



# Intertextuality of Hadith Regarding the Prohibition of Seeking Position

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## Abstract

Various interpretive techniques have been used by scholars of hadith, one of which is the intertextual technique. This technique involves analyzing the meaning of the hadith by looking at its relationship with the Qur'anic text and other similar traditions. In this article, the intertextual technique is applied to the Hadith about the prohibition of begging for positions. The validity of the Hadith is first discussed before a study of its meaning is conducted. The study is qualitative and presented in an analytical descriptive form. The results of the study suggest that the Hadith about the prohibition of begging for positions is acceptable as a *da'if* Hadith. The intertextual study of the hadith shows that in Islam, it is forbidden to be ambitious for a job if it is not supported by strength. Strength is not only physical, but also encompasses leadership ability, firmness, justice, and wisdom. QS. Al-Syu'araa': 26-27 highlights the importance of strength in carrying out tasks or mandates, as it tells the story of Prophet Shu'aib 'alaihissalam's daughters asking their father to give certain tasks to Prophet Musa 'alaihissalam because he was "*al-qawi*" which means strong or competent, and "*al-amīn*" which means trustworthy or capable. Competence and capability in leading or carrying out public affairs are essential to avoid failure and destruction.

**Keywords:** intertextual interpretation; *ma'ānil hadith*; the prohibition of asking for a position, leadership in the hadith.

## Abstrak

Berbagai teknik penafsiran telah digunakan oleh para ahli hadis, salah satunya adalah teknik intertekstual. Teknik ini dilakukan dengan cara menganalisis makna hadis dengan melihat keterkaitannya dengan teks Alquran dan hadis-hadis lain yang semakna. Dalam artikel ini, teknik intertekstual diterapkan pada hadis tentang larangan meminta-minta jabatan. Validitas Hadis dibahas terlebih dahulu sebelum studi tentang maknanya dilakukan. Penelitian ini bersifat kualitatif dan disajikan dalam bentuk deskriptif analitis. Hasil penelitian menunjukkan bahwa Hadis tentang larangan meminta-minta jabatan dapat diterima sebagai Hadis *daif*. Kajian intertekstual terhadap hadis tersebut menunjukkan bahwa dalam Islam dilarang berambisi untuk mendapatkan suatu jabatan jika tidak didukung oleh kekuatan. Kekuatan tidak hanya bersifat fisik, tetapi juga mencakup kemampuan kepemimpinan, ketegasan, keadilan, dan kebijaksanaan. QS. Al-Syu'araa': 26-27 menyoroti pentingnya kekuatan dalam mengemban tugas atau amanah, sebagaimana kisah putri-putri Nabi Syu'aib 'alaihissalam yang meminta kepada ayahnya untuk memberikan tugas tertentu kepada Nabi Musa 'alaihissalam karena beliau adalah "*al-qawi*" yang berarti kuat atau berkompeten, dan "*al-amīn*" yang berarti dapat dipercaya atau cakap. Kompetensi dan kapabilitas dalam memimpin atau menjalankan urusan publik sangat penting untuk menghindari kegagalan dan kehancuran.

**Kata Kunci:** interpretasi intertekstual; *ma'ānil hadīṣ*; larangan meminta jabatan, leadership dalam hadis.

## Introduction

The study of hadith is of great interest to many individuals who follow the progress of science and the ever-changing dynamics of societal conditions. As the basis and core of religion, it is essential for hadith scholars to possess sufficient scientific knowledge while also acknowledging the scientific framework established by salaf scholars. This requires wisdom and a balanced approach to studying and interpreting hadith.<sup>1</sup>

In this digital age, hadith scholars must confront two realities. Firstly, as a religious source, hadith is expected to provide solutions for various aspects of life, necessitating adaptation to modernity. Secondly, understanding hadith requires proper methodology that is applicable to current conditions, ensuring accurate knowledge for practical use.<sup>2</sup>

During the time of Rasūlullāh (may Allah's peace and blessings be upon him), his companions could ask him directly for clarification on religious matters. However, after his passing, religious issues were resolved through tools like *ijma'*, *qiyas*, and *ijtihad* since this direct access was no longer available. To understand the messages contained in his traditions, hadith scholars have developed various methods of interpretation, including intertextual interpretation. This technique involves comparing the hadith to other texts, such as the Qur'an or similar hadiths, to reinforce or present a different understanding of the meaning.<sup>3</sup>

There is a fascinating topic to explore when applying a particular technique, the prohibition of requesting positions, as mentioned in a hadith. This article delves into the different perspectives on the matter, including political, social, cultural, religious, and societal viewpoints. By studying the hadith in relation to this theme, we can gain insights that are relevant to the ever-changing dynamics of society across time and space. According to Islam, it is forbidden to have personal ambitions for positions without sufficient capability and competence, and if the process does not align with religious and legal norms.<sup>4</sup>

One of the traditions whose meaning is related to the prohibition of asking for positions is as follows.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِن أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِّلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَأَتِ الَّذِي هُوَ خَيْرٌ<sup>5</sup>

Meaning:

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<sup>1</sup> Faiqotul Mala, *Otoritas Hadis-Hadis 'Bermasalah' Dalam Shahih al-Bukhari* (Jakarta: Elex Media Komputindo, 2015), p. 13

<sup>2</sup> Zailani, 'Metode Intertekstual dalam Memahami Hadis Nabi', *Al-Fikra*, 15.2 (2017), p. 298.

<sup>3</sup> Muhammad Dirman Rasyid, 'Metodologi Pemahaman Hadis (Metode, Teknik Interpretasi Dan Pendekatan Dalam Memahami Hadis)', *Pascasarjana Universitas Islam Negeri Alauddin Makassar*, 2016, p. 14

<sup>4</sup> Darsul S Puyu, *Perilaku Menyimpang Politik Kontemporer dalam Sorotan Hadis* (Gowa: Alauddin University Press, 2021), p. 47

<sup>5</sup> Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah and Abū 'Abdillāh Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 2nd edn (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018), p. 1340.

'Abdur-Raḥmān ibn Samurah reported that the Prophet (may Allah's peace and blessings be upon him) said to me: "O 'Abdur-Raḥmān ibn Samurah, do not ask for a position, for if you are given a position without asking for it, you will be helped, and if you are given it because you asked for it, you will be abandoned. If you swear an oath and see something better, pay the expiation for your oath and do what is better."

In this article, we will analyze the Hadith to gain a better understanding of its intertextuality with both the verses of the Qur'an and other relevant traditions. Before diving into the intellectualization of the Hadith, the author first examines its authenticity. There are several studies that use intertextual interpretation to analyze Hadith, such as Muhammad Habib Zainul Huda's analysis of the Hadith of women praying in congregation at the mosque.<sup>6</sup> Fadhlina Arief Wangsa and Muadilah Hs. Bunganegara have also utilized the hadith of women being created from a rib as the object of their study in hadith research.<sup>7</sup>

This study focuses on analyzing hadiths that prohibit asking for positions. A qualitative method, specifically literature study research, is used to present a descriptive analysis. The author narrows the research scope to two issues: the authenticity of the hadith about asking for a position and the interpretation of the hadith in relation to asking for a job.

### ***The accuracy of the Hadith regarding the prohibition of seeking a position.***

#### ***A. Takhrīj***

*Takhrīj* refers to the process of extracting or tracing a hadith from various books that serve as sources of related hadiths. This involves identifying the full matan and sanad of the hadith.<sup>8</sup> The author's focus is on tracing a hadith that includes the variable "*lā tas'al al-Imārah*." To do this, the author consulted the index book *al-Mu'jam al-Mufahras li Alfāz al-Ḥadīth al-Nabawī*<sup>9</sup> and searched for the root word "*amara*" before locating the specific variable mentioned. The text notes that this Hadith containing the variable can be found in the canonical book of Hadith.

(1) al-Bukhārī, *Kitāb Aḥkām*, 5th and 6th chapters; *Kitāb al-Aimān*, 1st chapter; *Kitāb Kaffārāt*, 10th chapter; (2) Muslim, *Kitāb Imārah*, 13th chapter; *Kitāb Aimān*, 19th chapter; (3) Abū Dāwūd, book of *Imārah*, chapter 92; (4) al-Tirmizī, book of *Nuḏūr*, chapter 5; (5) al-Nasā'ī, book of *Quḏāh*, chapter 5; (6) al-Dārimī, book of *Nuḏūr*, chapter 9; and (7) some narrations in Musnad Aḥmad. For enrichment, the author also searched for the Hadith

<sup>6</sup> Muhammad Habib Zainul Huda, 'Intertekstualitas Hadis Perempuan Shalat Berjamaah di Masjid', *Academic Journal of Islamic Principles and Philosophy*, 3.1 (2022), 110–142. In this study, the author utilizes Abdul Mustaqim's interconnection paradigm approach and a socio-historical approach to analyze the hadith. To gain a comprehensive understanding, the author examines the social, cultural, and political contexts and conducts a dialectical analysis between the past and present uses of Rasūlullāh's hadith. The author employs the contextual historical method to conduct this analysis.

<sup>7</sup> F A Wangsa and M H Bunganegara, 'Rekonstruksi Pemahaman "Perempuan Diciptakan Dari Tulang Rusuk"(Analisis Pendekatan Intertekstual)', *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 23.1 (2021), 68–81. This study aims to clarify the meaning behind the hadith that mentions 'woman created from a rib'. To achieve this, a qualitative approach is used which involves analyzing the intertextual aspects of the hadith.

<sup>8</sup> Darsul S. Puyu, *Metode Takhrīj Al-Hadis Melalui Kosa Kata, Tematik Dan CD Hadis* (Makassar: Alauddin University Press, 2012), p. 44

<sup>9</sup> A.J. Wensinck, *Al-Mu'jam al-Mufahras li Alfāz al-Ḥadīth al-Nabawī, Tahqiq Muhammad Fuad 'Abd Al-Baqi*, 1st edn (Brill: Leiden, 1943), p. 105.

Library application so that several hadith narrations were obtained in Muṣannaf Ibn Abī Syaibah and al-Mu'jam al-Ausaṭ.

In Ṣaḥīḥ al-Bukhārī, the Hadith is narrated through several chapters (books). First, in the book of al-Aḥkām (94), chapter *Man Lam Yas'al al-Imārah, A'ānahū Allāh 'alaihā* (5).<sup>10</sup> Secondly, in *al-Aimān wa al-Nuzūr* (83), chapter *Qaul Allāh Ta'ālā "Lā Yu'ākhizukum Allāh fī Aimānikum, wa lākin Yu'ākhizukum bimā 'Aqqadtum al-Aimān"* (1).<sup>11</sup> Thirdly, it is also mentioned in the chapter *al-Kaffārah Qablā al-Ḥins wa Ba'dahū* (10).<sup>12</sup> Fourth, in al-Aḥkām (94), chapter *Man Sa'ala al-Imārah Wukkila Ilaihā* (6).<sup>13</sup>

In addition to being narrated by Shaikhāni, the Hadīth is also described by al-Tirmizī, found in *al-Nuzūr wa al-Aimān* (16), chapter *Mā Jā-a fī man Ḥalafa 'alā Yamīn fara'ā Ghairahā Khairan minhā* (5).<sup>14</sup> al-Nasā'ī, the Hadīth can be found in *Adab al-Quḍāh* (50), chapter *al-Nahyu 'a Mas'alah al-Imārah*.<sup>15</sup> In Sunan Abī Dāwūd, *al-Kharāj wa al-Imārah wa al-Fāi'* (20), chapter *Mā Jā'a fī Ṭalab al-Imārah* (2).<sup>16</sup> In Musnad Aḥmad, it can also be found in Musnad al-Baṣariyyīn, Ḥadīth of 'Abdirraḥmān ibn Abī Samurah. In Sunan al-Dārimi, it can be found in *al-Nuzūr wa al-Aimān*, chapter *Man Ḥalafa 'alā Yamīn fara'ā ghairahā khairan minhā*. In Muṣannaf Ibn Abī Syaibah, book of *al-Jihād*, chapter *fī al-Imārah*. In al-Mu'jam al-Ausaṭ by al-Ṭabrānī, there are several lines of narration. The following are among them.

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<sup>10</sup> Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah and Abū 'Abdillāh Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 2nd edn (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018), p. 1340.

<sup>11</sup> al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, j. 3, p. 1340.

<sup>12</sup> al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, j. 3, p. 1385.

<sup>13</sup> al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, j. 3, p. 1443

<sup>14</sup> Muḥammad bin 'Īsā Al-Tirmizī, *Sunan Al-Tirmizī*, 2nd edn (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018), j. 1, p. 414.

<sup>15</sup> Abū 'Abdirraḥmān Aḥmad bin Syu'aib bin 'Alī bin Sinan Al-Nasā'ī, *Sunan Al-Nasā'ī*, 2nd edn (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018), j. 2, p. 859.

<sup>16</sup> Abū Dāwūd Sulaimān bin al-Asy'ās bin Ishāq al-Azdī Al-Sijistānī, *Sunan Abī Dāwūd*, 2nd edn (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018), j. 2, p. 504.

Rasūlullāh ṣallā Allāh 'alaihi wa sallama																															
Abdurrahmān bin Abī Samurah (50 H.)																															
Al-Ḥasan (110 H.)										'Alī bin Zaid	'Ikrimah																				
Jarīr bin Hāzim (88-170 H.)		Al-Mubārak		Ibn 'Aun		Yūnus bin 'Ubaid		Maṣūr		Simā' bin 'Aṭyah		Hisyām		Khālid al-Khuẓā'		Sufyān bin Ḥusain		Mis'ar		Kaīsān											
Aswad bin 'Amr		Aswad bin 'Amir		Abū al-Nu'mān (224)		Ḥajjāj bin Minhal		Swaḥān bin Farḥ		'Aḫḫād		Ḥammād bin Zaid		Husayn		Hammād bin Zaid		Abdullah bin Bakr		Suwaid		Muḥammad bin Bisyr al-'Abdī		'Abdullāh bin Kaīsān							
Al-Bukhārī (256 H.) & Muslim (261 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Al-Bukhārī (256 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Al-Bukhārī (256 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Abū al-'Azīz bin Mūsā		'Isā		Ishāq bin 'Abdullāh		Ishāq bin 'Abdullāh							
Abū Dawūd (275 H.)		Al-Nasā'ī (303 H.)		Aḥmad bin Hanbal (241 H.)		Abū Dawūd (275 H.)		Al-Nasā'ī (303 H.)		Aḥmad bin Hanbal (241 H.)		Abū Dawūd (275 H.)		Al-Nasā'ī (303 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin 'Abd al-Wahhāb		Muḥammad bin Hanbal		Abdu al-'Azīz bin al-Munīb		Abū Ḍarwād (275 H.)		Aḥmad bin Hanbal (241 H.)		Al-Ṭabrānī (360 H.)	
Al-Bukhārī (256 H.)		Muslim (261 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Al-Bukhārī (256 H.)		Muslim (261 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Al-Bukhārī (256 H.)		Muslim (261 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Al-Bukhārī (256 H.)		Muslim (261 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)	
Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)	
Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)		Aḥmad bin Hanbal (241 H.)		Al-Dārimī (255 H.)	

## A. Sanad Criticism

### 1. *I'tibār*

Based on the table shown above, it can be inferred that the Hadith's narration was concluded by only one Companion named 'Abdurrahmān ibn Abī Samurah. The number of narrators increases only at the tābi'īn level and beyond, indicating that, in terms of quantity, the Hadith is classified as gharīb. Additionally, the number of narration channels at the tābi'īn level serves as mutābi'. *Al-Taḥammul wa al-Adā*

When evaluating the validity of a Hadith's sanad, the first step is to consider its continuity. This involves tracing the Hadith's source to ensure that the transmission process followed the proper channels and to check for any encounters or similarities between narrators within the same line of transmission. Verification can be achieved through three steps: (1) examining transmission symbols, (2) calculating differences in the year of death, and (3) analyzing the teacher-student relationship between narrators. It was narrated by Imam al-Bukhārī and Imam Muslim, indicating that the Hadīth about the prohibition of asking for a position is ṣaḥīḥ, so there is no doubt about its validity.<sup>17</sup> It also fulfills the requirement of sanad continuity. However, as a form of verification, the author chose one route from Imam al-Bukhārī's narration to examine the aspect of continuity and then also reviewed the quality of the narrator in the discussion of al-Jarḥ wa al-Ta'dīl.

Imam al-Bukhārī narrated the Hadith from Abū al-Nu'mān with the symbol ḥaddaithanā. Likewise, Abū al-Nu'mān from Jarīr ibn Hāzim from al-Ḥasan from 'Abdurrahmān ibn Abī Samurah. Each of them is related to the symbol ḥaddaithanā. This indicates sensory transmission (ḥissī) and a meeting (liqā) between them. This narration can be categorized as the highest in *al-Taḥammul wa al-Adā*. As for 'Abdurrahmān's narration from Rasūlullāh using the symbol qāla, there is no need to dispute it because the symbols 'an, anna, or qāla, if used to describe the narration of companions, are not much different from ḥaddaithanā or akhbaranā.<sup>18</sup>

There was sensory transmission (ḥissī) and a meeting (liqā) between them. This narration can be categorized as the highest in *al-Taḥammul wa al-Adā*. As for 'Abdurrahmān's narration from Rasūlullāh using the symbol qāla, there is no need to debate it because the symbols 'an, anna, or qāla, if used to describe the narration of companions, are not much different from ḥaddsanā or akhbaranā. When viewed from the year of death, between one narrator and another narration, there is a period that allows meeting each other.

Between Imam al-Bukhārī (194-256 AH) and Abū al-Nu'mān (d. 224 AH), there is a difference of 32 years. Abū al-Nu'mān and Jarīr ibn Ḥāzim (d. 170 AH) were 54 years apart.

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<sup>17</sup> According to Hadith scholars, the most authoritative books are the ṣaḥīḥ books, with Ṣaḥīḥ al-Bukhārī being the most prominent. This is primarily due to the high standard of validation employed by the author, which is considered one of the strictest among Hadith scholars.. Muhammad Jamaluddin Qasimi (Al), *Qawā'id Al-Tahdīth Min Funūn Muṣṭalāh al-Ḥadīṣ* (Beirut: Dār al-Kutub al-Ilmiyah), p. 82.

<sup>18</sup> According to Ibn Abdil Bar, cited by al-Sakhawī in *Fath al-Mughīṣ*, the use of 'an'annah in narration, particularly among the Companions, is not a subject of dispute. This is because the terms anna, 'an, or sami'tu utilized by the Companions are viewed as equivalent. Additionally, mu'an'annah hadiths can be classified as muttaṣil if there is no tadrīs present.. , Abdurrahmān al-Sakhāwī, *Fath al-Mughīṣ bi Syarḥi Alfīyyah al-Ḥadīṣ, Tahqīq 'Alī 'Abdul Bāsiṭ Majīd* (Kairo: Maktabah al-Īmān, 2016), j. 1, p. 195-197.

Jarīr b. Ḥāzīm and al-Ḥasan (d. 110 AH) were 60 years apart. And al-Ḥasan and 'Abdurrahmān b. Abī Samurah (d. 50 AH) were 60 years apart. The meeting of each narrator is also informed by experts in the field of Rijāl al-Ḥadīth, whose description will be presented by the author in the discussion of al-Jarḥ wa al-Ta'dīl.

From this description, it can be concluded that Imam al-Bukhārī's narration from Abū al-Nu'mān from Muḥammad b. al-Faḍl from Jarīr b. Ḥāzīm from al-Ḥasan from Abdurrahmān b. Abī Samurah is a muttaṣil and marfū' chain of transmission to Rasūlullāh SAW.

### ***Al-Jarḥ wa al-Ta'dīl***

Abu Nu'man was also known as Muhammad ibn al-Fadhl al-Sadusiyy. He was a minor Tabi'in and was one of Imam al-Bukhari's teachers. He lived in Bashrah and died there in 224 AH. Abu Nu'man was a ḥāfiz, ṣaduq, and was known as an ṣiqah.<sup>19</sup> Jarir ibn Ḥāzīm, also known as Abu Nadhr, was born in 88 A.H. He was among the junior tabi'in who met Abū al-Ṭufail, a late generation companion. Jarir ibn Ḥāzīm lived in Bashrah, was known as a ḥāfiz, and died in 170 A.H. He was ṣadūq, ṣāliḥ, and ṣiqah.<sup>20</sup> Al-Hasan, also known as al-Hasan ibn Abi al-Hasan Yasar al-Bashry, was born two years after the reign of 'Umar. He belonged to the middle Tabi'een and saw Uthman and heard his sermons. Al-Hasan lived in Bashrah and died in Rajab in 110 AH at the age of nearly 90 years. He was a righteous man.<sup>21</sup>

Abdurrahman ibn Samurah was a companion of the Prophet who embraced Islam on the day of the conquest of Mecca. His full name was Abdurrahman ibn Samurah ibn Habib ibn Abd Shams al-'Absyami, but he was also known as Abu Said. There is some debate about his name, with one opinion suggesting it was Abd al-Kalam, while another denies it. However, the Prophet called him Abd al-Rahman. He lived in Bashrah and was involved in the opening or conquering of Sijistan, Kabil, and other places. Abdurrahman ibn Samurah was also present at the battle of Mu'tah. He passed away in Bashrah in the year 50 AH. Known for his fair and trustworthy nature, he narrated Hadith from both Muadz ibn Jabal

<sup>19</sup> Muslim ibn al-Hajjaj, *Al-Kunā wa al-Asma'* (Suriya: Dār al-Rasyīd, 1986), juz I, p. 845; Ad-Abū al-Ḥasan bin 'Alī bin 'Umar bin Aḥmad al-Dārimī, *Zikru Asma' al-Tabi'in wa man Ba'dahum* (Beirut: Muassasah al-Kutub al-Ṣaqafiyah, 1985), J.I, p. 330; Muḥammad bin Ismā'il al-Bukhārī, *Al-Tārīkh al-Kabīr* (Beirut: Muassasah al-Kutub al-Ṣaqafiyah, t.th.), j.1, h, 208; Ibnu Abi Ḥatim, *Al-Jarḥ wa al-Ta'dīl* (t.tp.: Haidar Abad al-Dakkān, 1952), j.8, p. 58; Ahmad ibn Ali ibn Hajar al-'Asqalani, *Lisan al-Mizan*, 3rd edn (Beirut: Mu'assasah al- 'Alami al-Mathbu'at, 1986), j. 7, p. 37; Abu Nashr al-Kalabadzi, *Rijal Shahih al-Bukhari* (Beirut: Dar al-Ma'rifah, 1987), j. 2, p. 674; Syamsuddīn Muḥammad bin Aḥmad al-Zahabiy, *Siyar A'lām al-Nubalā, Taḥqīq Bassyār Bin 'Awād*, 1st edn (Beirut: Muassasah al-Risālah, 1996), j.7, p.99; Abū al-Ḥajjāj Jamāluddīn bin Yūsuf bin 'Abdirrahmān al-Mizzī, *Tahzīb al-Kamāl fī Asmā al-Rijāl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2004), j. 9, p. 271-273, no. indeks 6176.

<sup>20</sup> al-Zahabiy, *Siyar A'lām al-Nubalā*, j.7, p. 98; Ibnu Hibbān, *Ulamā' Al-Amsār* (Beirut: Dār al-Kutub al-'Ilmiyyah, t.th.), j. 1, p. 159; al-Bukhari, *al-Tārīkh al-Kabīr*, j. 2, p. 213; Abū al-Naṣr al-Kalābadzi, *Rijal Shahih al-Bukhari* (Beirut: Dār al-Ma'rifah, 1987), j. 1, p. 144; Ibnu Abi Hatim, *al-Jarḥ wa al-Tādīl*, j. 2, p. 504; Muslim bin al-Ḥajjāj, *al-Kunā wa al-Asmā'* (Suriya: Dār al-Rasyīd, 1986), j. 1, p. 841; Umar ibn Ahmad Abu Hafsh al-Wa'idh, *Tārīkh Asmā' al-Ṣiqāt*, 1st edn (Kuwait: al-Dar al-Salafiyah), j. 1, p. 56; al-Mizzī, *Tahzīb al-Kamāl*, j. 2, p. 228, no. indeks 913

<sup>21</sup> Muslim ibn al-Hajjaj, *al-Kunā wa al-Asmā'*, j.1, p. 357; al-Bukhārī *al-Tārīkh al-Kabīr*, j.2, h, 289; al-'Asqalani, *Taqrib al-Tahzīb*, j.1, p. 160; Ibnu Abi Hatim, *al-Jarḥ wa al-Tādīl*, j.3, p. 40; al-Mizzī, *Tahzīb al-Kamāl*, j. 2, p. 530, no. indeks 1216.

and the Prophet (SAW). Other narrators who learned from him include Hibban ibn Umair, Abd al-Rahman ibn Abi Ya'la, Hishban ibn Kahin, al-Hasan Bashir, Abu Lubaid Lumazah, and more..<sup>22</sup>

## **B. Matan Critique**

When researching the quality of Hadith matan, it is important to examine the matan in relation to its sanad. This involves studying the matan after reviewing the sanad. Although the quality of the matan may not always match that of the sanad, every matan has a chain of transmission. Therefore, the first step is to research the sanad. Once the sanad has been evaluated and deemed acceptable, the matan can be scrutinized.

The purpose of assessing the validity of the matan is to ensure that it is free from *shāz* and 'Allah. The absence of contradictions between the Hadith's meaning and other verses or Hadiths with more reliable narrators, as well as contradictions with common sense, is an indication of the Hadith's freedom from *shāz*. Likewise, the absence of warmth, *inqilab*, and *idrāj* is an indication of the Hadith's freedom from 'Allah.

When researching the quality of a Hadith matan, it is important to examine its sanad, or chain of transmission. This involves exploring the matan after reading the sanad, as every matan must have a chain of transmission. However, the quality of the matan is not always in line with the quality of the sanad.<sup>23</sup> Therefore, the first step is to research the sanad to ensure its acceptance.<sup>24</sup> Only after criticizing the sanad and obtaining information that it is accepted, can the matan be examined.

Testing the validity of the Matan is crucial to ensure its freedom from *shāz* and 'Allah. A Hadith is considered free from *shāz* if there are no contradictions between its meaning and other verses or Hadiths with more reliable narrators. Additionally, contradictions with common sense should be absent. A Hadith is considered free from 'Allah if there is no warmth, *inqilab*, or *idrāj* present.

Scholars have provided various indicators, known as *mi'yār*, to verify the authenticity of Hadiths. These indicators serve as benchmarks to ensure that Hadith matan is free from *shāz* and 'illah. One book, *Manhaj Naqd al-Matn 'inda al-Muḥaddiṣīn* by al-Adlabī, mentions four leading indicators to validate the matan. These include not contradicting the Qur'an, other *ṣaḥīḥ* Hadiths, common sense, senses, and history, and adhering to the prophetic word.<sup>25</sup>

To determine whether the Hadith prohibiting asking for a position meets these indicators, the author followed three verification steps. First, the Hadith was compared with

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<sup>22</sup> al-Zahabiy, *Siyar A'lām al-Nubalā'*, j. 2, p. 571; Muslim ibn al-Hajjaj, *al-Kunā wa al-Asmā'*, j. 1, p. 353; al-Bukhārī, *al-Tārīkh al-Kabīr*, j. 5, h, 242; Ibnu Hajar al-'Asqalani, *Tahzīb al-Tahzīb*, (Beirut: Dar al-Fikr, 1984), j. 6, p. 173, al-Kalābadzi, *Rijāl Ṣaḥīḥ al-Bukhārī*, J. I, p. 439. Ibnu Abi Hātim, *al-Jarḥ wa al-Tādīl*, J. V, p. 238; al-Zahabiy, *Mizān al-'itidāl fā Naqd al- Rijāl*, j. 5, p. 497; al-Mizzī, *Tahzīb al-Kamāl*, j. 6, p. 156, no. indeks 3868.

<sup>23</sup> Suryadi dan M. Alfatih Suryadilaga, *Metodologi Penelitian Hadis* (Yogyakarta: TH-Press, 2009), p. 148

<sup>24</sup> , Hasjim Abbas, *Kritik Matan Hadis; Versi Muḥaddisin Dan Fuqaha* (Yogyakarta: Teras, 2004), p. 54-57.

<sup>25</sup> uraian lengkapnya oleh Ṣalāḥ al-Dīn Muḥammad al-Adlabī, dalam *Manhaj Naqd al-Matn 'inda 'Ulamā' al-Ḥadīṣ al-Nabawī*, 1st edn (Kairo: Muassasah Iqra al-Khairiyah, 2013), p. 259-357.



similar Hadiths. Then, its meaning was compared with Qur'anic verses. Finally, the meaning was related to the reality of the Companions' lives during Rasūlullāh's time. The author presented some narrations in the takhrij section, which show that the Hadiths on the prohibition of asking for positions are narrated meaningfully. Although there are differences in wording, they do not contradict the meaning, making the Hadith matan acceptable.

In terms of the relationship between the meaning and the verse, QS. Yūsuf verse 55 contains an explanation of the practice of asking for positions. The verse reveals that Prophet Yūsuf (peace be upon him) requested a position as a barn manager or state treasurer. However, the verse does not contradict the meaning of the Hadith prohibiting asking for positions. Yūsuf a.s. was a Prophet blessed by God with the ability to interpret the king's dream about a long famine. He was competent, credible, and accountable to anticipate the famine that would occur. If someone else occupied the position, it would have a negative impact on the country's economy and prolonged poverty. Therefore, the request of Prophet Yūsuf was not based on ambition for the position but was a form of alertness to respond to the country's condition based on God's guidance.

The teachings of this Hadith hold even more weight when it comes to the world of power politics. The desire for power often blinds individuals to the truth, causing them to resort to unjust means to attain their desired position. This not only affects the individual but also has an impact on the state and its citizens. This reinforces the importance of the Hadith's message, which prohibits asking for positions. In conclusion, the Hadith's teachings on this matter are widely accepted as valid.

### ***Thorough Analysis Of The Intertextuality Of The Hadith Regarding The Prohibition Of Seeking A Position.***

#### ***A. An Overview of Intertextual Interpretation***

The term 'interpretation' in language refers to the act of providing an impression, opinion, or theoretical perspective on something. According to Ricoeur's definition in 1988, <sup>26</sup> interpretation involves the thought process of uncovering hidden meanings in the literal meaning's 'folds' within categories. Dr. Talbi argues that interpretation is free (al-ta'wīl ḥurr), <sup>27</sup> indicating the mind's freedom to provide a view or opinion. In relation to hadith, interpretation is a way of interpreting hadith. <sup>28</sup>

The word 'intertext' is formed from the words inter and text. Inter means bound form, while text (Latin: textus) means weaving, plaiting, combining, arranging and interweaving. Fairclough states that intertextuality is the creation of texts or expressions from previously presented texts to respond to each other, and one part of the text

<sup>26</sup> <https://kbbi.web.id/interpretasi>

<sup>27</sup> Masykur Wahid, *Teori Interpretasi Paul Ricoeur* (Yogyakarta: LKIS PELANGI AKSARA, 2015), p. 13.

<sup>28</sup> Muhammad Asriady, 'Metode Pemahaman Hadis', *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 16.1 (2019), p. 316. <<https://doi.org/10.30863/ekspose.v16i1.94>>.

anticipates the other.<sup>29</sup> Therefore, intertextuality refers to a network of relationships between texts within one sphere of meaning. The relationship is not only one of similarity but also of opposition.

Intertextuality can also be understood as the study of various texts with specific relationships. For example, intrinsic elements such as ideas, events, plot, characterization, language style, etc., may be found among texts studied.<sup>30</sup> The term intertextual interpretation in hadith studies can be understood as an approach to understanding the Prophet's hadith by examining its relationship (munāsabah) with the Qur'anic verses and/or other hadith texts to obtain comprehensive information on a number of hadith that have the same or similar lafaz or meaning.<sup>31</sup>

### ***B. Steps for Interpreting Hadith Intertextually.***

Arifuddin Ahmad provides a guide for interpreting hadiths through intertextual analysis. The following steps should be taken<sup>32</sup>: (1) comprehend the hadith by examining the structure of the related matan; (2) comprehend the hadith by considering other comparable or associated hadiths; (3) comprehend the hadith by examining related verses from the Qur'an; and (4) evaluate the hadith's function as a bayan to the Qur'an.<sup>33</sup>

### ***C. The Importance of Analyzing Intertextual References.***

Intertextual interpretation is a method of comprehending a text by incorporating other related texts or matan, whether within the text itself or outside of it due to a relevant relationship. This method, also known as munasabah in the field of interpretation, requires paying attention to the matan system of the hadith and the function of the hadith in relation to the verses of the Qur'an, as well as other hadiths with similar themes. This is because intertextual interpretation involves related matan or texts.

The study of intertextual interpretation in hadith studies is a way of understanding the Prophet's hadith. It involves comprehending the hadith and its relationship (munasabah) with the verses of the Qur'an or other hadiths with similar provisions. Therefore, intertextual interpretation is crucial in exploring the meaning of the hadith. Some important considerations in the urgency of intertextual interpretation are as follows: (1) The Qur'an and Hadith are primary sources in Islam as they serve as a guide to life and a source of law. Thus, it is not permissible to accept one and disregard the other. (2) Intertextual interpretation is an effort to understand the hadith according to the Qur'anic instructions or to understand the Qur'an with the Prophet's instructions. (3) Intertextual

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<sup>29</sup> Dinul Fitrah Mubaraq, *Analisis Teks Media: Sebuah Pengantar Riset Jurnalistik* (Pare-pare: IAIN Parepare Nusantara Press, 2020), p. 123.

<sup>30</sup> Muhammad Yusuf, *Relasi Teks dan Konteks: Memahami Hadis-Hadis 'Kontradiktif' Melalui Manhaj Imam Syafi'i* (Yogyakarta: Indie Book Corner, 2020), p. 12.

<sup>31</sup> Zailani, Zailani, 'Metode Intertekstual Dalam Memahami Hadis Nabi', *Al-Fikra*, 15.2 (2017), p. 298-313. juga, Nyoman Kutha Ratna, *Penelitian Sastra* (Jogjakarta: Pustaka Pelajar, 2004), p. 172—173.

<sup>32</sup> Zailani

<sup>33</sup> Arifuddin Ahmad, *Metodologi Pemahaman Hadis: Kajian Ilmu Ma'ānī al-Hadis* (Makassar: Alauddin University Press, 2013), p. 90-91

interpretation is done to extract information about the relationship between texts, which allows for the possibility of specialization (takhsīṣ), restriction (taqyīd), abrogation (naskh), and explanation (tafsīr/bayān). (4) Intertextual interpretation can be used as a means to resolve conflicts between texts. (5) Lastly, intertextual interpretation can also be used to test the authenticity of the meaning of the hadith.

#### **D. Applying the Intertextual Interpretation Technique to the Hadith concerning the Prohibition of Seeking a Position.**

At the beginning of Islamic history, there was no election system like today. Therefore, the rules for the implementation of political campaigns have not yet been found. Nevertheless, the general principles of Islamic teachings remain relevant in campaigning. In addition, in the campaign, candidates or presidential candidates and parties must promote themselves and lead the public to vote for them. In Islam, it is forbidden to be ambitious to get a position. Moreover, it is intended to promote oneself. This is what the Prophet said to his friend Abd al-Rahman bin Samurah. The prohibition of asking for a position also happened to the friend Abū Z̄ar al-Ghifārī when he asked Rasūlullāh SAW. As narrated by Imam Muslim, in his *Ṣaḥīḥ*, book al-*Imārah* (34), chapter Karaāhah al-*Imārah* bighairi Darūrah (4).<sup>34</sup>

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ حَدَّثَنِي أَبِي شُعَيْبُ بْنُ اللَّيْثِ حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ  
حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ بَكْرِ بْنِ عَمْرٍو عَنْ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ عَنْ ابْنِ حُجَيْرَةَ الْأَكْبَرِ عَنْ  
أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ  
وَأَنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ حَزِيٌّ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا<sup>35</sup>

Meaning:

Abdul Malik ibn Shu'aib ibn Laits has narrated to me my father Shu'aib ibn Laits has related to me Laits ibn Sa'd have described to me Yazid ibn Abu Habib from Bakr ibn 'Amru from Al Harith ibn Yazid Al Hadhrami from Ibn Fujairah Al Akbar from Abu Dhar he said; I said, "O Messenger of Allah, will you not make me an officer?" Abu Dhar said, "Then he tapped my shoulder with his hand and said: "O Abu Dhar, you are weak (to hold an office) even though an office is a trust. On the Day of Resurrection, it will be a source of humiliation and regret, except for the one who took it with haqq and carried out his duties properly."

Al-Bukhārī also narrates it in his *Ṣaḥīḥ*, book of Manāqib al-Anṣār (63), chapter Qaul al-Nabiy PBUH: "Iṣbirū Ḥattā Talqaunī 'alā al-Ḥaḍ" (8).<sup>36</sup>

<sup>34</sup> This passage is a narration found in two sources - Ibn Abī Shayibah's Muṣannaf, in the book of al-Jihād, chapter al-Imārah, as well as al-Hākim's al-Mustadrak, in the book of al-Aḥkām, chapter al-Imārah Amānah wa Hiya Yauma al-Qiyāmah Khizyun wa Nadāmah.

<sup>35</sup> Muslim, *Ṣaḥīḥ Muslim*, j. 2, 804.

<sup>36</sup> It is also narrated by al-Bukhārī in al-Fitan, chapter Qaul al-Nabiy (PBUH): "Satarauha Ba'dī Umūran Tunkirūnahā". Imam Muslim also narrated in al-Imārah, chapter al-Amri bi al-Ṣabri 'inda Z̄ulmi al-Wulāh wa Isti'sārihim. Al-Tirmizī in al-Fitan, chapter fī al-Aṣarah. Al-Nasā'ī in Ādāb al-Quḍāt, chapter Tarku Isti'māl man Yaḥruṣu 'alā al-Qaḍā'. Imam Aḥmad in Awwalu Musnad al-Kūfiyyīn, the Hadīth of Usayd ibn Husayn (radiy Allāh Ta'ālā 'anhu). And Ibn Abī Shayibah in

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ الْحَارِثَ بْنَ يَزِيدَ الْخَضْرَمِيَّ أَخْبَرَهُ أَنَّ أَبَا ذَرٍّ  
سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِمَارَةَ وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّكَ ضَعِيفٌ  
وَإِنَّهَا أَمَانَةٌ ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ ، إِلَّا مَنْ أَحَدَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا<sup>37</sup>

This was not the case with 'Uthmān ibn al-'Āth. There is no record of his inability to lead his people, so Rasūlullāh granted his request to become a leader. As narrated by Imam al-Nasā'i in his Sunan, book al-Azān (7), chapter Ittikhāz al-Muazzin al-lazī Lā Ya'khuẓu 'alā Āzānihī Ajran (32).<sup>38</sup>

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ  
أَبِي الْعَلَاءِ عَنْ مُطَرِّفٍ عَنْ عَثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامًا قَوْمِي فَقَالَ  
أَنْتَ إِمَامُهُمْ وَافْتَدِ بِأَضْعَفِهِمْ وَاتَّخِذْ مُؤَدِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا<sup>39</sup>

Meaning:

Ahmad bin Sulaiman reported: 'Affan reported: 'Affan reported: Hammad bin Salamah reported: 'Sa'id bin Al-Juraiiri reported: Abu Al-'Alaa reported: Mutharrif reported: 'Uthman bin Abul 'Ash reported: "I asked: 'O Messenger of Allah (peace and blessings of Allah be upon him), make me the imam of my people? ' The Messenger of Allah (peace and blessings of Allaah be upon him) replied: 'You are their imam and pay attention to the weakest, and do not make the muadzin take payment for his call."

The meaning of weak or strong here does not mean physical. More than that, it includes leadership ability, assertiveness, justice, and wisdom. The importance of "strength" in carrying out this task or mandate is also hinted at in QS. In verse, we are told that the two daughters of Prophet Shu'aib (peace be upon him) asked their father to give a specific task to Prophet Mūsā (peace be upon him) because he was a young man who was "al-qawiy" which means strong and "al-amīn" which means trustworthy. Capability and competence in leading or holding public affairs is a necessity. Because if an experience is handed over to someone who is not capable and competent to manage it, then what happens is failure and destruction. This has been affirmed by Rasūlullāh in his saying. As narrated by Imam al-Bukhārī in Kitāb al-'Ilm, chapter Man Su'ila 'Ilman wa Huwa Musytaghill fī Ḥadīthihī fa Atimma al-Ḥadīth ṣumma Ajāba.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ قَالَ حَدَّثَنَا فُلَيْحٌ ح وَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ  
فُلَيْحٍ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي هِلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ مَا قَالَ فَفَكَرَهُ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ

Muṣannaf, book of al-Jihād, chapter al-Imārah.

<sup>37</sup> al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, j. 2, p. 746.

<sup>38</sup> Also narrated by Abū Dāwūd in his Sunan, book al-Ṣalāh, chapter Akhẓu al-Ajri 'alā al-Ta'zīn. Also narrated by Imam Ahmad, at the beginning of Musnad al-Madaniyyīn (may Allāh be pleased with him), is the report of 'Uthmān ibn Abī al-'Āth al-Ṣaqafī (may Allāh be happy with him).

<sup>39</sup> al-Nasā'i, *Sunan al-Nasā'i*, j. 1, p. 109

قَالَ أَيْنَ أَرَاهُ السَّاعَةَ قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ قَالَ فَإِذَا ضُيِّعَتْ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ  
كَيْفَ إِصْبَاعُهَا قَالَ إِذَا وَبَّسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

#### Meaning:

It was narrated to us by Muhammad ibn Sinan, who told it to us by Fulaih. A similar hadeeth was described from another source: Ibrahim ibn al-Mundzir said, Muhammad ibn Fulaih said, my father said, Hilal ibn 'Ali said, Atho' ibn Yasar said, Abu Hurayrah said: When the Prophet (may Allah's peace and blessings be upon him) was in a gathering discussing a people, a Bedouin Arab came and asked him: "When will the Hour come?" But the Prophet (may Allah's peace and blessings be upon him) continued his conversation. Some people said: "He heard what he said, but he did not like what he said." Other people said: "He heard what he said, but he did not like what he said." Others said: "He heard what he said but did not like what he said." When the Prophet (may Allah's peace and blessings be upon him) finished speaking, he said: "Where is the man who asked about the Day of Resurrection?" The man said: "I am, O Messenger of Allah!" The Prophet (may Allah's peace and blessings be upon him) said: "When the trust is lost, wait for the Hour." The man said: "How is the trust lost? The man asked: "How will the trust be lost?" The Prophet (may Allah's peace and blessings be upon him) replied: "If a matter is entrusted to someone other than the expert, then wait for the Hour."

Rasūlullāh's prohibition is essentially a form of compassion for the people. Because, in many cases, political ambition makes people blind to the truth and results in damage and loss and leads to regret. As mentioned in the narration of al-Nasā'ī in al-Bai'ah (40), chapter Mā Yukrahu min al-Ḥirṣ 'alā al-Imārah (39).

أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ ابْنِ الْمُبَارَكِ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي  
هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً  
فَنِعَمَتِ الْمَرْضِعَةِ وَبَنَسَتْ الْفَاطِمَةُ

#### Meaning:

Abu Hurayrah reported that Prophet Muhammad (peace and blessings of Allaah be upon him) said, "You will indeed struggle for power, but it will only lead to regret and loss. Therefore, it is important to start leadership on a good note and avoid its negative end." This information was passed down through a chain of narrators including Sa'id Al Maqri, Ibn Abi Dzi'b, Ibn Al Mubarak, and Muhammad ibn Adam ibn Sulaiman.

#### Conclusion

Through the process of takhrij hadith, sanad criticism, and matan criticism, the authenticity of the hadith regarding the prohibition of seeking positions has been determined. The hadith with the variable "*lā tas'al al-Imārah*" is present in all Kutub as-Sittah, as shown by takhrij hadith. Sanad criticism categorizes the hadith as gharīb due to its limited quantity of transmission routes at the tābi'īn level, further supported by *mutābi'*. Additionally, the hadith's sanad has sanadic continuity based on the takhrij, demonstrated by the meeting (*al-liqā*) and similarity (*mu'aṣarah*) between narrators in one line of transmission. The critique of the text confirms the hadith's validity by considering indicators presented by al-Adlabī in

*Manhaj Naqd al-Matn 'inda al-Muḥaddiṣīn*, ensuring the freedom of the hadith text from *shāḥ* and *illah*.

The intertextual interpretation of the hadith reveals that Islam forbids ambition for positions without adequate strength. Strength encompasses leadership ability, assertiveness, justice, and wisdom beyond physical prowess. The significance of "strength" is hinted at in QS, where Prophet Shu'aib's (peace be upon him) daughters requested that Prophet Mūsā (peace be upon him) be given a task due to his strength and trustworthiness. Rasūlullāh's prohibition on seeking positions was a compassionate act for the people, as political ambition can blind individuals to the truth and cause damage and loss. Leaders must be capable and competent to handle public affairs to avoid failure and destruction.

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