhārī*, supported by parallel textual variants in *Ṣaḥīḥ Muslim*, alongside the covenantal provisions of the Constitution of Madinah (*Ṣaḥīfat al-Madīnah*) as the politico-structural foundation. Secondary data draw upon classical commentary (*sharḥ*) specifically Ibn Ḥajar al-ʿAsqalānī's *Fath al-Bārī* philosophical literature on Avicennan psychology regarding the ontology of *nafs*, and Charles Taylor's foundational texts on the politics of recognition. Juxtaposing these sources enables a structured and

¹⁵ Hefner, *Civil Islam: Muslims and democratization in Indonesia*.

¹⁶ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, n.d.); al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.

¹⁷ J. Ahmad, "Desain penelitian analisis isi (content analysis)," *Jurnal Analisis Isi* (2018).

¹⁸ Taylor, *Multiculturalism: Examining the politics of recognition*.

rigorous conversation between classical Islamic scholarship and modern Western political theory

Data collection and processing proceeded through a series of systematic stages. Relevant textual materials were compiled from primary collections (*al-kutub al-sittah*) and reputable academic literature, categorized thematically by Muslim–non-Muslim relational patterns. The researcher operated as the primary human instrument conducting close textual reading and philosophical interpretation. To maintain rigor and analytical validity, the study employs source triangulation. This involved confronting classical commentary with historical evidence from the wider Madinan corpus—including relational dynamics with local Jewish tribes—and contemporary philosophical frameworks, thereby testing argument consistency and guarding against selective textual bias (*cherry-picking*)

The analytical technique joins content analysis with interpretive-philosophical hermeneutics. Content analysis isolates and unpacks the semantic structures of key textual markers such as *nafs* and *karāmah insāniyyah*. These textual findings are then hermeneutically correlated with Charles Taylor’s recognition framework to delineate points of convergence and divergence across vertical (theocentric) and horizontal (dialogical-intersubjective) axes. Through this analytical sequence, the prophetic report is argumentatively reconstructed as a proto theory of human recognition anchored in a theological anthropology

3. Results and Discussion

The hadith of the Jewish funeral

The report on the Prophet’s respect for a passing funeral appears in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. The wording in al-Bukhārī runs:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّتْ بِنَا جِنَازَةٌ فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا مَعَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّهَا جِنَازَةٌ يَهُودِيٍّ، قَالَ: إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا

On the authority of Jābir ibn ‘Abd Allāh, who said: A funeral passed before us, and the Prophet stood for it, and we stood with him. We said, “O Messenger of God, it is the funeral of a Jew.” He said, “When you see a funeral, stand.”¹⁹

A close parallel in Ṣaḥīḥ Muslim records the same practice of respect toward a non-Muslim funeral as an ethical and prophetic act rather than a matter of social procedure.²⁰ In historical terms the event belongs to Madinah, during a period of dense interaction between the Muslim community and the Jewish tribes. Social relations there ran along several lines at

¹⁹ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā’iz, Bāb al-Qiyām li al-Janāzah.

²⁰ Muslim, *Ṣaḥīḥ Muslim*, Kitāb al-Janā’iz.

once, and they held forms of complex coexistence beside their conflicts²¹ The Prophet's standing as the funeral passed shows a recognition of the human worth attached to the individual, apart from religious identity.

Classical commentators read the standing as respect for death as a solemn event and as instruction in social conduct. Ibn Hajar al-ʿAsqalānī explains that the command to stand carries the sense of takrīm, honouring, drawn from death itself as a moment that calls for reflection and directed at the human being rather than at the creed of the deceased.²²

Table 1. The primary text of the hadith and its variants

No	Source	Arabic text	Note
1	Ṣaḥīḥ al-Bukhārī, Kitāb al-Janāʿiz	مَرَّتْ جِنَازَةٌ فَقَامَ لَهَا النَّبِيُّ ﷺ	The Prophet's initial response is an act of respect ("A funeral passed, and the Prophet stood for it").
2	Ṣaḥīḥ Muslim, Kitāb al-Janāʿiz	أَلَيْسَتْ نَفْسًا	Affirmation of a universal human worth ("Is it not a soul?").
3	Companion context	إِنَّهَا جِنَازَةٌ يَهُودِيٍّ	Clarification of the non-Muslim identity of the deceased ("It is the funeral of a Jew").

The text shows that the core of the report reaches past the ritual detail toward a logic of recognition.

Prophetic humanism in the hadith

The report carries a prophetic humanism rooted in the principle of karāmah insāniyyah, the inherent nobility of the human being held apart from religious identity. The Prophet's standing shows that human worth reaches past formal theological division, so that each person holds the place of a subject with intrinsic dignity.²³

The report also reflects an ethic of respect toward the non-Muslim members of Madinan society. The Prophet's regard for a Jewish funeral shows that relations with non-Muslims rest on a recognition of their humanity rather than on exclusion.²⁴ Tolerance here grows past mere forbearance into an active recognition of human dignity.²⁵

²¹ K. Jamal, Z. Zailani, and M. Novendri, "Impresi kaum Yahudi Madinah terhadap pembentukan hukum: Tela'ah tafsir adabi ijtimā'i dalam surah al-Mā'idah," *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 18, no. 6 (2024): 4421–4434.

²² Ibn Hajar al-ʿAsqalānī, *Fath al-Bārī fi sharḥ Ṣaḥīḥ al-Bukhārī* (Kairo: Maktabah Miṣr, 2001).

²³ Fazlur Rahman, *Islam and modernity: Transformation of an intellectual tradition* (Chicago: University of Chicago Press, 1982).

²⁴ M. A. Juhri, "Relasi Muslim dan non-Muslim perspektif tafsir nabawi dalam mewujudkan toleransi," *Riwayah* 4, no. 2 (2018): 243–264.

²⁵ E. Tarihoran, "Pembentukan katekis zaman modern: Memahami makna biblis-teologis martabat manusia dalam rangka evangelisasi baru," *Jurnal Pelayanan Pastoral* (2024): 122–135.

The dimension of *rahmah*, mercy, grounds the reading further. In Islam *rahmah* is not selective, and it reaches every creature as an expression of a divine ethic.²⁶ The Prophet's act can be read as an expression of a universal mercy that lies at the centre of the prophetic mission.²⁷

Table 2. *Prophetic humanism and Charles Taylor's theory of recognition*

Aspect	Prophetic humanism (hadith)	Charles Taylor
Ontological basis	Karāmah insāniyyah (the nobility of the human being)	Identity formed through recognition
Source of the ethic	Revelation and divine mercy (<i>rahmah</i>)	Modern political philosophy
Form of recognition	The Prophet's act (standing for the funeral)	Social recognition within the community
Risk without recognition	Neglect of human dignity	Misrecognition and distorted identity
Orientation	Universal mercy	Identity politics and multiculturalism

The comparison shows a shared structure together with a difference of source between the Islamic account and Taylor.

The wider Madinan corpus

Reading a single report in isolation would leave the argument exposed. The standing hadith sits inside a wider body of Madinan reports on relations with non-Muslims, and its sense grows clearer when set beside them.

Several reports run with it. The Prophet visited a sick Jewish youth who had served him and treated him with care.²⁸ He dealt with Jews in ordinary commerce, and near the end of his life his armour lay pledged with a Jewish man. The general command to show mercy to those on the earth reaches every creature,²⁹ and the warning against wronging a covenanted non-Muslim, a *mu'āhad*, protects the same standing in law.³⁰

Other reports run against the surface of this picture. The confrontations with Banū Qaynuqā', Banū al-Naḍir, and Banū Qurayẓa belong to the same Madinan setting, and any honest reading must hold them in view. These episodes were political and military responses

²⁶ I. Warsah, *Pendidikan kasih sayang: Telaah ayat-ayat rahmah dalam al-Qur'an* (Yogyakarta: Deepublish, 2026).

²⁷ Rahman, *Islam and modernity*.

²⁸ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.

²⁹ Muḥammad ibn 'Īsā al-Tirmidhī, *Jāmi' al-Tirmidhī (Sunan al-Tirmidhī)* (Beirut: Dār al-Gharb al-Islāmī, n.d.).

³⁰ Sulaymān ibn al-Ash'ath Abū Dāwūd, *Sunan Abi Dāwūd* (Beirut: Al-Maktaba al-'Aṣriyya, n.d.).

to broken treaties and wartime treachery, tied to specific acts of hostility rather than to the humanity of the tribes as such.³¹

Table 3. The standing hadith within the Madinan corpus

Report or episode	Source	Relational register
Standing for the passing Jewish funeral	Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim	Recognition of human dignity
Visiting the sick Jewish youth	Ṣaḥīḥ al-Bukhārī	Care across the religious line
Armour pledged to a Jewish man	Ṣaḥīḥ al-Bukhārī	Ordinary trust in daily dealings
Mercy to all on the earth; the covenanted non-Muslim (mu‘āhad)	al-Tirmidhī; Abū Dāwūd	Universal mercy and legal protection
Conflicts with Banū Qaynuqā‘, al-Naḍīr, Qurayza	Sīra (Watt, 1956)	Covenant and security, not dignity

Beyond individual reports, the Constitution of Madinah (*Ṣaḥīfat al-Madīnah*) placed the Jewish groups within a single political community alongside the believers, with defined rights and duties, and named them in one clause an ummah together with the believers.³² The document gives the structural counterpart to the personal gesture of standing.

A structural reading and the link to Taylor

Taken together, the personal act and the covenantal order show a single pattern. In Taylor’s account, identity forms through recognition, and its absence yields distortion.³³ Read against this, the standing hadith is a social recognition of human dignity unbounded by religious identity, and the Constitution of Madinah is its extension into the political order.³⁴

Reconstructing prophetic humanism: the ontology of nafs

The reconstruction turns on a single word. When told the funeral was a Jew’s, the Prophet answered, in one line of transmission, with a question:

أَلَيْسَتْ نَفْسًا

“Is it not a soul?”³⁵

The word nafs carries the argument. In Qur’anic usage nafs names the human being as such, the living self that every person shares before any communal marker. The Qur’an traces humankind to a single nafs (Q 4:1) and declares that every nafs will taste death (Q 3:185), so

³¹ W. Montgomery Watt, *Muhammad at Medina* (Oxford: Clarendon Press, 1956).

³² *Ibid.*

³³ Taylor, *Multiculturalism: Examining the politics of recognition*.

³⁴ A. Ardiansyah, “*Otentisitas identitas manusia dalam membangun masyarakat multikultural menurut politik pengakuan Charles Taylor*” (Tesis, Universitas Gadjah Mada, 2021).

³⁵ Muslim, *Ṣaḥīḥ Muslim*, Kitāb al-Janā‘iz.

the term binds the whole species in a common origin and a common end. The Prophet's question places this shared status ahead of the label "Jew," which makes the category of nafs more basic than the category of religious identity.

Islamic philosophy gives the term a further depth. In Avicennan psychology the rational soul, al-nafs al-nāṭiqah, is the substantial form of the human being and the principle by which each person is an individual with an interior life and a rational capacity.³⁶ To name the deceased a nafs is therefore to name a bearer of this rational soul, a being whose worth follows from what it is rather than from the community it belongs to. The Prophet's standing answers to that ontological status rather than to a social calculation.³⁷

Read in the Qur'anic frame, this matches the verse:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

"And We have certainly honoured the children of Adam" (Q al-Isrā': 70).

The honour, karāmah, is conferred on the children of Adam as such, without the condition of formal belief. The standing hadith can be reconstructed as the practical expression of this theological anthropology.³⁸

Taylor's recognition: exposition and position

Taylor's theory needs its own exposition before the comparison can be held. In "The Politics of Recognition" he argues that a person's identity is shaped in part by recognition, and that a demeaning image imposed by others can "distort and oppress".³⁹ He sets two political forms side by side. A politics of equal dignity treats all citizens through the same universal rights, while a politics of difference asks that the identity of a person or group be acknowledged in its own terms. Taylor argues that purely procedural liberalism, blind to identities, cannot carry the second demand, and that recognition therefore has to reach the substance of who people are.⁴⁰

The claim has a history. It descends from Hegel's account of self-consciousness, where the self becomes itself through the acknowledgement of another self, and it is worked out further in Honneth's grammar of recognition, which reads social conflict as a struggle over the terms on which people are acknowledged.⁴¹ Recognition in this line is dialogical. It is produced between subjects, in a horizontal relation, and it can be won or lost during social life.

³⁶ Fazlur Rahman, *Avicenna's psychology* (Oxford: Oxford University Press, 1952).

³⁷ A. R. Ramadhan, U. M. R. Said, S. Sauri, and M. F. Afkar, "Integrasi etika filosofis dan nilai-nilai profetik untuk mewujudkan pendidikan Islam yang humanis, adil, dan transformatif," *Al-Qalam: Jurnal Kajian Islam dan Pendidikan* 16, no. 2 (2024): 253–267.

³⁸ M. Fauzen and B. Najib, "Dialektika akidah dan moralitas dalam hadis (analisis teologis-etik terhadap karakter Muslim ideal)," *Al-Hasyimi: Jurnal Ilmu Hadis* 2, no. 1 (2025): 41–58.

³⁹ Taylor, *Multiculturalism: Examining the politics of recognition*.

⁴⁰ Madung and Ledalero, "Politik diferensiasi".

⁴¹ Honneth, *The struggle for recognition*.

Set beside the hadith, a parallel appears. When the Prophet stood for the Jewish funeral, he acknowledged the deceased as a human being ahead of any communal identity, which answers to Taylor's sense that recognition addresses the person in their concrete standing.⁴²

The vertical and the horizontal axis of recognition

The parallel holds at the level of the act, yet the two accounts draw on sources that run in opposite directions, and the reading must hold that difference rather than smooth it over.

Taylor's recognition is horizontal. Dignity is constituted through intersubjective acknowledgement, negotiated between people in social and political life, so that what a person is owed depends in part on a relation that others grant. In the prophetic frame, by contrast, the dignity of the human being is vertical and given. It descends from God, who has honoured the children of Adam (Q 17:70), so that *karāmah* stands prior to any social exchange and is not produced by it.⁴³

This is the sharp edge of the comparison. Taylor begins from the human community and moves toward dignity, while the hadith begins from a dignity already conferred and moves toward the community. The two run from different headwaters, and they arrive at a similar act, the affirmation of the other as a being worthy of respect (Figure 2).

Figure 2. The vertical and the horizontal axis of recognition

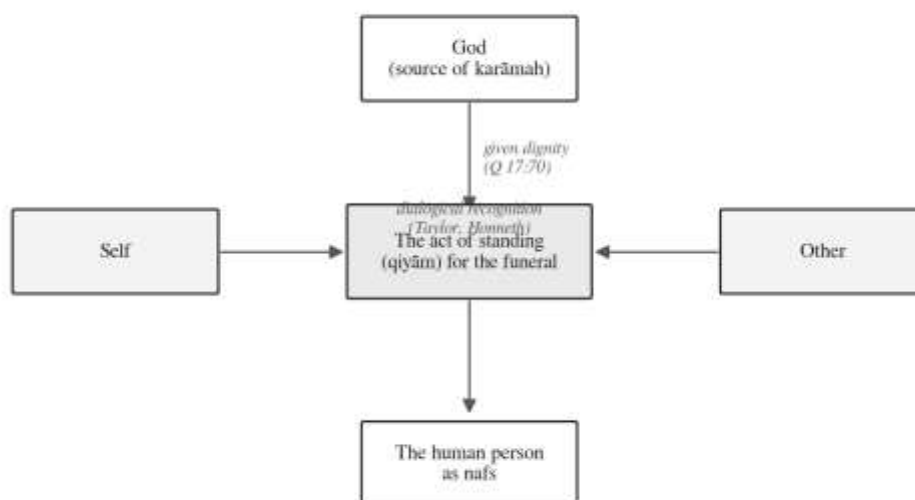


Figure 2. The vertical and the horizontal axis of recognition

The convergence is not an accident of surface. The dignity that is given from above still has to be enacted below, in the standing body of the one who honours the dead, so the vertical source issues in a horizontal deed. Prophetic humanism supplies what Taylor's proceduralism reaches for and cannot ground, a reason why the other must be recognised that does not depend on the outcome of social negotiation. Where Taylor worries that a thin liberalism fails

⁴² Noorhidayati, "Hubungan antar umat beragama dalam perspektif hadis".

⁴³ Warsah, *Pendidikan kasih sayang*.

to sustain substantive recognition, the prophetic model roots recognition in the createdness of the human person.⁴⁴

From personal act to structural recognition: the Constitution of Madinah

A further question presses on the comparison. Taylor's recognition works at the level of public policy and social structure, where misrecognition can oppress a minority through the arrangements of a whole society. The standing hadith, by contrast, is a personal act at the roadside, a moment of respect as a procession passes. If the report is to bear the weight of a politics of recognition, the personal act must connect to a structural order.⁴⁵

The connection lies in the Madinan settlement. The Constitution of Madinah placed the Jewish tribes within a single covenantal community, named them an ummah alongside the believers, and fixed mutual duties of defence and common welfare.⁴⁶ The document extends the logic of the standing gesture into institutional form. What the body performs at the roadside, the covenant performs in political order, a recognition of the other as a member of the shared community with standing and rights.

Read this way, the move from standing to a politics of recognition follows a continuous line. Personal ethics and structural arrangement carry the same principle at two scales, the dignity of the human being as the ground of a shared social order.⁴⁷

The corpus and the charge of cherry-picking

An argument built on one report invites the charge of hasty generalisation, and the objection must be met on its own ground. The standing hadith is not an isolated case selected to fit a thesis. It belongs to a consistent line of Madinan practice, set out in the corpus above (Table 3).

On one side stand the reports that run with it, from the visit to the sick Jewish youth to the armour pledged with a Jewish man and the command of mercy toward every creature.⁴⁸ On the other side stand the confrontations with the three tribes, which belong to the register of covenant and security. These episodes answered treaty violation and wartime treachery, and they do not cancel the principle expressed in the standing hadith.⁴⁹ Read together, the corroborating reports and the conflict reports keep the same distinction, between the dignity of the human being, which holds without condition, and the terms of a political covenant, which can be honoured or broken.⁵⁰

⁴⁴ Rahman, *Islam and modernity*.

⁴⁵ E. Notanubun, "Islam di tengah pluralitas dan kemanusiaan dalam membangun solidaritas dan toleransi," *Pedagogika: Jurnal Pedagogik dan Dinamika Pendidikan* 8, no. 1 (2020): 93–108.

⁴⁶ Watt, *Muhammad at Medina*.

⁴⁷ Juhri, "Relasi Muslim dan non-Muslim perspektif tafsir nabawi".

⁴⁸ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*; al-Tirmidhī, *Jāmi' al-Tirmidhī*.

⁴⁹ Watt, *Muhammad at Medina*.

⁵⁰ Akbar and Musaddad, "Antara tradisi dan modernitas".

Set inside this corpus, the standing hadith reads as the articulation of a principle already at work across the Madinan material, which answers the worry that the reading rests on a single, conveniently chosen text.

Prophetic humanism as a critique of minimalist tolerance

The reading carries a critical edge for modern accounts of tolerance. In much modern usage tolerance shrinks to a minimal permission, a willingness to let the other exist. The standing hadith shows something stronger, an affirmative recognition of the other's dignity that reaches beyond bare toleration.⁵¹ Where modern tolerance can rest in passivity, the report shows an active stance. The Prophet stood as the funeral passed, and the standing affirmed the worth of the dead.

This answers to Taylor's criticism of a modern liberalism that fails to reach the depth of human identity, where a demeaning image projected onto another works to distort and oppress.⁵² Prophetic humanism, read here, corrects a tolerance thinned out into mere coexistence, and presses instead toward a recognition that affirms dignity.⁵³

The hadith as a proto theory of recognition, and its limits

These findings support a stronger claim. The hadith can be read as a proto theory of recognition, an early form of the theory that arrives through the practice of prophetic ethics rather than through modern philosophical construction.

The order of the two accounts differs. Taylor's recognition begins from political identity and moves toward acknowledgement. In the hadith the sequence starts from the human being and moves outward, from existence as a *nafs* to recognition, to the honour of standing, and on to social ethics (Figure 1). The prophetic order begins from the ontology of the human person as a creature honoured by God, where the modern order tends to begin from the politics of identity.

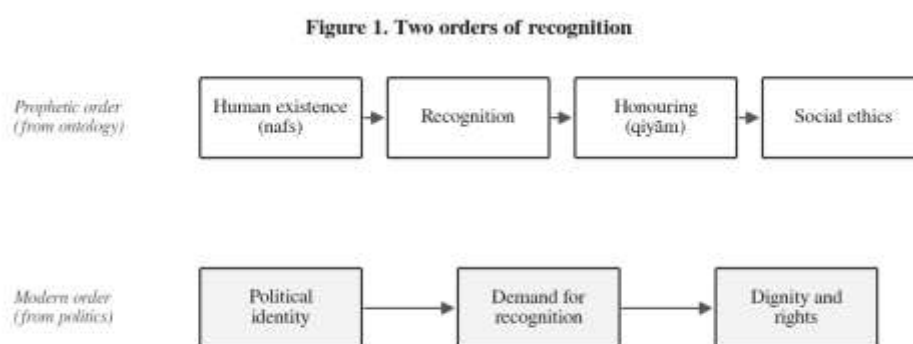


Figure 1. Two orders of recognition

⁵¹ Notanubun, "Islam di tengah pluralitas dan kemanusiaan".

⁵² Taylor, *Multiculturalism: Examining the politics of recognition*.

⁵³ Warsah, *Pendidikan kasih sayang*.

Two limits keep the claim in proportion. The reading is interpretive and philosophical, so a more historical or fiqh-centred reading remains open and would frame the same texts differently.⁵⁴ And although the argument now rests on a corpus rather than a single report, the corpus is drawn from the Madinan setting, so a wider study of Muslim and non-Muslim relations across other periods would test the construction further. These limits mark the reach of the present reading while its core holds, that the standing hadith carries a structure of recognition grounded in a dignity given to the human being as such.

4. Conclusion

The hadith on the Jewish funeral in Ṣaḥīḥ al-Bukhārī holds more than an ethic of social manners. The Prophet's standing affirms the human person as a nafs whose dignity is given by God, ahead of any religious label, and the affirmation extends from the roadside gesture into the covenantal order of Madinah. The guiding question, whether the report shows only an empathy of manners or a structure of recognition, is answered in favour of the second. The report carries a recognition of the human being as such, and it does so as a matter of ontology rather than sentiment.

Prophetic humanism and Taylor's theory of recognition meet at the affirmation of the other and part at its source. Taylor grounds recognition in a horizontal, dialogical relation between subjects, while the hadith grounds it in a vertical dignity conferred by God. The prophetic model supplies a ground for recognition that Taylor's proceduralism seeks and cannot secure, which lets the report be read as a proto theory of recognition rooted in a theocentric anthropology. The reading opens hadith studies to contemporary political philosophy and corrects a tolerance thinned into mere coexistence. A wider corpus across settings beyond Madinah would test and extend the construction.

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⁵⁴ I. W. Watra, *Agama dan kebudayaan dalam interpretatif filsafat* (Denpasar: Unhi Press, 2019).

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