

**TOWARDS A SUSTAINABLE EGALITARIAN SOCIETY IN
NIGERIA: A REFLECTION ON THE LEADERSHIP STYLE OF
‘UMAR BN AL-KHAṬṬĀB**

Abu-Bakr Imam Ali-Agan

Department of Religions,
University of Ilorin, Ilorin, Nigeria
aaliagan2003@yahoo.com, imamaliagan@unilorin.edu.ng,
aaliagan@me.com

and

Haruna Muhammad-Baba Sanusi

Department of Islamic Studies,
Al-Hikmah University, Ilorin
abuameenah@alhikmah.edu.ng

Abstract

Since the return to civil rule in 1999, the Nigerian State has been plagued with myriads of socio-economic and religio-political problems which are mostly blamed on bad and unproductive leadership. Each successive government has been blamed for not providing the needed qualitative leadership that will lay foundation for the achievement of the Millennium Development Goals and build a viable country that can stand tall among other nations. There is no gainsaying the fact that the Nigerian State is characterized by insecurity, kidnapping, brigandage, epileptic power supply, terrible infrastructure, “fantastic corruption” and “authority stealing”. There is no better time that the nation is in dire need of an ideal and egalitarian leadership than now. This paper examines the leadership style of ‘Umar bn al-Khaṭṭāb, the second caliph of Islām who is widely acknowledged as one of the best leaders of humankind with a view to adopting his templates as necessary for quality leadership in Nigeria. The paper adopted a historical and analytical approach and posits that the current crops of leaders have a lot to learn from the illustrious leadership style of the great companion of Prophet Muhammad whose foundational characters are honesty, integrity, simplicity, accountability and, above all justice. The research exposed ‘Umar's great concern for the welfare of the people which saw him moving round at night to ensure that the people were safe and well fed. The conclusion is that if Nigeria’s leaders could emulate the leadership style of ‘Umar, the nation would stop witnessing stunted growth and development.

Keywords: Infrastructure, Government, Islām, Society, ‘Umar bn Al-Khaṭṭāb

Introduction

The socio-economic and political growth and development of any nation depends largely on the quality of its leadership as well as its ability to entrench, sustain and facilitate good governance.¹ To build a strong, efficient, viable, ideal and egalitarian nation, the leadership must imbibe and display an extraordinary spirit of commitment, dedication, patriotism and discipline. The Nigerian nation which has existed for over 57 years as an independent entity from the British colonial masters, and which prides herself as the "giant of Africa" is yet to achieve any meaningful, viable and sustainable socioeconomic development, due to bad and inept leadership over the years.² The scenario is well captured by late Achebe when he observed that:

The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which is the hallmark of true leadership.³

Little then is the wonder that Nigerian citizens are among the finest human beings. They obey the law of the land in which they find themselves. Apart from being law-abiding, they also display traits of excellence in the fields of academics and the health sector. The fact that the Nigerian problem is that of leadership and not followership is further corroborated by a one-time speaker of the House of Representatives, Umaru Ghali Na'abba, when he said:

Circumstances at hand or situations on ground have to a large extent determined over the years who and who was elected into office in Nigeria as president since 1999 as against level of preparedness on the part of the leaders in terms of clear vision and programmes obtainable in most democracies of the world culminating in accidental leadership for the country.⁴

Indeed, a deeper look into the country's political journey reveals that the crisis of leadership predates the return to civil rule in 1999 as opposed to Na'aba's submission. In fact, it was this same problem of accidental leadership that gave birth to maladministration, mismanagement of public funds, massive looting, and political bickering; all of which led to the truncation of civil rule and political process three times between the 1960s

and '80s, which in turn destroyed the country and set it on the path of retrogression and perdition.⁵

Nigeria, in spite of her enormous human and natural resources, has not been able to translate the endowments into improved living condition for her citizens. Security of lives and properties which is the basic purpose of governance is fast becoming elusive by the day. There is pervasive abject poverty and hunger in the land. Divisions along ethnic and religious lines have taken dangerous dimensions that threaten the corporate existence of the country. There is also the problem of unprecedented massive exodus of citizens to neighbouring African countries and elsewhere, either to seek greener pastures or due to displacement by terrorism.⁶ Also, there is a rising call for restructuring of the current political structure of the country to reflect true federalism and ensure equality. That call has been gaining momentum in the past couple of years and may become the decider for where the political pendulum swings in the forthcoming general elections.⁷

Furthermore, there seems to be a palpable fear of an imminent implosion in the country as she prepares for the 2019 elections should the obvious gargantuan failure of leadership at all levels persists unabated. The challenges facing the average Nigerian struggling for survival are so daunting that both the political gladiators and major stakeholders in the country have started calling on the current leadership to either provide purposeful leadership or surrender power to more responsible and younger generation of leaders.⁸ It is against this background that this paper examines the leadership style of Caliph 'Umar bn al-Khaṭṭāb with a view to using it as a template to proffer feasible and viable solution to the lackluster leadership in the country.

Leadership in Islām: A Conceptual Analysis

Leadership has no single or universal definition. Literally, it is defined as the state or position of being a leader that goes with or in front of a person or animal to show the way or makes them to go in the right direction.⁹ It is the capability of a person to lead a cluster of individuals for the fulfillment of a certain specified mission, grooming their followers with the aim of succession management so that no flaw can be created.¹⁰ It is a process of influencing people so that they will strive willingly and enthusiastically towards achieving collective goals.¹¹ Davies defines it as "the process of encouraging and helping others to work enthusiastically toward objectives."¹² It is "the ability to see beyond assumed boundaries and to come up with resolutions or paths that few can visualize."¹³

Islām, however, considers leadership as a sacred trust (*Amānah*).¹⁴ It is an explicit contract or pledge between a leader and his followers to serve, guide, protect, and treat them with justice and fairness¹⁵ as well as direct their affairs to what is good for them in this world and the hereafter.¹⁶ In the classical works of Islām, early Islamic scholars used terminologies like *Khilāfah*, *Wilāyah*, *Qiyādah*, *Imārah*, and *Imāmah*, *et cetera* to denote leadership. Thus, we find in the writings of some medieval scholars like Ibn Taimiyah¹⁷ the use of the above terminologies interchangeably to connote leadership. According to him, *wilāyah* means "maintaining the religion of the people such that if it is lost, they will be losers, and maintaining a life that will aid the people to better comprehend their religion."¹⁸ Abū al-Ḥasan Al-Māwardī, whose compendium on the rules of leadership entitled, *Al-Aḥkām As-Ṣulṭāniyyah* is considered the first *fiqh* (Islamic jurisprudence) book exclusively dedicated to political implementation and governance, views *Imāmah* from the context of "guarding the religion and life. It is an obligatory system for all Muslims because without it, people will be living in darkness and religion will not be guarded."¹⁹

The writings of the Sokoto Jihad leadership also lend credence to the importance of the sacred trust which Islām places on the subject matter. Shaykh °Uthmān Dan Fodio wrote his celebrated work, *Kitāb al-Farq*, while his brother, Shaykh °Abdullāh Dan Fodio wrote a treatise on political leadership entitled: *Ḍiyā' al-Ḥukkām fīmālahum wamā °alayhimmin al-Aḥkām*. Sultan Bello, on the other hand presented a grasp on the style adopted by the Sokoto Jihad leaders in his *Infāq al-Maysūr*. From these writings, it could be deduced that the Islamic concept of leadership is that of integrity and responsibility. This is why the position of authority is reserved exclusively for those who have exhibited the highest level of faith, righteousness, and unwavering commitment to the good and prosperity of the society, in line with divine injunctions.²⁰ Leadership in Islām is built on the tripartite foundations of *Amānah* (trust), *Taklīf* (responsibility) and *Mas'ūliyyah* (accountability). From a broader perspective, every single Muslim, male or female is considered as a "shepherd" guarding a flock, and occupies a position of authority.²¹

It is also on record that the Prophet commanded that whenever believers embark on a journey, they should appoint a leader among them²² in the same manner that they will appoint one of them to lead the obligatory prayers.²³ This means that in Islam, leadership is an all-round activity that goes beyond mere political appointments and elections, as it

permeates every sphere of human life. Furthermore, the concept of Islamic leadership is unique and quite different from the conventional leadership as could be understood from the following points.

Uniqueness of the Islamic Polity

First, Islam does not concede absolute and unlimited power to the leader. His power derives from the power and sovereignty of Allah to whom he's fully accountable. The leader is Allah's vicegerent and must discharge his duties diligently with truth and justice in consonance with the laws of Allāh.²⁴

Secondly, as earlier mentioned, Islamic leadership emphasizes success in both worlds; here and hereafter. Thus, it guides and promotes both the spiritual and mundane affairs of man in a way that one does not conflict with the other. In conventional leadership, no emphasis is laid on spirituality or after life. It is believed that religion is a personal affair between man and God, which is why most conventional leaderships are built on the doctrine of secularism. Several verses of the Qur'ān affirm the responsibilities vested on the Prophets who were divinely selected to maintain justice within their respective people to whom they were sent.

Thirdly, in conventional leadership, decisions that directly affect the people are usually taken unilaterally by the leader or by just a handful of those in authority, while in Islamic leadership, the concept of *Shūrā* (mutual consultation) with followers as a fundamental principle of leadership, as Ali-Agan argues, is among the various concepts of Islamic polity.²⁵ *Shūrā* guarantees social cohesion and ensures that all parties are well informed and involved in the decision-making process so that there would be unity, trust, and cooperation between the leader and his followers. With effective *Shūrā*, all manners of contempt, complaints, agitations and disrespect for constituted authority are curtailed.

Fourthly, moral and ethical values are some of the basic preconditions to appoint a leader in Islam. A lot of works have been produced on the concept of *Ahl al-Ḥallwa al-ʿAqd* which depicts the outstanding qualities of Islamic leaders. However, in conventional leadership, the constitutional provisions for eligibility for appointment and election into leadership positions give little or no attention to a person's moral and ethical standards. This is why we find a large number of conventional leaders who are morally bankrupt and financially corrupt, yet they found their ways into leadership positions because they are eligible by the provisions of the constitution "to vote and be voted for."

Fifthly, part of the guidelines for Islamic leadership is that one must not on his own seek leadership positions. It has to come to him through appointment/nomination by others who find him worthy and eligible to discharge such duties with justice and fairness. Seeking leadership is considered as a disqualification for the person.²⁶ The warning bell of the Prophet, Muḥammad, to one of his Companions, °Abdur-Raḥmān bn Samrah is very instructive in this regard. He says:

يا عبد الرحمن بن سمره لا تسأل الإمارة فإنك إن أوتيتها عن مسألة
وكلت إليها وإن أوتيتها من غير مسألة أعنت عليها

O °Abdur-Raḥmān bn Samrah! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allāh) in it.²⁷

This basic Islamic principle is, however, absent in the conventional Western democratic process. A person is at liberty to submit his candidature for the position and embark on campaign tours to convince the gullible electorates to vote for him. In most cases, they end up betraying the trust reposed in them by the people.

It is equally instructive to note that even in some Islamic countries where they claim to be operating the Sharīah system, some of these principles have been jettisoned owing to conventional globalization demands to adopt western presidential system of government. Today, even in Saudi Arabia, more women are getting involved in politics and political activism, owing to the Beijing declaration which calls for women active participation in politics. This clearly negates the Islamic principle that women are not permitted to aspire for political activism as obtainable in the western democratic system.

It should be noted that in the Islamic system of government, freedom of expression and religious affiliations are guaranteed. The seemingly restriction placed on women activism as obtainable in the Western system of government is to protect their honour and dignity. Furthermore, Islamic system of government that guaranteed freedom of religious affiliations is a manifestation of justice and fairness which Islam symbolizes. Of equal note is the point that leadership position in Islam is considered a sacred trust. It is rested on people of nobility and integrity. At times, people are forced to take up the responsibility against their wish.

The position of Islām on this point is well captured by the historic speech of the first Caliph Abūbakr, when he was appointed to lead the Muslim *Ummah*. He declares:

I have been appointed as ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have it in preference to anyone else... If I do right, you must help and obey me; if I go astray, set me aright...Obey me so long as I obey Allāh and His Messenger. If I disobey them, then you have no obligation to obey me.²⁸

The above declaration serves as the bedrock upon which successive Islamic governments based their leadership style. The second caliph, °Umar bn al-Khaṭṭāb, to be precise built upon the gains of Abubakr's style and leadership dexterity, to which we now turn our attention.

The Leadership Style of °Umar bn al-Khaṭṭāb

°Umarbn al-Khaṭṭāb was the second Caliph of Islām. He was single-handedly appointed by Abūbakr while on his sick bed due to the outstanding leadership qualities that he displayed during the latter's reign. He depicted himself as the chief architect of expansion and organization of the Islamic State. He further consolidated the achievements recorded by his predecessor, through fearless policies and forceful leadership for the Islamic community. He employed *Ijthād* more than the *Shūrāh* in executing state policies. He also laid a solid foundation for the independent of the judicial system.²⁹

He succeeded Abūbakr as the leader of the *Ummah* on August 23, 634 AD, corresponding to 22 of *Jumādā al-Ākhir*, 13AH.³⁰ Shortly after he assumed leadership, some of the people started expressing fear over his harshness which he was known for since the *Jahiliyyah* days. So, Umar felt the need to clear the air and douse the tension. He ascended the *minbar* and said:

I have been appointed as your leader, O people, so understand that this harshness has become less, and it will only be applied to wrongdoers and oppressors. I will not permit anyone to oppress anyone else or to transgress the rights of others, but I will put his cheek on the ground and until he submits to the truth. In contrast to that former harshness of mine, I will lay my own cheek on the ground before those of you who are humble and modest. O people, I make some promises to you, that I will not take anything of your taxes or of the booty that Allāh grants you, except in the proper manner. I promise you that whatever I take, I will not spend it except in the proper manner. I promise you that I will increase your stipends, if Allāh wills, and I will protect your borders. I promise you that I will not throw you

into dangerous places or keep you away from your families for a long time in order to guard the borders. When you are away in military campaigns, I will be responsible for your children until you come back...³¹

With this assuring speech, ʿUmar laid the foundation for his Caliphate which proved to be one of the most successful leadership in Islamic history. ʿUmar was a leadership genius. His governance was characterized by innovation, reform, justice, responsibility, and high level of accountability.³² It is to these outstanding qualities which could serve as a source for a viable political culture that we now turn.

(i) Deep sense of Responsibility

One of the major highlights of ʿUmar's leadership ingenuity was his deep sense of responsibility towards his subjects. ʿUmar once said that he was afraid that a mule would fall off the mountain roads of Iraq and break its legs Allāh would ask him why he had not paved the roads in that area.³³ He also said that, "If a lost sheep under my care were to die on the banks of the Euphrates, I would expect Allah the Exalted to question me about it on the Day of Resurrection."³⁴ These statements clearly depict his deep concern for public interest and safety not only of human beings but also animals as well. ʿUmar was also accustomed to saying, "If I sleep during the day, then, my subjects hurt and if I sleep during the night, then, my soul suffers." ʿUmar also had a welfare package for the old and frail which he personally delivered to them under the cover of the night to give them hope and succor.³⁵ On one occasion, he wrote a letter to AbūMūsā al-Ashʿarī saying, "The most successful leader is he whose subjects are successful and prosperous and the worst leader is he whose subjects live in wretchedness and suffering."³⁶ This clearly depicts ʿUmar as a leader that gave utmost priority to service of humanity even at the expense of personal gains. He demonstrated the political will and readiness to sacrifice the personal comfort that naturally comes with leadership for the socioeconomic prosperity of the people.

(ii) Concern for Public Welfare

ʿUmar showed exceptional concern for the welfare of his subjects wherever they may be. Whenever the people suffered poverty and want, ʿUmar would not rest until he had brought succor to their plight. In fact, it is said that he would deprive himself of any benefit accruable to him as

the Caliph until his subjects were satisfied. He used to say, "How can I be concerned for the people if I do not suffer what they suffer?"³⁷

On one occasion, during the famous year of *Ramādah* when famine was widespread, ʿUmar mobilized all available state resources at his disposal to resolve the crisis of shortage of food and hunger in the land. He continued to feed the people who had trooped into Madinah from neighbouring provinces until the rain fell and they started moving back to their respective domains. When he saw the people, he wept profusely.³⁸

On another occasion, when he was informed that his appointees were eating fowl meat with fine bread while the common folk could not afford it due to low income, ʿUmar asked his aides what it took for a common man to get the food he liked. They replied, "Two measures of wheat and enough olive oil and vinegar to go with it, at the beginning of each month." So, ʿUmar directed that it be added for the people.³⁹

Another milestone in the leadership style of ʿUmar was his constant visit to the market place to check the prices of commodities as well as their availability in order to prevent inflation and hoarding. He equally ordered his governors to do so.^{40c} Umar continued to eat the same food as the commoners until his stomach rumbled, and he said, "Rumble as much as you like, for by Allāh you will not eat ghee until the people eat it."⁴¹

(iii) Equality and Justice

One of the exceptional qualities of ʿUmarbn al-Khaṭṭāb was his selfless display of justice and equal treatment of his subjects irrespective of their ethnic or religious backgrounds. ʿUmar's equality knew no bound. He would treat the slaves in the same manner that he would treat their masters. It is reported that on one occasion, he rebuked Ṣufyān bn ʿAbdillāh for not allowing his slaves to eat from the same vessel as his guests among whom was ʿUmar himself. He said, "Who are those people who gave themselves precedence over their servants? May Allāh punish them." Then, he said to the servants, "Sit down and eat", and he refused to eat from the food.⁵⁹

Similarly, he also wrote to ʿAmrbn al-ʿĀṣī after the latter conducted the *hadd* punishment on ʿUmar's son, ʿAbdurrahṃān privately as opposed to the Qur'anic injunction on public flogging. He, therefore requested that his son be brought to Madinah and flogged in public.⁴³ Furthermore, ʿUmar once ruled in favour of a Jewish man against a Muslim. The fact that the former was an infidel did not cause ʿUmar to be unjust towards him even against his own Muslim brother.⁴⁴

It is also recorded by As-Sa^cdī in his *Ṭabaqāt* that a man once complained to ʿUmar about one of his agents who gave him 100 lashes unjustly. ʿUmar told the man to get up and settle the score. On hearing this, ʿAmr bn al-ʿĀṣī stood up and said, "O Commander of the faithful, if you do that, things will go out of control and you will be setting a precedence that people will follow after you." ʿUmar insisted that justice be served and it was resolved that the man be compensated with 200 dīnars; 2 dīnars for each stroke of the cane.⁴⁵

(iv) Absence of nepotism in appointment of aides

ʿUmar did not appoint into position of authority anyone that is covetous of it or lobbies to be appointed. He would say, "Whoever seeks this will not be appointed."⁴⁶ Similarly, he never appointed any of his relatives despite that some of them were eminently qualified to hold such positions. On one occasion, a man heard him complaining bitterly about the problem with the people of Kufa and their governor, saying, "I wish that I find a strong and trustworthy Muslim man to appoint over them. So, the man suggested that he appoints his son, ʿAbdullāh bn ʿUmar. On hearing this, ʿUmar became enraged and said to the man, "May Allāh kill you! You did not say that for the sake of Allāh."⁴⁷ ʿUmar used to say, "Whoever appoints a man because of friendship or blood ties, and for no other reason, has betrayed Allāh and His Messenger."⁴⁸

It is apposite to observe that ʿUmar only appointed as governors and aides those who are qualified, trustworthy and more suited than others for such positions. He would appoint only people with proven knowledge and experience on how to get the job done. When he dismissed Shuraḥbīl bn Ḥasanah and appointed Muʿāwiyah, the former asked him, "Did you fire me because you're not pleased with me?" ʿUmar replied, "No, I think well of you, but I wanted a man who is more capable."⁴⁹

(v) Anti-Corruption Drive

ʿUmar was an anti-corruption czar who did not condone any form of corrupt practices by his aides and appointees. ʿUmar forbade his appointees from engaging in trade throughout their tenure in office, for fear that they may use their positions to influence and earn some undue advantages over the common folk.⁵⁰ When he noticed some signs of prosperity in one of his agents named Ḥārith bn Kaʿb, ʿUmar asked him to explain the source of his wealth, and he replied, "I had some personal money, so I engaged in trade with it." ʿUmar seized some of his profits and deposited it in the Muslim treasury.⁵¹

Similarly, ʿUmar used to record the net worth of his appointees at the time of their appointment so as to monitor their wealth acquisition and progression and stop them from corruptly enriching themselves. He would say to them, "We have sent you as governors, not as merchants."⁵² It is also on record that ʿUmar used to set stringent conditions for his appointees in a document which he made them sign before assuming their posts. He would stipulate that they must not ride non-Arabian horses, or eat fine bread or wear expensive garments or shut their doors at any needy Muslim. This made his appointees to live a moderate and ascetic life devoid of mismanagement or siphoning of public funds, ostentation and flamboyancy.

Conclusion

In the light of the submissions in this paper, the conclusion can be summarized as follows:

1. That ineptitude and inefficiency in leadership is chiefly due to faulty system that produces the leaders and largely due to unpreparedness, ineptitude and lack of patriotism of the leaders.
2. That the concept of leadership in Islam is that of trust, responsibility, integrity accountability and justice. In addition, the *Sharīʿah* places a high premium on the mental balance, spiritual soundness and moral uprightness of the would-be leader. It is for this reason that it discourages the individual from coveting leadership positions.
3. That the political leadership in Nigeria has a lot to learn from the leadership traits and characteristics of ʿUmar bn al-Khaṭṭāb, if it is willing to reform the dynamics of leadership and governance in the country.
4. That the Islamic system of government, as exemplified by ʿUmar bn al-Khaṭṭāb, lays emphasis on deep sense of responsibility, concern for public welfare, equality and justice, absence of nepotism and non-partisan, anti-corruption drive, for an egalitarian and sustainable society.

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14. Abū Dharr al-Ghifārī narrated that, "I said to the Messenger of Allāh, "O Allāh's Apostle! Why not appoint me into position of authority. He replied, O Abu Dharr, you are weak, and it is an 'Amanah (trust), and on the Day of Judgement it will be a disgrace and a regret except (for those) who take it by its right and perform its duties correctly."
(قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا)
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 20. In a *Ḥadīth* reported by Abū Hurayrah, the Prophet ﷺ said, "When the *trust is lost*, then wait for the *Hour*." It was said, "O Messenger of Allāh, how will it be *lost*?" *He said*, "When authority is given to those who do not deserve it, then wait for the *Hour*". This *ḥadīth* clearly depicts the fundamentals and purpose of leadership in Islām, and that such an important and delicate position must not be handed to just anyone. In fact, in a narration by Al-Bukhārī and Muslim, the Prophet said to Abdulrahmān bn Samurah, "Do not ask for the position of authority, for if you're granted this position as a result of your asking for it, you will be left alone (without Allāh's help and guidance) and if you're granted it without making any request for it, you will be helped (by Allāh in discharging your duties)."

21. The Messenger of Allāh ﷺ said, "Each of you is a shepherd and each of you is responsible for his flock..."
 (كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَمَسْئُولٌ عَنْهُمْ وَامْرَأَةُ الرَّجُلِ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا كَلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ) رواه الطبراني في المعجم الأوسط
22. Abū Saʿīd al-Khudrī narrated that Allāh's Apostle ﷺ said to him, "If three of you set out on a journey, you should appoint one of you as the *Amīr* (leader)." (Related by Abū Dāwūd).
23. Abū Saʿīd al-Khudrī narrated that Allāh's Apostle said: "If there are three people, let one of them lead the others in prayer, and the one who has the most right to lead them is the one who knows more Qur'ān." (Muslim).
24. In Qur'ān 38:26, Allāh said to Dāwūd, "O Dāwūd! We have made you a ruler in the land; so judge between men with justice and do not follow desire lest it should lead you away from the path of Allāh..." This implies that the kind of leadership that Islām advocates is one which promotes justice and welfare of the people in a manner that does not conflict with the laws of Allāh. In conventional leadership, this is not the case as both leaders and followers seek to legalize lewdness and indecency in the name of democracy and freedom, as we have seen in the legalization of homosexuality, alcoholism, smoking marijuana and, of recent, sex dolls.
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