

Prohibition on Choosing Incompetent Leaders: Partial and Simultaneous Analysis of Abu Dzar's History in Sahih Muslim

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Abstract. The aim of this research is to conduct a partial and simultaneous analysis of the hadith on the prohibition of electing incompetent leaders. The scope of this research is the main hadith narrated by Abu Dzar, which was takhrij by Imam Muslim. Data relating to hadiths and the quality of each narrator is collected using documentation methods. This type of research is qualitative and data analysis uses content analysis methods. Based on partial analysis, it is found that this hadith is of authentic quality, because (1) All the narrators have the degree of *thiqab*. (2) Sanad hadith continues. (3) This matan hadith does not contain *syadz*, because there is no contradiction found with the naqli proposition, namely the Al-Qur'an and Hadith which have a higher sanad quality. (4) This hadith matan does not contain *'illat*, because there is no contradiction found with the aqli proposition, namely with common sense, the senses or science. Based on simultaneous analysis; This hadith has 2 *tabi* hadiths. However, because in terms of quality the hadith already has authentic quality, the existence of this *tabi'nya* hadith has no effect in improving its quality. As for his martyrdom, apparently 6 hadiths of martyrdom were found, this means that the hadiths were narrated by six Companions, namely: Abu Dzar, Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abu Musa and Abdurrahman bin Samurah.

Keywords : *partial analysis; simultaneous analysis; leader, thiqab, matan, syadz, illat, syawahid, tabi, shabih li dzatih.*

Introduction

Leadership is an inseparable need in our lives. Because leading and being led is part of Sunnatullah. The head of state is the leader of the people, the head of the organization is the leader of the members, the teacher is the leader of the students, the father is the leader of the family, in fact each person is the leader of himself, because by nature, human existence on earth carries out the mission of a caliphate or leader to serve, contribute, even protect and manage the earth as much as possible to create a peaceful and serene life.¹

Leadership in Indonesia is usually every five years, Indonesian people are always busy selecting (choosing) their leaders. Starting from parliamentary elections (DPR, DPD, DPRD), to executive elections, presidential elections (pilpres), and regional head elections (pilkada). The Republic of Indonesia (NKRI) is a country whose government system refers to a democratic system, in the sense that it is a country that prioritizes equality of rights and obligations so that all citizens can participate in managing the state order, namely through the intermediary of leaders.

¹ Muhammad Abduh and Muhammad Rasyid Ridha, *Tafsir al-Mannar* (al-Qahirah: Dar al-Mannar, 1947), p. 258.

Regarding leadership issues, Indonesia is a pluralistic country. Consisting of various tribes, languages and religions, therefore Indonesia really needs leaders who have a pluralistic, humane, fair and trustworthy spirit if it wants to become a peaceful and prosperous country.

Islam responds to the needs of leaders and provides solutions in the spirit of the above. Islam is a *divine* religion that contains laws that apply universally in all times and places and is a reference for people's lives. Even issues related to leadership cannot be separated from explanations in his teachings. As Rasulullah Saw said in the following hadith narrated by Muslim;

From [Abu Dzar] he said, I said, "O Messenger of Allah, won't you make me a leader? Hearing my request, he patted my shoulder and said: "O Abu Dzar, you are weak while leadership is a mandate. And later on the Day of Resurrection, he will be humiliated and regretful unless he takes his rights and fulfills what he should have done in that leadership." (HR. Muslim)²

From the hadith above, we can understand that Rasulullah SAW was not careless in giving leadership positions to his friends. If in the view of the Companion he has a weak character, meaning he does not have sufficient competence in carrying out the mandate of leadership, then Rasulullah SAW will not give him the mandate of leadership, because this will cause humiliation and regret in the future.

The progress and decline of a country, even its prosperity and benefits for the lives of its people and society, depend on the quality of its leadership. When leaders are fair, creative, and responsible for their missions, the country and its people will feel safe and peaceful.³

Therefore, we must not make mistakes in choosing leaders, especially in the pluralistic context of Indonesia. This large country consists of different tribes, cultures, languages, religions and customs, so Indonesia needs a leader who is able to represent "Bineka Tunggal Ika" strongly to avoid hostility and division. Indonesia needs leaders who are righteous, reliable, credible, trustworthy, have a positive track record, have a clear and measurable vision and mission, are honest, tough and forward-thinking (visionary) and are able to encourage progress so that their people are able to compete in the fields of economics, education, culture and other fields.

This research is *library research* or library research. In efforts to collect data related to hadith matans, sanads, biographies of hadith narrators, using documentation data collection methods, by tracing back to *muktabar* hadith books and looking at the biographies of the narrators. Data and observations of hadith sanads were obtained from muktabar hadith books which mention the sanad, rijal and jarh wa ta'dil hadiths in full. The author describes some of the hadith books in the following table form.

The aim of this research is to carry out a partial and simultaneous analysis of the hadith above. The Prophet prohibited appointing leaders who do not have competence. The scope of this research is the main hadith narrated by Abu Dzar which was *quoted* by Imam Muslim above.

Previous research that is relevant to what the author researched was *the first* such as that carried out by Khoirul Rasyid in 2016. The title of his research is Leadership according to the hadith of the Prophet SAW. This research uses a qualitative approach through library *research* with content analysis. The purpose of writing this article is to describe the criteria for ideal leadership

² Abu Husain Muslim bin Al Hajaj, *Sahih Muslim*, Turkey: Daru Thaba'ah Al Amirah, 1334 AH, juz 6, p. 6 no. 1825

³ Ibnu Katsir al-Dimisyq, Tafsir Al Quran Al Azim (al-Qahirah: Mu'asisah Qurtubah, 2000), juz. 10, p. 263.

according to the hadith of the Prophet SAW. The results and discussion of this research include several criteria for an ideal leader according to the hadith of the Prophet SAW, namely; have a sense of compassion, have the soul of a leader, uphold the value of justice, have competent competence, side with the aspirations of the people, act professionally, try to keep their promises.⁴

The **second** research was conducted by Fathul Mujahidin al-Anshary et al. with the title leadership perspective from the hadith of the Prophet Saw. This research is included in the type of library research, with a qualitative approach and content analysis. This research tries to comprehensively examine how leaders figure from the perspective of the Prophet Muhammad. The research results show that the Prophet Muhammad SAW hinted at what an ideal leader figure would be; strive for the welfare of society, leaders who have a sense of responsibility, apply fairly to the entire community, leaders are alert in serving the community, do not commit acts of fraud.

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The **third** research was conducted by Acep Rahlan Maulana and Cecep Anwar with the title Concept of leaders and criteria for choosing leaders in the Qur'an. This research uses a qualitative approach through literature study with descriptive analysis techniques. The research results showed that the criteria for leaders that can be understood through the holy verses of the Qur'an based on thematic interpretation (*maudhu'iy*) are; Leaders who have strong faith, leaders who uphold the value of justice, leaders who can be trusted, leaders who are skilled in deliberation and leaders who are able to implement *good and evil* wisely.⁶

The fourth research was conducted by Sarkawi and Ahmad Fadli with the title Choosing leaders in Islam. This research uses a qualitative approach through library *research* with content analysis. This article examines verses from the Qur'an and hadiths of the Prophet that emphasize how to choose leaders. The criteria for a leader are; Leaders who are devout and honest, have a consistent attitude (*istiqamah*), act in a trustful manner towards the people, have good knowledge and courage, are patient, have empathy and compassion.⁷

The fifth research was conducted by Ainun Najib with the title Construction of an ideal leader for Indonesia. This research is included in the type of library research, with a qualitative approach and content analysis. This research aims to reveal the main criteria for leaders in the Islamic view. The research results show that the characteristics of an ideal leader from an Islamic perspective are; A leader who has the soul or talent for leadership, has a great sense of responsibility, has a high fighting spirit (*jihad*), has a loving attitude and noble morals.⁸

So the difference between the author's research and the five studies above is that most of the five researchers above researched how the criteria for leaders are based on the evidence of the

⁴ Khoiril Rasyid, *Leadership according to the hadith of the Prophet SAW* . Ushuludin Faculty Thesis IAIN Raden Intan Lampung, 2016, p. 156

⁵ Fathul Mujahidin al-Anshary et al, *Leadership perspective from the hadith of the Prophet Saw* , Ihyausunah, 2021: Postgraduate Journal of UIN Alaudin Makasar, vol. 1 no. 1, p. 53-54

⁶ Acep Rahlan Maulana and Cecep Anwar, *The concept of leaders and criteria for selecting leaders in the Qur'an* , Al Mirah, 2022; Journal of Islamic Education, Muhammadiyah University of Enrekang, vol. 4 no. 2, p. 64-66

⁷ Sarkawi and Ahmad Fadli, *Choosing leaders in Islam* , Idarotuna, 2021; Journal of Da'wah Management Studies, vol. 3 no. 3 p. 206-208

⁸ Ainun Najib, *Construction of an ideal leader for Indonesia* , In Right, 2013: Journal of Religion and Human Rights, vol.3 no. 1 p. 146-148

Qur'an and Hadith. There is nothing specific that provides partial or simultaneous analysis or examines the sanad and condition of the hadith narrators related to the theme of the hadith of the Prophet prohibiting choosing incompetent leaders.

So the problems discussed by the researcher are: (1) partial analysis of the Prophet's hadith explanation of the prohibition on choosing incompetent leaders (2) simultaneous analysis of one friend's presentation of the Prophet's hadith prohibition of choosing incompetent leaders (3) Simultaneous analysis of multiple friends' presentation of the hadith Rasulullah SAW prohibited choosing leaders who were not competent.

Therefore, this article can contribute to providing a more comprehensive explanation regarding the explanation "Rasuullah SAW forbade choosing leaders who were not competent".

Table of Research Reference Sources

Main source				
No.	Writer	Book Title	Publisher	Publication Year
1.	Abu Husain Muslim bin Al Hajaj	<i>Sabih Muslim</i>	Daru Thaba'ah Al Amirah	1334 H
2.	Abu Daud	<i>Sunan Abu Daud</i>	Daar Hijr	1419 H
3.	Muhammad bin Ismail	<i>Sabih Al Bukhari</i>	Matb'ah al-Kubra al-'Amiriyah	1311 H
4.	Abu Bakr Ahmad bin Amru	<i>Musnad Al Bazẓar</i>	Maktabah al Ulum al Hikam	1431 H
5.	Sulaiman bin Ahmad	<i>Mu'jam Al Kabir Thabrani</i>	Maktabah of Ibn Taymiyah	1431 H
6.	Yahya ibn Sharif al-Nawawi	<i>al-Manhaj Syarb Sabih Muslim</i>	Dar Ihya' al-Turas al-Arabi	1392 H
Supporting Resources				
No.	Writer	Book Title	Publisher	Publication Year
1.	Mahmud Tahhan	<i>Taysir Mustalah al-Hadith</i>	Maktabah al-Maa'rif li al-Nasr wa al-Tawzii	1977 M
2.	Muhammad Abduh and Muhammad Rasyid Ridha	<i>Tafsir al-Mannar</i>	Dar al-Mannar	1947 M
3.	Al Mizzi	<i>Ikmal Tabdibil Kamal fi Asmai Rijal</i>	From the Book of Al Ilmiyah	1442 H
4.	Badrudin al Aini	<i>Maghaniyul Akhyar fi Syabri Asami' al-Rijal Ma'ani al-Atsar</i>	From the Book of Al Ilmiyah	1427 H

5.	Ibn Hajar	<i>Tabdhibu Tabdhib</i>	Mathba'ah Dairah al-Ma'arif an-Nadhamiyah	1326 H
6.	Muhammad bin Idris bin al Mundzir or Abu Hatim	<i>Jarb wa Ta'dil li Ibnii Abi Hatim</i>	Thaba'ah Majlis Dairah al Ma'arif al Usmaniyah	1271 H

Data about the biographies of hadith narrators include; The full name of the narrator, the year of the narrator's death, his teacher, his students, comments from *Muhadithin* scholars regarding the quality of the narrator's *habit* and justice obtained from the biographies of the hadith narrators. These books include; *Tabdhib al-Kamal* , *Tabdhib al-Tabdhib* , *Taqribu Tabdhib* and other main books of hadith.

Meanwhile, to analyze the data that has been obtained , *content* analysis is used, namely: a reasoning research technique by identifying special characteristics in the text systematically and objectively.⁹

Discussion

Hadith Editorial

Sahih hadiths codified in the nine most authentic Hadith source books include the Prophet Muhammad SAW prohibiting choosing weak leaders. Then the researcher chose the following hadith narrated by Abu Dzar and takhrij by Imam Muslim:

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 الْخَضْرَمِيِّ ، عَنْ ابْنِ حُجَيْرَةَ الْأَكْبَرِ ، عَنْ أَبِي ذَرٍّ قَالَ « : قُلْتُ : يَا رَسُولَ اللَّهِ ، أَلَا تَسْتَعْمِلُنِي؟ قَالَ : فَضْرَبَ بِيَدِهِ عَلَى مَنْكَبِي ، ثُمَّ قَالَ : يَا أَبَا ذَرٍّ ، إِنَّكَ ضَعِيفٌ ، وَإِنَّهَا أَمَانَةٌ ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا

Has told us [Abdul Malik bin Syu'aib bin Laits] has told me my father [Syu'aib bin Laits] has told me [Laits bin Sa'ad] has told me [Yazid bin Abu Habib] from [Bakar bin 'Amru] from [Al Harith bin Yazid Al Hadhrami] from [Ibn Hujairah Al Akbar] from [Abu Dharr] he said, I said, "O Messenger of Allah, won't you make me your leader? Hearing my request, he patted my shoulder and said: "O Abu Dzar, you are weak while leadership is a mandate. And later on the Day of Resurrection, he will be humiliated and regretful unless he takes his rights and fulfills what he should have done in that leadership." (HR. Muslim)¹⁰

⁹ Klaus Krippendorff, *Content Analysis, Introduction, Theory and Methodology*. (Jakarta: Rajawali Press, 1991) p. 19

¹⁰ Abu Husain Muslim bin Al Hajaj, *Sahih Muslim* , Turkey: Daru Thaba'ah Al Amirah, 1334 AH, juz 6, p. 6 no. 1825

Research for Matan Hadith

Testing whether Matan Hadith is *authentic* or not

If we carry out an empirical review, to test whether a hadith is *authentic* or not, by confirming whether the hadith we are examining is in accordance with or in line with the Book of Allah, namely Al Quranul Karim or other hadiths with the same theme with higher quality in terms of sanad.

In this hadith narrated by Abu Dzar and *takbrij* by Imam Muslim, asking for a leadership position is not a prohibition for someone who truly has the competence to carry out the mandate of that position. History records when the Prophet Yusuf (AS) nominated himself to run for state office at that time. This can be seen in QS Yusuf/12:55.

He (Yusuf) said, "Make me treasurer of the state (Egypt); because actually I am a person who is good at looking after and knowledgeable." (Qs. Yusuf verse 55)

This verse explains two things about the requirements of a leader, namely being able to maintain the trust given and having knowledge (*hafiz and alim*). If these conditions are not met, then it is inappropriate for someone to ask for a position. One must be honest with oneself, be honest about your intentions and abilities. This verse is often used as a basis by scholars regarding the permissibility of asking for a position as long as they have the qualifications above. al-Muyassar explains it as follows:

"Prophet Yusuf (a.s.) aimed to provide benefit to mankind, and after establishing justice between them, he then said to the king: "Let me be the chief treasurer (responsible) of Egypt, I am indeed a person who is trustworthy or trustworthy in guarding property and owning it. Knowledge and bashira (intelligence) in maintaining my responsibilities."¹¹

Prophet Muhammad SAW said; Has told us Abu Nu'man Muhammad bin Fadl has told us Jarir ibn Hazim has told us al-Hasan has told us Abdurrahman ibn Samurah said, The Prophet. said to me: " O Abdurrahman ibn Samurah, do not ask for a position, because if you are given a position because you ask, then you will be abandoned and will not be helped, and if you are given a position not because you asked, then you will be helped ."¹²

The hadith of Abdurrahman bin Samurah above is the subject of discussion and the overall meaning of this hadith is that if someone occupies a position at his own request, Allah will hand over that position to you and Allah will not help him in the slightest. As said by the Prophet Muhammad Saw. to Abdurrahman bin Samurah: "If you get this position without asking for it, surely Allah will help you if this position is entrusted to you, because the demands of your request will undoubtedly be imposed on you (will not be helped)." Whoever does not get God's help will not be able to carry out his position.¹³

Imam Nawawi discusses the hadith above regarding the choice of leaving a leadership position if someone is not worthy or more precisely does not have the competence, both knowledge and trust in holding public office, then he should not force himself to hold the trust of that position. A person who asks for a position without competence often does so to promote himself in front of others, dominate others, order others, and forbid others. Of course, these goals are not included in the duties of the people who hold these positions, so they do not receive any

¹¹ 'Abdullah ibn 'Abd al-Muhsin al-Turki, Tafsir al-Muyassar, Juz IV (Mauqi' Majmu', t. th.), p. 155.

¹² Muhammad ibn Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, Sahih al-Bukhari, Juz 6, p. 2443

¹³ Ahmad ibn 'Ali ibn Hajar Abu al-FaD al-Asqalani al-Shafi'i, Fath al-Bari Syarah Sahih alBukhari, Juz XVIII (Dar al-Ma'rifah: Bairut, 1379 AH.), p. 476.

benefits in the afterlife. The prohibition on asking for a position still applies if the person applying for the position has the above concerns (in the hadith of the Prophet SAW narrated by Abu Dzar it is called " *dboif* or weak")¹⁴

This hadith is a great point to avoid asking for leadership, especially for someone who has the weakness to carry out these leadership tasks. There will be humiliation and regret for the person who becomes a leader while he is not worthy or even does not have the capacity or capability for that position or he may be worthy but does not act fairly in carrying out his duties. Then Allah SWT will humiliate him on the Day of Resurrection, reveal his ugliness and he will regret his negligence.¹⁵

Allah SWT says in Qs. Shad verse 26; (Allah said), "O *Danud!* Indeed, We have made you caliph (ruler) on earth, so judge (matters) between people fairly and do not follow your desires, because it will lead you astray from the path of Allah. Indeed, those who stray from the path of Allah will suffer a severe punishment, because they forgot the day of reckoning." (Qs. Shad verse 26)

If we pay close attention to the use of the word caliph in the verses of the Qur'an, both in singular and plural form, it can be understood that these words have more of a connotation of a leader who is given the power to manage an area on earth. Muhammad Baqir Al-Sadr in the book *Al-Sunan Al-Tarikhiyah fi Al-Qur'an in Quraish Shihab*, stated that the caliphate or leadership mentioned in the Qur'an of khalifah, khalaf and khulafa' has four interrelated elements, namely humans as khalifah, khalaf and khulafa', the realm of the Kingdom in the Qur'an 'al-Ard, the relationship between humans and nature and other humans and the fourth element is Allah Almighty, the giver of the assignment and mandate of the caliphate or leadership.¹⁶ The verse above also explains that a leader must have adequate capacity, lest he does not understand his duties as a leader so that the decisions taken are unfair and do not bring prosperity to his people because the decisions he takes are not based on knowledge but are based on his own desires to make him a good leader. getting rich through tyrannical means or what is now mushrooming in Indonesia is through corruption, collusion and nepotism. The Prophet also reminded him of the importance of a person's competence and professionalism;

*Rasulullah SAW said, "If a trust is wasted then you should wait for its destruction." Abu Hurairah asked, O Messenger of Allah, how did you waste that trust? "The Messenger of Allah answered, "If a matter is entrusted to someone who is not an expert (does not have competence), then wait for the moment of destruction. (HR Bukhari)*¹⁷

The verses and hadith above are clear evidence that the Qur'an and hadith, although they do not implicitly mention the term leadership, nevertheless signal how important leadership is in the social system of society. The Qur'an and hadith also present leadership principles that each leader must have, such as the principles of monotheism, trust, justice and deliberation, adequate knowledge or knowledge, instead of choosing leaders who are stupid, unqualified, unable to maintain trust. , cheating, corruption and so on.

¹⁴ Shaykh Salim ibn 'Ied al-Hilali, Bahjatun NaZirin Syarh RiyaDis Salihin, trans. Badr al-Salam and A. Sjinqiti Jamal al-Din, Syarah Riyad al-Salihin, Juz II (Cet. II; Jakarta: Imam al-Syafi'i Library, 2008 M./1429 H.), p.469.

¹⁵ Abu Zakariya Yahya ibn Syarif al-Nawawi, al-Manhaj Syarh Sahih Muslim, Juz XII, (Cet. II; Dar Ihya' al-Turas al-'Arabi: 1392 H.), p. 210.

¹⁶ m Quraish Shihab, Tafsir Al-Mishbah: Message, Impression and Harmony of the Qur'an, 158.

¹⁷ Muhammad ibn Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, Sahih al-Bukhari, Juz 1, p. 177

Testing the defects (*Mu'allal*) of Matan Hadith's redaction

If we identify it empirically, to test whether the hadith matan is *mu'allal* or not by comparing or comparing the meaning of the editorial or matan hadith that we are examining with the 'aqli proposition, is it contradictory or not? If there is a conflict with sound morals, senses, history and science. So the hadith means it is not authentic, and vice versa.

In today's world, becoming a leader does not seem so difficult, especially if the prospective leader already has a big name in society, wealth and power. However, it is very difficult to find leaders who are responsive to the wishes of the people, trustworthy, honest, fair and side with the interests of the community.

Anyone can easily say that they deserve to be a good or reliable leader, but what and how do you determine the standards of a leader? Is it because there are many descendants? Or is it because he has a large following, or just because he is honest and has the desire to make a difference? In choosing a leader, we must understand his track record, knowledge capacity, trustworthiness or not.

Adapting Jeff Iorg's opinion in his book entitled "*The Character of Leadership: Nine Qualities that Define Great Leaders* ", there are at least 9 characters that must be developed in a leader. Let's look at the 9 characters:

1. Have Integrity. We all understand that integrity means only words and deeds. A person who has integrity will act the same in all situations, meaning he will not act hypocritically. Whether someone is watching him or not, he will still display the same character. A person with integrity never wears a "mask" in his life. He appears as is. He doesn't even care about what is called image.

2. Have a sense of security. A leader who has a sense of security can definitely work well with his team. Leaders with a high sense of security are good mentors. He likes developing people, he likes sharing his experiences and knowledge with others.

3. Have good morals. Leaders with good morals will be highly respected by everyone, including subordinates, colleagues and competitors. Wherever they are, humans always give high appreciation to people with good morals.

4. Have a humble attitude. A humble leader will be loved by his people. For example, Mahatma Gandhi in India. Leaders who are humble do not exaggerate or feel that their opinions are the most correct. He is willing to listen to critical advice submitted to him. He doesn't feel like he knows everything. He continues to learn because he realizes that knowledge is vast and endless.

5. Ready to be a servant for the community. "If you want to be a leader, then be a servant to others." This principle has inspired the emergence of the idea of *Servant Leadership* which was introduced by Robert K Greenleaf and friends. The essence of *servant leadership* is the leader's willingness to use the position he holds for the benefit of those he leads.

6. Have wisdom. It is not enough for a leader to have intelligence alone. But he needs wisdom (*wisdom*). In the story of the Prophets, this wisdom was possessed by Prophet Sulaiman who became King and was able to distinguish between the real mother and the baby that was fought over by two women. Wisdom is knowledge plus experience plus guidance (guidance) from God.

7. Have high discipline. A great leader is able to lead himself. Well, another word for leading yourself is a high level of discipline. A disciplined person will be able to manage his life in such a way that he understands which priorities should be prioritized first and which can be done later.

8. have an attitude of courage. Leaders must be brave. Leaders must have guts. Because of the courageous attitude that makes other people believe that we are worthy of being leaders. Courage to admit mistakes when we are wrong. Courage to take risks for every decision we take. Leaders who are brave and responsible will gain high respect from their subordinates.

9. has a high fighting spirit and does not give up easily. Passion is one of the fuels for the success of a leader and his team. High enthusiasm will produce big results, whereas low enthusiasm will also produce small results.¹⁸

From the explanation above we can learn a lesson, be careful in choosing a leader, choose a leader who really has good knowledge, can work professionally, is fair and trustworthy in maintaining the leadership mandate, instead of choosing a leader who is not qualified, who is good at making sweet promises. but does not comply with it, upholds the practices of corruption, collusion and nepotism, is weak intellectually and emotionally and only seeks personal interests and those of his family or in other words to enrich himself and does not support the welfare of his people. If a potential leader like this were to become, then this would be a regret for all of us.

Matan Test Conclusion

After the author carried out an in-depth analysis of the content (matan) of the hadith narrated by Abu Dzar and *takbrij* by Imam Muslim, the author can conclude as follows:

- 1) There is no *shadh* in the hadith matan, because there is no contradiction (contradiction) with the verses of the Qur'an or hadith with the same theme with a higher degree of sanad quality.
- 2) There is no *illat* in the hadith matan because it is not found to be in conflict with aql' either with history, common sense, the senses or even does not conflict with *science* . Therefore, we can draw the conclusion that the quality of the hadith is *sahih al-matani*.

Therefore, the author can conclude that the quality of the hadith matan is ***authentic al-matani*** .

Conclusions from Partial Hadith Research

After the author presents and analyzes a collection of data relating to *the thiqah* or not of the narrator in the hadith sanad, data relating to the connection between the sanad and matan of the hadith narrated by Abu Dzar and *takbrij* by Imam Muslim, the author can conclude as follows:

- a. All the narrators in the hadith sanad, a total of 8 narrators, all have the quality of ***thiqah*** .
- b. All narrators meet other narrators whose status is their teacher, therefore the sanad is continuous (***muttasil***).
- c. There is no *shadh* in the hadith because there is no contradiction (contradiction) with the Qur'an and also the hadith which in terms of the quality of the sanad is higher (*dalil naqli*).

¹⁸ Jeff Iorg in “ *The Character of Leadership: Nine Qualities that Define Great Leaders* , pp. 245-246

d. There is no *illat* in the hadith matan because there is no conflict with *science*, history, senses, common sense (dalil aqli).

We can conclude that the hadith narrated by Abu Dzar and takhrij by Imam Muslim has qualities whose validity can be justified.

Simultaneous analysis of the hadith prohibiting choosing incompetent leaders.

Another Friend's View of Sanad Path

The hadith regarding the prohibition of choosing incompetent leaders has 2 Tabi' hadiths:

1) The main hadith in Takhrij by Muslim

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 ، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ ، عَنِ ابْنِ حُجَيْرَةَ الْأَكْبَرِ ، عَنْ أَبِي ذَرٍّ قَالَ « يَا رَسُولَ اللَّهِ، أَلَا تَسْتَعْمِلُنِي؟ قَالَ : فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ : يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّمَا أَمَانَةٌ، وَإِنَّمَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا¹⁹

2) Hadith in Takhrij Abu Daud

حَدَّثَنَا أَبُو دَاوُدَ ، قَالَ : حَدَّثَنَا سَلَامٌ بْنُ سَلِيمٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنِ الْحَارِثِ بْنِ يَزِيدَ ، عَنْ أَبِي ذَرٍّ ، قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ، اسْتَعْمِلْنِي، قَالَ : يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّمَا أَمَانَةٌ، فَهِيَ يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ» إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا²⁰

3) Hadith in Takhrij by Muslim

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنِي أَبُو الْوَلِيدِ حَسَّانُ بْنُ مُحَمَّدٍ الْفَقِيهَ قَالَ : قَرَأْتُ عَلَى أَبِي بَكْرٍ مُحَمَّدِ بْنِ إِسْمَاعِيلَ ، قُلْتُ : حَدَّثَكُمْ عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنِ اللَّيْثِ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو ، عَنِ الْحَارِثِ بْنِ زَيْدِ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ اسْتَعْمِلْنِي، قَالَ : فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ " : يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّمَا أَمَانَةٌ، وَإِنَّمَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا " رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ عَبْدِ الْمَلِكِ بْنِ شُعَيْبٍ

Analysis One friend

If we look at it from the sanad side, the hadith narrated by Abu Dzar and narrated by Imam Muslim, has 2 tabi' qasir hadiths: the two tabi' qasir of the narrator named: Abu Dzar Al Ghifari.

¹⁹ Abu Husain Muslim bin Al Hajaj, *Sahih Muslim*, Turkey: Daru Thaba'ah Al Amirah, 1334 AH, juz 6, p. 6 no. 1825

²⁰ Abu Daud, Sunan Abu Daud, Chapter Hadiths of Abu Dzar Al Ghifari, juz 1 p. 391, no. 487

A narrator who was Bakar bin Amru's companion, namely Yahya bin Said, was a student of Harith bin Yazid. Bakar bin Amru is a narrator who has *thiqah* quality, so without the presence of a narrator accompanying him, the quality of his *mutaba'* hadith would already be at an *authentic* level.

Likewise, the narration editor used by all narrators uses the 'an (عَنْ) editor. The narrative of Bakar bin Amru's history has the editorial 'an (عَنْ) but 'an'anah does not mean that the sanad is automatically broken.²¹ It could even be said that the sanad is continuous (*muttasil*) because: (a) Bakar bin Amru is a *thiqah* narrator, (b) Bakar bin Amru is not a *mudallis* narrator, (c) Bakar bin Amru may have met or has met his teacher, namely Harith bin Yazid. So that the sanad between the two is continuous (*muttasil*). With a *muttashil* editorial, one narrator's editorial becomes *muttashil*, but his level cannot be raised to *muttashil al-sanad*, because he is already at the level of *muttashil*.

A narrator who accompanied Yazid bin Abu Habib was Salam bin Sulaim as a student of Yahya bin Said. Because Yazid bin Abu Habib is a narrator who has the qualities of *thiqah*, *faqih*, Ulama ahlu hikmah, the presence of one narrator accompanying him is not able to improve the quality of his *mutaba'* hadith because it is already at an *authentic* level.

The narrative of Yazid bin Abu Habib's history has a *Hadasani* editor with *muttashil* status, so the presence of a companion narrator, namely Salam bin Sulaim, cannot increase the level of the *mutaba'* hadith, because it is already at the *authentic* level.

A narrator who accompanied Laits bin Sa'ad was Abu Daud as a student of Salam bin Sulaim. Because Laits bin Sa'ad is a narrator who has the qualities of *shoduh*, *tsiqah*, *an Egyptian cleric who is most knowledgeable in the science of hadith*, *Imam*, *faqih*, *wara*, the presence of one narrator accompanying him is not able to improve the quality of his *mutaba'* hadith because it is already at an *authentic* level.

The narrative of Laits bin Sa'ad's history has a *Hadasani* editor with *muttashil* status, so with the presence of a companion narrator, namely Abu Daud, he cannot increase the level of his *mutaba'* hadith, because it is already at the *authentic* level.

A narrator who accompanied Imam Muslim was Abu Bakr Muhammad bin Ismail as a student of Abdul Malik bin Syu'aib. Because Imam Muslim is a narrator who has the quality of *tsiqah*, *knowledge of hadith*, *faqih*, the presence of one narrator accompanying him is not able to improve the quality of his *mutaba'* hadith because it is already at an *authentic* level.

According to the narrative of Imam Muslim's history, *Hadasani* had the status of *muttashil*, so with the presence of a companion narrator, namely Abu Bakar Muhammad bin Ismail, he could not increase the level of his *mutaba'* hadith, because it was already at the *authentic* level.

So, the two *tabi'* hadiths cannot raise the quality of the *mutaba'* hadith, namely: the hadith prohibiting choosing incompetent leaders which was narrated by Abu Dzar and takhrij by Imam Muslim. Therefore, the *tabi'* hadith has absolutely no effect on improving the quality of the *mutaba'* hadith, namely: *sabih lidz'atib*.

²¹ Mahmud Tahhan, Taysir Mustalah al-Hadith tt, Vol. 1, p. 89

Exposure to other Sanad Lines or Multi Friends

Apart from the history via the Abu Dzar route, the hadith regarding the prohibition of choosing leaders who are not competent, it turns out there is another companion route, namely the history of the Friends of Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abdurrahman bin Samurah and Abu Musa. The hadith with its various sanad lines is as follows:

Multi Companion Analysis

The hadith prohibiting choosing leaders who are not competent is narrated by Abu Dzar al Ghifari. After research and analysis, either through one sanad route or partially, the results were obtained that this hadith has the quality of *sahih lidzaatih*.

Furthermore, the hadith was examined (researched) simultaneously (multiple friends), it turned out that the hadith regarding the prohibition on choosing incompetent leaders was also narrated by other friends, namely: Friends Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abu Musa and Abdurrahman bin Samurah. So the hadith regarding the prohibition on choosing leaders who are not competent was narrated by 6 Companions, namely: Abu Dzar, Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abu Musa and Abdurrahman bin Samurah. Thus, in terms of quantity, the hadith regarding the command to be gentle increases to the level of *mashhur* (ahad mashhur), because it was narrated by 6 friends.

The narrators who accompanied Abu Dzar Al Ghifari were Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abu Musa and Abdurrahman bin Samurah as students of the Prophet Muhammad. Abu Dzar Al Ghifari is a narrator whose faithfulness cannot be doubted, he was one of the friends who accompanied the migration of the Prophet Muhammad SAW and the early generation converted to Islam. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level.

The narration editor used by the narrator uses 'an (عَنْ) editor. The narrative from the history of Abu Dzar Al Ghifari has the editorial 'an (عَنْ) but 'an'anah does not mean that the sanad is automatically cut off.²²In fact, it can be said that the sanad is continuous (*muttasil*) because: (a) Abu Dzar is a narrator whose authenticity cannot be doubted, (b) Abu Dzar is not a *mudallis* narrator, (c) Abu Dzar has or has met directly with his teacher, namely Rasulullah Saw. So that the sanad between the two is continuous (*muttasil*). With a *muttasbil* editorial, one narrator's editorial becomes *muttasbil*, but his level cannot be raised to *muttasbil al-sanad*, because he is already at the level of *muttasbil*.

The narrators who accompanied Abdurrahman bin Hujairah were Said Al Maqburi, Yazid bin Ashim, Atha bin Yasar, Abi Burdah and Hasan. Abdurrahman bin Hujairah was a thiqah narrator, one of the tabi'in, and a Qadhi (Judge) in Egypt. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level.

The narration editor used by the narrator uses 'an (عَنْ) editor. The narrative from the history of Abdurrahman bin Hujairah has the editorial 'an (عَنْ) but 'an'anah does not mean the

²² Mahmud Tahhan, Taysir Mustalah al-Hadith tt, Vol. 1, p. 89

sanad is immediately cut off.²³ It could even be said that the sanad is continuous (*muttasil*) because: (a) Abdurrahman bin Hujairah is a *thiqah* narrator, (b) Abdurrahman bin Hujairah is not a *mudallis* narrator, (c) Abdurrahman bin Hujairah once met his teacher, Abu Dzar Al Ghifari, in person. . So that the sanad between the two is continuous (*muttasil*). With a *muttashil* editorial, one narrator's editorial becomes *muttashil*.

The narrators who accompanied Haritz bin Yazid were Ibnu Abi Dzi'bin, Basri bin Ubaidillah, Syarik bin Abdullah, Buraid, and Yunus bin Mansyur. Haritz bin Yazid is a narrator of *thiqah*, *tsabat*, *abid*, *rajulun shalih*. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level.

The narration editor used by the narrator uses 'an (عَنْ) editor . The narrative of Haritz bin Yazid's history has the editorial 'an (عَنْ) but 'an'anah does not mean the sanad is immediately cut off.²⁴ It can even be said that the sanad is continuous (*muttasil*) because: (a) Haritz bin Yazid is a narrator who is *thiqah* , *tsabat*, *abid*, *rajulun shalih* (b) Haritz bin Yazid is not a *mudallis* narrator, (c) Haritz bin Yazid once met his teacher in person. He is Abdurrahman bin Hujairah. So that the sanad between the two is continuous (*muttasil*). With a *muttashil* editorial, one narrator's editorial becomes *muttashil*.

The narrators who accompanied Bakar bin Amru were Ahmad bin Yunus, Zaid bin Waqid, Zuhair bin Muhammad, Abu Usamah, and Husyaim. Bakar bin Amru is a narrator of *thiqat*, *shaduq*, 'abid, sheikh, mu'tabar. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level.

The narration editor used by the narrator uses 'an (عَنْ) editor . The narrative of Bakar bin Amru's history has the editorial 'an (عَنْ) but 'an'anah does not mean the sanad is immediately cut off.²⁵ It can even be said that the sanad is continuous (*muttasil*) because: (a) Bakar bin Amru is a narrator who is *thiqat*, *shaduq*, 'abid, sheikh, mu'tabar (b) Bakar bin Amru is not a narrator who is *mudallis* , (c) Bakar bin Amru has never met directly with his teacher, Haritz bin Yazid. So that the sanad between the two is continuous (*muttasil*). With a *muttashil* editorial, one narrator's editorial becomes *muttashil*.

The narrators who accompanied Yazid bin Abu Habib were Bukhari, Sadaqah, Abu Huzaifah, Muhammad bin A'la and Muhammad bin Shobah. Yazid bin Abu Habib is a narrator of *thiqah*, *faqih*, an expert scholar of wisdom and the most devout. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level. The narrative of Yazid bin Abu Habib's history has a *Hadasani* editor with *muttashil* status, so with the accompanying narrator, namely; Bukhari, Sadaqah, Abu Huzaifah, Muhammad bin A'la and Muhammad bin Shobah could not increase the level of their *mutaba'* hadiths, because they were already at the *authentic* level.

The narrators who accompanied Laits bin Sa'ad were Hisyam bin Amar, Hafz bin Umar, Al Bukhari and Abu Daud. Laits bin Sa'ad is a narrator who is *shoduq*, *thiqah* , an Egyptian cleric who has the best knowledge of hadith, Imam, *faqih*, *wara* . So without the presence of a narrator

²³ Mahmud Tahhan, Taysir Mustalah al-Hadith tt, Vol. 1, p. 89

²⁴ Mahmud Tahhan, Taysir Mustalah al-Hadith tt, Vol. 1, p. 89

²⁵ Mahmud Tahhan, Taysir Mustalah al-Hadith tt, Vol. 1, p. 89

accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level. The narrative of Laits bin Sa'ad's history has a *Hadasani* editorship with *muttashil* status, so with the accompanying narrator, namely; Hisyam bin Amar, Hafz bin Umar, Al Bukhari and Abu Daud could not increase the level of their *mutaba'* hadiths, because they were already at the *authentic* level.

The narrators who accompanied Syu'aib bin Laits were Ahmad bin Mansyur and Thabrani. Syu'aib bin Laits was a thiqah narrator, Mufti, Faqih, a very clever man in his time, a person who had many virtues. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level. The narrative of the history of Syu'aib bin Laits has a *Hadasani* editorship with *muttashil* status, so with the accompanying narrator, namely; Ahmad bin Mansyur and Thabrani could not increase the level of their *mutaba'* hadith, because they were already at the level of *shahih*.

The narrator who was Abdul Malik bin Syu'aib's companion was Al Bazzar. Abdul Malik bin Syu'aib is a narrator of thiqah, shaduq and faqih. So without the presence of a narrator accompanying him, the quality of *the mutaba'* hadith is at an *authentic* level. According to the history of Abdul Malik bin Syu'aib, *Hadasana* had *muttashil* status, so with the companion narrator, namely Al Bazzar, he could not increase the level of his *mutaba'* hadith, because it was already at the *authentic* level.

If we look at the hadith prohibiting choosing leaders who are not competent, if we look at it in terms of quality, the hadith has *authentic* qualities. Because this hadith has 6 *shahid* hadiths, the quality of the hadith should increase. However, because the hadith already has a degree of *validity*, it is impossible for it to increase further, because there is no longer a level that is better or higher than the degree of *validity*.

Simultaneous Analysis Conclusion

Research using one sanad (partial) route resulted in the conclusion that the hadith narrated by Abu Dzar and *takbrij* by Imam Muslim, has the quality of *Sahih lidhatih*.

After conducting research on *the tawabi'*, it was found that this hadith had 2 *tabi'* hadiths. However, because the quality of the hadith is already at an authentic level, the existence of the 2 *tabi'* hadiths has no influence and is unable to improve its quality.

Research into the *shawabid* hadith, it turns out that this hadith has 6 *shahid* hadiths, meaning that this hadith was narrated by six friends, namely Abu Dzar, Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abu Musa and Abdurrahman bin Samurah. Thus, in terms of quantity, the hadith prohibiting choosing incompetent leaders has increased to the level of *mashhur* (ahad mashhur), because it was narrated by 6 friends, but the quality remains *authentic*. Because the hadith has 6 *shahid* hadiths, the quality of the hadith should increase. However, because the hadith already has the quality of being *authentic*, it is impossible to improve further, because there is no level that exceeds the degree of being *authentic*.

Conclusion

From a series of simultaneous discussions of hadith sanad research, conclusions can be drawn: 1) the results obtained are based on partial hadith research, the conclusion is that the hadith narrated by Abu Dzar which was accepted by Imam Muslim has the quality of *sahih lidzaatib*, 2) research on two *tawabi*'nya, it is found that the hadith has *tabi hadith*'. However, because the quality of the hadith already has *authentic* quality, the existence of the *tawabi*' hadith is not able to improve its quality. 3) research on its *shahabid* found that the hadith has six *shahid*. So this hadith was narrated by six friends, namely; Abu Dzar, Abu Hurairah, Auf bin Malik, Zaid bin Thabit, Abu Musa and Abdurrahman bin Samurah. This means that the degree of the hadith has increased to *abad mashhur* (some *muhaddisthin* just call it *mashhur*), but its quality has not increased and remains of *authentic* quality.

So the conclusion is that the hadith regarding the prohibition on electing incompetent leaders was accepted by a qualified Muslim Imam: ***sahih mashhur*** (*sahih* in quality and *mashhur* in quantity).

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