



# PRIMORDIALISM IN LEADERSHIP; A MAQASHID ANALYSIS OF THE HADITH ON IDENTITY POLITICS

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## ABSTRACT

Primordialism is something that cannot be separated from every human being because every human being has an identity that is represented in their lives, whether from ethnicity, race, or even religion. In leadership issues, primordialism seems to be a discourse that is always herded to attract the attention of the political masses. This discourse is then more commonly known as identity politics. This research will try to explore the study of Hadith, which textually leads to the practice of identity politics. Therefore, researchers parsed the Hadith related to the leadership of Quraysh, which seems to lead to the practice of identity politics, with thematic methods so that it will reveal the maqashid of the Hadith comprehensively. This research uses a qualitative method with a hadith science approach and a historical approach, where data related to this research in the form of traditions contained in the sourcebook and supporting data from various documented writings will be analyzed using content analysis techniques. The results of this study show that identity politics has occurred in the practice of selecting leaders in the context of Islamic history, where, in practice, those who could become leaders had to be from the Quraysh tribe, and this understanding lasted for several centuries. Although the Prophet in his Hadith revealed that 'the leader is from the Quraish tribe,' it does not mean that other than the Quraish tribe is not ideal to be a leader because the Prophet expressed the Hadith in conditions where the Quraish people were indeed the tribe that at that time became the ideal tribe to be a leader because the leadership criteria are found in the identity of the Quraish people even the Prophet himself was a Quraish tribe. It is difficult to find anything besides the Quraish tribe, let alone match the Prophet himself.

**Keywords:** Primordialism; leadership; maqashid; hadith; identity politics.

## 1. INTRODUCTION

Identity politics in the context of Islamic leadership is a phenomenon that needs special attention because of its significant impact on social stability and the sustainability of Islamic values in society. The practice of identity politics, which prioritizes similarities in identity such as

ethnicity or religion in choosing leaders, often strengthens in complex and diverse social conditions. For example, a study by Icol Dianto (Dianto, 2020) shows that in the early days of Islam, leadership closely associated with a particular tribe, such as the Quraysh, reflected the need for stability and strength of representation in the face of external challenges. Similarly, Siti Annisafa's (Oceania et al., 2024) research found that using identity politics in the Islamic context can lead to polarization and weaken Muslim solidarity, so efforts are needed to strengthen the values of unity, tolerance, and justice. Therefore, the study of identity politics in the maqashid al-shariah perspective is important to assess the relevance of leadership hadiths in the modern social context, prioritizing the benefit and justice for all people.

The study of Hadith on leadership and identity politics in Islam offers an important perspective in understanding the historical and social context behind hadith interpretations. Some studies, such as the one described by Imam Mustofa (Mustofa, 2020), highlight that the Hadith mentioning the Quraysh tribe as a prerequisite for legitimate leadership reflects the central role of the Quraysh tribe in maintaining social stability in the early days of Islam. It is also supported by Mila Melyani's study (Melyani, 2020), which discusses the typology of Quraysh leadership and shows the importance of the Quraysh's social role in shaping the leadership structure of Islam in the past. This textual interpretation of Hadith reflects the relevance of social context in understanding Islamic guidance on leadership. In addition, another study by W. Anam and Sulaiman M (Anam & Sulaeman, 2022) emphasized that maqashid al-shariah guides in understanding Hadith by considering the benefit of the people. However, there are still rare studies that examine in-depth the maqashid of leadership hadith in the context of identity politics in the modern era. Thus, there is an untapped space in the current literature, namely studies that combine the maqashid al-shariah approach thematically to understand the relevance of leadership traditions in the dynamics of contemporary identity politics.

This study aims to fill the gap in hadith studies on leadership that specifically reflect identity politics, using the maqashid al-shariah approach as the basis for interpretation. Through this approach, this study seeks to reveal the noble values in the leadership hadith, mentioning the Quraysh tribe and understanding the historical context and relevance of the Hadith in the modern socio-political context. Previous studies, such as those conducted by Siti Mutholingah dan M. Zamzami (Mutholingah & Zamzami, 2018), show that maqashid al-shariah is essential to give deeper meaning to Islamic laws and values, especially in the face of changing times and contemporary challenges. However, research on how maqashid can be applied to understanding identity politics in leadership hadith is still limited. Therefore, this study offers a comprehensive perspective on how maqashid principles can explain the relevance of leadership hadiths in a more inclusive manner and under the needs of people's welfare in the modern era.

The Prophet's Hadith that 'the leader is from the tribe of Quraysh' is not meant to require that the leader must be from the tribe of Quraysh, but rather to illustrate the ideal leadership standards exhibited by the characteristics of the tribe at that time. This Hadith, according to Icol Dianto's research (Dianto, 2020), should be understood as a response to the socio-political conditions of the time, where the Quraysh tribe had a strong influence and was considered most capable of assuming leadership responsibilities. Other evidence from the research of Canra K.J. and Rahmat K.L (Jaya & Lubis, 2021) suggests that the Prophet Muhammad emphasized Quraysh not only because of tribal identity but because of characteristics such as wisdom, courage, and commitment to justice at that time were rarely found outside Quraysh. Thus, this Hadith should be understood in terms of maqashid al-shariah, which places the benefit of the people as a priority rather than a literal attachment to identity. Hence, this argument supports the view that the Hadith

encourages leadership of an ideal character, such as that of the Quraysh at the time of the Prophet, rather than establishing tribal identity as a requirement for leadership at all times.

## 2. METHODS

This study is qualitative research with library research that aims to explore the traditions of leadership by reviewing the maqashid of the traditions studied in depth. In this study, the Maqashidi theory developed by Mustaqim will be used as an analytical framework to interpret the Hadith contextually, paying attention to the broader objectives of Sharia, such as benefit and justice. Mustaqim states that the Maqashidi approach aims to balance between text and context so that Islamic laws and values can be applied relevantly in modern life (Mustaqim, 2020), three things need to be considered in this theory, namely personal benefits, social-local benefits, and universal-global benefits (Hakim, 2023). This theory is very suitable for understanding leadership hadith, especially in assessing the relevance of the Prophet's statement about the Quraysh tribe in identity politics. This article applied thematic analysis techniques to examine selected leadership-related traditions in depth to understand their maqashid or purpose.

## 3. RESULTS

### Hadiths on Quraysh's Leadership

After tracing, the author found several hadiths related to identity politics or, more precisely, identity politics bias hadiths.

#### 1. Hadiths in Sahih al-Bukhari

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ» (Al-Bukhari, 1978)

Meaning:

*Abū al-Walīd narrated to us, 'Āshim ibn Muhammad narrated to us, I heard my father from Ibn 'Umar (may Allah be pleased with him) saying: 'This leadership remains in the hands of the Quraysh as long as there are two among them*

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، سَمِعْتُ أَبِي، يَقُولُ: قَالَ ابْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ» (Al-Bukhari, 1978)

Meaning:

*Ahmad bin Yunus has narrated to us, 'Asim bin Muhammad has narrated to us, I heard my father say that Ibn Umar once said that the Messenger of Allah (SAW) said 'This leadership remains in the hands of the Quraysh as long as there are two people among them*

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ مُحَمَّدُ بْنُ جُبَيْرٍ بْنِ مُطْعِمٍ، يُحَدِّثُ: أَنَّهُ بَلَغَ مُعَاوِيَةَ، وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يُحَدِّثُ: أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ، فَقَامَ فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّهُ بَلَغَنِي أَنَّ رَجَالًا مِنْكُمْ يُحَدِّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُؤْتَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأُولَئِكَ جُهَالُكُمْ، فَإِيَّاكُمْ وَالْأَمَانِيَّ التِّيئِضْلُ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَهُ اللَّهُ فِي النَّارِ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ» (Al-Bukhari, 1978)

Meaning:

*Abū al-Yamān narrated to us Shu'aeb from al-Zuhri, who said: Muhammad ibn Zubayr ibn Muṭ'im reported that Mu'āwiyah was told that 'Abd Allāh ibn' Amr said that there would be a king from the Qaṭān tribe, so Mu'āwiyah became angry and stood up and praised Allah with the praise that is due to Him, then he said: 'Ammā Ba'du, I have received news that some men are proclaiming things that are not found in the Book of Allah or taken from the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him), and they are the ignorant among you. So fear ye the fancies that will lead their owners astray; for verily I heard Rasullullah (peace be upon him) say: 'Verily, the leadership is with the Quraysh; whoever is hostile to them, Allah will surely make him fall, as long as they still uphold the laws of this religion.*

## 2. Hadith in Sahih Muslim

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ» (Al-Hajjaj, 1955)

Meaning:

*Ahmad bin Yunus narrated to us, 'Asim bin Muhammad bin Zaid narrated to us from his father, he said, "Abdullah said that the Messenger of Allah (SAW) said," This leadership remains in the hands of Quraysh as long as there are two of them.'*

## 3. Hadiths in the Musnad of Ahmad ibn Hanbal

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ أَبِي الْأَسَدِ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ وَهَبِ الْجَزْرِيُّ قَالَ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: أُحَدِّثُكَ حَدِيثًا مَا أُحَدِّثُهُ كُلَّ أَحَدٍ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى بَابِ النَّبِيِّ وَتَحَنُّ فِيهِ، فَقَالَ: " الْأَيْمَةُ مِنْ قُرَيْشٍ إِنَّ لَهُمْ عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيْهِمْ حَقًّا مِثْلَ ذَلِكَ، مَا إِنْ اسْتَرْجَمُوا فَرَجَمُوا، وَإِنْ عَاهَدُوا وَفَّوْا، وَإِنْ حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ" (Hanbal, 2001)

Meaning:

*Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, from 'Ali Abi al-Asad, he said, Bukair ibn Wahb al-Jazari narrated to me, he said, Anas said to me, I narrate to you a hadith that not everyone I narrate, that the Messenger of Allah (SAW) stood at a door and we were inside and he said: 'The leadership is in the hands of Quraysh.' they have rights over you and you have rights over them. When asked to be merciful, they are merciful; when they make a promise, they keep it, and when they judge, they are just. If any of them do not do these things, the curse of Allah, the angels, and all humankind will be upon them.'*

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ سَهْلِ أَبِي الْأَسَدِ، عَنْ بُكَيْرِ الْجَزْرِيِّ، عَنْ أَنَسِ قَالَ: كُنَّا فِي بَيْتِ رَجُلٍ مِنَ الْأَنْصَارِ، فَجَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى وَقَفَ فَأَحَدَ، بَعْضَانَتِي الْبَابِ، فَقَالَ: " الْأَيْمَةُ مِنْ قُرَيْشٍ، وَهُمْ عَلَيْكُمْ حَقٌّ، وَلَكُمْ مِثْلُ ذَلِكَ، مَا إِذَا اسْتَرْجَمُوا رَجَمُوا، وَإِذَا عَاهَدُوا وَعَفَّوْا، وَإِذَا حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ" (Hanbal, 2001)

Meaning:

*Waki' told us al-A'masy from Suhail b. Abi al-Asad from Bukair al-Jazari from Anas said: We were in the house of one of the Ansar when the Prophet came and stood at the door and*

said: 'The leadership is in the hands of Quraysh.' They have a right over you, and you have a right over them. When asked to be merciful, they are merciful; when they make a promise, they keep it, and when they judge, they are just. If any of them fail to do so, the curse of Allah, the angels, and all humankind will be upon them.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا سُكَيْنٌ، حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ، سَمِعَ أَبَا بَرْزَةَ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " الْأَيْمَةُ مِنْ قُرَيْشٍ: إِذَا اسْتَرْجَمُوا رَجَمُوا، وَإِذَا عَاهَدُوا وَقُوا، وَإِذَا حَكَمُوا عَدَلُوا فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (Hanbal, 2001)

Meaning:

*Sulaiman bin Dawud narrated to us, Sukain narrated to us, Sayyar bin Salamah narrated to us that he heard Abu Barzah narrate from the Prophet that the Prophet said: 'The leadership is in the hands of Quraysh' three times, as long as they do three things namely: When they judge, they are just; when they ask for mercy, they will give mercy; and when they promise, they keep it. Whoever among them does not do these three things, the curse of Allah, the angels, and all people will be upon them.*

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا سُكَيْنُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ أَبُو الْمُنْهَالِ قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ أَبِي بَرْزَةَ، وَإِنَّ فِي أَدْنَى يَوْمِنَا لَقُرْطَيْنِ، وَإِنِّي غَلَامٌ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْأَمْرَاءُ مِنْ قُرَيْشٍ ثَلَاثًا مَا فَعَلُوا ثَلَاثًا: مَا حَكَمُوا فَعَدَلُوا، وَاسْتَرْجَمُوا فَرَجَمُوا، وَعَاهَدُوا فَوَقُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (Hanbal, 2001)

Meaning:

*Affan narrated to us, Sukain bin Abd al-Aziz narrated to us, Sayyar bin Salamah Abi al-Minhal narrated to us, he said I went with my father to 'Abu Barzah - at that time I had two earrings in my ears, at that time I was a child - the Messenger of Allah said: Leadership is in the hands of Quraysh' three times, as long as they do three things, namely: When they judge, they are just; when they are asked for mercy, they give mercy; and when they promise, they keep it. If any of them do not do these three things, the curse of Allah, the angels, and all people will be upon them.*

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ (Hanbal, 2001)

Meaning:

*Abū al-Nadar narrated to us, 'Āshim b. Muhammad b. Zayd b. "Abd Allāh b. "Umar b. al-Khattāb from his father from "Abd Allāh b. "Umar he said, The Prophet said: 'This leadership will always be with Quraysh, even if the remnant of humanity is left with only two of them*

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ (Hanbal, 2001)

Meaning:

*Has narrated to us Muhammad bin Yazid, has narrated to us Ashim bin Muhammad Bin Zaid, from his father from Ibn Umar from the Prophet SAW: he said: 'This leadership will always be with Quraysh, even if the remnant of humanity is left with only two of them*

By looking at the various routes of narration of the above Hadith, it can be said that the Hadith was narrated meaningfully. In addition, the Hadith can be used as a piece of evidence because in addition to the above Hadith being narrated through several sanad channels, the

above Hadith is also found in the Sahih al-Bukhari and Sahih Muslim books where the majority of scholars have agreed on its validity.

### **The Position of the Quraysh in Islamic Political History**

Using identity politics, such as tribes or groups, to determine leaders is not new in human history. In many civilizations, including in the Arabian Peninsula before and during Islamic times, tribal identity played an important role in social and political structures. Powerful and influential tribes, such as the Quraish, are often considered to have the natural legitimacy to lead due to their power, economic standing, and societal influence. Research conducted by G Nasution (G. Nasution et al., 2022) and Abdul Gani Jamora Nasution (A. G. J. Nasution et al., 2023) shows that pre-Islamic Arab societies were dominated by tribal loyalty, where tribal leaders were chosen based on the position and qualities possessed by the tribe, not just personal qualities. This practice is deeply rooted in the social structure of society and continued into Islamic times, showing how tribal identity became an important element in the legitimacy of leadership.

In early Islamic history, the identity of the Quraish as a prominent tribe had special significance in determining leaders. The Prophet Muhammad (peace be upon him) himself came from the tribe of Quraish, and his position as a messenger of Allah added to the legitimacy of the Quraish in the eyes of many Muslims at that time. The narration of hadiths emphasizing the importance of the Quraish in leadership, as recorded in Sahih al-Bukhari, is a reference that is often associated with the criteria of leadership in early Muslim societies. Watt (Watt, 2014) explains that after the death of the Prophet Muhammad, Muslims faced challenges in determining leaders, and the position of prominent Quraish made them naturally chosen as leaders because they were considered to be able to maintain the stability and integrity of the ummah. It shows that identity politics in the form of tribalism became a substantial factor in the post-Prophet leadership transition.

In addition, the legitimacy of the Quraish as a leader can be seen in the discussion of the caliphate that developed among classical scholars and Muslim thinkers. In the view of Ibn Khaldun, it is explained that influential tribes in society have strong bonds of solidarity, or *Asabiyah*, which make them more suitable to lead in situations that require stability and cohesion. The Quraish is considered to have a strong *Asabiyah*, so it has an advantage in leading the ummah. However, Ibn Khaldun also noted that this tribal requirement was not absolute but due to contextual factors at that time. It shows that identity politics in Islamic history, even though based on tribal factors, still considers the benefits and stability of the ummah, so its application is dynamic and contextual.

## **4. DISCUSSION**

In the context of leadership, the hadith reports dealing with the Quraysh show a variety of emphases that are interesting to analyze, especially concerning the ideal qualities of a leader. Al-Bukhari's narration that states, 'لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ اثْنَانِ', suggests that leadership should be in the hands of the Quraysh, even if there are only two of them. It indicates that Quraysh are considered to have a certain legitimacy that places them in a legitimate leadership position. This statement could be interpreted as emphasizing the importance of stability in early Muslim societies, where the Quraysh had a strong influence and were considered best able to maintain the unity of the Muslims in difficult times.

However, this perspective does not stand alone. Another hadith narrated in Musnad Ahmad provides additional context on the traits a leader from Quraysh should possess: when asked to

be merciful, they should be merciful; when making promises, they should keep them; and when judging, they should be just. These requirements underline that leadership is not simply a matter of tribal identity but rather the moral qualities and integrity possessed by the leader. It emphasizes that, although the Quraysh have a privileged position in terms of leadership, their moral qualifications are the determining factor as to whether they are fit to lead or not.

The differences in the narrations reflect the importance of maqashid al-shariah in understanding leadership traditions. Al-Bukhari's narration, which emphasizes the exclusivity of Quraysh, can be understood as a response to the need of the time to ensure that the leader comes from a tribe that has broad influence and can maintain stability. However, with a maqashid approach, we can see that the Hadith emphasizes the benefit of legitimate and ideal leadership by individuals who possess certain qualities, not just tribal identity. It is in line with the objective of Shariah, which is to realize justice and prosperity for the people.

Furthermore, the Hadith narrated by Ahmad provides a more profound moral and ethical dimension to the leadership requirements of the Quraysh. Criteria such as compassion, faithfulness to promises, and justice illustrate the essence of maqashid in leadership, where the main objective is not merely to maintain power but to fulfill the rights and obligations of the leader towards his people. It shows that the leadership hadith does not bind absolutely to the Quraysh identity but to the leadership values that the Quraysh had at that time. It thus provides relevant guidance in the modern context to judge leadership based on qualities of character and integrity rather than mere origin.

Another hadith by Ahmad further confirms that the Quraysh's leadership is linked to their identity and commitment to the moral qualities demanded in Islam. In this Hadith, the Prophet states that if leaders from Quraysh do not fulfill three criteria- being just in their decisions, showing mercy when asked for it, and keeping their promises, God, angels, and people will curse the people. This statement shows that the Quraysh were not free from great moral responsibility despite having the virtue to lead. They were deemed unfit to be leaders if they failed to fulfill these leadership standards. This Hadith reinforces the understanding that the legitimacy of leadership is not solely based on tribal origin but on the ability to fulfill the principles of justice, compassion, and integrity. In other words, maqashid al-shariah emphasizes that leadership should be focused on ethical qualities, whereas Quraysh are only fit to lead as long as they uphold these values in their actions.

The study of these traditions confirms that ideal leadership in Islam focuses more on fulfilling maqashid- the need to achieve benefit and justice rather than mere tribal attributes. Linking the traditions to maqashid allows for a more dynamic understanding where the relevance of the traditions can be applied in the context of a more expansive and diverse society. It supports the view that the leadership traditions of the Quraysh are not absolute restrictions but are examples of how moral and ethical standards can guide the selection of ideal leaders in every age and context.

## 5. CONCLUSION

The conclusion of this study confirms that the traditions that discuss the leadership of Quraysh cannot be rigidly understood only in terms of tribal identity but need to be seen in the context of maqashid al-shariah, which emphasizes the values of justice, benefit, and integrity in leadership. The hadiths, such as those narrated by Al-Bukhari and Ahmad, show a preference for the Quraysh tribe in terms of leadership, but this is more a reflection of the socio-historical conditions at the time of the Prophet Muhammad when the Quraysh had a strong influence and

were considered capable of maintaining the stability of Muslims. With the Maqashidi approach, the leadership of the Quraysh can be understood as an ideal standard that considers the public good and not as a binding requirement for all time.

Furthermore, the study found that some traditions explicitly stipulate moral criteria for the leader of Quraysh, namely, the ability to be, show compassion, and keep promises. These stipulations indicate that Quraysh were only considered fit to lead as long as they fulfilled the moral standards demanded by the Sharia. Otherwise, as explained in Ahmad's narration, they would receive the curse of Allah, angels, and people. This underlines that maqashid al-shariah considers not only the origin or identity of the leader but also the moral qualities inherent in the leader. These ethical qualifications become the basis for assessing the legitimacy of leadership in Islam, and these traditions promote leadership based on justice and integrity.

Thus, this study concludes that the traditions of the leadership of Quraysh are more suitable to be understood within the framework of maqashid, where the core of the traditions are the principles of ideal leadership, not merely tribal identity. This view allows Muslims to apply leadership values in various contexts without being bound by the constraints of a particular identity, as long as the chosen leader fulfills the ethical standards demanded by the Sharia. This conclusion provides a foundation for a more inclusive approach to leadership in Islam, which prioritizes moral values and the public good under the primary objectives of the Sharia.

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