

Thematic Study on Hadith “*The Imams are from Quraysh*” in the Primary Book

[*Kajian Tematik Hadis “Imam dari Quraisy” dalam Kitab Induk*]

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ABSTRACT

Some scholars require leaders in Islam must be from the Quraysh lineage based on the hadith “The Imams are from Quraysh”. This opinion seems utopian to be applied after the collapse of the Abbasids, especially in the southeast Asian country which was never led by descendants of the Quraysh. The researcher will study this hadith using the thematic methods of hadith. The thematic study on hadith is seen in the integrity of the understanding based on the compilation and classification of the hadith. This discussion was carried out to bring up an emic understanding in hadith science, that is the understanding of the hadith based on an explanation of other hadiths. This research concludes that the hadith is khabariyyah according to social-historical facts. This statement also confirms the prediction that future leadership will return to Quraysh.

Kata Kunci:

*Hadis Tematik; Imam;
 Quraysh, Khabariyya, Kitab
 Induk*

ABSTRAK

Sebahagian ulama mengatakan bahawa pemimpin dalam Islam mesti berasal dari keturunan Quraisy berdasarkan hadis “Imam berasal dari orang Quraisy”. Pendapat ini nampaknya bersifat utopia setelah jatuhnya Bani Abbasiyah, terutamanya bagi negara-negara di Asia Tenggara yang tidak pernah diperintah oleh pemimpin berketurunan Quraisy. Hadis ini akan dikaji dengan menggunakan kaedah tematik. Kaedah tematik hadis tercermin dalam integriti pemahaman berdasarkan penyusunan dan klasifikasi hadis. Perbincangan ini bertujuan untuk mengentengahkan konsep emik dalam ilmu hadis, iaitu pemahaman hadis berdasarkan penjelasan dalam bentuk data dari hadis lain. Kajian ini menyimpulkan bahawa hadis ini adalah ungkapan khabariyyah yang sesuai dengan fakta sejarah-sosial. Ayat ini juga mengesahkan ramalan bahawa kepemimpinan masa depan akan kembali kepada pemimpin berketurunan Quraisy.

1. Introduction

The Prophet Muhammad (pbuh), as the supreme leader of Muslims, orders Muslims to choose a leader when they are in a community, even though it only consists of three people (Abū Dāwud, 2009). After electing a leader, the messenger of Allah (pbuh) obliges *al-sam'a wa al-tā'ah* (to listen and obey) to the leader (al-Tirmidhī, 1998). Surah *al-Nisā'* verse 59 also confirms the same thing, that Muslims must abide by Allah, Prophet (pbuh), and leaders. Understanding of the verse can be obtained through hadith stating that the Prophet (pbuh) ordered the troops who were sent to obey their leader (Ibn Kathīr, 1999). Then, it can be concluded that the command in the Quran (أطيعوا) explicitly shows the obligation (al-'Uthaymīn, 2009) to obey the leader.

This obligation is also supported by the Quran and the traditions mentioning the conditions for the right leader. The scholars have also explained in various books related to this. One of them is Imam al-Mawardī in the book *al-Aḥkām al-Sulṭāniyya*. He argues that a leader needs to fulfil 7 conditions: fair, knowledgeable, having good senses, having a good body, having thoughts that support the benefit of the people, brave, and being the descendants of Quraysh (Kesuma, 2009).

However, there is a difficult condition - even impossible - to be fulfilled by Quraisyh to be the leader for a nation. Muslim countries in Southeast Asia have never been led by the Quraysh. Whereas, in the Middle East and its surrounding areas, in the days of Umayyads and Abbasids, these conditions were very likely to be applied. However, after the Abbasids, the Islamic empire was divided into three: *'Uthmāniya*, *Shafāwī* and *Mughāl*. In these conditions, making Quraysh the leader of a nation becomes a kind of utopia.

The facts show the impossibility of making the Quraysh as a leader in every Muslim country. Accordingly, how must the statement "*The Imams are from Quraysh*" be understood? Is it obligatory based on the hadith or the Quran? Or, is it only the perception of ancient scholars? This is the problem of understanding that will be examined in this paper.

This paper will examine that problem using a thematic study on hadith. The researchers collect hadiths that explicitly mention the phrase, "*The Imams are from Quraysh*" from various primary books of hadith, namely al-Bukhārī, Muslim, Abū Dāwud, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, al-Dārimī, Mālik, Aḥmad, Ibn Khuzaymah, Ibn Ḥibbān, al-Ḥākim, al-Ṭabrānī and al-Bayhaqī. The researchers find these books to be representative of the other hadith books. The compilation of the hadith is continued with *i'tibār sanad*, the classification of the hadith, and then the analysis and discussion.

2. The Opinions of Scholars about the Leaders in Islam

The opinion that the leader must be from Quraysh is *ṣaḥāba's ijmā'* (Institution Jāmi'a al-Madīna, n.d.). Abū Ya'la al-Ḥanbalī (Najm al-Dīn al-Ḥanafī, n.d.), al-Baghdādī and Imām al-Mawardī also have the same opinion about the requirement of the leader must from the Quraysh lineage. The three scholars above are different from Imam al-Juwaynī. Juwaynī does not specify that the leader of a country must have the lineage of the Quraysh. The Quraysh requirement in Islamic leadership issue is a debatable problem. Therefore, there is no need to take it as a condition for prospective leaders because the requirement for a state leader must be certain and convincing. However, Imam al-Ghazālī, his student, differs from him (al-Juwaynī). Al-Ghazālī maintained that the leader must be from Quraysh (Kesuma, 2009).

Ibn Khaldūn, an Islamic sociologist, opinionated that the leader of a country must have a lineage descended from Quraysh too. He reasoned that the Quraysh tribe being the most powerful tribe among the other tribes in the Arabian Peninsula. The Quraysh is more powerful in treading the way of life and is better known than other Arabian tribes. The solidarity of the Quraysh tribe is also very high, especially in maintaining the existing traditions. Therefore, when they lead Muslims, they maintain the Islamic tradition strongly. However, Ibn Khaldun calls to mind that if one day there tribes outside the Quraysh that can claim the reign of state leadership, then they also have the right to become leaders (Ibn Khaldūn, 2004).

The leaders must qualify in terms of *amāna* (الْأَمَانَةُ) and strength (الْقُوَّة). This statement is based on Surah *al-Qaṣaṣ* verse 26 (قَوِيٌّ أَمِينٌ), which mainly contains a statement that the best leader is strong and trusted one (Ibn Taymiyya, 1998). So, the leader does not have to fulfil the requirement of being the Quraysh descent. This Issue was disputed by the ulama. It is not appropriate if this dispute becomes the basis for determining the head of a state. The priority of the Quraysh over other nations also contradicts the teachings of egalitarianism in Islam (Kesuma, 2009).

The opinion that the leader does not have to be from Quraysh lineage is the same as that of the *Khawārij*'s view. They reasoned with *khavar* from 'Umar bin al-Khaṭṭāb that Prophet Muhammad (pbuh) ordered him to obey the leader even from a slave (Institution Jāmi'a al-Madīna, n.d.). This *Khawārij*'s opinion was confirmed by al-Muqbilī who argued that the hadith stating that the leader must be from Quraysh lineage was only information about social reality (حَبْرٌ مَحْضٌ عَنِ الْوَأَقِيعِ) (al-Mahdī, 2006). 'Abd al-Wahb Khalf stated more firmly that leadership is not the right of the Quraysh or non-Quraysh. The Quran does not order that leadership in Islam only belongs to a group of people (Khalf, 1998).

3. Compilation and Classification of Hadith

The researchers compiled hadiths that have the phrase “الْأَئِمَّةُ مِنْ قُرَيْشٍ” from various primary hadith books. There are several hadiths related to the leadership of Quraysh that did not use that phrase. However, the researchers found that the phrase is the essence of the study of Quraysh leadership. Accordingly, if we understand the phrase, then we will understand the mandatory whether or not the leadership must come from the Quraysh.

Furthermore, the researchers search the hadiths from the primary hadith books for several reasons. First, there are too many hadith books. Hence, the researchers make data reduction (Sugiyono, 2018). Second, the researchers limit to only include the primary hadith books because the primary hadith books are the reference for the secondary books. Then, the validity of primary hadith books certainly exceeds that of the secondary hadith books.

The primary hadith books that are used as a reference consist of 15 famous hadith books. Those are (1) *Ṣaḥīḥ al-Bukhārī*, (2) *Ṣaḥīḥ Muslim*, (3) *Sunan Abū Dāwūd*, (4) *Sunan al-Tirmidhī*, (5) *Sunan Kubrā al-Nasā'ī*, (6) *Sunan Ibn Mājah*, (7) *Sunan al-Dārimī*, (8) *Muwāṭṭa' Imām Mālik*, (9) *Musnad Imām Aḥmad*, (10) *Ṣaḥīḥ Ibn Khuzayma*, (11) *Ṣaḥīḥ Ibn Hibbān*, (12) *Mustadrak Imām al-Ḥākim*, (13) *Mu'jam Ibn al-'Arābī*, (14) *Mu'jam Kabīr al-Ṭabarānī*, (15) *Sunan Kubrā Bayhaqī*. The researchers consider that the 15 primary hadith books can be a representation of the other hadith books. This is based on the quality of the authors, especially the Imams of hadith who lived in the 3rd century, such as Imam al-Bukhārī, Imam Muslim and others. There is also Imam of hadith who lived in the second century— when the codification of hadith was started, i.e. Imam Mālik (al-'Uthaymīn, 1994). Likewise, there are famous Imams of hadith in the fourth century, such as Ibn Hibbān, Ibn Khuzaimah and others – where this time is considered as a time of consummation of the hadith codification. This argument is enough to explain why the primary hadith books are sufficient to represent other hadith books.

The researchers found ten hadiths containing the phrase “الْأَئِمَّةُ مِنْ قُرَيْشٍ” from the books above. In details, the hadiths found by the researchers are as follows: one (1) hadith in *Mu'jam ibn al-A'rābī*, two (2) hadiths in *Musnad Imam Aḥmad*, one (1) hadith in *Sunan Kubrā Imām al-Nasā'ī*, one (1) hadith in *al-Mu'jam al-Kabīr al-Ṭabarānī*, four (4) hadiths in *al-Mu'jam al-Kubrā al-Bayhaqī*, and one (1) hadith in *Mustadrak Ḥākim*. Whereas in other books, such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan al-Tirmidhī*, *Sunan Ibn Mājah*, *Sunan al-Dārimī*, *Muwāṭṭa' Imām Mālik*, *Ṣaḥīḥ Ibn Khuzayma*, *Ṣaḥīḥ ibn Hibbān*, there is not any hadith that has the keyword. The ten traditions can be classified into 3 sections based on variations in diction. Below, the researchers describe and then performs *i'tibār* on these hadiths.

3.1 First Variant

i. Hadith al-Bayhaqī

أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ الْفَضْلِ الْقَطَّانُ، أَنبَأَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثنا يَعْقُوبُ بْنُ سُفْيَانَ، ثنا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ سَهْلٍ، يُكْنَى أبا أَسَدٍ عَنْ بُكَيْرٍ الْجَزَرِيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْأَئِمَّةُ مِنْ قُرَيْشٍ"

[al-Bayhaqī, *al-Sunan al-Kubrā*, *Kitāb al-Ṣalāh*, *Bāb man qāla yaummuhum dhū nasab idhā istawū fī al-Qirā'a wa al-Fiqh*, number 5298, *ḍa'if*]

Translation:

Abū al-Husayn ibn al-Faḍl al-Qaṭṭān has narrated to us, ‘Abdullāh bin Ja‘far has informed to us, Ya‘qūb bin Sufyān has spoken to us, ‘Ubaydullāh has spoken to us, from Shaybān, from al-A‘mash, from Sahl, from Anas, actually, the Messenger of Allah said: “The Imams are from Quraysh”.

ii. Hadith al-Bayhaqī

أَخْبَرَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الرَّوْذِبَارِيُّ، أَنبَأَ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الصَّفَّارُ، ثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، ثَنَا الْفَيْضُ بْنُ الْفَضْلِ الْبَجَلِيُّ، ثَنَا مِسْعَرٌ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي صَادِقٍ، عَنْ رِبْعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْأَئِمَّةُ مِنْ قُرَيْشٍ -

[al-Bayhaqī, *al-Sunan al-Kubrā, Kitāb qitāl ahl al-bughā, Bāb al-a‘imma min al-Qurash*, number 16540, *ṣaḥīḥ*]

Translation:

Abū ‘Alī al-Husayn bin Muḥammad Al-Rūdhbārī narrated to us, Ismā‘īl bin Muḥammad al-Ṣaffār reported, ‘Abbās bin Muḥammad al-Dūrī told us, al-Fayḍ bin al-Faḍl al-Bajallī told us, Mis‘ar told us, from Salamah bin Kuhayl, from Abī Ṣādiq, from Rabī‘ah bin Nājid, from ‘Alī RA, the Prophet (pbuh) said: “The Imams are from Quraysh”.

3.2 Second Variant

i. Hadith al-Hākim

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ حَمْدَانَ الْجَلَّابُ، بِهِمْدَانُ، ثَنَا أَبُو حَاتِمٍ الرَّازِيُّ، ثَنَا الْفَيْضُ بْنُ الْفَضْلِ الْبَجَلِيُّ، ثَنَا مِسْعَرٌ بْنُ كِدَامٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي صَادِقٍ، عَنْ رِبْعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْأَئِمَّةُ مِنْ قُرَيْشٍ أَتْرَاهَا أَمْرَاءَ أَتْرَاهَا، وَفَجَّارَهَا أَمْرَاءَ فَجَّارَهَا، وَلِكُلِّ حَقٍّ فَاتُوا كُلَّ ذِي حَقٍّ حَقَّهُ، وَإِنْ أَمَرْتُ عَلَيْكُمْ عَبْدًا حَبَشِيًّا مُجَدَّعًا فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا لَمْ يُخَيِّرْ أَحَدُكُمْ بَيْنَ إِسْلَامِهِ وَضَرْبِ عُنُقِهِ، فَإِنْ خَيْرَ بَيْنَ إِسْلَامِهِ وَضَرْبِ عُنُقِهِ، فَلْيَقْدِمِ عُنُقَهُ فَإِنَّهُ لَا دُنْيَا لَهُ وَلَا آخِرَةَ بَعْدَ إِسْلَامِهِ» -

[al-Hākim, *al-Mustadrak ‘alā al-Ṣaḥīḥayn, Kitāb ma‘rifat al-Ṣaḥāba ...*, *Bāb dhikr faḍā’il al-Quraysh*, number 6962, *ṣaḥīḥ*]

Translation:

Abū Muḥammad ‘Abdurrahīmān bin Hamdān al-Jallāb, in Hamdān, Abū Ḥātim al-Rāzī told us, al-Fayḍ bin al-Faḍl al-Bajallī told us, Mis‘ar bin Kidām told us, from Salama bin Kuhayl, from Abī Ṣādiq, from Rabī‘ah bin Nājid, from ‘Alī ibn Abī Tālib RA said: The Prophet (pbuh) said: “The Imams are from Quraysh, the best leader will lead the best people, the worst leader will be the leader of the bad people, everyone has rights then give rights to every rights owner, and if I order you (and) a slave from Habsyah then listen and obey as long as you are not told to choose between Islam or beaten on the neck (killed), if he was told to choose between Islam or be cut off his neck (killed), then he should offer his neck because there is no (good) world and the afterlife after he left Islam”.

ii. Hadith Ibn al-‘Arābī

نا الْفَضْلُ، نا الْفَيْضُ بْنُ الْفَضْلِ الْبَجَلِيُّ، نا مِسْعَرٌ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي صَادِقٍ، عَنْ رِبْعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَيُّمَةُ مِنْ قُرَيْشٍ، أَيْرَارُهَا أَمْرَاءُ أَيْرَارِهَا، وَفَجَارُهَا أَمْرَاءُ فُجَارِهَا، وَلِكُلِّ حَقٍّ، فَأَتُوا كُلَّ ذِي حَقٍّ حَقَّهُ، وَإِنْ أَمَرْتُ عَلَيْكُمْ قُرَيْشٌ حَبَشِيًّا مُجَدَّعًا، فَاسْمَعُوا لَهُ وَأَطِيعُوا، مَا لَمْ يُخَيِّرْ أَحَدُكُمْ بَيْنَ إِسْلَامِهِ وَضَرْبِ عُنُقِهِ، تَكَلَّفَتْهُ أُمُّهُ، فَإِنَّهُ لَا دُنْيَا لَهُ، وَلَا آخِرَةَ بَعْدَ إِسْلَامِهِ -

[Ibn al-‘Arābī, *Mu‘jam Ibn al-‘Arābī, Kitāb Dāl, Bāb al-Taraqqufī*, number 2320, *ṣaḥīḥ*]

Translation:

al-Faḍl told us, al-Faiḍ bin al-Faḍl Al-Bajallī told us, Mis‘ar told us from Salama bin Kuhayl from Abū Ṣādiq from Rabī‘ah bin Nājid, from ‘Alī bin Abī Ṭālib RA said: The Prophet (pbuh) said: “The Imams are from Quraysh, the best leader will lead best people, the worst leader will lead the bad people, everyone has rights, then give rights to every right owner, if a Quraysh leads you, Habsyah slaves, then listen and obey, as long as you are not told to choose between Islam and chopping off his neck, his mother is destroyed, because there is no (reward) world and the afterlife after (lost) his Islam”.

3.3 Third Variant

i. Hadith Aḥmad

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ أَبِي الْأَسَدِ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ وَهَبٍ الْجَزَرِيُّ قَالَ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: أَحَدْتُكَ حَدِيثًا مَا أُحَدِّثُهُ كُلَّ أَحَدٍ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى بَابِ الْبَيْتِ وَنَحْنُ فِيهِ، فَقَالَ: " الْأَيُّمَةُ مِنْ قُرَيْشٍ إِنَّ لَهُمْ عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيْهِمْ حَقًّا مِثْلَ ذَلِكَ، مَا إِنْ اسْتَرْجِمُوا فَرَجِمُوا، وَإِنْ عَاهَدُوا وَقُوا، وَإِنْ حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ " -

[Aḥmad, *Musnad Aḥmad, Kitāb al-Mukaththirīn min al-Ṣaḥābā, Bāb Anas Ibn Mālik*, number 12307, *ḍa‘īf*]

Translation:

Muḥammad ibn Ja‘far told us, Shu‘ba told us, from ‘Alī Abū al-Asad said: Bukayr bin Wahab al-Jazarī told me, he said: Anas bin Mālik said to me: Will I tell you a word that I did not tell anyone the Messenger of Allah stood at the door of the house while we were inside, then he said: “The Imams are from Quraysh they have rights over you, and likewise you have rights over them, if they are asked for affection, then they will love, if they promise they will fulfil, if they punish they punish justly, whoever among them do not do that, then the curse of Allah, angels and humans are all upon them.”

ii. Hadith Aḥmad

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ سَهْلِ أَبِي الْأَسَدِ، عَنْ بُكَيْرِ الْجَزَرِيِّ، عَنْ أَنَسِ قَالَ: كُنَّا فِي بَيْتِ رَجُلٍ مِنَ الْأَنْصَارِ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى وَقَفَ فَأَخَذَ بَعْضَادِي الْأَبَابِ، فَقَالَ: " الْأَيُّمَةُ مِنْ قُرَيْشٍ، وَلَهُمْ عَلَيْكُمْ حَقٌّ، وَلَكُمْ مِثْلُ ذَلِكَ، مَا إِذَا اسْتَرْجِمُوا رَجِمُوا، وَإِذَا عَاهَدُوا وَقُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ " -

[Aḥmad, *Musnad Aḥmad, Kitāb al-Mukaththirīn min al-Ṣaḥābā, Bāb Anas Ibn Mālik*, number 12900, *ḍa‘īf*]

Translation:

Wakī' told us, al-A'mash told us, from Sahl Abu al-As'ad, from Bukayr al-Jazarī, from Anas said: we were in the house of Anṣār, then Prophet (pbuh) came and stopped at the doorpost, then said: "The Imams are from Quraysh, they have the rights to you, and likewise you have the rights to them, if they are asked for love, they will love, if they promise they will fulfil, if they punish they punish justly, anyone among those who do not do that, the curse of Allah, angels, and humans are all upon them."

iii. Hadith al-Nasā'ī

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ أَبِي الْأَسَدِ، قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ وَهَبٍ الْجَزَرِيُّ، قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أُحَدِّثُكَ حَدِيثًا مَا أُحَدِّثُهُ كُلَّ أَحَدٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى بَابٍ وَنَحْنُ فِيهِ، فَقَالَ: «الْأَئِمَّةُ مِنْ قُرَيْشٍ، إِنْ لَهُمْ عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيْهِمْ مِثْلُ ذَلِكَ، مَا إِنْ اسْتَرْحِمُوا رَحِمُوا، وَإِنْ عَاهَدُوا وَفَّوْا، وَإِنْ حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ» -

[al-Nasā'ī, *al-Sunan al-Kubrā, Kitāb al-Qaḍā'*, number 5909, *ḍa'īf*]

Translation:

Muhammad ibn al-Muthannā reported to us from Muhammad, he said: Shu'bah told us, from 'Alī Abū al-Asad, he said: Bukayr ibn Wahab al-Jazarī, he said: Anas bin Mālik said to us: Will I tell you a story that I did not tell anyone: indeed the Messenger of Allāh stood at the door, and we were in it, then he said: "The Imams from Quraysh they have rights over you, and likewise you have rights over them, if they are asked for love, then they will love, if they promise they will fulfil, if they punish they punish justly, whoever among them do not do that, the curse of Allah, angels and humans are all upon them."

iv. Hadith al-Ṭabarānī

حَدَّثَنَا يَحْيَى بْنُ عُمَرَ بْنِ صَالِحٍ، ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ، ثنا عَبْدُ اللَّهِ بْنُ فَرُّوخَ، حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ حَبِيبِ بْنِ أَبِي نَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي بَيْتٍ، فَكُلُّ إِنْسَانٍ مِنَّا تَأَخَّرَ عَنْ مَجْلِسِهِ لِيَجْلِسَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ عَلَى الْبَابِ، فَقَالَ: "الْأَئِمَّةُ مِنْ قُرَيْشٍ، وَلَهُمْ حَقٌّ، وَلِي حَقٌّ مَا فَعَلُوا ثَلَاثًا: إِنْ حَكَمُوا عَدَلُوا، وَإِنْ عَاهَدُوا وَفَّوْا، وَإِنْ اسْتَرْحِمُوا رَحِمُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ" -

[al-Ṭabarānī, *al-Mu'jam al-Kabīr, Kitāb al-Alif, Bāb wa mimma asnada Anas Ibn Mālik*, number 725, *ṣaḥīḥ*]

Translation:

Yahya bin 'Uthmān bin Ṣāliḥ told us, Sa'īd bin Abī Maryam told us, 'Abdullāh bin Farrūkh told us, Ibn Jurayj told me, from Ḥabīb bin Abī Thābit, from Anas bin Mālik, said: Prophet (pbuh) came and we were at home, some people were late from his majlis (seat) where the Prophet (pbuh) sat, then he stood at the door, then said: "The Imams are from Quraysh, they have rights, I have the rights as long as they do three things: if they punish justly if they promise they will fulfil, if they are asked for love, then they will love, anyone among them who does not do that, then the curse of God, angels and humans are all over them."

v. Hadith al-Bayhaqī

وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَنَّبَا أَبُو عَمْرٍو بْنُ السَّمَّاكِ، وَأَحْمَدُ بْنُ سَلْمَانَ، قَالَا: تَنَا مُحَمَّدُ بْنُ الْهَيْثَمِ الْقَاضِي، تَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَنَّبَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْأئِمَّةُ مِنْ قُرَيْشٍ إِذَا مَا حَكَمُوا فَعَدَلُوا، وَإِذَا عَاهَدُوا وَفَوْا، وَإِذَا اسْتَرْجَمُوا رَحِمُوا" -

[al-Bayhaqī, *al-Sunan al-Kubrā, Kitāb Qitāl Ahl al-Bughā, Bāb al-a'imma min al-Qurash*, number 16542, *ṣaḥīḥ*]

Translation:

Muhammad bin 'Abdullāh al-Ḥāfiẓ reported to us, Abū 'Amr bin al-Sammāk and Aḥmad bin Salmān reported to us, both said: Muḥammad bin al-Haytham al-Qāḍī told us, 'Amr bin Marzūq told us, Ibrāhīm bin Sa'ad informed us, from his father, from Anas bin Mālik, the Messenger of Allah (pbuh) said: "The Imams are from Quraysh, if they punish, they will punish justly, if they promise they will fulfil, if they are asked for love, they will love".

vi. Hadith al-Bayhaqī

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، تَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، تَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، تَنَا أَبُو الْحَوَّابِ، تَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ الْأَعْمَشِ، عَنْ سَهْلِ، عَنْ بُكَيْرِ الْجَزَرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي بَيْتٍ فِي نَفَرٍ مِنَ الْمُهَاجِرِينَ، قَالَ: فَجَعَلَ كُلُّ رَجُلٍ مِمَّنْ يُوسِّعُ لَهُ يَرْجُو أَنْ يَجْلِسَ إِلَى جَنْبِهِ، فَقَامَ عَلَى بَابِ الْبَيْتِ فَقَالَ: "الْأئِمَّةُ مِنْ قُرَيْشٍ، وَلِيَّ عَلَيْكُمْ حَقٌّ عَظِيمٌ، وَلَهُمْ مِثْلُهُمْ مَا فَعَلُوا ثَلَاثًا: إِذَا اسْتَرْجَمُوا وَرَحِمُوا، وَحَكَمُوا فَعَدَلُوا، وَعَاهَدُوا فَوَفَوْا. فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ" -

[al-Bayhaqī, *al-Sunan al-Kubrā, Kitāb Qitāl Ahl al-Bughā, Bāb al-a'imma min al-Qurash*, number 16541, *ḍa'īf*]

Translation:

Abū Abdillāh al-Ḥāfiẓ has told us, Abū al-'Abbās Muḥammad bin Ya'qūb told us, Muḥammad bin Ishāq al-Shaghānī told us, Abū al-Jawwāb told us, 'Ammār bin Ruzayq told us, from al-A'mash, from Sahl, from Bukayr al-Jazarī, from Anas bin Mālik, he said: The Prophet (pbuh) came to us while we were in the house of a Muhājirīn. He said: each of us expanded (a seat) for him (The Prophet (pbuh)), hoping he sat beside him. Then Prophet (pbuh) stood at the door of the house, then said: "The Imams are from Quraysh, I have great rights over you, and they are also as long as they do three things: if they are asked for love, then they will love whoever among them, if they punish, they will punish justly, if they promise they will fulfil, who did not do that, then the curse of Allah, angels and men all upon them".

4. I'tibār Sanad Hadith

I'tibār means to describe or include other paths of *sanad* with similar editors so that other paths of *sanad* are known (Suryadi & Suryadilaga, 2009). The *i'tibār* process is carried out through a *sanad* scheme:

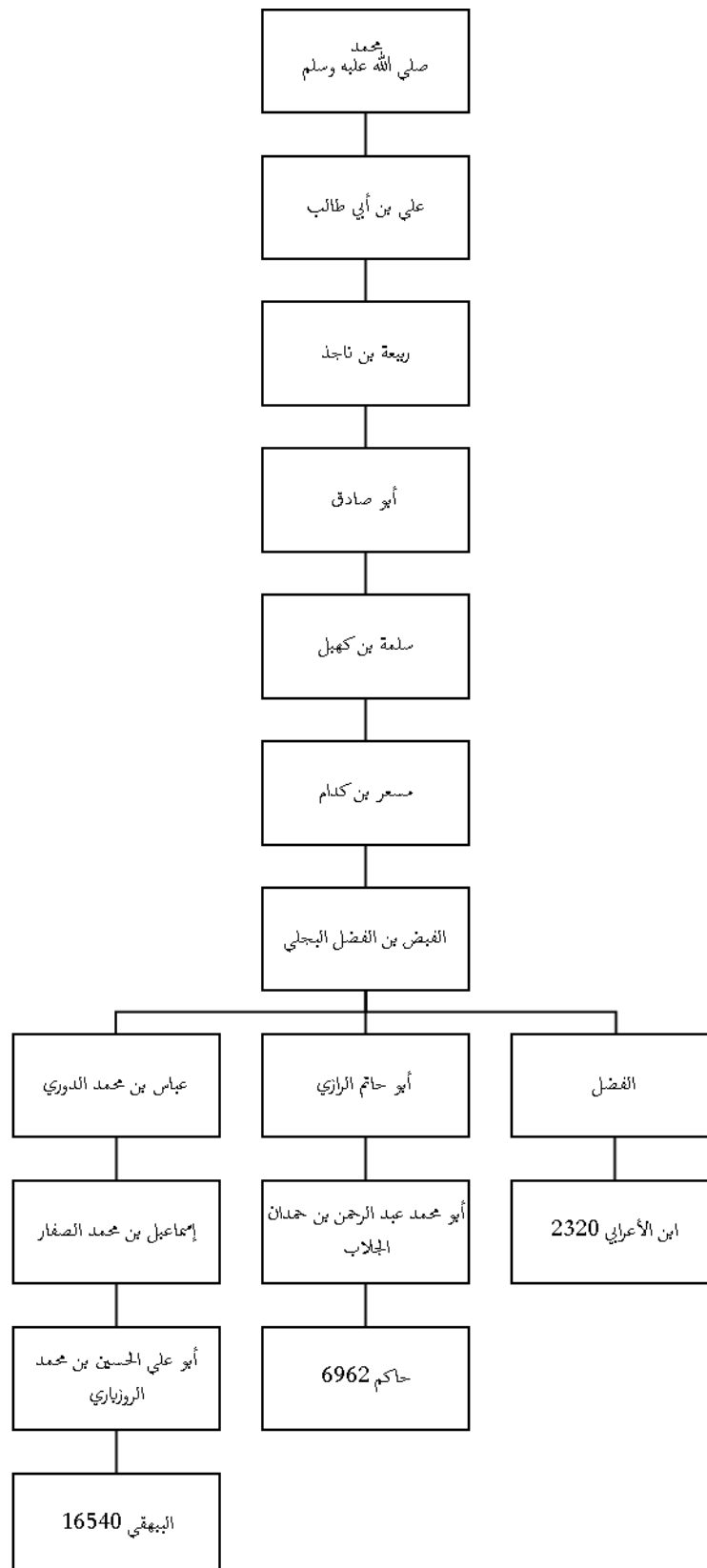


Fig. 1. Hadith from 'Alī bin Abī Ṭālib

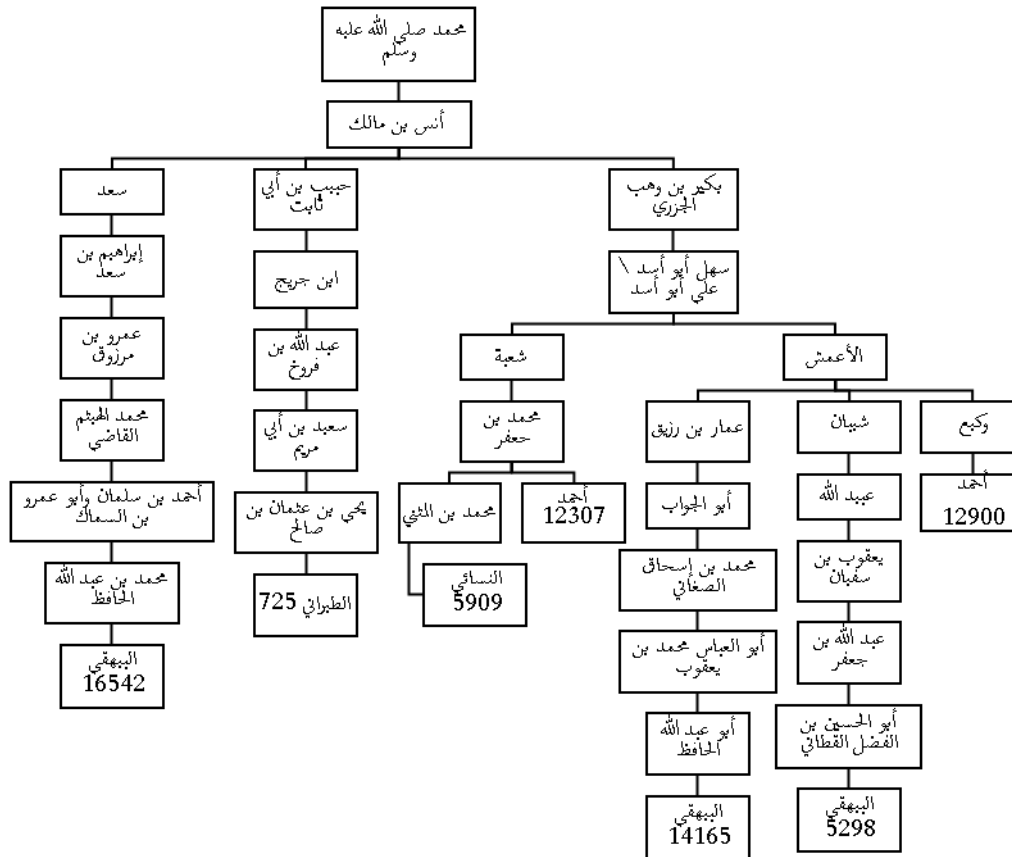


Fig. 2. Hadith from Anas bin Mālik

The *sanad* scheme above shows that the ten hadiths compiled from primary hadith books have two lines of transmission. The first is the hadith from Alī ibn Abī Ṭālib and the second is the hadith from Anas ibn Mālik. This shows that the hadith “الْأَيْمَةُ مِنْ قُرَيْشٍ” has *shāhid* and *muttabi*‘. The *shāhid* is another narrator from the companions who support the hadith, while the *muttabi*‘ is another narrator from the *tābi*‘in who supports the narration (Suryadi & Suryadilaga, 2009). Hadith coming from ‘Alī ibn Abī Ṭālib becomes *shāhid* for the hadith coming from Anas bin Malik, and vice versa. The two lines of *sanad* strengthen each other. Therefore, when there is a hadith with poor quality of *sanad*, it will become *ḥasan* or *ṣaḥīḥ* because the other *sanad* strengthens it.

Regarding *muttabi*‘, *sanad* from ‘Alī bin Abī Ṭālib does not have *muttabi*‘, while *sanad* from Anas bin Mālik has three *muttabi*‘. These *muttabi*‘ are Sa‘ad, Ḥabīb bin Abī Ṭhābit and Bukayr bin Wahab al-Jazarī. The *muttabi*‘ certainly strengthen the hadith from Anas bin Mālik. Thus, if one *sanad* of these *tābi*‘in has a problem, then the other *sanad* will strengthen it.

5. Criticism of Sanad

Noura bint Abdillah elaborated on four definitions of *naqd* hadith from the scholars, namely: al-A‘zamī, Muḥammad Khalf Salama, Maḥmūd Maghrawī, and Abū Bakr Ibn Ṭayyīn Kāfi. The scholars define the terminology of *naqd* hadiths with different redaction. However, these definitions merge into a conclusion that the *naqd* *hadīth*s is a science that examines the quality of *rāwī* and *marwī* (*matn*) critically (al-Shihīrī, 2019). The result of this study has the accordance with the principle objective of the *ilm* *muṣṭalah* on Nuruddin Eter’s perspective, which is to verify *maqbul* from *mardūd* (Eter, 2019). Good *rāwī* and *marwī* quality generate *hadīth* *maqbul*, whereas bad *rāwī* and *marwī* quality generate *hadīth* *mardūd*. So, the researchers will outline *naqd* *rāwī* (*sanad*) and *naqd* *marwī* or *matn* in this paper (in the next chapter).

Rijal of 10 hadiths narrated above has no problem except a narrator named Bukayr bin Wahb Al-Jazarī who is suspected of being *majhūl* and Shu‘ba who is said to be *wahm*. This indictment is based on Shu‘ayb al-

Arna'ūth's footnotes to hadith in *Musnad Imām Aḥmad* number 12307. He explained Bukayr bin Wahb al-Jazarī being *majhūl* where there were no narrators narrated from him except Abū al-Asad/Abū Asad. Abū al-Asad was named 'Alī bin Shu'ba while al-A'mash and Mis'ar named him Sahal Abū al-Asad (Ḥanbal, 2001). On the other hand, the *wahm* of Shu'bah has been explained by Muḥammad 'Abd al-Qādir Atha in the hadith of al-Bayhaqī in *Sunan al-Kubrā* number 16541 (al-Bayhaqī, 2003).

Mahmūd Ṭaḥḥān explains that *majhūl* is a person who is not well known, both himself and his characteristics. *Majhūl* is divided into three. First, *majhūl al-ain*, that is, if the name of the narrator is mentioned, but no one transmits from him except for one narrator. Second, *majhūl al-ḥāl*, that is if the number of narrators who narrate from him amounts to two or more, but not *thiqah*. Third, *mubham*, that is if the name of the narrator of the hadith is not known (*ṣarīḥ*). These three types of *majhūl* are rejected in hadith science (*mardūd*/ *adam al-qubūl*). The third type has a specific name, that is *mubham ḥadīth* (al-Ṭaḥḥān, 2010). Regarding *wahm*, Mahmūd Ṭaḥḥān made it one of the causes of defects in *dhābiṭ* of the narrator (*al-Ṭa'nu fī Ḍabṭi al-Rāwī*) (al-Ṭaḥḥān, 2010).

Based on the description by Mahmūd Ṭaḥḥān above, all the hadiths coming from Bukayr bin Wahb al-Jazarī receive the title of being *ḍa'īf* and not getting the title of *ḥasan* because the problem is in *rāwī* justice (طعن في عدالة الراوي) due to *jahālah*. *Ḍa'īf* is a hadith that does not meet the requirements of the hadith *ḥasan*, while *ḥasan*, based on the definition chosen by Mahmūd Ṭaḥḥān, is a hadith that has good *sanad*, fair narrator, no *'illah* and no *shādh* but vague in its *dābiṭ* (intelligence/morals) (al-Ṭaḥḥān, 2010).

Al-Jazarī covers five hadiths narrated by al-Nasā'ī number 5909, Aḥmad 12307 and 12900, and al-Bayhaqī 16541 and 5298. The five hadiths are narrated through the path of companion, Anas bin Mālik. Meanwhile, the hadith narrated by Shu'ba gets more *ḍa'īf* (*ashaddu ḍa'īf*) because he is considered *wahm* in narrating the hadith. This last hadith includes al-Nasā'ī number 5909 and Aḥmad 12307. These two hadiths are the weakest among the other hadiths.

The other five hadiths with different *sanad* - two hadiths from Anas bin Mālik and three hadiths from 'Alī bin Abī Ṭālib - do not have problems either because of *al-saqṭ min al-isnād* or *al-ṭa'nu fī al-rāwī*. Therefore, the five hadiths are categorized as *ṣaḥīḥ*. This title is because these hadith have fulfilled the five *ṣaḥīḥ* criteria of the hadith, namely: the continuity of *sanad*, all narrators being fair and *dābiṭ*, and avoiding the *shādh* and *'illa* (al-Ṭaḥḥān, 2010). In details, the five hadiths are narrated by al-Ṭabarānī number 725, Ibn al-'Arabī number 2320, al-Ḥākim number 6962, and al-Bayhaqī number 16540 and 16542.

The five *ṣaḥīḥ* hadiths above can be a reinforcer for the five previous *ḍa'īf* hadiths. Accordingly, the quality of the five hadiths that are claimed as *ḍa'īf* can become *ḥasan li ghayrihi*. Eventually, the ten (10) hadiths on "*Imams are from the Quraysh*" can be accepted as valid hadiths both for the five (5) *ṣaḥīḥ* hadiths and the five (5) hadiths that are *ḥasan li ghayrihi*.

6. Criticism of *Matn*

The ten (10) *matn* hadiths (redaction) above basically have no contradictions at all. All the same, say that "*the Imams are from Quraysh*". All of them also agreed in the sense that the word "*Imām*" does not mean *Imām* of *ṣalā*, but means leader. This meaning can be understood from the sentence afterwards. In the second variant, it is stated that "*the best of the Quraysh will be the leaders of the best people and the bad ones will be the leaders of the worst people*". Whereas, in the third variant, it is stated that the Quraysh are called *imāms* because it has three characters, namely: they love, keep promises and are fair. These facts show us that the word "*Imām*" in those *hadiths* means the leader, not an imam in *ṣalā*.

The ten hadiths above do not explain clearly what kind of leadership position that is wanted. There are many levels of leader positions today. For example, in Indonesia, there are positions of leaders like a president, ministers, heads of offices, chairman of the Constitutional Court, chairman of MPR, chairman of DPR, chairman of the Supreme Court and so forth. In the early Islamic era, various positions of leaders were also found, like *Khalīfah/Amīr al-Mu'minīn*, war leaders, regional leaders/governors (such as Abū Ubayda Governor of Sham in the 'Umar era) (Ibn Ḥibbān, 1993), trade travel leaders and so forth. If the meaning of a leader is interpreted specifically, then which leader is wanted by the hadiths? There is no explanation from *ma'thūr* about it. However, if interpreted generally, the application of the hadith will be hard for Muslims to fulfil and even becomes something utopian.

The next thing that must be observed in the form of redaction in the hadiths. The sentence of the hadiths is in the form of *khbariyyah* (statement). The sentence of *khbariyyah* basically will not indicate the command or prohibition. However, there is a so-called *khbariyyah bi ma'na al-inshā* that is a statement but has

meaning as an order or a prohibition (al-‘Uthaymīn, 2009). An order ends in *wājib* (compulsory) or *sunnah* and a prohibition ends in *makrūh* or *ḥarām*.

A sentence of *khbariyyah* can be determined to have a compulsory meaning or not based on indicators related to various aspects, both aspects of the situation and conditions of the text or the redaction form itself (al-‘Uthaymīn, 2009). In this paper, the researchers focused on analyzing the composition of the redaction because the researcher did not find *asbāb al-wurūd* from the *hadith* of “*Imams are from Quraysh*”.

Based on the redaction structure, these *hadiths* are divided into three variants, as mentioned above. In the first variant, the type of *hadith* sentence cannot be determined because the redaction of the *hadiths* is too little. Therefore, the researchers are unable to get a clue for further analysis. In the second variant, the researchers found the phrase “*the best being the leader of the best people, the worst being the leader of the worst people*”. The sentence indicates that the previous sentence “*Imams are from Quraysh*” is not an *inshā’iyyah* sentence (command or prohibition) which contains the command to choose the Quraysh leader. If the sentence is interpreted as a command, how could the Prophet Muhammad (pbuh) order Muslims to make the worst people of Quraysh as a leader, even though a leader for the worst people? This is very contradictory to the teachings of Islam in general. So, the phrase “*The imams are from Quraysh*” must be interpreted as *khbariyyah* sentence (statement). This kind of sentence means that the Prophet (pbuh) informs his companions that the Quraysh has a high level of leadership. Thus, the best person among them is usually the leader of the good people. However, the worst among them also becomes the leader of the worst people. In the third variant, the researchers obtain an affirmation. The Quraysh people become leaders because they have a good leadership spirit. The good leadership spirit is seen in 3 virtues: if they are asked to love people, then they will love them; if they punish people, then they will punish fairly; if they promise, then they will fulfil the promise. The Quraysh people who become a leader but do not practice the 3 virtues mentioned in the *hadith* will be condemned by God, angels and all humanity (See *hadiths* above).

Prophet (pbuh)’s statement that the Quraysh people are the leaders is also proven in the period before he lived, when he lived, and after he died. Before he lived, Quraysh had become the leaders of nations after the time of Qushay bin Kilāb. When Prophet (pbuh) lived, the Quraysh remained to be the leaders for the community in the Arab world, even for those who were hostile to him. They often held meetings in the *dār al-nadwah* (place for meeting belong Quraysh). They were officials of the Quraysh tribe, including Abū Jahl (Abū al-Ḥakam ibn al-Hishām), Abū Lahab uncle of the Prophet Muhammad (pbuh), ‘Umar ibn al-Khaṭṭāb from Banī ‘Adī, Suhayl ibn ‘Amr (Quraysh diplomat) and others. When the Prophet (pbuh) died, the leadership remained in the hands of the Quraysh, including the era of the Caliph *al-Rāshidūn*, Umayyads and Abbasids. Thus, the statement of the Prophet that the Quraysh are leaders of nations is fact-based. This comprehension is corroborated by his prediction that someday there will be a leader of the end times known as Imām Mahdī who is also from the Quraysh (Abū Dāwūd, 2009).

The above understanding is also strengthened by the phenomenon of the election of the first caliph, Abū Bakr. If the *hadith* “*The Imams are from Quraysh*” is clear order from the Prophet to the Muslims to choose Quraysh as a leader, surely the *Anṣār* would not argue with the *Muhājirīn* to fight for leadership (Faishal, 2019) as happened in the *Saqīfah Bani Sāidah*. After the death of the Prophet Muhammad (pbuh), ‘Alī and several companions gathered at the house of Fāṭimah, the *Anṣār* gathered at the *Saqīfah Bani Sāidah* and the *Muhājirīn* gathered with Abū Bakr. Then, some of the *Muhājirīns* went to the *Anṣār* (al-Ṭabarī, 1967).

The *Anṣār* prepared to pledge allegiance to Sa‘ad bin Ubāda as the leader of the Muslims (al-Ṭabarī, 1967). The intention of the *Anṣār* was immediately rejected by *Muhājirīn*. The two camps argued over who had the most right to lead. Al-Ḥabbāb ibn Mundhir offered one leader from *Anṣār* and one leader from *Muhājirīn*, but this opinion was immediately rejected by ‘Umar Ibn al-Khaṭṭāb (Faishal, 2019). This debate ended after ‘Umar asked Abū Bakr to reach out to his hand to be sworn in to become the first Caliph. ‘Umar immediately took the allegiance of Abū Bakr followed by *Muhājirīn*’s companions and *Anṣār* (Alī, 2012).

7. Epilogue

This paper shows that the redaction of “*The imāms are from Quraysh*” is *khbariyyah* sentence or statement that does not contain commands and prohibitions. This statement of the Prophet Muhammad is based on social-historical facts. This statement also confirms the prediction that future leadership will return to the hands of Quraysh. The conclusion above is the understanding of the *hadith* on “*The imams are from Quraysh*” based on the thematic method with a textual approach. This understanding does not mean to bring up radical views. However, this understanding is the result of an emic understanding of the text in *hadith* science, which is understanding based on data explanations from other *hadith*. This understanding also does not impose an ideal

situation. However, this understanding only predicts what will happen in the future that has not been proven through empirical facts.

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