THE CONCEPT OF STATE'S POLITICAL STABILITY IN THE PERSPECTIVE OF HADITH (Analysis of Government Hadiths in Sahih Muslim)

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ABSTRACT

The ideal state is characterized by how the state's political situation is. Stable state's politic creates an ideal state for leaders, government, and the people. The state's political stability can be realized by the structure of the political system that regulates a state. The mindset of the people and governments, those who are strong in upholding and realizing the state's philosophical values which include the values of humanity, unity and social justice are steps for an effective political system that creates the state's political stability. The state's political stability according to the perspective of hadith is theoritical review about the values of political stability contained in the hadiths of government. Sahih Muslim is one of the books written by Imam Muslim which discusses chapters containing hadiths about certain aspects. The purpose of this study is to analyze and find the concept of state's political stability, hadiths about the state's political stability in Sahih Muslim, and analysis of the concept of state's political stability according to the hadith perspective. The approach in this research is a literature study by collecting data related to research from written sources and analyzing these data using deductive analysis methods. The results of the study indicate that: (1) The concept of state's political stability is manifested by the adherence of the people and governments in realizing the state's philosophical values. (2) There are several redactions of hadiths about the state's political stability in Sahih Muslim, among them are: The hadith from Abu Hurairah, the hadith

from Ibn Umar, and the hadith from 'Auf bin Malik. (3) Analysis concept of state's political stability according to the hadith perspective includes several discussions, among them are: state's political stability according to the hadith perspective, interdependence of government hadiths in Sahih Muslim and state's political stability, deviation of hadiths interpretation about state's political stability in Sahih Muslim.

Keywords: political stability, state, hadith.

ABSTRACT

تتميز الدولة المثالية بحالة الدولة السياسية. تخلق سياسة الدولة المستقرة حالة مثالية للقادة والحكومة وعامة الناس. يمكن تحقيق استقرار السياسي الوطن من خلال هيكل النظام السياسي الذي ينظم الدولة. إن عقلية الأشخاص والحكومات بالقوة في التمسك بالقيم الفلسفية الدولة وتحقيقها والتي تشمل قيم الإنسانية وقيم الوحدة و قيم العدالة. هؤلاء خطوات لنظام سياسي التي تخلق استقرار السياسي الوطن. استقرار السياسي الوطن باعتبار النظر إلى الحديث هو تحليل قيم الاستقرار السياسي الواردة في أحاديث الحكومة. صحيح مسلم هو الكتاب الذي ألّف الإمام مسلم فيه الأبواب التي تحتوي على أحاديث في جوانب معينة. الغرض من هذه الدراسة هو تحليل وإيجاد مفهوم استقرار السياسي الوطن ، والأحاديث حول الاستقرار السياسي الوطن في صحيح مسلم ، وتحليل مفهوم الاستقرار السياسي الوطن باعتبار النظر إلى الحديث. أما النهج في هذا البحث فهو دراسة مكتبية من خلال جمع البيانات المتعلقة بالبحث من مصادر مكتوبة وتحليل هذه البيانات باستخدام طرق التحليل الاستنتاجي. تشير نتائج الدراسة إلى أن: (1) يتجلى مفهوم استقرار السياسي الوطن في تمسك عامة الناس والحكومات بالقيم الفلسفية الدولة. (2) وقد نُقحت أحاديث عديدة عن استقرار الدولة السياسي في صحيح مسلم ، منها: حديث أبي هريرة ، وحديث ابن عمر ، وحديث عوف بن مالك. (3) يتضمن تحليل استقرار السياسي الوطن باعتبار النظر إلى الحديث على عدة مباحث ، منها: استقرار السياسي الوطن باعتبار النظر إلى الحديث ، وعلاقة بين الأحاديث الحكومية في صحيح مسلم واستقرار الدولة السياسي ، وانحراف النظر في الأحاديث حول سياسة الدولة في صحيح مسلم.

كلمة المفتاحية: الدولة المثالية ، الوطن ، الحديث

A. INTRODUCTION

The ideal state is characterized by how the state's political situation is. Stable state's politics creates an ideal state for leaders, government, and the people. The state's political stability can be realized by the structure of the political system that regulates a state. A state's

political system is a relationship between individuals and government in state. The relationship is systematically regulated by law, which there is also an area of power, authority and international relations.[414] A state's political system has several characteristics, among them are: has elements and scope that operate the political system, the existence of "input and output", input which means the aspirations and criticism of the people and the output is the policy of the government discussion on input from the people, has differences in the system, which means that government officials have their respective roles in running the political system, and finally, a political system must have coherence in its system. Each state apparatus carries out different tasks with the same goal, in order to achieve harmony in the political system.

Effective measures in the political system can create a structured political system in a country. The mindset of the people and government officials who are strong in holding and realizing the philosophical values of the country which include the value of humanity, unity, and social justice, is an effective political system step that creates political stability in the country.[415] If the people and government officials carry out effective steps in this political system, there will be a quality political infrastructure and an orderly system. According to Ubedilah Badrun, an effective political system has several capabilities that must be achieved, including: a political system built on ideology that can be used as a model of a political system, a political system that is able to combine the prevailing political system with the state's distinctive political perspective, a political system that makes state goals the main orientation in governance, a political system that is able to resolve state apparatus conflicts properly, a political system where inputs and outputs are in accordance with applicable rules, and balanced power of several institutions that oversee the state.[416]

According to Islam, an organised political system is based on the Qur'an and As-Sunnah. Allah *Azza wa Jalla* revealed the Qur'an and sent Rasulullah *Shalallahu 'Alaihi wassallam* as a

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[414] Muhammad Fadhilah Harnawansyah, *Sistem Politik Indonesia* (Cet. 1; Surabaya; Scopindo, 2019] hlm. 24-25.

[415] Ubedilah Badrun, *Sistem Politik Indonesia Kritik dan Solusi Sistem Politik Efektif* (Cet. 1; Jakarta; Bumi Aksara, 2016] hlm. 139.

[416] Ubedilah Badrun, *Sistem Politik Indonesia Kritik dan Solusi Sistem Politik Efektif,* hlm. 146.

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guide for mankind, so the political system in Islam must also be based on the Qur'an and Sunnah. Allah *Azza wa Jalla* said:

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُواْ فِيهِ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخْتَلَفُواْ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

Mankind was (of) one religion (before their deviation); then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it (i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path. (Qs. Al-Imran: 213)

Ibn Aqil *Rahimahullah* defines politics as an action that is closer to the truth, if Rasulullah *Shalallahu 'Alaihi wassallam* did not speak about it, or never speak about it. So, that is not in the revelation. Ibn Aqil said,

السِّيَاسَةُ مَا كَانَ فِعْلًا يَكُونُ مَعَهُ النَّاسُ أَقْرَبَ إِلَى الصَّلَاحِ، وَأَبْعَدُ عَنِ الْفَسَادِ -وَإِنْ لَمْ يَضَعْهُ الرَّسُولُ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَلَا نَزَلَ بِهِ وَحْيٌ

Politics is what is an act with which people are closer to kindness, and farther away from cruelness, even if the Messenger may God bless him and grant him peace, if him didn't put it down and no revelation came down to it. (Ibnu Aqil, 2019: 29)

Ibn Qayyim *Rahimahullah* added that, what Ibn 'Aqil meant by politics is that which is found in Sharia, or that which does not contradict Sharia is correct.[417]

Adhering to the Islamic political system based on the Qur'an and As-Sunnah as rules in Islam is doing by mankind so they do not go astray in their implementation, Rasulullah *Shalallahu Alaihi wassallam* said that, whoever holds fast to the Qur'an and As-sunnah then he will not go astray. Rasulullah *Shalallahu 'Alaihi wassallam* said:

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[417] Ibn Qoyyim Abu Abdillah Muhammad bin Abu Bakar, *As Siyasah Asy Syar'iyyah wal Qadhaa* (Cet. 4, Riyadh; Daarul Atha'atil Ilm, 2019) hlm. 29.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet. (Malik, 1985: 889)

Sahih Muslim is one of the books written by Imam Muslim which discusses chapters containing hadiths about certain aspects. Sahih Muslim is also known as the book that contains authentic hadiths after Sahih Bukhari. Among the aspects that Imam Muslim discusses in his book, the chapter on Imarah (Government) is one of the discussions that contain laws of leadership. The chapter of Goverment is also one of the uniqueness of Sahih Muslim, because among the *Kutubu Sittah* only Imam Muslim included the discussion of Goverment itself without being combined with other discussions. These discussions attract researchers to further analyse the concept of state's political stability in the perspective of hadith in the Sahih Muslim.

Based on previous researches, so far no studies have been found on; the concept of state's political stability, hadiths about the state's political stability in Sahih Muslim, the concept of state's political stability according to the hadith perspective. As for the results of previous research are: Ridho Ahmad conducted a study about "Pendidikan Imaroh (Kepemimpinan) dalam Perspektif Kitab Hadits Shahih Imam Muslim" in 2017,[418] Ismail Nawawi conducted a study about "Politik dalam Perspektif Islam" in 2011,[419] Indra Efendi and Charles conducted a study about "Politik Identitas dalam Perspektif Al-Qur'an dan Hadits" in 2022,[420] Mubasyaroh conducted a study about "Pola Kepemimpinan Rasulullah: Cerminan Sistem Politik Islam" in 2018,[421] Muhammad Khidri Alwi conducted a study about "Kepemimpinan dalam Perspektif Hadis" in 2017. [422]

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[418] Ridho Ahmad, *Pendidikan Imaroh (Kepemimpinan) dalam Perspektif Kitab Shahih Imam Muslim*, Skripsi (Lampung: Institut Agama Islam Negeri Raden Intan Lampung, 2017).

[419] Ismail Nawawi, Politik dalam Perspektif Islam, *Al-Daulah: Jurnal Hukum dan Perundangan Islam,* Vol. 1, No. 1 (2011).

[420] Indra Efendi, Charles, Politik Identitas dalam Perspektif Al-Qur'an dan Hadits, *Jurnal Penelitian Ilmu Pendidikan Indonesia*, Vol. 1, No. 2 (2022).

[421] Mubasyaroh, Pola Kepemimpinan Rasulullah: Cerminan Sistem Politik Islam, *Politea Jurnal Pemikiran Politik Islam,* Vol. 1, No. 2 (2018).

[422] Muhammad Khidri Alwi, Kepemimpinan dalam Perspektif Hadis, *Jurnal Rihlah,* Vol. 5, No. 2 (2007).

Based on the discussion above, there are three problem formulations studied in this research, including: the concept of state's political stability, hadiths about the state's political stability in Sahih Muslim, analysis of concept of state's political stability according to the hadith perspective.

B. RESEARCH METHOD

One of the steps to achieve research objectives is to determine the approach in the research. The approach in this research is a qualitative approach with a library research method. Library research is all activities related to library data collection methods namely reading, and recording, and processing research materials.[423] This research also uses a deductive analysis method based on general data which will then draw specific conclusions.

C. RESULTS AND DISCUSSION

1. The Concept of State's Politcal Stability

Political stability of the state is a dynamic situation that comes from politics itself and creates balance, stability and political stability.[424] This dynamic state is generated because of a system that regulates the state in order to create stability and balance. In achieving political stability, the state must have an effective political system in the implementation of government. An effective political system makes the scope of the state and the elements that consruct it work systematically in balance. Here are some concepts of effective politics, including:

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[423] Mestika Zed, *Metode Penelitian Perpustakaan* (Cet. 3; Jakarta; Yayasan Pustaka Obor Indonesia, 2014).

[424] Umar Septono, *Optimalisasi Kewaspadaan Nasional terhadap Anarkisme dan Radikalisme guna Stabilitas Politik dalam Rangka Ketahanan Nasional* (Cet. 1; Lembaga Ketahanan Nasional Republik Indonesia, 2018) hlm. 12.

a. The Concept of Effective State's Political System According to Politicians

A political system is considered effective if it fulfils several things in its capabilities, before fulfilling the capabilities in the implementation of the political scope, the political system must fulfil several capabilities. There are several capabilities of effective political system according to several politicians, among them are the concept of capability according to Indonesian politicians is corroborated by the thoughts of foreign politicians who have expressed their opinions on the concept of an effective political system, which are:[425]

1) Extractive Capability

According to Kantaprawita, humans and nature are the first principal in the capabilities of the political system, Kantaprawita in M. Fadhillah (2019: 102). This natural and human resource capability is also called extractive capability.

2) Distributive Capability

Distributive capability is a political indicator on the ability of human resources to manage natural resources owned by the state. This management is regulated based on the profession of the human resources themselves.

3) Symbolic Capability

Symbolic Capability is the state's ability to give people an understanding of the political system itself. This can be realized by education related to the political system and the transparent behaviour of government officials in implementing decisions.

4) National and International Capabilities

National and International Capability are a condition where the state's relations with domestic environment and the international relations are balanced.

After fulfilling some basic capabilities, according to Ubedilah Badrun, a political system must have good capabilities in regulating the government, because this is very important in

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[425] Muhammad Fadhilah Harnawansyah, *Sistem Politik Indonesia,* hlm. 94.

determining a good state within the scope of the state. Here are some capabilities of the political system in state regulation, including:[426]

1) Political System Built on Ideology that Can Be Modelled as a Political System

Ideologies that are easily understood by the society and typical according to the situation of the state will facilitate the functioning of the state's political system. This is because there is support from all sides in carrying out their ideology. This capability makes the political system work effectively.

2) A Political System That is Able to Combine the Prevailing Political System with the State's Unique Political Perspectives

A political system that adapts to political circumstances outside the country, is able to provide a new perspective on government regulation. This situation helps the balance of the political system itself.

3) A Political System that Makes State Goals the Major Orientation in Governance

A political system must put the state goals agreed upon by all sides, by prioritising state goals, this can marginalize subjective entrusted interests in the implementation of state regulations.

4) Political System Where Inputs and Outputs are in Accordance with the Applicable Rules

A political system cannot run without input and output from the society. The input and output in the form of suggestions and criticism for the government must be in accordance with the rules that already implemented in the country.

5) Political system that is able to resolve government conflicts properly.

An effective political system is a system that can manage conflicts and not be protracted. *Musyawarah* and *Gotong-royong* are one way to resolve government conflicts in accordance with prevailing community customs.

6) Balanced Power of the Institutions Overseeing the State

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[426] Ubedilah Badrun, *Sistem Politik Indonesia Kritik dan Solusi Sistem Politik Efektif,* hlm. 140

The balance of power of the institutions that oversee states is an effective step in achieving balance, if this balance is not established, there is concern that it may lead to coups and several other conflicts within the state.

b. The Concept of Effective State's Political System According to Islam

An organised political system according to Islam is a system based on the Quran and As-Sunnah. According to Abdul Wahab Khalaf, an effective political system in Islam is a fair political system. A fair political system is the regulation of internal and external government with laws that are safety for each individual and society with justice between them. It includes the realization of the achievements of society, opening the way of progress, as well as the regulation of relations between societies.[427] A fair political system includes several aspects, which are:[428]

1) Sharia Constitutional Politics

According to Islam, the rules revealed by Allah *Azza wa Jalla* to Prophet Muhammad are valid for all mankind. The regulation of governance is not the task of a privileged few; it is the task of all mankind without distinction. The major point to be noted in the regulation of constitutional sharia is *Shuraa* which means giving precedence to common opinion over personal opinion and seeking advice before making a decision. Allah *Azza wa Jalla* said:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who have responded to their Lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provided them, they spend (Q.S As-Syura: 38)

The result of *Shuraa* is responsibility of the leader towards his people. Khulafaur Rashidin also practised the behaviour of *Shuraa* and responsibility during their governance.

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[427] Abdul Wahab Khalaf, As-*Siyasah As-Syar'iyyah wal Qadhaa* (Cet. 1; Mesir; Darul Qalam, 1988), hlm. 24.

[428] Abdul Wahab Khalaf, As-*Siyasah As-Syar'iyyah wal Qadhaa*, (Cet. 1; Mesir; Darul Qalam, 1988) hlm. 24-50

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Furthermore, the thing that needs to be considered in constitutional sharia is the individual's rights, this includes: the independence of the person and the equality of the rights of each human being. In constitutional sharia, the highest authorities in government are mujtahids and scholar's fatwa with reasonings based on Quran and As-Sunnah.

2) Sharia Foreign Politics

The main principle of foreign politics in Islam is a relation based on reconciliation. The political system should prioritise the reconciliation of the two states, before there is no possibility of reconciliation between them. If no peace can be achieved and war arises, then good manners should be observed in the treatment of mankind. Islam commands international relations based on justice, respect for personal rights, freedom of individual rights and good morals. Allah *Azza wa Jalla* said:

لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ، إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ} 1، وقوله -صـــلى الله عليه وســـلم: "ألا من ظلم معاهدًا أو كلفه فوق طاقته أو انتقصه أو أخذ منه شيئًا بغير طيب نفسه فأنا حجيجه يوم القيامة

Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers. (Q.S Al-Mujadilah: 8-9)

3) Sharia Political Economy

Political economy according to Islam is a regulation of the state's resources and expenditure properly without overburdening the society and wasting individual needs. This includes several aspects, including: Fairness in the calculation of individual income and not forcing undue obligations on individuals, distributing state income according to their necessities, and the importance of wealth according to Islam is divided into several parts,

namely: Zakat of property, agricultural zakat, *jizyah*, trade administration fees, *ghanimah*, *luqathah,* and inherited wealth without an owner.

2. The Redactions of Hadiths about The State's Political Stability in Sahih Muslim

There are several redactions of the hadith about state's political stability, among them are:

a. Hadith from Abu Huraira *Radhiallahu 'Anhu*

حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُسْلِمٍ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا شَبَابَةُ حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرْ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ

It has been narrated on the authority of Abu Huraira that the Prophet of Allah *shallallahu 'alaihi wassallam* said: *A commander (of the Muslim) is a shield for them. They fight behind him and the are protected by (him from tyrants and aggresors). If him enjoins fear of God, the Exalted and glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.* (Muslim, 1955: 1841)

The hadith tells that the figure of leader in the society is important. The leader according to Islam is the one who brings the truth to his people, and an obedience to the leader is an obedience to Allah. The word جُنَّةٌ means shield. A leader is a shield for his people; he protects them from enemies and protects them from each other. A leader fights against disobedience together with his people. The leader who commands his people to do righteousness is pious to Allah *Azza wa Jalla*, and the one who commands sin is disobedient to Allah *Azza wa Jalla*.[429]

b. Hadith from Ibn Umar *Radhiallahu 'Anhu*

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[429] An-Nawawi, Abu Zakaria Muhyiddin, *Al-Minhaj Syarhu Shahih Muslim* (Cet. 2; Beirut; Daar Ihya At-Turats, 1392 H) hlm. 230.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

It has been narrated on the authority of Ibn Umar that the Prophet of Allah *shallallahu 'alaihi wassallam* said: *One is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how looked after their physical and moral wll-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you shall be questioned with regard to his trust.* (Muslim, 1955: 1829)

The hadith tells that responsibility doesn't only belong to a leader. In fact, everyone is a leader who carries his or her own responsibilities. A young man in his father's house, a wife, and a slave are all an example of how everyone will be held responsible by Allah *Azza wa Jalla*. The word الراعي means a trustworthy guardian. As for all the affairs that are under him, he should be fair with them.[430]

c. Hadith from 'Auf bin Malik *Radhiallahu 'Anhu*

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ

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[430] An-Nawawi, *Al-Minhaj Syarhu Shahih Muslim,* (Cet. 2; Beirut; Daar Ihya At-Turats, 1392 H) hlm. 213.

وَيُبْغِضُــونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ»، قِيلَ: يَا رَسُــولَ اللهِ، أَفَلَا نُنَابِذُهُمْ بِالسَّــيْفِ؟ فَقَالَ: «لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ

It has been narrated on the authority of 'Auf b. Malik that the Messenger of Allah *shallallahu 'alaihi wassallam* said: *The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience.* (Muslim, 1955: 1855)

The hadith tells that the criteria for a good leader is when the people and the leader support and love each other, and the worst leader is when the leader and the people blame each other. This criteria is applied to all leaders and not only for great leaders who lead a country. The word الصلاة means to pray, a good leader always prays for his people and vice versa. Then

it also mentions how to deal with bad leaders. Rasulullah *Shalallahu 'Alaihi wassallam* ordered not to be in a hurry to fight them, and to deny their actions with the best efforts.[431]

3. Analysis of the Concept of State's Political Stability in The Perspective of Hadith

a. State's Political Stability According to the Hadith Perspective

State's political stability in the Hadith perspective is to develop the values of political stability contained in the Hadith. The realization of the political stability of the country doesn't have to abandon the values contained in Hadiths about political stability of governance. Allah revealed the Quran and the Hadith to His prophet in order to create justice on the earth. Indeed, justice and political stability are not contrary to the Sharia; rather, the Sharia has always supported them and political justice is one of the parts of the Sharia.[432] Allah *Azza wa Jalla* said:

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[431] An-Nawawi, *Al-Minhaj Syarhu Shahih Muslim,* (Cet. 2; Beirut; Daar Ihya At-Turats, 1392 H) hlm. 244.

[432] Ibn Qayyim, Abu Abdillah Muhammad bin Abu Bakar, *As-Siyasah Syar'iyyah wal Qadhaa* (Cet. 2; Riyadh; Daar Ibn Hazm. 2019), hlm. 30.

لقد أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِّ

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. (QS. Al-Hadid: 57).

According to Ibn Qayyim, the political stability of the state according to the perspective of Hadith is the justice of Allah and His Messenger, and this is evidenced by the characteristics of the leadership of Rasulullah *Shalallahu 'Alaihi wassallam.*[433]

The description of political stability during the Rasulullah's leadership and Rasulullah's messages to leaders are explained in several Hadiths. These Hadiths are the paradigm of political stability according to the Hadith perspective. One example is the Hadith about the prohibition of asking for positions by authority. This Hadith tells that before the leader carries out the government, he should not ask for leadership positions. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ: قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ، لَا تَسْـأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْـأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْـأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ، وَائْتِ الَّذِي هُوَ خَيْرٌ، قَالَ أَبُو أَحْمَدَ الْجُلُودِيُّ: حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَاسَرْجِسِيُّ، حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، بِهَذَا الْحَدِيثِ

It has been reported on the authority of 'Abd al-Rahman b. Samura who said: The Messenger Allah shallallahu 'alaihi wassallam said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and it you are granted it without making any request for it, you will be helped (by God in the discharge of your duties). (Muslim, 1955: 1652)

The Hadith tells that a leader who doesn't ask for a position, Allah will help him in carrying out the government. There is a concern that a leader who asks for a position may not be committed to leading only for Allah's sake. Islam places great importance the sincerity of one's intentions when doing something, Rasulullah *Shalallahu 'Alaihi wassallam* said:

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[433] Ibn Qayyim, Abu Abdillah Muhammad bin Abu Bakar, *As-Siyasah Syar'iyyah wal Qadhaa* (Cet. 2; Riyadh; Daar Ibn Hazm. 2019), hlm. 32.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْـلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ يَحْىَ بْنِ سَـعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُـــولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُـــولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِـــيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ " .

It has been narrated on the authority of Umar b. al-Khattab that the Messenger of Allah shallallahu 'alaihi wassallam said: *(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger shallallahu 'alaihi wassallam is for the sake of Allah and His Messenger and the emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.* (Muslim, 1955: 1907).

Furthermore, the hadith also mentions the criteria of a leader who can create political stability in the country. Imam Muslim mentions the hadith about fair deeds in the Chapter on the Primacy of Fair Leaders. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَـيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ، قَالُوا: حَدَّثَنَا سُـفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو يَعْنِي ابْنَ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ: وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيَّ صَـلَّى اللهُ عَلَيْهِ وَسَـلَّمَ، وَفِي حَدِيثِ زُهَيْرٍ: قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا»

It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah *shallallahu 'alaihi wassallam* said: *Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. equally meneritorious. (The Dispensers of le, the justice are) those who do justice in their rules, in matters relating to e coun their families and in assallar all that they undertake to do.* (Muslim, 1955: 1827)

In addition to mentioning ways to create political stability from the leader's side, the hadith also mentions how to maintain political stability from the side of the people. Without the role of the people in maintaining the political stability of the country, the stability will not be realized. Rasulullah *Shalallahu 'Alaihi wassallam* taught his people to always obey their leaders. Obeying the leader is a part of faith and every muslim must practice it. People who

obey their leaders and always support their wisdom will bring balance and stability to the state. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ - عَنْ زَيْدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ، قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ فَقَالَ اطْرَحُوا لِأَبِي عَبْدِ الرَّحْمَنِ وِسَادَةً فَقَالَ إِنِّي لَمْ آتِكَ لِأَجْلِسَ أَتَيْتُكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُهُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لاَ حُجَّةَ لَهُ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً "

It has been reported on the authority of Nafi, that 'Abdullah b. Umar paid a visit to Abdullah b. Muti' in the days (when atrocities were perpetrated on the People Of Medina) at Harra in the time of Yazid b. Mu'awiya. Ibn Muti' said: Place a pillow for Abu 'Abd al-Rahman (family name of 'Abdullah b. 'Umar). But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard Messenger of Allah *Shalallahu 'Alaihi wassallam*. I heard him say: *One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya.* (Muslim, 1955: 1851).

b. Interdependence of Government Hadiths in Shahih Muslim and State's political Stability

1) State's Political Stability in the Figure of the Leader

One important key to the stability of the country is how the leader figures in regulating the country. In the hadith of government in Sahih Muslim, Rasulullah *Shalallahu 'Alaihi wassallam* explained several leader figures that were the reason behind the political stability of the country. One of them is the figure of the leader who is a shield for his country. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُسْلِمٍ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا شَبَابَةُ حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرْ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ

Ibrahim narrated to us from Muslim narrated to us Zuhair ibn Harb narrated to us Shababah narrated to us Warqa` from Abu Az Zinad from Al A'raj from Abu Hurayrah from Rasulullah *shalallahu 'Alaihi wassallam* said, *A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.* (Muslim, 1955: 1841)

The mention of a leader being a shield for his country can cover several things, including: The leader is responsible for protecting the country from external and internal threats. The condition of a state's military is very crucial in maintaining the stability of a country. A leader's expertise in controlling the country's military can realize one of the meanings of the concept of shield in this hadith.

Leaders have the task of regulating the government in all aspects, not only in the security system. A leader also coordinates with several state institutions in the conduct of government, for example in the aspects of economy, education, and state administration. Some of these aspects will be regulated in a direct government system or in a decentralised government that cooperates with representatives of each territory under the leader.[434]

Furthermore, the leader's wisdom is expected to protect and stabilise the country, which is one of the meanings of the shield mentioned in the previous hadith.

 2) State's Political Stability in Society of Government

Society is an important element that structures a government. According to Article 1 of the Montevideo Convention (Articles on the Rights and Obligations of States), a state must have four supporting elements; a government, people, a permanent territory, and recognition from other countries. A society of government is necessary to state's political stability. The

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[434] Supratman, *Sistem Pemerintahan* (Cet. 1; Jakarta; Balai Pustaka, 2012) hlm. 27.

Prophet *Shalallahu Alaihi wasallam* explains in Sahih Muslim, how an individual should live as a society that structures a country. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

It has been narrated on the authority of Ibn Umar that The Prophet *alaihi wassallam* said: *Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shal be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.* (Muslim, 1955: 1829)

The hadith tells that every individual is a leader and a guardian with different responsibilities. A society that has a figure of responsibility can be a step towards realizing the political stability of the country. Good people are those who fulfil their responsibilities to themselves and others.[435] The feedback of society on governance, by being a good citizen, will help leaders in carrying out state regulations.

3) Govenrment's Input and Output of State's political Stability

It has been explained earlier that one of the capabilities of an effective political system is a political system where there are inputs and outputs from the community and the government. Rasulullah *Shalallahu 'Alaihi wassallam* also mentioned the existence of a good

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[435] Winarno. Karakter Warga Negara yang Baik dan Cerdas. *Jurnal PKn Progresif.* Vol. 7, No. 1, Hlm. 55, 2012.

relationship between the community and the leader and the leader who provides good policies to his people. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ»، قِيلَ: يَا رَسُولَ اللهِ، أَفَلَا نُنَابِذُهُمْ بِالسَّيْفِ؟ فَقَالَ: «لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ

Ishaq bin Ibrahim Al Handlali narrated to us Isa bin Yunus narrated to us Al Auza'i from Yazid bin Yazid bin Jabir from Ruzaiq bin Hayyan from Muslim bin Qaradlah from 'Auf bin Malik from Rasulullah *Shalallahu 'Alaihi wassallam* said, *"The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience."* (Muslim, 1955: 1855)

An indication of mutual support and love in the state is created by good inputs and outputs of the government. People who show criticism and suggestions to their leaders are a proof that people want feedback from the leaders in their wisdom. This situation can create political stability in the country. If people are not concerned and even oppose the leader's wisdom, it shows that there are obstacles to input and output processes in a country.

c. Deviation of Hadiths Interpretation about State's political Stability in Shahih Muslim

1) Leaving *Jama'ah* and disobeying the leader

There are some people who simply interpret a hadith without seeing the correlation with other hadith. An example is the attitude of leaving *Jama'ah* and disobeying the leader. This behaviour is not justified by the Prophet's explanation about dealing with bad leaders. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا إِسْــحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَـى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْــلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُــولِ اللهِ صَــلَّى اللهُ عَلَيْهِ وَسَــلَّمَ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّــذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَــلُّونَ عَلَيْكُمْ وَتُصَــلُّونَ عَلَيْهِمْ، وَشِــرَارُ أَئِمَّتِكُمُ الَّــذِينَ تُبْغِضُــونَهُمْ وَيُبْغِضُــونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ»، قِيلَ: يَا رَسُــولَ اللهِ، أَفَلَا نُنَابِذُهُمْ بِالسَّــيْفِ؟ فَقَالَ: «لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ

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The Prophet explained that a Muslim should obey his leader as long as he is still praying and should deny the actions of bad leader by not leaving *Jama'ah* and not obeying the leader.

    2) Women's Leadership

Scholars agree that women cannot lead men in government. The interpretation of hadith that every individual is a leader who has a responsibility creates a misunderstanding of the hadith that every individual has his or her own responsibility. This interpretation of the Hadith does not indicate that it is permissible to elect women leaders based on this Hadith. Rasulullah *Shalallahu 'Alaihi wassallam* said:

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ، رَسُــولِ اللَّهِ صلى الله عليه وسلم أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَّ أَهْلَ فَارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قَالَ " لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً "

Narrated Abu Bakra radhiallahu 'anhu: *During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (i.e. the camel) and fight along with them. When*

Allah's Messenger (ﷺ) was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful." (Al-Bukhari, 1422 H: 4425)

The Prophet explained that people led by women will not be successful, this is because Allah created men as leaders for women, and women have limitations in leading, so that later the government led by women is less like male leadership.

D. CONCLUSION

1. The political stability of the country can be realized with an effective political system. An effective political system is divided into two discussions, which are: The Concept of Effective State's Political System According to Politicians and The Concept of Effective State's Political System According to Islam.
2. There are several redactions of hadiths about the state's political stability in Sahih Muslim, among them are: The hadith from Abu Hurairah, the hadith from Ibn Umar, and the hadith from 'Auf bin Malik.
3. Analysis of concept of state's political stability according to the hadith perspective includes several discussions, among them are: State's political stability according to the hadith perspective, interdependence of government hadiths in Sahih Muslim and state's political stability, deviation of hadiths interpretation about state's political stability in Sahih Muslim.

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