



The Relevance of Hadith Principles in Balancing Power within the Legal System of a State

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Abstract. In the intricate landscape of constitutional law, Islamic legal principles from hadith gain prominence in discussions on power balance within a state's legal system. This article explores their relevance, offering moral guidance for policy, legislation, and governance. Research, using Hassan Hanafi's hermeneutical framework, analyzes hadith to understand their role in power dynamics. Findings highlight their key role in shaping ethical governance, emphasizing justice, responsibility, and societal engagement. Hadith principles provide an ethical foundation for policymakers, legislators, and legal practitioners, ensuring just policies that protect individual rights. The research explores how hadith principles apply to constitutional law, contributing to a balanced and ethically grounded legal framework. By addressing gaps in existing research, it focuses on their specific contribution, emphasizing fairness. The methodology involves critical evaluation of hadith authenticity, linguistic analysis, and contextualization. In conclusion, the article underscores the timeless significance of hadith principles in shaping legal systems that promote accountability, protect citizen rights, ensure transparency, and uphold justice, contributing to a framework for balanced and ethically grounded governance. Research findings affirm the crucial role of hadith principles in guiding constitutional law toward ethical and just governance.

Keywords: hadith principles; power balance; constitutional law; Islamic governance; hermeneutical approach.

Introduction

In the complex dynamics of constitutional law, the question of the extent to which Islamic legal principles, especially those found in hadith of Prophet Muhammad SAW, can play a role in balancing power within a state's legal system is becoming increasingly relevant. Power balance is an essential foundation for a just and effective governance structure, ensuring that power is not concentrated in one entity or institution alone (Azahary 2015). In this context, the principles of hadith, serving as teachings and guidance from Prophet Muhammad SAW, offer moral and ethical guidelines that can form the basis for achieving the desired balance of power.

This article aims to explore the relevance of hadith principles in the context of balancing power within the legal system of a state. By addressing this issue, we can delve into how the values embedded in hadith can provide guidance for policy formation, legislation, and governance practices that uphold the principle of power balance. Through this approach, we can understand the unique contribution of hadith principles in shaping a legal order that not only reflects the values of justice but also safeguards against the misuse or excessive centralization of power.

By highlighting the relevance of hadith principles in this context, this article seeks to contribute to an understanding of how Islamic teachings can serve as ethical guidance in the formation and implementation of constitutional law. Thus, this research invites readers to reflect on the significant role of hadith principles in establishing a balanced and fair foundation for the legal system of a state.

Navigating the complexity of constitutional law poses the greatest challenge in managing and distributing power to create a just and effective system of governance. Power balance is a key element in preventing the abuse of authority and ensuring that control is not overly concentrated in one place (Hidayat 2013). Currently, fundamental questions arise about the extent to which Islamic legal principles, especially those found in hadith, can play a critical role in achieving these goals within the context of a modern state legal system.

In the current research context, several studies have addressed specific aspects of the relationship between Islamic legal principles and power within the legal system of a state. Among them are studies on hadith and politics by Abdillah et al. (2018), Alkadri (2021), Andi (2018), and Tasbih and Hafid (2023); research on

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hadith and constitutional law by Arfan (2020), Firdaus and Kurnaini (2023), Hafidzi, Wahani, and Halisa (2019), Saepudin (2021), and Zaqia (2018); studies on hadith and political ethics by Irfan (2016), Suryana (2021), and Nugraha, Fatihunnada, and Huda (2023); research related to hadith and political institutions by Kosim (2015); and research on hadith and state power written by Sari (2020). Most of these studies tend to focus on general aspects of justice and morality, but they have not explicitly delved into the relevance of hadith principles in balancing power. While some research may have touched on related issues, it has not provided a comprehensive analysis of the unique contribution of hadith principles in this context.

This article aims to fill this knowledge gap by specifically exploring the relevance of hadith principles in the context of balancing power within constitutional law. This approach provides an opportunity to delve into the ethical and moral values underlying hadith principles and how these values can serve as guidelines for shaping and maintaining the desired balance of power. Thus, the uniqueness of this research lies in its in-depth approach to the specific contribution of hadith principles in creating a balanced and fair legal foundation.

In this context, this article serves not only as a new understanding but also as a reference framework that can guide further debates on the role of Islamic values in shaping modern constitutional law. The conclusion of this research is expected to provide valuable insights and make a real contribution to our understanding of the relevance of hadith principles in the dynamics of power within a state's legal system.

Research methods

This research will employ the method of hadith critical studies, adopting the hermeneutical framework of Hassan Hanafi. As an interpretative method, hermeneutics offers a unique approach to understanding religious texts, and Hassan Hanafi's contribution is particularly valuable in understanding hadith by considering the social and historical context (Hanafi 2009).

In the critical study phase of hadith, this research will identify relevant sources emphasizing constitutional legal principles and power within constitutional law. This process also involves a critical evaluation of the chain of narrators (*sanad*) and the text (*matan*) of selected hadiths, with a focus on their authenticity and credibility (Hanafi 2004).

The hermeneutical approach of Hassan Hanafi will then be applied to contextualize hadith within its historical and social context at the time of its revelation. This involves a deep understanding of the cultural, political, and economic background influencing the meaning of hadith. Additionally, textual analysis will be conducted using linguistic and semantic approaches to understand the literal and metaphorical meanings of hadith. The contemporary relevance evaluation will then involve an assessment of the ethical values and principles of justice advocated by constitutional legal principles in hadith (Hardivizon, Firdaus, and Syarif 2023).

Subsequently, the research will proceed with a critical reflection phase on the findings of the analysis. This process will consider how hadith principles can provide guidance in balancing power within a state's legal system. Ultimately, this research will formulate a theoretical discussion outlining the theoretical framework underlying the application of Hassan Hanafi's hermeneutics to hadith criticism, highlighting the relevance of this methodology in revealing the meaning and application of hadith within the context of constitutional law (Farida, Hardivizon, and Kasdi 2021).

It is expected that this research methodology will provide in-depth insights and a significant contribution to understanding the interpretation and application of hadith principles in the dynamics of power and constitutional law, leveraging a rich and contextual hermeneutical approach.

Discussion

Political hadiths in Islamic literature play a significant role in guiding and providing directives to the Muslim community concerning the governance of political and social life. These hadiths encompass various aspects, including the criticism of the people towards their leaders, the obedience of the people to their leaders, and the proximity of leaders to the people (Wensinck 1992). Within this framework, the discussion on political hadiths becomes a profound and relevant study in the context of understanding and implementing Islamic principles in communal life.

Advising Leaders

Leadership in Islam encompasses a broad dimension and involves ethical principles that demand moral and social responsibility. In the political context,

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these principles become crucial as they influence the formation of a just and moral society. Hadith detailing Prophet Muhammad's response to a question about *jihad* highlights the principles of just and ethical Islamic leadership, especially in speaking the truth in the face of oppressive rulers. This discussion will explore the responsibility of a Muslim leader in upholding justice, establishing the truth, and actively engaging in combating political injustice as a key step in shaping a political order aligned with Islamic values.

The relevant hadith is as follows:

حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ عَنْ طَارِقٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ أَيُّ الْجِهَادِ أَفْضَلُ قَالَ كَلِمَةٌ حَقٌّ عِنْدَ إِمَامٍ جَائِرٍ

Narrated by Thariq from Alqamah, from Sufyan, from Waki', a man came to Prophet Muhammad SAW and asked, "Which jihad is the best?" He replied, "A word of truth in front of an unjust ruler."

This hadith is narrated by Imam (Ahmad bin Hanbal (1996) in his Musnad, hadith number 18074. The same hadith is also narrated by Ahmad in hadith numbers 18076 and 21137, Ibn Majah (2006) in hadith number 4002, Abu Daud (2006) in hadith number 3781, al-Tirmizi (2006) in hadith number 2100, and An-Nasa'i (2010) in hadith number 4138. These hadiths share a similar theme, emphasizing the virtue of jihad in the form of speaking the truth in front of an oppressive ruler. Hadith Ahmad - 18074 and Ahmad - 18076 demonstrate the consistency of the chain of narrators, originating from the same narrator, Thariq bin Syihab. There are variations in events, such as hadith Ahmad - 21137 adding the element of throwing pebbles at the Jumrah and hadith Ibn Majah - 4002 providing context after casting stones at the Jumrah. Some hadiths feature a question repeated three times with a similar response, emphasizing the virtue of speaking the truth in front of an unjust ruler. Overall, the consistent message of these hadiths reinforces the importance of justice and truth values in the context of Islamic jihad. Hadith Tirmidzi - 2100 and Nasa'i - 4138 also provide additional support for this message.

The chain of narration for hadith Ahmad number 18074 is as follows (al-Mizzi 1994):

The first narrator, Waki', is a reliable transmitter of this hadith. Although not reaching the highest level of narrators, the authenticity of the hadith depends significantly on the reliability of the next narrators. Waki' is known as a reasonably reliable narrator, and while he may not reach the level of the most distinguished narrators, his contribution remains significant in transmitting this tradition.

The second narrator, Sufyan, as the second narrator in the chain, has a recognized reputation among hadith scholars. His honesty and ability to convey traditions accurately provide certainty to the credibility of the hadith. Sufyan's reliability becomes a crucial factor in ensuring that the information conveyed from generation to generation remains authentic.

The third narrator, Alqamah, as the third narrator, is also considered a reliable transmitter in the world of hadith. His honesty and accuracy in transmitting hadith traditions add another strong foundation to the reliability of this hadith. Hadith scholars have acknowledged the quality of narrators like Alqamah, making him a reliable source.

The fourth narrator, Thariq, as the fourth narrator in the chain, further adds to the validity of this hadith. Records about Thariq indicate that he is regarded as a credible and reliable narrator. His reliability provides confidence that this hadith is conveyed with high integrity and accuracy.

Overall, while some narrators may not reach the highest rank in the hierarchy of narrators, the credibility of this chain remains strong as it involves individuals recognized for their honesty by hadith scholars. The combination of the reliability of Waki', Sufyan, Alqamah, and Thariq strengthens this chain, asserting that this hadith can be considered a trustworthy source with a solid foundation in Islamic scholarly tradition.

This hadith provides profound insights into the concept of jihad in Islam, expanding the horizon beyond mere physical battles. In response to a man's question about the most virtuous form of jihad, Prophet Muhammad's answer reflects a holistic understanding of Islam. The Prophet's response highlights that jihad is not solely physical but also includes moral and ethical dimensions, especially in the context of speaking the truth in front of an oppressive ruler. The phrase "a word of truth" (كَلِمَةُ حَقٍّ) becomes key to interpretation, indicating that jihad in Islam is not confined to warfare against physical enemies but also involves the struggle to voice justice, honesty, and truth.

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In the social context when this hadith was uttered, it can be assumed that the Muslim community faced unjust rulers (Arake 2020). The Prophet's response serves as a moral guide for the Muslim community confronting injustice, showing that expressing a truthful word is the most virtuous form of jihad in such circumstances. This hadith not only provides a practical answer to social challenges of its time but also establishes a foundation for a contemporary understanding of jihad in a broader context.

The significance of the "word of truth" not only emphasizes honesty in speech but also encompasses the concepts of justice and moral stance against injustice. By exploring this dimension, the hadith provides guidance for Muslims to focus not only on the physical aspects of jihad but also on the moral and ethical struggle against injustice in various aspects of life. Therefore, this hadith has broad relevance and can be applied in a contemporary context where challenges to justice and truth remain prevalent in society.

This hadith, emphasizing the virtue of speaking the truth in front of an oppressive ruler, provides profound insights into the principles of ideal leadership in Islam. First, the hadith asserts that justice and truth must be the primary foundations of leadership. A just and honest leader is considered to have a positive contribution to society and can create a stable environment. Second, this hadith demonstrates the importance of leadership based on Islamic values. The guidance of Prophet Muhammad in answering a question about jihad emphasizes that effective leadership should be rooted in religious teachings, prioritizing the values of justice, truth, and honesty (Arake 2020).

Furthermore, the hadith encourages leaders to actively engage in societal improvement and fight against injustice. Prophet Muhammad's guidance on speaking the truth emphasizes that a leader who actively fights against injustice can set an example and inspire the community to participate in the struggle against injustice. The leadership's role model in taking tangible actions becomes a highly esteemed principle, illustrating that a leader's words should align with deeds to make a real impact.

The hadith also indirectly highlights the importance of consultation and advice in leadership. Although not explicitly mentioned, the question posed by a man to the Prophet depicts the significance of listening to advice and seeking perspectives from the community. Good leadership principles in Islam

encompass involvement, listening, and responding to the needs of the community.

Finally, responsiveness to the questions and needs of the community becomes a crucial principle in leadership. Prophet Muhammad provided a direct and relevant response to the question posed by a man, indicating that a leader must be responsive to the questions and needs of the community, providing guidance that is relevant to the context and needs at that time.

Thus, this hadith details essential principles for ideal leadership in Islam, including the foundations of justice, Islamic values, active involvement in societal improvement, setting an example, consultation, and responsiveness to the questions and needs of the community. These principles form the basis for Islamic leaders expected to lead with integrity, justice, and responsibility.

Obedience to Leaders

The principle of obedience to leaders holds profound significance in the context of Islamic teachings, and hadiths related to this theme provide an ethical and moral foundation for the Muslim community. One such hadith that illustrates the principle of obedience to leaders is the narration found in Ibn Majah (2006) with the reference number 2850.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالَا حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي
فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ الْإِمَامَ فَقَدْ أَطَاعَنِي وَمَنْ عَصَى الْإِمَامَ فَقَدْ عَصَانِي

Narrated by Abu Bakr bin Abu Syaibah and Ali bin Muhammad, both said: Waki' narrated to us, who narrated from Al A'masy, from Abu Salih, from Abu Hurairah, who said: The Messenger of Allah, peace be upon him, said, "Whoever obeys me, he has obeyed Allah, and whoever disobeys me, he has disobeyed Allah. Whoever obeys the leader (imam), he has obeyed me, and whoever disobeys the leader (imam), he has disobeyed me."

This hadith is narrated by Ibn Majah in hadith number 2850. Similar hadiths are also narrated by al-Bukhariy (1992) in hadith number 6604, Muslim (al-Naisaburi 2004) in hadith number 3417, An-Nasa'i (2010) in hadith number 4122, and Ahmad bin Hanbal (1996) in hadith number 7125. These five hadiths, transmitted through different narrators but with a similar theme, emphasize the importance

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of obedience to Allah, the Prophet, and the leader (*imam*) as an inseparable unity. Ibn Majah - 2850, Bukhari - 6604, Muslim - 3417, Nasa'i - 4122, and Ahmad - 7125 all detail that anyone who obeys the Prophet or the leader (*imam*) is considered to have obeyed Allah, while anyone who disobeys the Prophet or the leader (*imam*) is considered to have disobeyed Allah.

In the hadith of Ibn Majah - 2850, Abu Bakr bin Abu Syaibah, Ali bin Muhammad, Waki', Al-A'masy, and Abu Salih are the narrators depicting that obedience to the Prophet and the leader (*imam*) is an integral part of obedience to Allah. This hadith is supported by other narrations such as Bukhari - 6604, narrated by prominent narrators like Abdullah, Yunus, Az-Zuhri, Abu Salamah bin Abdurrahman, and Abu Hurairah.

Muslim - 3417 adds further contributions to strengthen this message, involving narrators such as Yahya bin Yahya, Al-Mughirah bin Abdurrahman, Az-Zuhri, Abu Zinad, Al-A'raj, and Abu Hurairah. Hadith Nasa'i - 4122, with narrators like Yusuf bin Sa'id, Hujjaj, Ibnu Juraij, Ziyad bin Sa'd, Abu Salamah, and Abu Hurairah, also confirms this message.

Similarly, Ahmad - 7125 emphasizes that anyone who obeys the Prophet or the leader (*imam*) has obeyed Allah, and conversely, anyone who disobeys both has disobeyed Allah. In this comparison, the importance of obedience to the leader (*imam*) as part of obedience to Allah and His Prophet is clearly illustrated in these five hadiths. Although the chains of transmission and details may vary, the core message of obedience to the leader within obedience to Allah and His Prophet remains consistent.

The chain of narration for the hadith of Ibn Majah - 2850 involves several narrators, and here is an explanation of the credibility of each narrator (al-'Asqalani 1993):

Abu Bakr bin Abu Syaibah and Ali bin Muhammad are the first narrators in the chain. Although not widely known, Ibn Majah includes their names in the chain, indicating that they do not have significant defects. However, further research into their methods of transmitting hadith and their reputation in the hadith community would be beneficial.

Waki' is the second narrator and a well-known hadith scholar of his time. He holds high credibility in the world of hadith as he often narrated from prominent

teachers like Al-Laits bin Sa'ad and Sufyan bin 'Uyainah. His reliability provides strong support for the credibility of this hadith.

Al A'masy, the third narrator, is a hafiz and a reliable *muhaddith* recognized by hadith scholars. He has gained wide acceptance in the hadith community, adding to the reliability of this hadith.

Abu Shalih is the fourth narrator, a tabi'i and a student of Abu Hurairah. His presence in the chain enhances the credibility of this hadith. However, it is important to delve further into records about his life and integrity as a hadith narrator.

Abu Hurairah, a companion of the Prophet and the last narrator, significantly contributes to the credibility of this hadith. As a direct witness to the teachings and events involving Prophet Muhammad, Abu Hurairah adds a level of reliability to the hadith.

Overall, even though some narrators may not be widely known, the presence of Waki' and Abu Hurairah in the chain provides a strong basis to consider this hadith as having good credibility. It remains essential to conduct further in-depth research to understand the context, transmission methods, and reputation of each narrator.

This hadith, narrated by Ibn Majah, contains profound guidance for the Islamic community in their duty to obey Prophet Muhammad and leaders (*imams*) (Hidayat 2013). The hadith encompasses spiritual and social dimensions in Islamic teachings, laying the foundation for a holistic obedience principle. Firstly, the hadith emphasizes the urgency of obedience to Prophet Muhammad as Allah's messenger. Obedience to him is viewed as a reflection of obedience to Allah, creating an inseparable unity between spiritual and religious obligations.

In this context, rebellion against Prophet Muhammad is perceived as resistance against Allah. This understanding underscores the importance of accepting and following the teachings and guidance brought by Prophet Muhammad as an integral part of obedience to God (Imtihhanah 2020). Therefore, any effort to resist or oppose these teachings is considered a violation of Allah's commands.

The hadith also associates obedience to leaders (*imams*) with obedience to Prophet Muhammad. The term "leader" here refers not only to religious leaders but also political leaders. This message creates a close connection between

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religious authority and worldly leadership, emphasizing that obedience to leaders is an extension of obedience to Prophet Muhammad.

Conversely, rebellion against leaders is regarded as rebellion against Prophet Muhammad and, in turn, as rebellion against Allah. The hadith delivers a clear warning about the importance of stability and obedience in leadership to prevent societal disorder.

Through this hadith, Prophet Muhammad provides a principled foundation for the Islamic community to cultivate a balanced and holistic life. This understanding details both the religious and worldly dimensions, creating a comprehensive framework for daily life practices. Thus, obedience to Allah and His Prophet is inseparable from responsibility toward just leaders, forming a strong moral and social framework within Islamic teachings.

In Islam, the principle of obedience to leaders is explained by considering several conditions regulated by religious teachings. Firstly, such obedience must not contradict Allah's commands. This means that if a leader commands something contrary to Islamic teachings, Muslims are obligated to remain obedient to Allah and reject that command (Irfan 2016).

Furthermore, obedience to leaders should be based on the principles of justice and goodness. Islam emphasizes that leaders should govern with justice, and Muslims are commanded to obey leaders who uphold the values of justice. If a leader acts oppressively or unjustly, Muslims are not obliged to obey them in such matters.

Obedience to leaders should also avoid violating religious norms or engaging in sinful actions. If a leader commands something that goes against Islamic principles, Muslims are prohibited from obeying them in such matters.

The protection of human rights becomes a crucial aspect of obedience to leaders. Leaders are expected to safeguard the security, justice, and welfare of their people. Therefore, Muslims are commanded to obey leaders who fulfill these responsibilities, ensuring that their rights are protected.

Obedience to leaders must also be consistent with the principles of obedience to Allah and His Prophet. Such obedience should not lead to polytheism or association with Allah, maintaining that obedience remains bound to the principles of monotheism.

In cases of injustice or violations of rights by leaders, Muslims are encouraged to strive to rectify such conditions through lawful and non-violent means. Providing advice and engaging in democratic processes in accordance with Islamic law are recommended steps.

No Distance Between Leaders and the People

The closeness between leaders and the people is a crucial aspect within the framework of Islamic leadership, acknowledged by many Muslims. Hadiths depicting a close relationship between leaders and the people not only reflect policy principles but also highlight the moral and ethical values underlying leadership in Islam. These hadiths offer profound insights into how a leader should build a strong connection with their community, involve them in decision-making processes, and serve their needs and interests. In this discussion, we will explore some hadiths emphasizing the importance of the proximity between leaders and the people in the contexts of policy, responsibility, and justice.

One such hadith is narrated by Ibn Majah with the reference number 2850:

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الْأَزْدِيَّ أَخْبَرَهُ قَالَ دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ مَا أَنْعَمْنَا بِكَ أَبَا فُلَانٍ وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ فَقُلْتُ حَدِيثًا سَمِعْتُهُ أُخْبِرُكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقَّرَهُمْ اِخْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقَّرَهُ قَالَ فَجَعَلَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ

This hadith emphasizes the consequences for a leader who isolates themselves from the needs, complaints, and poverty of the people they lead. It conveys that if a leader neglects their responsibilities, Allah will also neglect their needs and poverty. This establishes a close connection between a leader's duty and Allah's protection and support.

Another hadith found in Abu Daud (2559) and Ahmad (23278) delves into the responsibility of a leader in managing the affairs of the Muslim community. While both hadiths share a similar thematic essence, there are differences in the wording and specific details, contributing to distinct nuances.

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In Hadith Abu Daud (2006) number 2559, the focus lies on the reciprocal concept between the leader and the Muslim community. It states that if Allah entrusts a leader with some of the affairs of the Muslims and the leader chooses to isolate themselves from the needs, complaints, and poverty of the people, Allah will similarly shield the leader from their needs, complaints, and poverty. This highlights the direct reciprocity between a leader's treatment of the community and the protection and support they receive from Allah.

On the other hand, Hadith Ahmad bin Hanbal (1996) number 23278 underscores the leader's effort to do good and maintain good intentions in fulfilling their entrusted responsibilities. If Allah entrusts a leader with some of the affairs of the Muslims, and the leader intends to do good, Allah will appoint an honest minister to assist them. This hadith emphasizes the importance of good intentions and the role of an honest minister as a support mechanism for the leader.

In analyzing the differences, two main aspects emerge. Firstly, Abu Daud places more emphasis on the concept of direct consequences from Allah based on the leader's treatment of the community. Secondly, Ahmad highlights the role of a minister as a supporter of the leader in fulfilling their duties.

The thematic similarity between both hadiths paints a picture that Islam emphasizes principles of justice, care, and responsibility in leadership. Despite different wording, they convey a coherent message about the urgency for leaders to consider the well-being of the community and execute their responsibilities justly and wisely. As a guide for Muslims, these hadiths affirm moral and ethical principles in leadership.

The analysis of the credibility of the narrators (al-'Asqalani 1993) sheds light on the reliability of the chain of transmission. While Sulaiman bin Abdurrahman Ad Dimasyqi, the first narrator, may not be widely known, his presence in the chain suggests a reasonable level of trust. However, further research is needed to assess his methodology in narrating hadiths and his reputation among hadith scholars.

The second narrator, Yahya bin Hamzah, is a reputable hadith scholar, adding credibility to the hadith. As for Ibn Abu Maryam, the third narrator, limited information is available, necessitating further research to evaluate his reliability as a hadith narrator.

Al Qasim bin Mukhaimirah, the fourth narrator, might not be widely recognized in hadith literature, but his presence in the chain assumes adequate reliability. Finally, Abu Maryam Al Azdi, the fifth narrator, requires further verification regarding his existence and reputation in the world of hadith to ensure his credibility as a source.

In conclusion, through this analysis, it can be inferred that this hadith has narrators who, while not all widely renowned, can generally be considered reasonably trustworthy. Nonetheless, further research is recommended to ensure the integrity and credibility of each narrator and to better understand their methodologies in narrating hadiths.

This hadith conveys fundamental principles regarding a leader's responsibility to their community in the context of Islamic teachings (Arfan 2020). Firstly, the hadith emphasizes that someone appointed by Allah as a leader for some of the Muslim community's affairs holds a significant responsibility for the well-being and needs of the community, both on an individual and collective scale. This indicates that leadership in Islam is not merely about power management but also active service to the community

Furthermore, the hadith illustrates serious consequences for a leader who isolates themselves from serving the needs and requirements of the people they lead. Prophet Muhammad (SAW) states that if a leader neglects their responsibility, Allah will also neglect their needs, complaints, and poverty (Muhammad and al-Khimi 2016). Thus, the hadith provides an insight into the close relationship between a leader's responsibility and Allah's protection and support for the leader.

Moreover, the hadith depicts the essence of a good leader in Islam. An ideal leader is one who remains open to the needs of the community, listens to their complaints, and endeavors to fulfill their requirements. The Prophet teaches this to emphasize that Islamic leadership cannot be separated from active service to the community. This principle forms the basis for Muslim leaders to understand that their responsibility goes beyond mere possession of power (Diana 2018).

The continuity of this hadith's teachings is evident in Mu'awiyah's positive response. After hearing the hadith, he took immediate action, appointing someone to address the needs of the people. This demonstrates a direct implementation of the principle of a leader's responsibility aligned with Islamic

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values. Thus, the hadith serves as inspiration for Islamic leaders to be responsive to the needs of the community, fulfill their responsibilities fully, and remain open to serving their people actively. These principles collectively establish a foundation for just, caring, and responsible leadership within the rich values of Islam (Arlis 2021).

The leadership principles conveyed in this hadith have significant relevance in balancing power within a state's legal system. Here are some aspects of the relevance of these principles (Sari and Maghfira 2021):

1. Leader Accountability

The hadith emphasizes a leader's responsibility to their community for both needs and requirements. Applying this accountability principle can help balance power by ensuring that leaders are accountable for their actions and policies. In a state's legal system, an accountable leader is likely to operate under legal constraints and perform their duties with a focus on justice and the interests of the people.

2. Protection of People's Rights

The concept that a leader neglecting their responsibility will face consequences from Allah establishes the foundation for the protection of people's rights. In a state's legal system, this principle can be translated into policies and regulations that safeguard the rights of individuals and societal groups. Leaders who fail to fulfill their duties may face legal sanctions, ensuring the protection of people's rights.

3. Transparency and Participation

The Islamic leadership principle encourages leaders to be open to the needs and complaints of the people. This promotes transparency in decision-making and provides opportunities for societal participation. In the context of a state's legal system, transparency and public participation in policy-making processes can be crucial instruments for balancing power.

4. Public Service

The hadith underscores that a good leader is one who serves the people. This principle, when applied to a state's legal system, encourages leaders to make decisions that benefit the public as a whole. The well-being of the people should

be the primary focus in legal policy-making, preventing the misuse of power for personal or group interests.

5. Implementation of Justice

The consequences outlined in the hadith for leaders neglecting their responsibilities lay the groundwork for justice implementation in the state's legal system. A just and responsible leader supports an effective legal system, balancing power among the executive, legislative, and judiciary branches.

By integrating Islamic leadership principles into a state's legal system, a framework can be created to ensure the protection of individual rights, promote good public service, and guarantee leader accountability. The relevance of these principles can result in a legal system that is fair, just, and aligned with the high moral and ethical values upheld in Islam.

Conclusion

In a broader context, the discussed hadith, which underscores the virtue of truth-speaking in the face of an unjust ruler, holds significant implications for the legal systems of modern states. The principles derived from the hadith, such as justice, Islamic values, societal engagement, and leadership rooted in religious teachings, are instrumental in shaping a legal framework that balances power. The relevance of these principles becomes evident in fostering accountability among leaders, protecting the rights of citizens, promoting transparency, and ensuring justice. By integrating these Hadith principles into legal systems, states can create a framework where leaders are held accountable for their actions, the rights of individuals are safeguarded, and the principles of justice and truth are upheld. Thus, the hadith offers a timeless guide for states seeking to establish legal systems that are not only effective but also ethically grounded, aligning with the overarching theme of balancing power within the legal framework of a state.

The principle of obedience to leaders in Islam holds profound significance, as illustrated by hadiths such as Ibn Majah 2850, emphasizing obedience to Allah, the Prophet, and leaders as an inseparable unity. Despite variations in details, the core message of this hadith remains consistent and is reinforced by the presence of reliable narrators like Waki' and Abu Hurairah. Providing a holistic guide for the Islamic community, the hadith links obedience to the Prophet and leaders with spiritual and social responsibilities. Islam dictates that obedience to leaders

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must not contradict Allah's commands, should be based on justice, and avoid violating religious norms. Human rights protection takes precedence, and in cases of injustice, Islam encourages lawful and non-violent means for rectification. Applied within a legal system, this obedience principle establishes a robust foundation for maintaining a balance of power and justice in society.

The discussion illuminates the pivotal role of proximity between leaders and the people in Islamic leadership, emphasizing moral and ethical values. Hadiths, such as Ibn Majah 2850, illustrate the consequences for leaders who distance themselves from their community's needs, reinforcing the reciprocal relationship between leadership and Allah's support. Another hadith, found in Abu Daud and Ahmad, delves into a leader's responsibility, highlighting justice, care, and reciprocity. While the credibility of narrators requires further scrutiny, these hadiths underscore leadership principles that transcend mere power, focusing on active service and community welfare. Applied to a legal system, these principles ensure leader accountability, protection of rights, transparency, public service, and justice implementation, forming a comprehensive framework for a balanced and just society.

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