O Abu Dharr, you are weak and it is a trust. It will be a cause of disgrace and remorse on the Day of Resurrection, except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him

Abu Dharr (may Allah be pleased with him) reported: I said: "O Messenger of Allah, will you not appoint me to (an official position)?" He patted me on my shoulder with his hand and said: "O Abu Dharr, you are weak and it is a trust. It will be a cause of disgrace and remorse on the Day of Resurrection, except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him."

[Authentic hadith] [Narrated by Muslim]

Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) gave him a specific piece of advice concerning leadership and assuming it, after he had asked the Prophet (may Allah's peace and blessings be upon him) to appoint him to a position of authority. The Prophet (may Allah's peace and blessings be upon him) said to him: "You are weak." This statement is a bit strong; however, integrity entails being frank with a person about their character. If a person is strong, he should be told that he is strong, and if a person is weak, he should be told that he is weak. This Hadīth provides evidence that leadership is conditional on the person assuming it being strong and trustworthy, because the Messenger of Allah (may Allah's peace and blessings be upon him) said: "...and it is a trust." So if a person is strong and trustworthy, then these characteristics make him qualified for leadership and authority. If someone is strong but not trustworthy, trustworthy but not strong, or neither strong nor trustworthy; these three types of people are not suited for leadership. Based on this, leadership should be entrusted to a strong person, as this is more beneficial to the people who are in need of authority and strength. If there is no strength, especially if there is weakness in the religion; people's rights will be lost. So this Hadīth gives strong evidence to avoid assuming leadership, especially by those who have a weakness in discharging the duties of authority. The disgrace and remorse mentioned in the Hadīth in this statement "It will be a cause of disgrace and remorse on the Day of Resurrection" apply to those who are not qualified to assume a post of authority or are qualified, but do not discharge their responsibility justly. In these cases, Allah, the Exalted, will disgrace and humiliate him on the Day of Resurrection and he will regret what he neglected. This threat does not apply to someone who is qualified for leadership and acts justly. That is why the noble Prophet (may Allah's peace and blessings be upon him) made an exception when he said: "except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him," because there is a great credit for the person who takes

it up rightfully. This is indicated in a number of authentic Hadīths, such as the one where he said: "Allah will shade seven types of people under His shade... " and the Hadīth where he said: "Those who are just will be on pulpits of light..." and so on.

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